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THE CHRISTIAN.

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

Vol. XII.—No. 9.

SAINT JOHN, N. B., JULY, 1895.

Whole No. 141

The Christian.

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St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P.E.I.

FINANCIAL MANAGER:

J. E. EDWARDS, St. JOHN, N. B.

NOTICE.

It will not be amiss to again remind the brethren that the Annual Meeting of the Christian churches on P. E. Island will be held with the church at Charlottetown on the second Lord's day in July.

Arrangements have been made with the P. E. Island railway to carry delegates at half fare.

GEO. A. JEFFREY,

Summerside, June, 1895. *Secretary of Association.*

NOTICE.

The Annual Meeting of the Disciples of Christ, for Nova Scotia and New Brunswick, will be held with the Church at Halifax, N. S., commencing on the Thursday before the second Lord's day in August next.

J. E. BARNES, *Secretary.*

NOTES.

SPECIAL attention is directed to the change of time for holding the Annual Meeting this year.

We understand Bro. M. B. Ryan is now in Hants Co., N. S. We hope that the churches in that vicinity will make good use of him during his stay.

We hope our subscribers will send in their subscriptions as early as possible, so that our annual report may be fully up to the average.

We expect to publish the Programme for the Annual in our next issue. Bro. Hardin, General Secretary of the Home Mission Board, is expected to be present. The Halifax brethren will be glad to welcome a strong delegation from our N. B. and N. S. Churches.

We have just heard of the death of Sister Gates, of Weymouth, N. S. A godly Christian has gone to rest. A suitable obituary will appear in our next issue.

God can make the wrath of men to praise him, and in the time of their greatest wrath we need not fear. The more

WE NEED NOT FEAR. persistently they fight against him, and the more concentrated and well planned their

attacks, the clearer shall his glory and his might appear. In their wrath men heated the furnace seven-fold hotter than it was wont to be heated; but the intensity of their fury makes a back-ground against which we can see, in wondrous distinctness, the greatness of our God. The greatness of their anger seems to add lustre to the miracle. When Herod apprehended Peter and put him in prison, he was put under guard of sixteen soldiers. At night he slept between two of them, his hands chained to theirs, and keepers before the door kept the prison. There we can see man's hate and man's precaution. But God made the wrath of men to again praise him. In spite of soldiers and chains and locks and keepers, he delivered Peter; and the miracle is to us more marvelous than if such endeavors had not been made to keep him safely. Jesus was taken from the cross and put in the tomb. His enemies were alarmed lest his disciples should steal his body and claim that he had arisen. They had a watch set to guard the tomb, and the great stone was sealed. But their wrath has been praising God since that morning, when the anxious disciples found the vacated tomb; and the enemies of Jesus have given us strong corroborative proofs of the fact that his body was not stolen, but that he did arise. Thus does God over-rule what seems to be evil, and finds in it an occasion to show forth his glory. And so to-day when infidels and rationalists are assailing God's word, we need not fear. He is even now making their wrath to praise him; for in consequence of these attacks we have seen, as we never otherwise could have seen, what an impregnable rock the Bible is. It has passed through the fire, but it has not been burned.

God has his own way of doing things, and truly his ways are not our ways. By times he hides his hand in the

TRUST IN GOD. thick darkness, but he does not withdraw it. In his un-

bounded knowledge, he sees the promise of ultimate success where we see only the blackness of an awful disappointment; for these very disappointments and multiplied hindrances and persecutions may be his faithful teachers training us for a work we should never be able to do were it not for just such experiences. Thorough preparation makes work easier. He who graduates from the school of difficulty is better prepared for life than he who comes from Harvard. Let us not murmur against our hardships. No one can enjoy the view from the mountain top who is not willing to climb. We must remember that Jesus, with truth and right on his side, had to fight his way in the face of the bitterest opposition.

When the infant church started out to bless the world, all was not fair as a summer's day. Like the infant Jesus, her life was sought. Paul did not receive the most considerate treatment, even from those whom he would benefit. His apostolic life was a constant struggle, but it eventuated in a glorious victory. There can be no triumph without a trial. The church was most successful when it did its hardest fighting. When, in the time of Constantine, it entered into a league with the world, the fighting in a great measure ceased, but so did true progress. A church that the world does not oppose is not a church of Christ. Satan never opposes a work that God does not favor. But when God begins to work Satan appears to oppose. When the evil one throws himself against an enterprise, it may be concluded that the enterprise is of God; and the stronger the opposition the more important the work. A good rule in military tactics is to find out what your enemy does not want you to do and then do it. What Satan fights against is always the work of God.

