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THE CHRISTIAN.

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

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NOTES AND NEWS.

In all probability the annual meeting will be held with the church at West Gore, Hants County.

Bro. Northcutt is down in Texas holding meetings with his usual success. He recently closed one in Houston with ninety-five additions.

Bro. B. L. Smith, corresponding secretary, gives notice that the Secretary of State of Ohio, on the fifth day of February, 1896, changed the name of the General Christian Missionary Convention to the American Christian Missionary Society. We think the new name is a great improvement.

We learn through the *Christian Evangelist* that Bro. Capp is doing excellent work at Plattsburg, Mo.; and this is just what we would expect from him. We wish that, in his busy life, he could find time to send a letter through THE CHRISTIAN to his many friends in these parts.

We know that conscientious people do not desire to be thanked for doing their duty. It is almost like an imputation that you did not expect it of them. But still we feel like expressing our thanks to the many who have lately renewed their subscriptions. There are others who have neglected to pay what is due, and we would like to hear from them.

Dr. A. T. Pierson is one of the leading preachers in the United States. He is the author of many books, stands pre-eminent among missionary leaders, and is the editor of the *Missionary Review of the World*. He has recently been immersed, and is reported as saying, on that occasion, that he has long been convinced that that was the only form of baptism practised in the time of Christ.

The great work of the church is to obey the Lord's command and "Go into all the world and preach the gospel to every creature." Some people who take no interest in this work, but rather glory in their indifference, think that nevertheless they love the Saviour. But they are mistaken. He says, "If ye love me, ye will keep my commandments." (Revised version.)

In one of our exchanges we see that in 1836 there were only three Disciples of Christ in St. Louis, Mo. Two others joined them the same year, and the five used to meet from house to house on every Lord's day, to remember his death. Sixty years have gone and now there are nearly three times as many churches as there were then disciples. The growth in recent years has been very rapid.

Out in Oklahoma there is a minister who last year preached ninety-eight sermons, received forty-two members into the church and was paid, all told, \$87.57. This year he is preaching at four different points, pays his own railroad fare, and modestly says that he hopes to do a better work next year. He must have much of Paul's earnestness, and deserves to be remembered for his faithfulness. His name is E. Bachman.

We are glad to know of the increasing success that is attending Bro. Lhamon's labors with the Cecil street church, Toronto. We recently read an excellent sermon by him on *The Rightfully Restless*, in which he dealt with the labor question, and showed that the condition of working people demands earnest attention. He has been in Ohio lately and held a meeting with the church in Warren, Ohio.

Did our readers carefully peruse the long article on the contribution in the last CHRISTIAN. If they have studied it to good purpose, they will put its teachings, which are also the teachings of Scripture, into practice, with the result that the churches will be able to raise more money this year for the Lord's work, and raise it easier, than ever before. One of our great mistakes has been the failure to give regularly and systematically, as the Lord has prospered us. Let us be faithful.

In reading short sketches of the lives of noted preachers, we were particularly struck with the fact that the most of them became Christians in early boyhood, some of them in their twelfth year. Spurgeon once said that of the many thousands he received into the church, very few of those who came in early youth ever proved unfaithful. Some one has said that when age comes to Christ a soul is saved; but when youth comes the soul is saved as well.

There is a little stir in Boston over the action of a Baptist pastor, Robert Macdonald. He gave a broad invitation to the communion table, saying, "This table is open to any one who wishes to remember Christ as the suffering Saviour." Many Baptists disapprove of his action, but one of their leading ministers, A. S. Gumbart, is reported to have said that he does not know of a case where anyone remaining to the communion, and desiring to partake, was refused; and he speaks from twenty years' observation.

Tribulations and piety often go hand in hand. Some of the most godly people in the world have been called to go through the

deepest waters and to go through oftenest. It often seems that the worst people have the best time, and some have hastily concluded that piety does not pay. But sorrows and trials do not come because people are good; and this is where many miss the truth. But there is a logical connection. The purity of life is the result of the trials, but not the occasion of them; a consequence is not a cause.

Whatever talent or money we have is the Lord's. He has simply deposited it with us, making us his bankers. When he desires to draw any of it, he has a right to expect that we will cheerfully and promptly honor his drafts. He has the right to draw out all he has deposited with us, and in some instances it is a wonder that he does not; for when he comes seeking a small amount, he is refused and treated as if he had no right to make the demand. What man would leave his money with a banker who would so treat him?

We feel that we must this month give a paragraph to some of the most successful meetings that have been held since our last report; and this month we will limit our field to the state of Illinois. In the meeting held at Heywood, there were 66 additions; at Hoapeston 88 additions; at Barry 103 additions; at Carthage 106 additions; at Du Quoin 151 additions; and at Rushville, 155 additions; or a total for six meetings of 669, an average of more than 111 each. A recent number of the *Christian Standard* reports 3000 additions.

Not long since, Bro. T. D. Garvin went to Honolulu and opened up a mission that has proven to be one of the wisest and most successful undertaken by the Disciples of Christ in many years. A new house of worship has been recently completed. It is beautiful, commodious, and well planned, and will greatly aid and stimulate the work. So says the *Christian Guide*. The leader is carrying on this work independent of any society, and thus those who do not care to give through such an organization have here a chance to aid in a work that should commend itself to them.

Once each year the churches are asked for a contribution which will go to swell the amount that is needed in order that the gospel may be sent to all the nations of the earth that are still in darkness. The need, then, is great and pressing. Thousands, yes, hundreds of thousands, and even millions, go into eternity every year who have never heard of Jesus, the only Saviour of the world, and their only Saviour. Thousands of brave young men and women are anxiously waiting to go with the gospel to those who have it not. How shall they preach except they be sent? The great need here is money. Let all our churches take up a liberal collection early in March for this work, and send it to A. McLean, Box 750, Cincinnati, Ohio. God's blessing will be with the church that does.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Glad to know that Bro. R. Christie has about recovered from his severe illness.

On the 9th, at our Sunday-school missionary meeting, Miss Rising sang a beautiful solo.

On the 16th Bro Stewart drove out to Silver Falls in the afternoon and preached an encouraging sermon to the earnest band there. On the 23rd Bro. Stewart preached one of his best sermons on foreign missions as an introduction to our March collection.

