

THE CHRISTIAN.

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

VOL. XV.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1897.

WHOLE No. 170.

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

St. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

THE FOREIGN SOCIETY HAS ISSUED ITS ANNUAL REPORT.

This is a handsome pamphlet of eighty-three pages. It contains a full report of the Board of Managers; also a full report of the treasurer. At Indianapolis these reports were read only in part. They were too long to be read throughout. In addition, there is an account of the proceedings at the Convention. In addition to this there is a full account of the receipts of the Society for the year; also a list of the officers and the missionaries, and their addresses. This is just such a work as every intelligent Christian ought to have at hand. It should be read through carefully and then filed away for future reference. These reports will be even more valuable in the future than they are now. No one should destroy a copy of one of these reports. No one should think they are dry and uninteresting. Thousands of people helped to make this report. Every missionary in the field has contributed something. These short reports from the field are gems. The work of the year is described in the fullest possible words.

NOTES AND NEWS.

One of our successful young preachers writes: "I wish, too, that more of our preachers would write Church news. It makes a paper interesting, and tends to spur each other up to greater efforts." He always sends interesting items.

We intend cutting down the space formerly given to original contributions, and thus make room for selected articles. By so doing we give more variety to our readers, and hope to make the paper even more interesting. There will still be plenty room for short, original contributions.

We notice in the report of the F. C. M. Society that during the past year the Disciples of Christ in these provinces contributed \$360.74 for foreign missions through this Society. Of this amount the churches in New Brunswick gave \$117.44, the Sunday-schools \$22.29 and an individual \$10—a total of \$149.69. The churches in Nova Scotia gave \$99.50 the Sunday-school \$4.24, and individuals \$1.75—a total of \$105.49.

The churches in P. E. Island gave \$92.87, the Sunday-schools \$10.59, an individual \$1, and miscellaneous \$1.10—a total of \$105.56. In addition to this a large amount—but we know not how much—was contributed by the three provinces, especially for the support of Miss Riech.

Our readers should remember that the Crawford Jubilee will be held in the Christian Church, New Glasgow, P. E. I., on Dec. 16th, 1897. All contributions should be in the hands of R. W. Stevenson, Montague, P. E. I., not later than Dec. 10th. A list of the names of contributors will accompany the purse when it is presented.

A noted preacher recently delivered a sermon on "Hell: What is it and where is it?" We do not read that he told how to escape it, and this knowledge would be most desirable. However, if he described the place as Jesus was wont to, his hearers would probably be quite anxious to find a way of escape.

Another of our young preachers has gone—in the good old way; he has married a wife. On Thanksgiving day, S. W. Leonard was married to Miss Mary A. White of Sussex. THE CHRISTIAN extends hearty congratulations, and hopes that both may spend many happy years of earnest, successful toil in the vineyard of the Lord. We understand they go to Kentucky.

A few weeks ago one of our Louisville pastors preached a sermon on "Forsaking Christ," and, strange as it may seem, there were twenty-four additions to the church at the conclusion of the discourse. Perhaps they were prodigals who came back to their Father's House. If so, it is a pity the same sermon could not be preached in many churches with the same effect. It is needed very much.

What did you do with the financial statement enclosed in your paper last month? If you have sent the amount due, you have our sincere thanks; but if, for any reason, you have neglected to do so, we hope you will send the amount as early in December as possible. Only a few have heeded our call. We would much rather not write these "money notes," and if all our subscribers will pay up we will promise to write no more for a year. That is fair.

In a few weeks more, says the *Christian Oracle*, the Church of Christ will have nine houses of worship in Des Moines, Ia. Only fifteen years ago one small building held all the Disciples of Christ in that city. "What," the paper asks, "has caused this marvellous increase?" We would venture to reply that the increasing desire for Christian union, and the fact that the Disciples of Christ stand on the true basis of such union, are largely responsible for this rapid growth. Local conditions may have aided some.

How are you going to spend the long winter evenings? Many will waste them in pleasure or pollute them by sin. Be wise and

use them as opportunities for culture. "Give attention to reading." Do some systematic studying. "The Bethany Christian Endeavor Reading Course" is helpful and inspiring; there are three small hand-books for it: one on "Bible Study," by Pies. McGarvey; one on "Missions," by A. McLean, and one on "The Disciples," by B. B. Tyler. The three can be obtained from J. Z. Tyler, Cleveland, Ohio, for only one dollar.

The American Christian Missionary Society has issued its annual report. It is full of interesting facts. The churches do not support the work of the society as generously or as liberally as they should. The society starts out to raise \$100,000 this year for American Home Missions. The Maritime Provinces last year contributed to this general work \$119.50. Of this amount Nova Scotia gave \$72.50, New Brunswick \$46.00 and P. E. I. (which has never received any assistance from the Society) \$1.00. The Halifax church gives the largest amount—\$30.00.

We read in the *Christian Standard* that a Sunday-school superintendent in Omaha, on every Lord's day, after the lesson has been taught, takes about five minutes to press the claims of Christ upon the scholars. "After a short, earnest talk the gospel invitation is extended, and, not strange, but most naturally, they respond." We think it would be wise to give the invitation on at least each review Sunday. The teacher should have in view the bringing of the unconverted to Christ. This plan might be the best one to show how well they have learned the lessons of the quarter.

J. A. L. Romig held a meeting during November with the church in Plattsburg, Mo., for which T. H. Capp preaches. Of him Bro. Capp writes in the *Church Register*: "His method of conducting a meeting is simple; no catch-penny, clap-trap trickery, under-current maneuvering are employed. His sermons are interesting, instructive and Biblical. When presenting so-called doctrinal points, he makes no apology, but kindly presents what he believes to be God's will upon the subject. His denunciation of sin, his presentation of better things, his earnest pleadings with the sinner to forsake his ways, and his own exemplary conduct make him beloved by all."

Behold what ten years of earnest, united labor will bring forth! In 1887, in thirteen counties of West Pennsylvania, there were only 1,940 Disciples of Christ, and in 1897 there are 12,113. One county shows an increase from 0 to 500, and another from 208 to 1,878. These are eloquent figures. They tell plainly that co-operative mission work, well supported and wisely prosecuted, will give large returns. The Home Mission Board of West Pennsylvania is entitled to great praise for its management of the work committed to its care. But it never could have been successful if the churches had not given liberally. Let our churches—all of them—generously contribute to our Home Mission work.

News of the Churches.

ST JOHN, N. B.

COBURG STREET

Bro Wm Murray was at the Y P S C E meeting on Tuesday evening, Nov 16th. He gave an interesting talk on "The Blessedness of serving God," which was the topic for that evening. He left the next morning for Nauwigewauk, about forty miles from the city, where a few disciples live.

We are glad to say that Sister Nellie Flaglor is so much improved that she is able to walk about her room.

Bro. W. H. Harding was at the Y P S C E meeting on Tuesday evening, Nov. 9th, and took part in the services.

Bro. Stewart preached for the Main Street Church on Lord's day evening, Nov. 7th, his subject being "Christian Union."

The Woman's Auxiliary Society held their regular monthly meeting on Thursday afternoon (Thanksgiving day). There were a large number present, and a very interesting programme. The collection amounted to \$9.50 for home missions, and \$2.50 for foreign missions.

Bro. E. C. Bowers of Westport, N. S., worshipped with us on Lord's day (28th).

Miss Ethel Barnes, after spending some weeks in Boston, returned home on the 20th.

MAIN STREET.

Bro. Appel has commenced a series of chart sermons on "The Kingdom." The first one was delivered on Lord's day evening, November 21st.

Bro Appel exchanged with Bro Stewart on Lord's day, November 7th.

We regret that Bro. and Sister Allan and family have moved to Sackville, N. B. They will be very much missed in our meetings.