At our young peoples' meeting on the 4th Bro. Fielden said good-bye to us in a most impressive speech Bro. Stewart made a suitable reply. We sang "God be with you till we meet again." Bro. F. has been a great help to our meetings, and will now give the Halifax church the benefit of his speaking power. We wish him all blessings.

On the 2nd Bro. Stevenson and on the 23rd Bro. Stewart addressed full houses at the Y. M. C. A. meetings for men only. We have heard these addresses spoken of in the highest terms by those who have never heard our preachers before.

Both schools have held their anniversaries. They were successful in every way. The collections were: Coburg street, over \$24 00; Portland, over 17.00. The following are from the *Globe* and *Sun*:

"The Coburg Street Christian Church was crowded last night, the occasion being the anniversary of the Sunday-school. The pastor, Rev. H. W. Stewart, presided, and the following programme was carried out in a way that greatly pleased the audience; Song, by the school; recitations by Willie Gibson, Annie Bolton, Flo Flaglor, Gracie Johnson; song, by three little girls; recitation, by Alice Leonard; dialogue, seven girls; recitation, Maud Boyne; solo, Henry Dixon; recitations, Celia Causey, Belle Cameron; dialogue, three boys; solo, Bertie Stevenson; recitation, Winnie Colwell; solo, Miss Thomson; song, by the school; silver collection; song, by the school; recitation, Miss Mabel Boyne; solo, Mr. Geo Dishart; recitation, Jessie Armstrong; solo, Miss Thomson; recitation, Belle Wilson; reading Florrie Thomas; duet, Miss Frizzel and Mr. Henderson; reading, Mr. J. Barry Allan; song, by the school. At the close of the programme the school assembled in the school-room and partook of refreshments that had been bountifully provided."—*Globe*, 22nd

"The anniversary of the Main Street Christian Sunday-school was celebrated last night in Union Hall, north end, and was a most enjoyable occasion. The large room was crowded with people and the exercises were of an exceedingly interesting character. Early in the evening the scholars had supper in the basement. The pastor, Rev. Mr. Stevenson, was chairman at the entertainment, and the programme was as follows: Chorus, the school; recitation, Charles Gallop; recitation, Millie Berry; duet, Misses Hersey and Stevens; recitation, Bertie Roberts; recitation, Della Smith; solo, Clarence Kincade; recitation, Harry Paterson; recitation, Terresa Kelly; solo, Ethel Kincade; recitation, Nellie Dinglee; chorus, seven little girls; recitation, Willard Bagnall; duet, Misses Gallop and Chase; recitation, Belle Wilson; recitation, Pearl Campbell; harmonica solo, Arthur Armstrong; recitation, Frankie Wilson; recitation, Harry Dickson; solo, J. B. Allan; recitation, Myrtle McBeath; reading, Proebe Odell; reading, Nellie Gallop; duet, Misses Chase and Evans; reading, Ethel Kincade; chorus, the school. A letter was read asking Miss Allie Wilson to give a reading, which this young lady did. Miss Wilson was largely instrumental in getting up the entertainment."—*Sun*, 11th.

MAIN STREET.

All will be pleased to know that Sister Leary is able to attend worship again.

Bro. Stevenson closed his meeting on the 5th. This meeting has been a great benefit to the cause, and the results in every way were beyond our expectations. Five were added this month—two by baptism, two by letter from Coburg street, and one who had been a member of the Duke street church. The outlook is good for others. Bro. Stevenson teaches a class for one hour before the prayer-meeting on Wednesdays. He takes up the next Sunday's lesson in particular, and the Bible in general. A great deal of interest is being shown, several having expressed a desire to contribute

towards building a place of worship. Arrangements will be made to receive large or small sums for this purpose.

On the 28th, Bro. Stevenson preached at Silver Falls. About forty went out, enjoying a pleasant drive and being greatly benefitted by his excellent sermon.

SILVER FALLS, N. B.

The Church here keeps up their regular meetings. They have the Sunday-school in the afternoon, followed by a devotional meeting and the Lord's Supper. They meet again in the evening for praise and prayer. They also have a prayer-meeting on Wednesday evening. On Sunday, February 16th, Bro. Stewart preached for them in the afternoon. Bro. Stevenson and a large number from St. John went out on February 28th. He preached an excellent sermon from John xvii. 3-4. The collection amounted to about \$5.00. W. A. B.

LETETE, N. B.

We have been trying to hold meetings under unfavorable circumstances—snowing, blowing, cold, and bad walking. Bro. Howard is with us, doing some hard work in visiting and preaching for two weeks; and notwithstanding the unfavorable circumstances and other discouragements, three have returned to the fellowship of the church, and two others have confessed the Saviour and been baptized. Others are interested and the church much encouraged.

One hindrance to the cause here, is the large number who have belonged to the church, but are not now walking in fellowship with it. But the young members are doing well.

The meeting will continue a few days longer, and we hope to see more return to the fold, and others turn to the Christ. May the Lord grant it. Pray for us. W. MURRAY.

TIVERTON, N. S.

We closed our meeting in Westport, for the present, with three baptisms, and after a few days of quiet, left for Tiverton, where we have been preaching every night and twice on Lord's day for a little over a week. It is too early in the meeting to speak confidently as to results. But judging from the attendance and interest manifested on the part of those who had become discouraged, and had grown cold, and we feel confident that from among these, of whom there are far too many, we shall see quite a number returning home to their Father's house. This is just now the one great need of this church.

Last Saturday afternoon we enjoyed one of the best social meetings it has been my privilege to attend in years. These are a warm-hearted people, and when their hearts are warmed with the love of God, they will stir the soul within you. But how much we miss those with whom we labored so long and loved so well, we have no words to express. Their voices still speak to us from their vacant seats, and the remembrance of their prayers and songs of praise still thrill our hearts, so that while they have passed from us they still live; and are remembered "by what they have done."

Before closing this brief note, I must tell the friends of our foreign mission work, that Mrs. Ford has assisted the sisters here in Tiverton to re-organize the Woman's Aid Society, and has also organized a very promising Children's Band. There were between twenty-five and thirty of the little ones at the first meeting, and they are full of the spirit of the work. This band will be under the care of Sister Kendrick Outhouse, who, we are sure, will do her part to make it a success. Sister Malinda Outhouse presides over the Woman's Aid Society, and will give it her best interest.