Sister Wm Armstrong, who has been visiting relatives in Newton, Mass., has returned home.

SILVER FALLS, N. B.

Bro Wm Murray continued with us until the 16th of November. Another person put on her Lord and Saviour in baptism. Bro Murray did us much good by his visit. The church has been considerably strengthened by his presence.

NAUWIGEWAWK, N. B.

Bro Wm. Murray started laboring here with the brethren in this locality November 18th. The attendance and interest so far have been very good. We believe that Bro. Murray's visit and labor here will result in much good.

LETETE, N. B.

Bro Harding has been here and gone. There is quite an awakening of the people since his visit. Our prayer meeting Sunday had an attendance of about 150, with about 30 to take part. It was really encouraging. But still we feel the need of good sound preaching and I feel that we must have some one come to preach the gospel here.

W R W.

HALIFAX, N. S.

Four excellent young persons were baptized at the North Street Christian Church at the close of the services Sunday night, Nov. 14th. Others are thoughtful and we hope for more accessions shortly.

We are still in the field with our circular, and earnestly ask the readers of THE CHRISTIAN not to forget the encouragement on the Halifax North St. Christian Church, when their hearts are tender and their pockets are open during the gift season of Christmas and New Year.

Last night in our regular prayer meeting, our new born members pledged themselves in service to Christ, and others of our young people pledged themselves anew to greater consecration. The reason so many workers fall out by the way or cease to be efficient, is because they get no adequate conception of the duty and service belonging to the Christian life. They build on sand instead of rock, and when the storm of test and trial comes they go down and great is their fall.

At the beginning of some special evangelistic services in this city, some one said to the writer, "Now we must all work—" Why now more than any other time? That is the trouble with the

average church member. It is wait for the "week of prayer," or series of "special services," or for an "evangelist," or for something out of the ordinary course and current of religious activity. It is an indolent, lazy, unscriptural, short-sighted, wretchedly weak way of working for Christ, to wait, Micawber-like, for some special opportunity to come to us. Laste to these facts:

- 1 Men die every day all around us.
- 2 Death forever fixes destiny.
- 3 Without Christ sinners are lost.
4. Presenting Christ may save them.
- 5 The Bible says, Now is the accepted time
6. Neglect of doing good is sin.

I am trying to impress upon the minds and hearts of my hearers the truth that simply attending the preaching of two or three sermons a week and "dropping in" occasionally to a not over-zealous prayer-meeting, will alone, no more take a man or woman to heaven than sitting on a fence and seeing a railway train fly past will take them to the train's destination. God's promises and blessings are all conditional. Meet the conditions and every precious promise will be fulfilled in our lives, and will touch and bless the lives of others.

T. H. BLENNIS.

WESTPORT AND TIVERTON, N. S.

Union Thanksgiving services will be held in Westport.

Y P M. S. in Westport is doing good work.

October 31st, the writer preached to a large-sized audience in E. Ferry.

The brethren and sisters in both of these churches are contributing to the Crawford Jubilee Fund.

On Sunday, Nov. 14th, the Sunday-school at Westport had a rally. The attendance was materially increased thereby.

The C. W. B. M. auxiliary in Tiverton is full of vigor, and is doing good work for the cause of missions.

On Friday evening, Oct 29th, in Tiverton, we enjoyed one of the best prayer meetings we have held for a long time.

J. W. BOLTON.

SUMMERSIDE, P. E. I.

Since our last report one more has been added to the church by confession and obedience.

Our Sunday-school is doing splendidly under the direction of Sister H. L. Beattie. I do not know what the Church of Christ would do if it was not for the number of devoted workers that stand by it in the face of all discouragements and opposition. Surely the crowns of such will shine in the kingdom of our God. We should prize the faithful ones, and labor with them for the advancement of our Redeemer's cause.

My recent visit to Tignish was pleasant. I had the pleasure of making new acquaintances and preaching at a new point. Our work in general is not discouraging. We are assured that faithful labor on the part of pastor and people will result in blessings.

H. E. C.

EAST POINT, P. E. I.

Bro M B Ryan has been here for several weeks battling against the elements, preaching on Sundays and occasionally through the week to fair audiences. The meetings have been held at different places, which was against any special interest being aroused. He was at Charlottetown on Nov 2-nd, preaching both morning and evening. He goes to New Glasgow where he expects to till the middle of December.

H. W. S.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

The Gale-Greenwood evangelistic meetings were a comparative failure, both as regards the interest shown and the additions made. Something or somebody was considerably out of joint. It may be remarked that the influence or drawing power of such so-called undenominational evangelists is considerably on the wane.

Since last report the church had the privilege of listening to the veteran preacher, Bro D Crawford. We expect to have Bro. M. B. Ryan also on November 28th.

Sister Anna Morrison, wife of Bro. H. T. Morrison, came here in the summer for the benefit of her health. She has been visiting her many friends and relatives on the Island. In her social intercourse with her friends many questions were put to her respecting the Disciples of Christ and "our plea."

A young men's prayer meeting has been started, which though beginning small, has great possibilities before it. "Mighty things from small beginnings grow," and this prayer meeting will prove in the future a powerful factor in the spiritual life of the congregation.

Bro. Geo. A. Stewart has been seriously ill for over ten weeks with slow fever. He is now out of danger, but it will be several weeks yet before he can regain his usual strength.

Elder John Kennedy, though much better of his long illness, is still confined to the home. It is very doubtful whether he will be able to meet again with his brethren in public worship.

GEORGE MANIFOLD.

CORNWALLIS, N. S.

THE CHRISTIAN is calling loudly for "Church News" and strongly hints that somebody is "dead" or "sleeping" when such news is not forthcoming. It may be if some of the delinquents would write an excuse it would assure the readers of THE CHRISTIAN that they were neither "dead" nor "sleeping." Speaking for myself I would say that I am always glad to give anything of interest in the way of news or progress of the cause when I have anything to write. But is is often the case that we have to labor hard and long before we begin to see the results of our labor. The farmer is a long way from being dead or sleeping when he is preparing the soil and putting in the seed in the seed time, but you hear but little from him until the time of harvest. He would be considered an egotist who would be forever parading his own part in this work. It is the results we are after.

I might fill a column in THE CHRISTIAN every month reporting my work in these parts; telling of the miles I have to travel to meet my several appointments and visit the brethren, etc., etc., but what would it all amount to more than spreading myself before the brethren, if I see no results I deem of sufficient interest to report? This is my reason or excuse as the case may be for not writing more church news for our paper. I think spare time thus used can be put to far greater profit.

But while I am writing I will say a word in reference to our work here at the risk of being charged with doing the same thing I here condemn. So far this year we have had but one addition by baptism. One man past sixty years of age obeyed the gospel, thus making us all glad and himself happy. This has not been reported through our papers. Our congregations all through the summer and fall have been encouraging, and quite an interest was manifested and we fully expected other additions; but for some reason they are slow to move. But now that the cold weather and rough roads are on us, we have to be content with much smaller attendance.

Our Sunday-school, too, has closed for the winter, the children being too scattered to get together in the winter season, but I am hardly correct in saying the school is closed, for one of our young sisters, and one of our best workers, too, has taken her class of little ones to her home where she teaches them each Lord's day afternoon. She is neither dead nor sleeping. Then another family living too far away to enjoy this privilege have formed a class at home on Lord's day evening, and they study the regular lessons together. There are those who are deeply interested in the work of the Lord in these parts, but are so situated that it seems impossible for them to work as they would. But enough.

E. C. FORD

Home Mission Notes.

PLATTSBURG, Mo, Nov. 1, 1897.

DEAR BRO FLAGLOR,—I have received several letters from the provinces that I was expected there January 1st. This is a mistake. You must have misread my letter, as I said June 1st instead of January, or at least meant that. I may be able to see you sooner, but not probably, as my time was all spoken for up to that date and even longer. Kindly correct this mistake as to date.

Truly your Brother,

J. A. L. ROMIG.

The above needs no explanation. We will wait and pray that Bro. Romig will come then in good health, full of the Master's spirit and win great victories for His cause in these provinces.

Bro. Harding reports his work in Charlotte county as follows: Preached 35 sermons, 100 visits, 1 added by statement, 1 house of worship dedicated, and 1 church organized.

As agreed the Board paid Bro. Harding \$20 from the evangelists' funds. The brethren agreed to do what they could for his support in addition to said amount.

Bro. H. endeavored to arrange for a preacher to locate there, and we expect to see one soon at work.

We are glad to hear such good news from Halifax. It always pays to labor in a good cause.

May many more be added to the saved. It encourages everyone to greater effort.

Another P. E. Island church responds to the call. Bro. Manifold says: "While we have heavy burdens to bear we are being blessed; and I notice with great satisfaction that the missionary spirit is growing. It would be truly good if we could get an offering from every member and a gift from every church. May the Lord bless you in keeping before the brotherhood all our missionary enterprises. Don't be weary in well-doing. May we all be stimulated to further activity."

An offering from every Disciple of Christ, a gift from every church. What an agreeable surprise that would be. What a large sum would come into the fund. How much more could be done for primitive Christianity. What blessings would be showered upon us!

Bro. Ryan's work in P. E. Island has had, as usual, good results. Long may he live to labor so effectively for the Master.

Bro. Murray's article on "Gideon's Band" in last CHRISTIAN was so true and timely that a part of it is reproduced:

"Gideon had the combined efforts of his army. It had to be a co-operative, united effort. Unless we work together we will never succeed. The church is God's army, an organized, co-operative body, and must therefore be united. The success of Gideon did not depend on the extent of his workers, but on their unity. Those who did not intend to work had no business to be in the co-operation. A person who does not mean to work in the body in which he is identified ought to be sent home, that was the pace for him.

"These are the kind of men we need today. Men who mean business at any cost. Men who will work with their brethren. Men who cannot be bought nor sold, who cannot be moved away from the truth until the work of God is accomplished. Men who, when the work is not being done to suit them, will suit themselves to the way others are doing it."

Before the next issue the holiday season will have passed, so we extend the compliments of the season to all, at the same time reminding them that a gift to our Home Mission work is acceptable, and will do great good.

The tent is not yet paid for. We thank those who have not taken the time limit of six months. We hope others will soon pay up, and that we will owe no man anything on it.

Look at the treasurer's report. We are now indebted to him, and yet some are asking for other grants to be made.

RECEIPTS.

Previously acknowledged,	\$139 41
St John—	
Main Street, J. C. B Appel,	10 00
" A. Armstrong,	1 00
" Miss N. Whelpley,	2 00

St. John -	
Main Street Miss A. Purvis,	1 00
" C. W. B M.,	2 00
Coburg St. Mission Band,	4 55
Westport—	
Mrs. J. W. Bolton,	1 00
Y. P. S C. E., per Mrs. J. W. Bolton,	2 00
" per E. A. Payson,	3 00
E. C. Bowers,	5 00

\$169 96

J. S. FLAGLOR, Secretary.

TREASURER'S REPORT.

Balance on hand Nov. 1st.	\$7 48
Received in Nov.,	31 55
	\$39 03

Expended

Halifax, November,	\$21 00
Pictou, "	16 06
St John, Main St., Nov.,	12 50
	\$50 16

Due Treasurer, 11 13

P. E. ISLAND FUND.

Previously acknowledged,	\$14 92
Charlottetown, per Geo. Manifold,	11 35
	\$26 27

J. S. FLAGLOR, Secretary

Foreign Missions.

Maritime C. W. B. M.

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

It was suggested at our annual meeting that our watchword for the present missionary year be "Fuller Consecration." We could scarcely find a more fitting one.

Sisters, let us make this a personal matter. It is well to remember that this watchword is for all the members of the Christian Woman's Board of Missions, but I would not forget that it is for me.

Fuller consecration means going out of self and into a broader, freer life. It means increasing activity, and, perhaps, it means, more than anything else, *communion with God*. The heart must be filled with love for God, then we will love and desire to serve his children. *Communion with God*, then service for others. Nothing but prayer can prepare us for acceptable service. We must have the Christ-like life of full consecration and complete surrender to God.

Nearly four months of our missionary year have already passed. The calls from the mission fields are so urgent that we *must* do more this year than ever before. We are reminded again and again that the night of death is coming when no man can work. Let us be up and doing while the day lasts. To fail in what we know to be our duty is to narrow our souls and to rob ourselves of the joy of working with God in the great plan of redemption. I would that we could be aroused to larger things, to greater efforts; that we may, indeed, go forward. May we be filled with the Spirit that the fruit of the Spirit may be seen in our lives.

Sisters, let us remember our watchword, "Fuller Consecration," and go forth in the strength of our God, who alone is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy.

Yours in Christ's service,

CARRIE F. PAYSON.

Westport, Nov. 18, 1897.

KERNELS FROM THE ANNUAL REPORT OF THE FOREIGN SOCIETY.

Twelve new missionaries were employed in the foreign field during the past year.

The whole number of missionaries in the field is now 162, fifteen more than one year ago.

The receipts of the year amounted to \$106,222.10, which was a gain of \$13,354.39 over the previous year.

The expenditures for the year amounted to \$104,270.26.

The Annuity Fund received \$6,800. This is a new feature of our foreign work.

The number of contributing Sunday schools for the year was 2,610, a gain of 205 over the previous year.

The Sunday schools gave \$30,027.24, a gain of \$1,608.46.

The number of churches that reached their full apportionment was 1,112, a gain of 324 over the previous year.

The number of contributing churches was 2,586, a gain of 127.

The churches, as churches, gave \$39,568.28, or \$334.10 less than for the previous year.

Three churches raised as much as \$500 each: Central, Des Moines, Ia.; Lexington, Ky.; North Tonawanda, N. Y.

Four children were born on the foreign field to our missionaries during the past year.

The number of children that raised \$1 or more each for the Children's Day offering was 5,151.

The Birthday Box has been adopted by more than 1,000 Sunday schools.

The number of contributing Endeavor societies was 528, a gain of 263 over the previous year.

The Endeavor societies gave \$3,358.63, a gain over the previous year of \$1,377.76.

The new watchword for the current year is: \$100,000 for Foreign Missions by collections only.

The amount received by bequests was \$8,588.15.

Since the organization of the society \$83,758.95 has been received from bequests.

W. S. Dickinson, who for twenty-one years served as treasurer of the society without a penny of compensation, retired from the position early in the year. He still remains, however, a member of the executive committee.

During the year the contributing churches averaged \$16.30.

The contributing Sunday schools for the past year averaged \$10.68.

The number of individual offerings during the past year was 949.

The individual offerings averaged \$15.06 each.

The largest offering for the past year was made by Frank Coop, of England, who gave \$8,750.

RECEIPTS.

Previously acknowledged,	\$70 85
Interest,	48
St. John—	
Ladies' Aid, Aug. Sept. and Oct.	8 85
Main St. Ladies Aid,	2 00
Coburg St. Sunday-school,	3 38
Westport—	
Young People's Society,	2 00

Total, \$82 61

SUSIE FORD STEVENS, Treasurer,
Pictou, N. S.

Another of our subscribers is paid into 1900. James A. Mellish, Victoria Cross, P. E. I. Who will be the next to enjoy this peculiar honor?

The Christian.

ST. JOHN, N. B., DECEMBER, 1897

EDITORIAL.

THE MORE EXCELLENT WAY.