As soon as we are done with our meeting here, we are to return to Westport to cry and finish the meeting we were compelled to leave to do a much needed work here.

The meetings we held in Westport were well attended to the last, and we felt very sorry to close when we did, and would not have done so, but from the fact that, under all the circumstances, we felt it would be better to divide our time between the two churches as evenly as possible, and at the same time feeling assured that the brethren, after a few weeks' rest, and consideration, would take hold of the work with even a greater determination to increase than at our first meeting.

Our meeting was a good one, and we were all

thankful for the measure of success enjoyed; but it might have been better, and far more successful. We are trying to secure a good man to labor with these two churches. This is a good field for the right man. E. C. FORD.

HALIFAX, N. S.

Our special meetings commenced on the 17th inst. These meetings are attended with much interest, and although we cannot look for a large ingathering, yet they will do the church much good.

Mr. George Blenus, brother of our pastor, worshipped with us over two Lord's days. He is a good singer and a help to our meeting.

Bro. and Sister H. L. Wallace, who spent several months in Upper Canada and Boston, are back to stay. They speak very encouragingly of Bro. Edmunds and his work in Boston.

We are pleased to welcome Bro. Fielden to our number. Such earnest devoted men as he always find a welcoming hand among God's people. At the young people's meeting a few evenings ago, he spoke of the many pleasant associations connected with the St. John church, which to him had become as a Bethel.

A special foreign missionary service will be held on the evening of March 1st. The Sunday-school and mission band will participate in the exercises. An address will be given by the pastor, the church auditorium will be prettily decorated, and a collection will be taken for foreign missions.

Our new member, Capt Harty, was invited by Dr. Lathern, now holding an evangelistic meeting in Dartmouth, to give an account of his past experience and conversion. Bro. Harty is an earnest Christian.

At the "At Home" held in Masonic Hall on the 21st inst. by the local Union of Halifax and Dartmouth, a report was read which stated that there are now over 1,000 endeavorers in Halifax and Dartmouth, beside over 200 Junior. T. H. Blenus was elected President of the Local Union for Halifax and Dartmouth.

Bro. Clyde McDonald, who has been an attending physician at the Hospital for the Insane, has accepted the position as physician for cable steamer *Minia*. A. B. WALLACE.

NEW GLASGOW, P. E. I.

On the 29th of January about ninety persons met for a "donation visit" at the house of D. Crawford, New Glasgow. The tables were amply furnished with the best and attended to by the ladies. The evening was spent in agreeable conversation and with sacred music, vocal and instrumental. The offerings, both in money and needful articles, were excellent. All seemed especially pleased. Near midnight the meeting was called to order and a very kind address was read by Bro. Herbert Ling, which was replied to and prayer offered. Soon after the parties left for their respective homes. It was full moon, fine weather, and good roads, all conspiring to make it a very enjoyable time.

TIGNISH, P. E. I.

I have recently had the pleasure of visiting the good brethren at Tignish. Though the roads were heavy and the weather stormy, I had the opportunity of speaking in the commodious little chapel at Green Mount on five different occasions. Our congregations were good and seemed to enjoy the efforts put forth for the spread of the truth. I love to meet with the brethren here, for they always speak in a cheering way of the cause of the blessed Lord. Words of cheer to Christian workers gives them heart to stem the currents that are continually setting against them.

We had some encouraging meetings; one brother received the hand of welcome into church fellowship. We also had a business meeting, a thing much desired, for a more permanent organization. This was entered into in a true Christian spirit and the result most satisfactory. Bros. Silas Rayner and Jesse Baker were chosen elders; Bros. Archibald Haywood and Robert McRay, deacons; Bro. Archibald Haywood, church clerk; and Sister Silas Rayner, superintendent of the Sunday school.

I had not the pleasure of visiting as many of the brethren as I would have liked, as the roads were impassible. We will hold a meeting here as soon as the season permits. May the blessing of God attend all efforts, according to his will, for the upbuilding of the kingdom of his dear Son.

H. E. COOKE.

The Christian.

ST. JOHN. N. B., . . . MARCH, 1896.

EDITORIAL.

THE OLD AND THE NEW.

For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all, that they that live should no longer live to themselves, but unto him who, for their sakes, died and rose again.

Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature; old things are passed away; behold they are become new. But all things are of God, who reconciled us to himself through Christ and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and hath committed unto us the word of reconciliation. II Cor. v. 14-19. R. V.

We are here called to consider the things of God; first, the old things, then the new. With us the new things come first, then the old. The sad thought that the new things we most highly prize are growing older and older till they pass away mingles with and mars our happiness over the new. Even the life we all prize so much is destined like a vapor to vanish away.

But with God the old comes first, then the new. This is especially true with his dispensations of mercy. All these dispensations were of God; the old passing away and the new abiding, affording the children of God ever-increasing consolation.

When Paul the aged and a prisoner of Jesus Christ plead his own case before King Agrippa and Festus and their gay companions, his cheerful countenance and affectionate and earnest defence of the religion he once strove to destroy, but which had now brought upon him chains and imprisonment, led Festus to think it impossible for a sane man, in his circumstances, to be so joyful and so anxious for others to embrace that religion. He had not an accusation for his persecutors, nor a murmur at his lot, showed no fear of the bonds and imprisonments that he was sure awaited him; but, lifting his chained hands and pointing his hearers first to the cross and then to the crown, no man in that audience was as happy as he.

Many besides Festus reckoned the apostles mad, but he here explains the matter to his brethren. If we be beside ourselves, it is to God, for from him flows all our fervor. But if we speak sober truth, it is for your sakes, to enlighten and strengthen you in your struggles for Christ and heaven. We are not fanatics, but the love of Christ constrains us in our benevolent work—a work as reasonable as it is benevolent, for we thus judge if one died for all, one so far above all others, whose life was his own, freely gave up that life for all, the ends of law and justice were better served than if all had died for their own sins; and he died for all, that those who live should no longer live to themselves, but to him that died for their sakes and rose again.

The death of Christ was the line which divided the old and new things of God, the old and new covenants. The basis of the

old covenant was the flesh of Abraham, Isaac and Jacob. All their children were in it. Christ himself was in it. Six hundred years before, God, by Jeremiah found fault with it, calling it the old, and promising to make a new covenant with the house of Israel and the house of Judah. (Jer. xxxi. 31-34).