But now abideth faith, hope, love; these three, and the greatest of these is love. R. V. 1 Cor. xiii. 13.

The wisdom of God is displayed in the bestowal of miraculous powers upon the first messengers He sent to establish a new dispensation of favor among men. These were not ordinary messengers, but extraordinary ambassadors from the King of Heaven, who gave them as credentials the power to work miracles. When Moses was sent to the children of Israel, God gave him certain signs to convince him of His divine legation.

When the Son of God came from His Father to save the world, He did work which no other man could do, and left His rejectors without a cloak for their sin. They had seen Jesus, and had seen His Father in the work which Jesus did, and hated both Him and His Father (John xv. 23, 24). As God had sent Jesus into the world to save it by His life, death and resurrection, even so Jesus sent His apostles into the world to make this known, and in His name to offer salvation to every creature. He gave them the promise of the Holy Spirit and the power to work miracles. (See Mark xvi. 15, 16; also 17, 18, 19 and 20 vs.) He does not say "*these signs*" shall follow him that believeth and is baptized. He promises him salvation, but not *these signs*. These signs shall follow *them* that believe, that is, My ambassadors who heartily believe what they proclaim to others. Mark closes his history in recording the fulfilment of that promise, thus: "*So then after the Lord had spoken unto them, He was received up into heaven and sat at the right hand of God. And they went forth preaching everywhere, the Lord working with them and confirming the word with signs following.*"

None were promised these signs but the apostles; but some other Christians received some of them through prayer and the laying on of the apostles' hands, and not directly from heaven as the apostles had. Those gifts were essential to the apostles, but only accidental to others. When Paul first preached at Corinth he came not with excellency of speech or wisdom declaring the testimony of God, and determined to know nothing among them save Jesus Christ and Him crucified. When he told the simple story of Jesus' dying love, the Holy Spirit demonstrated its truth by the miracles the apostles wrought, and the faith of the Corinthians rested not on in the wisdom of men, but in the power of God. Many of them hearing believed and were baptized; so that his labors among them and the preaching of other brethren resulted in the gathering of a large and talented church, characterized by the many spiritual gifts its members possessed. Some of them had the gift of heal-

ing, others spoke in unknown tongues. Others again had the gift of prophesying, others of interpreting unknown languages, all coming miraculously from the Holy Spirit. The apostle dwells largely on these gifts in the 17th chapter of this letter, and knowing from experience the aptitude of children to prize the visible above the unseen and enduring, even to be more excited over the scaffolding used in building than over the building itself, he shows the Corinthians a more excellent way, and in this chapter goes on to show that these spiritual gifts as scaffolding were useful to the establishing of Christianity in the world, but when this was fully done, they would be taken away. When he himself was a child he spoke and acted and thought like a child, but when he became a man he put away childish things, and he urged his brethren to do religiously the same. He answers them that though he spoke with the tongues of men, and even angels, and had all supernatural knowledge, though he gave all he had to feed the poor, and even gave his body to be burned, that, without the all-pervading love of God, it would avail him nothing. "But now abideth faith, hope, love."

What an unspeakable blessing it is that after miraculous gifts and supernatural knowledge have ceased that faith still abides, and brings us in confident touch with the unseen.

How mean and meagre would our understanding be of what is transpiring in the world if confined to personally what we see and hear. Few would know of the Windsor fire, or of the more recent and greater fire of London. But faith relates us to the rest of mankind far and near, that we may rejoice with the joyful and weep with those that weep. Like electricity it "overleaps time and annihilates space, and transforms our sphere into a whispering gallery."

By faith we understand that the worlds were formed by the word of God. By it we can see Abel offering his acceptable sacrifice to God, and though dead we yet hear him speak. By faith we can stand by Abraham about to offer up his son, and see Him who spared not His own son sparing the beloved Isaac, and giving His aged friend a panorama of the resurrection. By it we can see Moses choosing affliction with the people of God rather than Egypt's wealth and pleasure and sin, enduring every hardship as seeing Him who is invisible. By faith we can be familiar with Samuel, David and all God's prophets, because He has given us His faithful word and power to believe and understand it. What a double privilege! What could we do without God's testimony and without God's faith?

Better than all besides, by faith we can see Jesus coming from heaven to seek and to save that which was lost; can hear Him tell why His Father gave His only begotten Son. It was because He so loved the world that He gave Him that whosoever believeth on

Him should not perish, but have everlasting life. We can see Him going constantly about doing good, and hear Him inviting sinners to come to Him and be saved; telling in plain words how He would save them, and pleading with them to accept freely that salvation which He would die to procure and live again to bestow. All who come to Him in confidence is gladly received, saying that angels rejoiced over one sinner that repented. By faith we can see Him rejected by His own nation, condemned and crucified. We can see Him forsaken in the agonies of the cross by His own Heavenly Father, because He was dying for the sins of men. He cries at last, "It is finished," and commends His spirit unto His Father's hands. When the third day approached God raised Him from the dead, and He was seen by all the messengers whom He sent into all the world to preach the Gospel to every creature, with His own promise that he that believeth and is baptized shall be saved, while he that believeth not shall be condemned. These faithful men went out preaching the Gospel He gave them, and receiving into His family all who accepted His salvation. Those who came into the divine family they faithfully taught all things which He commanded them to teach. The faith which unites the sinner to Jesus and keeps him in His love, thank the Lord, still abideth. What can be greater?

And hope abideth. This hope very strongly resembles *faith*, and yet there is a difference which makes it one of the three. Each of them implies a strong confidence—a trust in the unseen. But there is this difference: Faith has to do with the unseen *past* and *present*; hope embraces the unseen *future*. It is a blessed provision of God that it still abides. Tribulation worketh patience, patience experience, and experience hope; and hope maketh *not ashamed*, because the love of God is shed abroad in the heart by the Holy Spirit. (Rom. v. 4, 5). How great must be the hope thus produced, and that removes shame. When men shall meet the Judge before an assembled universe, the man with this love and this hope will be perfectly at ease. We are saved by hope. (Rom. viii. 24). The hope laid up in heaven coming from the truth of the Gospel saves from the guilt and condemnation of sin. How great must that be that they save! When the Savior was crucified the hopes of His disciples died also, but Peter praised the blessed God, who had begotten them again into a lively hope by Jesus' resurrection. This living hope grasped an undefiled, incorruptible inheritance reserved in heaven for the faithful. John says that every man who has in him the hope of seeing Jesus when He appears, and of being made like Him, purifies himself as Christ is pure. (1 John iii. 3). And this is the blessed hope that now abideth which can make a man purify himself to be like Christ. Paul speaks of those who have fled for refuge to the hope set before them, which hope we

have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whether the forerunner is for us entered, even Jesus, etc., etc. (II. b. vi. 18, 19, 20) More than ships need anchors, with flukes bedded in solid rocks. Bridges suspended on great anchors, with flukes bedded in solid rocks, defy the fury of wind and wave. Christians on this side of death's river need an anchor for their souls, so often tossed to and fro. The Gospel sets this hope before us, and with such an anchor both sure and steadfast entered within the veil and fastened in the Rock of Ages, they will stand every assault until they appear with Christ in glory. Well may it be called "that blessed hope."

But after all the blessedness of faith and hope, love is still greater. Let us consider some of the reasons for its superiority.

1st. Faith is a human attribute, something that man does, a privilege granted him by God instead of personal knowledge or sight. He believes what is testified because he does not know or see it. But it would be improper to say that God *believes* because He *knows* all things, and all things are naked and open to His eyes. The same is true of *hope*. Man hopes for what he does not see, but God does not hope, for He sees all things.

But what shall we say of *love*? Man loves, but does God love? Yes, verily; and we love because He first loved us. Love is greater than faith and hope because it is an attribute of God.

2nd. Faith and hope are inferior to love, because they will both pass away, although they now abide. We now believe in Jesus because we have not seen Him. But if faithful to Him our faith will end in sight. We will see Him as He is. We now hope for the joys of heaven, but if true to the Son of God we shall have these joys in full possession. Faith will end, be swallowed up in sight, and hope in fruition. We now know in part, but then we shall know even as also we are known. But will love pass away? No, never. Love never faileth. These, with many other reasons, show love to be greater than faith and hope. But nothing can be greater than love because God is love.

We cannot tell when love began, for God is love. In vain we look east, and west, and north and south for boundaries of love, because it is as boundless as the universe.

We try in vain to look across the great Pacific, and might conclude that it was a universe of water, since we can see no shore beyond, but by faith we understand that there is a shore 10,000 miles away. But the love of God is an ocean that passeth all understanding.

The small field of Waterloo has a reputation and importance wide as the earth and lasting as time, because of the battle and its victory. This earth, so small that if blotted out of God's empire would be no more missed than a grain of sand from the shore, or the falling of a leaf from the forest, has a

reputation and importance wide as the universe and lasting as eternity, for its struggle and its victory. On it was the great Maker consulted, and its inhabitants stirred up to open and determined rebellion. He that was in the beginning with God saw it all, and with the horded love of eternity in His heart, saw and came and conquered. In all His words and works and ways He honored God, condemned sin, but befriended the sinner. The work of His life He finished in His death. He bruised the serpent's head, exposed his guile and destroyed the seat of his power. Although men despised the new-born conqueror, and closed their hearts and homes against Him, other worlds showed their deep interest in His advent. A whole multitude of the heavenly host joined the angel in the song of "Glory to God in the highest and on earth peace and good will toward men."

When we remember that we were in the rebellion and took no part with the Conqueror, and yet that He delights in forgiving the past and making us partners in His victory, we may well say that His love passeth all understanding. Is there any love like Jesus' love? Is there any service so reasonable and honorable as His? "Let him that glorieth, glory in this that he understandeth and knoweth Me that I am the Lord who exerciseth loving, kind judgment and righteousness on the earth; for in these I delight, saith the Lord." (Jer. ix. 24) Can any work on earth or in heaven be grander than that of leading men to Jesus, that they may believe what He has done for them in the past and what He is anxious to do for and with them in the eternal future?

Original Contributions.

THANKSGIVING.

GEORGE D. WEAVER.

In this season of thanksgiving our minds naturally return to the past and view the things we once experienced. In a very few hours we array before us the happenings of a number of years. While viewing them they seem varied, and produce in our hearts sensations very different in character; some giving pleasure, others giving pain. We are prompted to ask whether we can join in a joyous thanksgiving to the Bountiful Giver of all blessings.

Many who read these words may be constrained to say, with a heart swelling with gratitude, "Bless the Lord, oh, my soul, and all that is within me ble-s His holy name." The year, probably, has been made complete with hours whose moments were little sunbeams. No disappointment checked a merry laugh or caused a moment's pain to a cheerful heart. All plans have been as successfully carried out as though the mind that conceived them had been influenced by a power divine. Probably to you, kind reader, it is the year of pleasing events. But in the onward flight of time have you been too pleased with them, casting sunshine around you, to remember their Author? Others, while recalling the past, recall sadness and disappointments. This seems to have been

the year that Providence has afflicted their souls, and it is so hard for them to say, "Oh, give thanks unto the Lord, for He is good: for His mercy endureth forever." The year may have been dark and dreary, all plans for the future may have failed, the fondest hope may have vanished, the joyous fruits of fruition were not enjoyed, disappointing events unlooked for have cast shadows over its days, even death has despoiled some homes, borne away their cheer and comfort, and left them with hearts wounded and bleeding.

With all these varied experiences, we ask, should we lift hearts and voices before our God and say: "I will bless the Lord at all times; His praise shall continually be in my mouth; my soul shall make her boast in the Lord; the humble shall hear that and be glad. Oh, magnify the Lord with me, and let us exalt His name together?" To the thoughtful mind there are many reasons why we should join in the joyous acclamation.

How thankful the Christian should be, whether the year has brought sunshine or shadows, that while young and not contaminated by sin, where the heart was tender and impressive, he gave his heart to Jesus. It is true, when he first made the resolve, he knew little about the grand truths of redemption and the glories of his Master's kingdom. But his heart was young, and had not yet received the leper spot of sin; it had not been inclined to evil ways; it had not been hardened by resisting Jesus' gentle callings; but tender, free, sensitive to Gospel influence, he gave it to Jesus; and Jesus enrolled it into a heart obedient to His will, one that was responsive to His influence in leading him to a higher and nobler life.

When the Master's name was confessed before an audience whose hearts were swelling with gladsome emotions, whose eyes were filled with joyous tears, and upon whose lips were silent prayers, it was with trembling lips and a timid heart; but he believed Jesus all the same and accepted Him as his Savior. He was a babe in Christ; but a babe in Christ cannot remain so long.

Growth is the divine will. In nature it is the tender shoot, then the tree; the blade, the ear, then the full-grown corn in the ear; the babe, the youth the man. In the spiritual lines it is the babe in Christ, then the full-grown man. It is not the latitude in which a ship is that causes the thought to the sailor, but in what direction is she moving. To reach the port the ship must sail, and sail in the right direction. There will be fair weather and foul, but in all these must be progress. The mother is not over-anxious about the size of the boy, but she is anxious to see him develop and become a man.

Garfield once said: "When God fashioned the germ of the rose-tree, he made possible the beautiful flower. When the Divine Artist would produce a poem he plants a germ of it in a human soul and out of the soul the poem springs and grows as from the rose-bush the rose." So when God wished to produce characters, with serene beauty, having an influence in the world next to that of His own Spirit, He places in the heart of man His Word, the seat of the Kingdom, and this makes possible a character beautified in holiness. Not only in growth of character does His blessings flow to us, but as cultivation has its balances, so the mind is made intelligent to search in the great problems of Redemption, and thus the capacity of the soul is increased for the pure enjoyment of God's glorious truths. Then here is a reason for being very thankful: we are becoming richer in heavenly treasures.

But is as natural for one promising his normal manly power to new fields of labor and usefulness as for him to breathe the pure air of heaven. It is only by the union of manly energy and decision of character that we can hold our position and stem the swift current of life. We look upon this life as a solemn reality and not as an empty dream; but forget it is based upon and encompassed by eternity. Uniting the first with the second the thought naturally comes to our minds, the thought preceding every act should be its influence on time and eternity.

In seeking fields of labor due recognition should be given to the opportunities scattered around us by a Divine hand for uniting with our daily labors honest and willing work for the cause of Him who gave His life for us. Then how thankful we should be for opportunities brought to us by the Infinite One. Perhaps we have not taken advantage of those cast around us. The moments filled with opportunities to speak the kindly word, to check the flowing tear, have flown forever; they are now in the past; they cannot be recovered. The hours that should have been spent in the service of the Great King, in attending to those things He has committed to our trust, have been spent for self. To the many hours God has given us for temporal benefits we have added those given us for preparation for the life to come. We have robbed Him of His due, withheld all proper honor, and applied them to ourselves. The treasures placed at our disposal, whether goods, abilities or precious opportunities, have not been duly appreciated and used for our spiritual development and the honor of God—they, too, are recorded in the deeds of the past.

Yet in the bestowment of these blessings there are reasons for thankfulness to the Bountiful Giver of all good gifts; He has recognized His children, and withheld not from them His choicest blessings; though not appreciated and used as the Benevolent One desired. Our thoughts should be prefaced with the words of the psalmist: "Have mercy upon me, oh God, according to Thy loving kindness, according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin, for I acknowledge my transgressions."