That old fleshly dispensation lasted till it had given to the world the flesh of the Son of God, and when "the body of his flesh" was broken on the cross, it ceased; so the apostles "henceforth" started at the cross. From that time we know no man after the flesh, or as a Jew. Though we have known Christ after the flesh, or as a Jew in the fleshly dispensation, yet now we know him so no more. He was the Son of Abraham and the Son of David, but it was as the Son of Man that he was lifted up on the cross, that whosoever believeth in him should not perish, but have eternal life. (John iii. 14). The new and living way which Jesus consecrated for us was through the veil, that is to say his flesh, and all men everywhere are graciously urged by "the Son of Man," their brother, to enter through it into the holiest by the blood of Jesus. (Heb. x. 19, 20).

Three facts claim our earnest attention:

- I. God reconciled the apostles to himself through Christ.
- II. He gave to the apostles the ministry of reconciliation.
- III. What God did by the apostolic ministry.

I. God reconciled the apostles to himself by Christ. Man is an enemy to God of the worst kind, an enemy by wicked works. His heart and life are opposed to God and his ways and law. He is selfish and likes his own ways, but hates God's ways and God's will. He is afraid to think of God, and regards him as an enemy who intends to punish him. God destroys this enmity, changes his views and heart and desires, so that he loves God and his ways, his people and his services. The Holy Spirit convinces him of his sins and of God's infinite love to sinners like himself, by showing him that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He is thus reconciled to God by the death of his Son. His death on the cross destroys his enmity. Every one of the apostles was an enemy to God, but he reconciled him to himself.

But God employs a man to tell these enemies the good news, and to persuade them to be reconciled. Such a man is called the spiritual father of those he thus persuades, "How shall they hear without a preacher," etc. Now if Peter were asked who was his spiritual father, he would name no mere man. If James and John and every one of the eleven were asked the same question, they would all give the same answer,— "Jesus Christ was the minister who told us all about God's love and God's salvation, and who persuaded us to be saved." So God reconciled every one of the apostles to him-

self by the preaching of Christ, as well as by virtue of his atonement.

When the devoted women who first saw their risen Lord told the good news to the apostles, they regarded it as idle tales, and believed them not. When the ten apostles told Thomas that they had actually seen and handled and talked with the risen Lord, Thomas would not believe till he had himself seen him. No one but Jesus himself need go to Saul of Tarsus. So it could be said of every one of the apostles that God had reconciled them to himself by the ministry of Christ.

II. God gave these apostles the ministry of reconciliation. They had charge of this great work of God. They were the stewards of his manifold grace. He committed this treasure to earthen vessels, that the excellency of the power might be of God and not of them. Should any question from then till the end of time arise about God's plan of saving sinners, or what he required of them, it was to be decided by these stewards of the mysteries of God. What were the apostles told to do and how did they do it? was to be the infallible rule. Each of them had seen the Lord, and they declared to men what they had seen and heard, and what he had told them to say. They were Christ's ambassadors; as if God did beseech the people by them they urged the people, in Christ's stead, to be reconciled to God.

III. What God did by the Apostolic ministry. God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses. What can we say of this grand passage, but as we read and re-read it, ask over and over, Is this what is meant by the ministry of reconciliations? Does God in every deed reconcile the world to himself? The world has many sinners in it and crimes of deepest dye. Does God reconcile all kinds of sinners to himself? Yes, he was in Christ reconciling the world unto himself, not reckoning unto them their sins.

Paul called himself the chief of sinners, because he had wasted the church and murdered its members. Yet God reconciled Paul unto himself, not reckoning to him his trespasses. When the apostolic ministry was first inaugurated, God in one day reconciled three thousand to himself, and among these were the very murderers of his beloved Son. Yet he did not reckon unto them their trespasses.

Jesus tells us of the prodigal's return to his father, who ran to meet him and fell on his neck and kissed him. He began to tell his crimes, but was stopped by his father, who would neither hear nor reckon to him his trespasses. He was altogether absorbed in the return of a dearly beloved and long lost son. He is alive and home again, and locked in each others arms with heart throbbing to heart was the time for grand rejoicing and for sinking forever all past trespasses. So, says Jesus, there is rejoicing among the angels over one sinner that repents. O that a lost world knew the meaning of the ministry of reconciliation which God committed to the apostles.

Original Contributions.

THE BIBLE versus INFIDELITY.

W. H. HARDING.

VI.

This, my last article in this series, will be devoted to archæology, as it bears on the authenticity of the scriptures. Archæology in its widest sense includes the knowledge of the origin, language, religion, laws, literature, manners and customs, in fact everything that can be learned of the ancient life and being of a people. When so used, it comprehends some branches of knowledge that are sometimes treated separately, such as philology, ethnology, numismatics, etc. The archæology that we have to do with is that which deals with the heathen or "ethnic" nations mentioned in the Old Testament. In that book we read of Chaldeans, Egyptians, Babylonians, Assyrians, Hittites, etc. Now these people had more or less dealing with the people of Israel and Judah, and that which illustrates their manner of life, their religion and government, will throw light on many passages of scripture; and not only so, but many of the statements of scripture have been verified and corroborated by the discoveries of archæologists. In a short article like this I can only show the value of this study to the Bible student.

At the close of the last century, and at the beginning of this, infidelity seemed to be having a rapid growth. Many boasts were made as to what infidels were going to do. Voltaire boasted that it took twelve men to establish Christianity, but one (meaning himself) would overthrow it, and signed his letters, "Yours, to crush the wretch" (meaning Christ). Among other objections brought against the Bible were these: that there were mistakes in it as to the names of rulers, the location of places; that the Bible stated certain places were fertile, when in reality they were barren. These, and a number of objections like them, were brought up, and when exploring parties were formed and search was made for ancient cities, and coins, bricks, cylinders, tablets, and many curious things were discovered, such as weapons of war, tools of mechanics, household effects, etc., people began to wonder what it would lead to. Many good people were afraid that something might be dug up that would make good the statement of infidels, thus putting another weapon into their hands; and for several years many good people were in suspense. But the victory was complete on the side of the Bible. Every fresh discovery went to prove the authenticity of the scripture, and infidels were compelled to retire, crestfallen, from the field.

The discovery of the rosetta stone gave a fresh impetus to the study of Egyptian archæology, and we are indebted to such men as Young, Bunsen, Brugsch and Wilkinson for their labors in this department of knowledge.

In the summer of 1881 there were discovered in a cave near Thebes thirty-nine royal mummies, besides papyrus rolls and other objects of interest. Among the mummies was that part of Rameses II, the Pharaoh of the oppression. It was in a perfect state of preservation, and enclosed in a plain coffin of sycamore wood.

When we turn to Assyrian archæology we also find that much light has been thrown on portions of scripture. Such men as Botta, Layard, Rawlinson and Sayce have done much in this department. I have a series of volumes called "Records of the Past," edited by Prof. Sayce—the last one was issued in 1892. These volumes contain translations of inscriptions that have been found on monuments of various kinds, and show the condition of some of these ancient nations thousands of years ago. It is very interesting to read letters that were written from Syria to the king of Egypt 3,400 years ago. Not less interesting are the accounts we have of Assyrian kings, whose names are mentioned in the Old Testament.

Here is a translation from an inscription of Sargon: "(In the beginning of my reign) the city of Samaria I besieged, I captured; 27,280 of its inhabitants I carried away . . . ; I set my governor over them and laid upon them the tribute of the former king—(Hosea)."

Here is the translation of part of a cylinder now in the British museum: "To Hezekiah of the Jews they gave him as an enemy. In a dungeon he shut him up. Their heart feared. The kings of the country of Egypt, the men of bows and chariots, the horses of the king of Melhhi, a force without numbers they brought together and they marched to their aid. In the sight of the city Altaka before me the order of battle they had placed they appealed to their weapons. By the support of Assur my God with them I accomplished their overthrow." Let it be kept in mind that these cylinders and tablets were to the Assyrians what books are to us.

Prof. Sayce says in his preface to a work on Assyria: "It is a strange thing to examine for the first time one of the clay tablets of the old Assyrian library, . . . When last the characters upon it were read was in days when Assyria was still a name of terror. Judah had not gone into captivity in Babylon. The Old Testament was not a completed volume. The kingdom of Messiah was in the distant future. We are brought face to face, as it were, with men who were contemporary with Isaiah, Hezekiah and Ahaz; nay, of men whose names have been familiar to us since we first read the Bible at our mother's side."

Those who would learn how wonderfully the monuments of Assyria illustrate and corroborate the pages of sacred history need only compare the records they contain with the narratives of the books of kings. Every month brings us tidings of new discovery being made, and we can rest assured that archæology has something good in store for

us in the near future. I would like to have you all read an article in the last *Homiletic Review* by one of our foremost Assyriologists. You would all enjoy it.

I hope that something I have written in this series may have been of some help to some, even if it should be only to stimulate them to investigate and study this great question for themselves, Which shall I have, the Bible or infidelity? May God help all to earnestly consider the question before they decide. There are awful interests at stake, and a mistake means eternal loss. God says, "Come, let us reason together."

USE THE WORLD, NOT ABUSE IT.

T. H. BLENNIS.

But few persons have learned so to use this world as not to abuse it in the matter of pleasure, joy and happiness. Man was evidently designed for happiness, and not for sorrow. His head was not given him to ache, but to be clear and strong. Every sense of his body, the eye, the ear, the taste, was intended to be an avenue of pleasure and happiness. Every faculty of the mind, perception, reflection, memory, conception, judgment, imagination, reason, all are exquisitely adapted to be joy-producing. The world we live in was evidently framed to bring us happiness. Pleasant light for the eyes, sweet sounds for the ear, pure air for the lungs, scenes of magnificent beauty for the æsthetic taste, facts for the perceptive faculty, truth for the conscience, law for the reason, all bespeak the benevolence of the divine Creator. They then abuse this world who deny our right to be happy in it. They would be wiser than God. They would impute malevolence to a Heavenly Father's heart. They would confound piety with gloom, reverence with fear. We are not to be deceived. There are as many devils behind a solemn face as a laughing countenance. Pious forgers are nearly always solemn. It is by no manner of means a trifling employment of a part of our time to try to amuse ourselves. The great workers of the world have been cheerful men, full of vivacity, raciness and sprightliness. No man knows how to work up the maximum of his power that does not understand the art of recuperation. Luther and Macaulay were great workers and great laughers. Men and women work better under the inspiration of hope than under the tyranny of fear. When we are in splendid health, when our faculties are fully awake, when every power within us is fully aroused, when the magnificent soul proudly marches to conscious victory, then we are happy, then we are strong.

Equally do they abuse the world who affirm that happiness is to be sought for its own sake, independent of all higher considerations. Happiness is valuable, as it leads to goodness. Our highest end is moral goodness. Greater and nobler than the capacity to be happy is the capacity to be pure. We are made for righteousness. We are partakers

of the divine nature. Never are we to seek pleasure of the body, of the appetites, of the passions, at the sacrifice of the reason, the conscience, and the moral sentiments. At all cost, though our bodies rot in dungeons, or burn at the stake, we are to seek the testimony of a good conscience. The supremacy of reason over the passions and appetites must be maintained, despite all the fascinating allurements of seductive vice. We may miss fame, we may miss ease, we may miss wealth, we may miss all the lower forms of pleasure; but we must not miss that holiness and purity without which we cannot discern the Almighty.

We should learn to use this world, and not allow it to use us. In all its activities, in all its experiences, in all its studies, in all its pleasures, in all its sorrows, in all its sharp transitions, from the mist-covered valley to the radiant sun-lit mount, we should be superior to it. The world has used man. Its storms have frightened him. Its earthquakes have terrorized him. Its thunderbolts have caused him to tremble with superstitious awe. Its exuberant fertility has enervated him. Its manifold forms of life have bewildered his reason. Its majestic and sublime phenomena have made him the slave of a drivelling superstition. It should not be so. God made man to be the ruler of this world. He hath crowned him with glory and honor. He hath set him over the works of his hands. He hath put all things in subjection under his feet.