Again, what pure thankfulness can flow from the hearts of those who have passed the year with kindly deeds, who have worked conscientiously for the uplifting of humanity, for the upbuilding of Christ's Kingdom. Those who recognized that time, talent and earthly goods and treasures were given to them by a kind Heavenly Father, to be used with wisdom for personal spiritual improvement and the spreading of Christ's glorious Gospel in its purity to a waiting world; to alleviate in all ways the sufferings of humanity, and to bind them all in one great brotherhood of redeemed souls. Thrice blessed are those who have thus done. Here can they say with joyous hearts, for all these opportunities for rising into a sphere of noble manhood and honorable service under the Great King: "Oh, give thanks unto the Lord: call upon His name; make known His deeds among the people; sing unto Him; sing psalms unto Him; talk ye of all His wondrous works; glory ye in His holy name; let the heart of them rejoice that seek the Lord."

But a rebellious heart may say, "His disappointments have been so many that I fail to join in the praises of God. Sorrows have been so bitter that gratitude to the Supreme One cannot now be enjoyed by me." But what is a disappointment but the sorrow of

our hearts caused by the failure of some plan, the creation of our own minds. God had nobler things for us than we had conceived for ourselves. He had other fields of labor than those we had chosen—fields of greater activity and productive of more good than our own chosen ones. He, probably, in His kindness, lets us enjoy the pleasure desired from our own plans, even sometimes till they almost become accomplished facts to us. Then, probably, by some working of His laws, He leads us to our proper sphere, sometimes with sore hearts and tearful eyes. He who knows all things knows that in thus dealing with us, though there is sorrow, the joy preceding and the joy following in our new sphere of action is far beyond that which we would have received had we been permitted to follow our own ways.

There are, too, those tears that have been shed at the grave of the parting ones. Can we be thankful to Him who has taken our loved ones? Yes, but the means for thankfulness are too many to tell. Even while standing at the grave and listening to the cold earth falling upon the casket which holds the one most precious to us—hiding the dear one from view, Jesus is a sympathizer in our sorrow. There is no tear however small but that heaven is imaged in its bosom. "Tears are softening showers which cause the seed of heaven to spring up in the humblest heart." Perhaps the one laid away is a mother—of all the gifts of God's bestowing the one most precious. Yet in this sorrow there comes stealing over us the hope of meeting again.

"Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the light,
Emits a brighter ray."

Thank heaven for all temporal blessings, scanty or in abundance. Yes, thank heaven for more breath when it is made up of a breeze as pure as if sent from heaven's throne. It comes with a real kiss upon every cheek; it would linger fondly around if it might; but since it must be gone it embraces us with its whole kindly heart, and passes onward to embrace the next it meets. God's blessings are in abundance, everywhere flowing abroad. They are scattered far and wide over the earth, to be gathered up by all who choose.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

OUR PLEA AND OUR OBLIGATION

GEO. MANIFOLD.

James A. Garfield, an honored President of the United States, who lived and died a member of, and for many years a preacher in, the Christian Church, was once asked by a lady to formulate a statement which would give her a more definite idea as to our doctrinal position. The following is a copy of Mr. Garfield's reply:

We call ourselves Christians, or Disciples of Christ.

We believe in God the Father.

We believe that Jesus is the Christ, the Son of the Living God and our Saviour. We regard the Divinity of Christ as the fundamental truth of the Christian system.

We believe in the Holy Spirit, both as to His agency in conversion and as an indweller in the heart of the Christian.

We accept both the Old and New Testament Scriptures as the inspired Word of God.

We believe in the future punishment of the wicked and the future reward of the righteous.

We believe that Deity is a prayer-hearing and a prayer-answering God.

We observe the institution of the Lord's Supper on every Lord's Day. To this table we neither invite nor debar. We say it is the Lord's Supper for all the Lord's children.

We plead for the union of God's people on the Bible and the Bible alone.

The Christ is our creed.

We maintain that all the ordinances should be observed as they were in the days of the Apostles.

The above is a statement of "Our Plea" in very short metre. We have need to be more familiar with our message and mission. There is dense ignorance in this part of the world respecting the people calling themselves Disciples of Christ. There is imperative necessity on the part of brethren and sisters, both young and old, to arouse themselves from their lethargy. Too many are content to be designated as "Baptists," not knowing or indifferent to the reasons, vital and fundamental, as to our existence as a separate religious body. For this, brethren, I praise you not.

I am well aware that the influence of established religions, and the hereditary conservatism of the masses, are great obstacles in the way of progress. But I take the ground that these difficulties are not nearly so great as the prejudice and bitter hostility manifested on the part of Judaizers and Gentiles against the early disciples. Their burning earnestness, their consecrated personality, their sublime trust in God, overcame all opposition. "The church, walking in the fear of the Lord, and in the comfort of the Holy Spirit, was multiplied."

It is not enough to preach the truth—we must also live the truth, and do the truth. A Christian man should be a convincing reply to all skepticism and all questions of prejudice; his life should be his argument.

"If you want to teach a man,
Let loose a life at him;
Words are weak, the logic
Of a life is irresistible."

Brethren, continue in the Word; be loyal disciples of the Christ; bring unto men that glorious freedom that alone can come through the truth.

"ARE WE IN A RUT?"

ANOTHER DISCIPLE.

This subject, as treated in the last CHRISTIAN, should cause all the Disciples who may have read it to pause a moment (or longer) and consider the matter for themselves.

Of course there are different kinds of ruts. Experience has taught me that a nice, smooth rut, providing it is not too narrow, is much better than the middle of the road. This is so because there it is possible to make better speed, and do so with less wasted energy. On the other hand, there are ruts that are dangerous, and, if we persist in running in them, we are likely to have a fall—sometimes, however, the accident comes when we attempt to get out of the rut on the wrong side.

It may seem that the "annual meeting" does a part of the business of the "Board;" still, I believe there is a wide field in which they may carry the work to the advantage of all the churches.

Many of us have seen how easy it is to raise two or three hundred dollars at our annual meeting; and why is this so? Not because those present are more able or willing to give than those who are not present, but because they hear of the need of money and the good that it will do, and also because they have the fact brought before them that

God expects it; they realize that it is a duty as well as a privilege, and they give "not grudgingly."

What should the Board learn from this? That our people are glad to give when they see clearly when and why the money is wanted. Then the point is to use every effort to have these things brought plainly before them. It is better to appeal through the CHRISTIAN than not at all, but they cannot expect the same returns from such appeals that a personal canvass or talk would bring. Our *Annual* proves this.

Our Board is composed of some of our best workers, but they may say it is impossible for them to visit each church to make known their wants. This is no doubt true, and yet a plan by which all, or nearly all the churches might be so visited, either by them or someone in their interests, is quite feasible at a very small expense.

The Board deserves great praise for the work they have done in past years, and also for securing the services of Bro. Romig for the coming year; but let them, with the united help of all the Disciples in the Maritime Provinces, make a forward step for 1898, and when we ask the question "Are we in a rut?" also ask ourselves Who is in the rut?

Correspondence.

NOTES OF TRAVEL.

In the last CHRISTIAN you read of the opening of the new house at Mascarene. I want to add one or two items in connection with that affair, viz: Bro. Andrew Barnes, assisted by Bro. Matthews, presided at the Lord's Table, and did it well. In the afternoon of the day on which the house was opened Bro. S. W. Leonard preached, and in justice to Brother Leonard it should be stated that he was called upon unexpectedly to preach at that time. His sermon was well received, and all enjoyed it very much. Sister Gertie Dick makes an admirable organist.

I spent a month preaching in Mascarene, Le Tete and Back Bay. A church was organized in the first-named place, with Bro. Samuel Dick as elder, Bros. Colin McVicar and Nelson Leonard as deacons. With a new house of worship containing all the necessary furniture, and an earnest band of workers, the new church starts on its voyage. In making its way through the storms and tempests may it always heed the voice of the Pilot and follow the directions of the chart, and may "all hands" be saved.