Above all we should use this world as the stepping stone to the next. It is a prophetic world. It suggests and necessitates a higher and better world. There is no beauty here in flower, or cloud, or star, that is not prophetic of an unseen beauty beyond. There is no love here, in child, or maiden, or mother, or martyr, that does not point to the immortal love that shall outweary mortal sin. All things in nature and human life confirm the testimony of revelation that we complete beyond what we begin here. This world is a school, and men and women are the pupils. For what purpose do we painfully learn our lessons and slowly acquire our culture if there be no life commensurate with the preparation? There is such a life. It is ours if we but strive for it. We win it by faithful, honest, loving action in the life that now is.

THE SOCIETY OF C. E.

HIRAM WALLACE.

The Society of Christian Endeavor has, in a few years, taken very deep root in many of the religious bodies of the United States. The Disciples have from the first encouraged the movement by adopting that form of organization for the more active and efficient co-operation of the young people in church work. We had never, before adopting this method, succeeded in enlisting so many of our young members. They have received more encouragement, have taken greater interest in a Christian life, and have grown into greater usefulness than ever before. The society has proved to be a good thing. Ever since the wave rolled over the desert and the mountains to this coast, I have been

in favor of it. The church in which I am working has a good society, whose meetings I regularly attend and enjoy. Let no one, then, suppose me to be anti-endeavor when I record my dissent from positions taken by some as the position and work of the society. Coming, whence they have, the following quotations are not without significance:

"The Christian Endeavor is independent of the church." "The church has no jurisdiction over the society." "The Christian Endeavor is better than the church." "If the churches do not favor the society, it will be better for them to stand out of the way." "We will have a Christian Endeavor Church." "The society is doing more good than all the churches."

While such absurd and unguarded statements do not represent the position nor intention of the great army of noble young people who are banded together for Christian work, they do speak the sentiment of a class who, Diotrepes-like, desire to have the pre-eminence.

Near here an effort is being made to erect a meeting-house, to be called a Christian Endeavor Church. A preacher is working there who claims to be for Christian union, opposes denominationalism, and, with a number of others, is intending to organize a Christian Endeavor Church. Only to-day I was urged to use my influence to assist them in obtaining a building site for the new house. In different places similar movements are being considered. These are but straws, yet they have their significance.

For three-fourths of a century the Disciples have been pleading for Christian union, and hundreds of thousands have been taught of the evils of divisions among the people of God. While not seeing clearly the only true ground on which union can be attained, very many in all the Protestant parties are convinced that a divided church is wrong, and desire "the unity of the spirit in the bonds of peace." The endeavor movement has therefore fallen upon a favored time. It has been planted upon a fruitful soil, and has made an amazing growth; and strange as it may appear to the better informed, there are some ready to say, "Here is a common ground for Christian union and an undenominational church;" and however well intended, would afflict the world with another religious party.

Christian unity is in the air and in the hearts of many thousands of the best of earth, slowly as the church is reaching it; but it can only be obtained by a return to the faith and practice of the apostolic church. Excellent as is the society for the purpose for which it was designed, it would prove an entire failure as a plan for uniting the people of God in one body, as Christ intended his people should be united. The Disciples have begun a great work in placing before this age the sin of a divided church, and a common ground, scriptural, and therefore practicable, upon which God's people may again become one, and being called of God to this work, he will use them to the accomplishing of yet greater good. The endeavor movement has been of much assistance to them, showing the advantages of united work, hence their interest from the formation of the society in Christian endeavor work and workers.

SOME THINGS OF INTEREST.

R. W. STEVENSON.

The majority of our churches are earnestly contending for the faith once for all delivered to the saints. They have found the "old paths," and are striving to walk therein. However, there are a few who have lost their bearings and have gone into latitudinarianism. These churches have become intensely interested in the pious unimmersed, and have concluded that they are in danger of being lost where they are, and in order to secure their salvation have let down the bars and taken them into their folds. For the life of me I cannot see what these pious souls have gained. They have not gotten any nearer to the Son of God than they were before. They have not perfected their obedience, but simply changed their locality in the religious world. One of these churches, we are informed, is in New York City, another in Brooklyn, and a third in Cleveland, Ohio. If there are others, the writer is ignorant of their whereabouts. We are truly thankful there are no more. The Lord Jesus may take all the pious unimmersed into heaven, and I hope he may, but that is *his* business. My duty is to preach the *word*, and to strive with men to obey it from the heart. My commission is to preach the gospel and to baptize all who will accept Christ, and baptism never means anything less than a burial of the person in the likeness of Christ's death. May the day soon come when these overly generous brethren shall see their folly and fall into line with the contending hosts who are earnestly pleading for a return to primitive Christianity in its faith, its ordinances and its life. When all religious denominations walk in the commandments and ordinances of the Lord, then shall we have Christian union, and not until then.

Many souls are turning to the Lord through the instrumentality of the gospel as ministered by the Church of Christ. The *Christian Standard* reports 1,800 additions the first week in February, and over 3,000 the second week. There are hundreds reported in other papers, and hundreds never reported at all. Those additions came in under the ministry of men who are perfectly satisfied with primitive Christianity.

A wise movement has been started by a lumber of leading business men in Chicago, looking toward making Washington's birthday the beginning of an effort to unite all English speaking people, the world over, in peace and fraternal unity. They desire that the governments of the United States and Great Britain shall establish arbitration, by a formal treaty, to settle all differences between the powers. May the good Lord crown this movement with success.

Henry M. Stanley says: "During 1876 he was the only white man in equatorial Africa. The first missionaries landed there in 1877 in response to an appeal from Uganda. At the present time the eastern and southern part of Central Africa and Nyassa Land are studded with Christian missions, and about 300 missionaries are on the ground, and the number is increasing."

The Protestant preachers are commanded by the Superior Consistory of Prussia, the highest ecclesiastical authority in Germany, to desist from taking an interest in the social problems and agitations of the day. "It is not a part of their vocation to take part in political and social agitations, and inconsistent with their calling and profession." Protests on the part of the young men in the ministry are very decided against those in authority. They are not willing to be squelched. A minister of the gospel is a member of society, and a citizen, and as such should have the privilege to voice his sentiments in all that pertains to the welfare of the nation.

AFFLICTIONS A BLESSING.

A. A. C.

Cannot we prove the truth of the above words and feel that though the chastening for the present may be grievous, nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby? So with this thought in view we learn to trust God's over-ruling hand and to know that "he doeth all things well."

How true that the deepest joy comes to those who have drank deepest of the cup of sorrow; and as every heart has its own sorrow, so it has its own joy. But amidst it all we can look up and feel that "God is our refuge and strength—a very present help in trouble." Above the afflictions of life we hear the inviting voice, "Come unto me all ye that labor and are heavy laden and I will give you rest." Looking to the author of these words, and to the "heavenly city," whose builder and maker is God, we certainly shall grow stronger and better fitted for the service of Christ here, and our lives made purer for the eternal home beyond. Who has not felt that the afflictions of life have brought them nearer to God and led them to seek less the pleasures of this world and more of the world to come? When we are made to see and realize the truth that "all things work together for good to those that love God," then shall we repeat those words, "Though he slay me, yet will I trust in him." We all need the conflicts and shadows of life in order that we might look for light and peace. So may we thank God for our shadows, and look up above the darkest cloud and feel that it is the prelude to a brighter day of peace and endless happiness. All through God's "holy word" light is the source of life; and in making this light our guide, we shall not fear the shadows of life, "for God is light, and in him is no darkness at all." May the light of God's presence so illumine our pathway and be reflected in our lives to such an extent that others, seeing it, may be led to glorify Christ. It has been said, "Longest is that existence which, though brief, has shone for God, and left in legacy a trail of holy light." By having each day filled with acts and words for Christ, we are not only laying up treasures in heaven, but fulfilling the injunction, "to do good, and to communicate, forget not, for with such sacrifices God is well pleased." It

is only by our works and labor of love that God will acknowledge us as his followers. "Be thou faithful unto death and I will give thee a crown of life." God has not a place for an indolent one in his vineyard; it is toil that prepares for rest. "Let us labor, therefore, to enter into that rest." By our fruits we are known; when the blossom falls it is an onward step in nature. So when lives of promise fall, it is the messenger of immortal growth. Gone are the flowers, yet the fruit remains. We cannot feel that our loved ones are lost when God calls them after a life of work in his service, but think of them as gone home to enjoy the reward of their labors. So when God sees fit to afflict us, may we count it a blessing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Some one has said:

"God means every man to be happy be sure; He sends us no sorrows that have not some cure; Our duty down here is to do, not to know; Live as though life were earnest, and life will be so."

May we value more highly the worth of passing under the "rod of chastisement," although we may not always have it revealed why such should come to us, yet

"Some time we'll understand."

BUILDERS.

H. MURRAY.

"Building up yourselves in your most holy faith" is the imperative command of one who speaks with authority. Those to whom the apostle was writing, although already Christians, needed building up. We learn from this that salvation means progress, that to be saved from our past sins does not include our present salvation. Paul tells us that "the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God." I Cor. i. 18; R. V.

Many like passages show us that our salvation depends upon the progress of building. The lesson that we learn from our Saviour agrees with this. "Hearing and doing" these sayings of his will constitute us wise builders. We are all builders. The wisdom and folly, salvation or condemnation, is seen from what we build and upon what we build. Good actions and a good foundation will secure to us salvation. Hearing and doing the will of Christ is the process of building the house or character that will forever stand. It is the house or character we build now that will determine our future salvation, or future heaven. It is not good actions simply, but good character that secures heaven. We build up a heavenly nature and that secures a heavenly place. If our adherence to the will of God does not build up good, pure and holy characters, we cannot be saved in heaven. The new heavens and new earth are for the righteous only. Only he who "doeth righteousness is righteous."

The mistake that many are making is in supposing that God is to reward us so much heaven for so much labor. They will be very careful to maintain their place in the church and attend to the ordinances of the church,

that they may be saved in the great future—more anxious to get into heaven than to get heaven into them; to live in that beautiful home that God is building for them, than to build themselves up and make themselves beautiful for that home. Some of the most strenuous adherents to doctrine are among those who will bite and bark at those who differ from them, and whose nature is as unsuited to the heavenly world as the miser is to a palace. Let us all understand that the great design of Christ's mission on earth was the reconstruction of man, the building up of manhood through the truth; and unless the truth, the doctrine of Christ, has this effect on us, we can never reach heaven. True and noble and honorable men is the want of the world to-day. These must be obtained by building the truth into the nature. God cannot reward us with character. This must be built by constant and proper use of his word. We build our character, and God rewards character with heaven. To do this successfully it is necessary to begin with the young, when their hearts are tender and susceptible to the truth. Some one has said, "If you save a man, you save a soul; but if you save a child, you save a life." Bro. F. D. Power says: "Christ for the first time reveals to the world the significance of childhood. How can any man or woman regard as a trival service the duty of teaching the little ones the way of life!" How careful and thoughtful and anxious we should be to have the young understand the importance of forming and building good characters in their young hearts! Let all be anxious to so act and live that they will be constantly growing in grace and knowledge, and in all that is good.

Correspondence.

WEST GORE LETTER.

In a private letter from Bro. Shaw, he says the church for which he is laboring is engaged in a protracted meeting. There had been six additions up to the time of his writing, and a good prospect for more. His many friends will be glad to hear that the work of the Lord is prospering in his hands. There seems to be a general stir in the way of protracted meetings just now. May we hear of many turning to the Saviour.

I have been interested in the work of the Disciples of Christ in the provinces for over twenty years and I feel safe in saying, that never before, during this period, has there been such a bright outlook for our work. We have more churches, more preachers, and we are getting into a better system of working. This is especially true of the last few years. Now, credit to whom credit is due. I believe that our Home Mission Board has been largely instrumental in bringing this about; and all the churches should hold up the hands of these men who have planned and worked so wisely and earnestly for the success of the work in our parts. I believe

there are good times coming. Faith in God with plenty of patience, perseverance, and pluck will accomplish wonders. Cheer up brother soldiers, on to victory! The day will declare it. Let us have reports of a grand work done when we all gather at the Annual in West Gore.

We have been having a long spell of bad roads and stormy weather and I have been unable to keep all my appointments. We have had a good deal of sickness here this winter. Many of our prominent sisters have not been able to meet with us for months. I might name among the number Sisters Wallace, McDougall, Simms, Burgess and Ryan. We hope when spring comes to see them all again, for we miss them very much.