On Nov. 9th Capt. Cameron kindly drove me to St. George station, where I took the train for Carleton. I went across in the ferry to St. John. Oh! what a night. How it rained! I have not been out in such a storm for years. I went to the prayer meeting at the Coburg Street Church and found about twenty assembled for prayer meeting. I concluded that these were not sugar nor salt members; they did not melt, not they.

I spent a most comfortable night, after getting such a wetting, at the hospitable home of Sister Christie. Sister Christie knows how to give a warm welcome to a hungry, wet preacher. Next morning I was at the I. C. R. station in time to take the express for Halifax. Bro. Stewart kindly came down to see me off. I found Sister D. A. Morrison on board going to Amherst. Near Sussex we had to stop, and the train backed down to pick up a poor fellow who had fallen from the train and been instantly

killed. As far as I could judge he was about twenty-five years of age. How soon he was called from time to eternity! "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

I reached Elmsdale shortly after six o'clock that evening, and found a welcome and a comfortable bed at Bro. D. S. McDonald's.

On Sunday, Nov. 14th, I preached for the church at Shubenacadie, and on the 21st I preached at Newport. At both places I met old friends.

Any church or churches wanting meetings can address me at my home, West Gore, Hants Co., N. S. I am willing to hold you a meeting, and if you cannot pay, I will hold it and charge you nothing only my board. I am willing to go anywhere in the Master's work. I have a strong desire for evangelistic work, and now that I have started in with it, keep me going. There is a great deal said and written about our need of preachers and evangelists in these provinces. Now, here I am without money and without price; send me. *Labor omnia vincit improbus.* W. H. HARDING.

FROM WEST GORE.

"Why do not more of our churches send news to this paper? We cannot manufacture the news in St. John. Send the news. Let it be *Church news.*" So speaks the November CHRISTIAN. With this I heartily agree. Find what will be of interest to the reader. Be sure it is true. Remember, it may be read by four thousand readers, and think if there are good reasons to hope it may do some good to some one somewhere. I have, perhaps, too long delayed writing a few lines for THE CHRISTIAN. Since returning from the West, eighteen months ago, the most of my time has been spent in Hants County, chiefly in the employ of the West Gore Church. This being my native place, the church of which I was first a member, and where I spent much of the first years of my ministry, and having, during the twenty years of my brother's work here, assisted him in several meetings, it is not strange I should feel at home again. Though the largest church we have in the county, having probably as many members as all the others combined, yet its membership is not large, and, I fear, less than twenty-five years ago. Every year there have been additions made, and some years many; still the losses by death and removal to other parts have fully equalled the number added. Removed from towns and railroads, such churches have a battle for existence. We are, however, glad to know that many have here learned the truth, and have gone to assist in building up churches elsewhere. With the falling off that there has been in the population and in the membership of other churches in these parts, it is not a little surprising our people have held their own as well as they have. But the work has never at any time rested on the shoulders of one man, but for forty years has not failed to have devoted and sufficiently capable men to preach the gospel, teach believers, and "to bury the dead." Nor is the fear that just now "the work is going backward" explainable on any satisfactory ground. Let us hope that the "great deal of work" that some one has done in this county will prove of such a nature as to go forward and not backward, especially if the preacher on whom much always depends should prove to be "a good man, having the Master's work at heart, and who will not be too great a lover of money."

During the past summer the writer has three times visited the South Lake Church, P. E. I., spending in all there thirteen weeks. One obeyed the gospel. I thought a few others were near the Kingdom, but they did not then enter it. That church was organized by Dr. Knox more than fifty years ago. Though living sixty miles distant, he preached there a part of the time for several years. A preacher of the gospel has never located there, yet the church has seldom failed to have some one engaged a part of the time, for which they have always paid cheerfully and promptly. I have never known a country church more prompt in matters of finance. Having known those people many years ago, it was a source of pleasure to visit them again and preach among them the Word of Life. Our meetings were well attended and the church is evidently determined to keep their work moving forward.

The Healdsburg Church in California, where my western home is, and for which I preached for several years, is in the midst of a revival, with forty additions up to the last report. At mission point of that church, a few miles in the country, seventy obeyed the gospel a few months ago, and a church was set in order. Thus the good work goes forward in the Golden State. May the Lord prosper the work of His people in these lands.

HIRAM WALLACE.

West Gore, Nov. 17, 1897.

FROM ST. THOMAS, ONT.

The special services which have been in progress in the Church of Christ in this city for the past four weeks were brought to a close last night, Nov. 21. J. W. McCallum, who for several years has been a minister in the Presbyterian Church, but who, during the meetings, united with the Disciples, preached a strong sermon on the "Judgment." H. W. Irvine, minister of the Grace Methodist Church, and Principal Fowler of the Disciples' College each gave a powerful address. Evangelist Easton sang two solos during the evening, "Unanswered," by Rischhoff, and "The Man of Galilee." He has pleased the public and helped the church with his earnest gospel songs.

Thirty-four persons united with this church during the meetings, sixteen of whom are heads of families. The meetings were well attended throughout, the house being crowded on several occasions. Bro. W. D. Cunningham, the pastor, presented the old Jerusalem gospel in its simplicity and truth, and the result is that the church is awakened to greater activity and usefulness in the Kingdom and patience of Jesus Christ.

Bro. McCallum, who came from the Presbyterians, will preach for the Church at Windsor, Ont.

W. T. JELLEY.

College of the Disciples.

M. M. Davis, President of the American Christian Missionary Society, delivered a stirring address on the "Priority of Home Missions" at the Convention held in Indianapolis, Ind., in October last. While taking "a look at the land," he said: "The north of the border, separated from us for the most part by an imaginary line, is Canada, a domain rivalling our own in extent, governed by people of our own blood and speech, and with a great future, which the managers of the American Christian Missionary Society are fully alive to. This great land, peopled with a sturdy and liberty-loving race, is not to be passed by in our general missionary ministrations."

Children's Work.

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

DEAR BOYS AND GIRLS.—You remember last month I promised you something about our little friend in Japan. Miss Riocli has written this little story about her and you will see from it that she is like our little Canadian girls in a great many things—she is fond of fun and playthings. Let us not forget to pray that she may grow like girls in this country in another way—by learning of the Saviour and coming to love him for all he has done for her.

Your loving friend,
MRS. D. A. MORRISON.
Supt. of Children's Work.
FROM MISS RIOCLI.

The others have all gone off to one place or the other and O Mitsu San and I are left all alone. It is lonesome all by oneself so I call her to bring her dolls and toys into my study. She comes in with her arms full, puts them down on the floor with rather a weary air and looks beseechingly up into my face as much as to say, "I don't want to play with dolls now, I want you to romp." But I am rather selfish this morning and I have a freshly-cut *Ladies' Home Journal* in my hands, so I pretend not to notice her and pretty soon I have forgotten O Mitsu San, dolls, romps and everything else but my story. Presently a little hand steals from behind my chair and gives a slight pull to a stray hair or two, but I take no notice, then my chair is tilted a little. At this I make a feint as if to catch hold of her, but keep on reading. After three or four vain attempts to get me to stop there is a lull, and I begin to think I am going to be let alone—vain thought—when lo! the little monkey has snatched away my book and is making off with it. She gives me quite a chase and a tussle before I get back my book. I pick her pretty new hair-pin out of her hair and make off with it to make up for her naughtiness. Then the racing from one room to another, upstairs and downstairs, commences again, till I squat down on the straw-mats panting, and beg for quarter. She really thinks I am tired this time or my book and she would be gone before one could say "Jack Robinson," so she lets me off with the promise of a story. After getting my breath a little, we go back to my study. I get into a rocking-chair with my little torment in my lap, and pretty soon I begin in the good old way that you all know so well—"Once upon a time—"

RECEIPTS.