There are some indications that we will have a couple of antimony mines here soon. This will possibly be a benefit from a financial standpoint, and we need something in that line. There is also talk of the "Hants Central." The bill for incorporation has been passed, the right of way has been granted, and some of these days we will hear the shrill blast of the locomotive—that is, if it is not an election dodge.

W. H. HARDING.

Selected.

The word recalcitrant means to *kick back*. We have a lot of church members—we do not say Christians—who are continually found in the objective case, always kicking and doing nothing. They attend all the big meetings within their reach. Wherever they can find an evangelist who destroys more than he builds up, these recalcitrants are sure to be like the lamb that was evermore at the heels of little Mary. Wherever the sects are knocked down and dragged out, and wherever a crusade is waged against organs, pastors and societyism, there you have them late and early. These men oppose everything, but do nothing at home or abroad. Some of these men, worth thirty and fifty thousand dollars each, don't give more than five dollars a year for the cause they profess to love; and they grumble painfully when that amount is extracted from their plethoric purses. These kickers—chronic grumblers—give not a nickel for missions at home or abroad. Ask them for one dollar to pay the evangelist whose preaching they enjoy and they will turn upon you with the face of a cynic—with a frowning visage—and say: "I don't believe in a hirling clergy. I don't believe in men who preach for pay; let them work with their hands as I do, and preach as they have opportunity," etc. I know these churlish men; they have followed me in many of my meetings, getting free board as well as free gospel. Deliver me from the man who opposes *everything* and does *nothing*.

If such men feel that they are in duty bound to oppose a missionary society, why not come out from behind this cob-web pretext and, like brave men, generously contribute toward the support of a scriptural evangelist? Do you see the names of these men among those who contribute to the sup-

port of our western evangelists? Never. Do they help the poor and unfortunate? Never. Do they help our public enterprises? Never. Why speculating in stocks, shaving notes, and adding field to field; and, for recreation, kicking the preacher and holding the brakes down on church edification and church progress. Do these belong to the church? They say they do; which is all we know about!

[The above we find in the *Christian Leader*. It is from the pen of Bro. J. F. Rowe, and evidently he has no great admiration for those who oppose everything and do nothing.—O. Ed.]

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E. C. Ford,	1 25
J. Parsons, Esq.,	5 00
Monte Walker,	25
Total,	\$1,752 62

HENRY CARSON,
Treasurer.

Halifax, N. S., Feb. 24, 1896.

Births.

At Bowmanville, Ont., on February 15th, 1896, to the wife of Ellis Botsford Barnes, a son.

Married.

SAUNDERS-MABEY.—In St. John on Wednesday, Feb. 15th, 1895, by Henry W. Stewart, George Saunders and Lena Mabee, both of St. John, N. B.

EMMAN-STEVENSON.—At the residence of the bride's father, by D. Crawford, on the 26th of November, Arthur Emaan, of Victoria West, to Janet, second daughter of James Stevenson, of Fredericton.

MURRAY-FRASER.—At the residence of the bride's stepfather, by D. Crawford, on the 1st of January, Adoniram D. Murray, of St. Eleanors, to Elizabeth Jane Fraser, second daughter of Mrs. George Harker, of Cavendish. All of P. E. Island.

Died.

SABEAN.—At South Range, N. S., January 20th, Charles Hains, infant son of Bro. and Sister Malcolm Sabean, aged two months. This is the fourth time that death has come to this home and taken a dear baby boy. We sincerely sympathize with the bereaved parents, and trust that these little lives gone before, may be as cords drawing them nearer to God.—H. A. D.

KENNEDY.—Death has visited the home of some of our dearest friends and one of the loved ones, under his blighting influence, has been removed from the family circle and the society of many others (in the church and out of it) by whom she was dearly beloved. I refer to Sister Martha J. Kennedy, daughter of Bro. Daniel and Sister Kennedy, who, after a long and painful illness, died at their home in Charlottetown, January 29th, 1896. Young Sister Kennedy, being of a peculiarly kind and gentle disposition, and being deeply imbued with the spirit of the blessed Master, while she was in the enjoyment of good health, was ever ready to sympathize with the sorrowing and suffering, to relieve, as far as possible, the wants of the needy and to lend a helping hand where help was needed. When suffering came home to her, and she herself had to bend beneath its pressure, no complaint was ever known to escape her lips, nor could any look of impatience ever be detected; but, leaning upon him, to whom she had committed herself for time and eternity, she quietly, peacefully and hopefully passed down into that condition which "men call death," but which, to the children of faith (at least) is only a step in the onward march, toward the higher life and the source of all good—the infinite One—the Father of spirits. Thank God for the blessed and glorious hope of meeting where death can find no entrance, nor pain any resting place; also the hope that sin, the cause of all suffering, will be finally destroyed, and perfect peace and universal harmony be restored to the vast dominions and the myriad intelligences under the reign of our Father—God, in which love, and not selfishness, shall be the governing principle and "God shall be all in all."—O. B. E.

AGENTS FOR THE CHRISTIAN.

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.
MRS. O. M. PACKARD, 353 West 57th Street, N. Y.
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JAS. W. KENNEDY, Southport, P. E. I.
MAJOR LINKLETTER, Summerside, P. E. I.
ROBT. DEWAR, New Perth, P. E. I.
W. W. BOVVER, Charlottetown, P. E. I.
J. F. BAKER, North Lake, P. E. I.
PETER A. DEWAR, Montague, P. E. I.
KENDRICK outhouse, Tiverton & Freeport, N. S.
GEORGE BOWERS, Westport, N. S.
D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
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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C. H. LEONARD,
St. John, N. B.

OFFICE OF JORDAN, MARSH & CO.,
Boston, Oct. 1, 1895.

Dear Mr. Kerr:—

" * * * I have been in Boston a little over two weeks, and have been working here about two weeks, so you see I was not long in getting a situation. * * * I look back to the pleasant time spent last winter and find that the training I got has done me a world of good. * * *"

(Signed.)

S. E. STEVENS.

Recently Mr. Stevens writes to his father: I have just been promoted, and expect advancement again shortly, as the head book-keeper has reported me capable of doing any of the office work.

This is what we fit our students for.
Catalogue free.

S. KERR & SON,
St. John Business College.

Odd Fellows' Hall.