Previously acknowledged,	\$20 90
West Gore, Golden Rule Band,	2 00
Leonardville, Happy Band,	2 00
Summerside, Sunbeam Band	90
Star card, two sisters,	1 00

\$26 80

SUSIE FORD STEVENS, *Treasurer.*
Pictou, N. S.

LEONARD-WHITE.

One of those events in which the ladies at all times take the deepest interest, took place at the handsome residence of C. T. White and Mrs. White on Church avenue, Sussex, at eight o'clock this evening, when their daughter, Mary A. White, was united in marriage to Rev. S. W. Leonard of Lawrenceburg, Kentucky, U. S. The ceremony was

performed by Rev. J. A. Gordon of St. John, in the presence of near relatives and a large number of invited friends, the Misses Alice White and Gertrude McDonald acting as bridesmaids. It would be next to impossible to give a list of the many costly, useful and handsome presents received by the happy bride, one being a cheque for \$500, in addition to many other valuable articles, useful in housekeeping, from her father; another from S. H. White of the firm of S. H. White and Co., Harley White, her brothers and Mrs. Andrew Price, her sister, of \$200.

The residence and grounds of Mr. White had been most splendidly illuminated by electric lights by the Norton Bros., electricians, of St. John. This with the music of the Citizens' Cornet Band, made the scene one of greatest beauty, and many assembled on the avenue to see and admire the pleasant event.

The happy couple will leave Sussex for their home in Kentucky on Monday next. Miss White will be much missed in the choir of Church Avenue Baptist Church, as well as in the community in which she has made many social events very pleasant by her rare musical talents. All, however, will wish her much joy and happiness.—*St. John Daily Sun, Nov. 25th.*

TENT FUND.

Previously acknowledged,	\$81 73
Somerville, Mass., D. T. Jardine,	2 00
Cornwallis, E. C. Ford,	5 00
" T. Lockwood, per E. C. Ford,	2 00
" D. McLean, per E. C. Ford,	1 00

\$91 73

J. S. FLAGLER, *Treasurer.*

Married.

BUCKMAN-HAYCOCK.—In Westport, N. S., on Nov. 15th, 1897, by J. W. Bolton, James E. Buckman and Alice Haycock, both of Westport, N. S.

MAKENNEY-CALHOEN.—In St. John, on Nov. 11th, 1897, by Henry W. Stewart, Israel V. Makenney of St. John, and Birdenia May Calhoun of Beaver Brook, Albert Co., N. B.

MARSHALL ELLIS.—In St. John, on Nov. 24th, 1897, by Henry W. Stewart, Robert Marshall and Mary Emma Ellis, both of St. John.

LEONARD-WHITE.—In Sussex, on Nov. 25th, by J. A. Gordon, Sylvester W. Leonard of Leonardville, Deer Island, and Mary A., daughter of Chas. White, Sussex.

PEAKS-MATHEWS.—At Summerside, P. E. I., on Nov. 1st, by H. E. Cooke, Mr. John Peaks of Malpeque, P. E. I., to Mrs. Jane Mathews of Alberton, P. E. I.

SEAMAN-JEWELL.—By D. Crawford, at Clyde College, New Glasgow, on Nov. 10th, Mr. Ernest Seaman and Miss Caroline Jewell, both of Hunter River, P. E. I.

Died.

WATSON.—At Summerside, Oct. 22nd, Gertrude, beloved and eldest daughter of Bro. and Sister Nicholas Watson. The name of Nicholas Watson stands revered by all who knew him. As is said by many of his friends, "To know him was to love him." His daughter Gertrude, the next to follow her loving father, was a young lady of estimable character, beloved by all who knew her. She passed away from earthly sorrows in her 19th year. She suffered long and patiently the ravages of the dreaded disease consumption, until the end came and passed peacefully away. Sister Watson and the remaining members of the family have the deep sympathy of the church and community. The esteem in which Gertrude was held by the general community was clearly manifested by the large number of friends that assembled to see her remains laid to rest.
H. E. COOKE.

COSSABOOM.—Thomas A., infant son of Bro. and Sister James E. Cossaboom, died in Tiverton Nov. 3rd, aged 5 months and 7 days. Funeral services were conducted by Bro. H. A. Devoe.

PETERS.—Alma L., daughter of Bro. and Sister Clarence Peters, passed away in Westport, Nov. 3rd. She was a bright little girl aged 11 years, 8 months and 22 days. She is missed very much in the Sunday school and Mission Land. The funeral services were conducted by the pastor assisted by Bro. C. E. Pinco, Baptist.
J. W. BOLTON.

OURHOUSE.—Weldon Goodwin, son of Bro. and Sister Allen Ourhouse, aged 19 years, 1 month, 23 days. Weldon was cabin boy on the revenue cutter "Curlew." While off duty he was accidentally drowned. It was a great blow to the people of Tiverton as well as to the parents, as Weldon was a general favorite and was a promising young man. A special sermon was preached by the pastor, assisted by Bro. H. A. Devoe.
J. W. BOLTON.

WOOD.—Died at his home, Port Williams, N. S., Oct. 29th, 1897, after a long and painful illness which he bore with Christian resignation. Bro. Joseph N. Wood, aged 60 years, leaving a wife, two sons and two daughters to mourn the loss of a kind and devoted husband and father, and the church one of its most useful members. Bro. Wood united with the Church of Christ in Cornwallis twenty-nine years ago last June. For years he held the office of a deacon of the church, being at the same time the clerk. About ten years ago he was called to be an elder of the church, which office he held until his death of his worthy father James A. Wood, who, for many years was the efficient elder and leader of the church in this place. Bro. Wood filled this office to the best of his ability more as a duty than with a disposition to lead. Being of a modest and retiring disposition he was not naturally a leader of men. But he was blessed with a fine mind, and had excellent judgment (being perhaps a little too cautious to be progressive) and was a good counsellor. His earnest and practical words, to which we have so often listened when he would be presiding at the Lord's table, will not soon be forgotten. We shall miss him when we go to the house of God and see his vacant seat. We shall miss him when we go to his late home and see his vacant chair and the sad faces of his wife and children who loved him so dearly. But we will not miss him when we get home over the river where there is no death, nor crying, nor pain, but where friends long parted shall meet again, and with God and the Lamb enjoy the bliss of life and immortality. The time of his departure came and he was ready, yes, anxious to go where he could be at rest from his great sufferings, and where he could enjoy those promises, the hope of which had sustained him through all his sore trials. May the God of all grace comfort the mourners and sustain them by his grace, is our prayer.
E. C. FORD.

AGENTS FOR THE CHRISTIAN.

MRS. PETER CHING, Little Harbour, P. E. I. of Lot 46 and 47.

MRS. O. M. PACKARD, 353 West 57th Street, N. Y. W. R. McEWEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

GEO. MANIFOLD, 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 ROWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

MRS. C. H. CONLEY, Jr., Leonardville, Deer Island N. B.

JOHN W. WALLACE, Shubenacadie,

ISRAEL C. CUSHING, Kempt, N. S.

W. J. MESSEKVEY, Halifax, N. S.

GRACE WILSON, Burt's Corner, York Co., N. B.

W. R. WENTWORTH, LeTete, N. B.

W. T. JELLEY, St. Thomas, Ont.

More names will be added as they are appointed

ST. JOHN

S. Kerr & Son
Proprietors.

BUSINESS
COLLEGE

The Best Place in the Province
for young men to get a good
Business Education.

STUDENTS MAY ENTER ANY TIME.

Business and Shorthand circulars mailed to any address. No Vacations.

Union Street, Oddfellows' Hall.