A principle that holds good both in nature and in grace is that we are often called upon to give in order that we may GIVE TO GET. get; to give a good, in order that we may get a better. A

tree in the forest may be valuable, but before it can be transformed into an exquisite piece of furniture it must give up its character as a tree. Wheat may be plump and command a large price, but before it can take the new and more valuable form of flour it must lose its identity as wheat. Potatoes must cease to be potatoes if their value is to be increased in their becoming starch. So in life we may have things good in themselves which must be surrendered if we would enjoy what is better. A life of simple pleasure must be surrendered if we would ever be great. Pleasure seekers are seldom great, and great people are seldom pleasure seekers. It is the man who sacrifices ease that wins fame. It is the man who sows the best that is in him that reaps the best that other people can give. The leek and onions and garlic of Egypt must be abandoned before the milk and honey of Canaan can be enjoyed. Moses must turn his back on the pleasures of the court before he can be the leader of the people. The apostles must give up their boats and their nets before they can carry on the far more important work of catching men. Paul must give up his worldly honor and his proud position before he can become the apostle to the Gentiles, and prove the nobility of his manhood by the greatness of his sacrifices. He gave up all that he might, in Christ, possess all. The mere pleasures of this life must be surrendered by those who would enter into possession of eternal joy. We must forego ease here that we may enjoy rest beyond. We must give up this world to gain the heavenly inheritance; put off this house of clay before we can be clothed with the house that is from heaven. The vessel that is filled with silver must be emptied before it can be filled with gold.

News of the Churches.

ST. JOHN, N. B.

Two additions during June—one from the Baptists and one from the South Broadway Christian Church, Denver, Col. We seldom have additions by letter from the far west, and we were glad to welcome Bro. Wm. Fielden. He seems well fitted to be a great source of strength to the church here.

Bro. C. H. Leonard and family have returned from Pasadena, Cal., and we are glad to know he feels stronger than when he left St. John.

Bro. and Sister Cushing, after spending some months in Ontario, passed through here on their way home to Kempt. They are more interested than ever in the good work, and Kempt will soon take on new life.

On the 9th Bro. E. Crawford surprised us at the morning worship. He was on his way home from Bethany College, and although tired by his long journey, he kindly preached for us in the evening. Bro. Stewart introduced him as the nephew of Bro. Donald Crawford, our Elijah, and said that his mantle would fall on Earnest, our Elisha, who would wear it with honor. After hearing the sermon we feel sure Bro. Stewart was right, and we expect to hear great things of Bro. Earnest in the future.

Sister H. and Leonard Hill, of French Village, worshipped with us on the 9th.

Bro. W. H. Bauks and Miss Ruby Gabbie were married on the 20th by Bro. Stewart. They have our best wishes for happiness and prosperity.

Second of June Sunday-school collection for home missions, \$14.40; the 9th, Children's day for foreign, \$1.81; and on the 30th Portland Sunday-school collected \$2.85 for home missions.

June 9th a Sunday-school rally was held with the Portland school. Harry Dickson recited, Miss Jamieson and J. B. Allan sang solos which were pleasing. Two hundred and five were present, the largest in the history of the school. Nineteen of the visitors enrolled as new scholars. On the 16th 191 were present; on the 23rd, although it was wet, 143 attended.

On the 8th Miss A. Wilson and Mrs. Morrison organized a large mission band in Portland in the interest of the foreign work.

On the 17th our Endeavor Society paid a visit to the Congregational Society. Bro. J. W. Barnes led the meeting with credit to our society and of great help to all. It was an enjoyable affair, and we are planning on others.

The Woman's Missionary Aid Society held their regular monthly meeting on Thursday, June 27th. An interesting programme was carried out. The contributions which are given by this Society for home and foreign missions are increasing. The collections taken at the last three meetings amounted to \$31.30.

Sister Mary Hopley, who has always taken an interest in our church work, and especially in our Society, we are sorry to say is unable, through sickness, to meet with us.

HALIFAX, N. S.

Remember this important announcement when you file your paper away: The Annual is only a few weeks distant, and all who expect to attend will please send their names and addresses to Bro. H. L. Wallace, 164 North Street, Halifax, in order that our committee on entertainment may find pleasant places for you to stay during the meeting. Please attend to this promptly, and Bro. Wallace will send you a card with the num-

ber of the residence, and name of family with whom you will lodge. Many are expected at this August meeting, and if you have not already provided a stopping place, let us hear from you promptly, for the committee might not be able to find accommodation for you at the last hour.

Bro. E. C. Ford preached here the 16th of June while the writer enjoyed a very pleasant Sunday with the Cornwallis brethren. While there we had the pleasure of meeting Sister Charlotte Woodworth, whom all know for her faithful devotion to the cause of Christ.

Bro. W. H. Harding will preach in the Halifax Church, Lord's day, the 23rd of June, while we visit the Hants County brethren at West Gore and Newport. Then we shall be at home, ready to run errands, solicit funds, answer letters, receive and make announcements, and anything else that will in any wise way prepare for a grand good meeting in August; if a hearty welcome can contribute to the inducements for your coming, the Halifax brethren and their friends will surely greet you with it.

The brethren sincerely appreciate the kind offer that has been proposed concerning the application of all collections, save the special ones for missions, to the church indebtedness.

A letter from Bro. J. H. Hardin, dated June 5, says: "You may confidently expect me at the annual meeting, August 8-11, if nothing providential prevents." Of course, Brother Hardin will expect to meet a host of you in Halifax. Do not disappoint him.

But be sure to send your name and address to H. L. WALLACE, 164 NORTH STREET, HALIFAX, NOVA SCOTIA. W. F. S.

CHARLOTTETOWN, P. E. I.

As the time for the annual is drawing near, it would be well, and to the advantage of all concerned, if persons who expect to attend the meeting would send their names to me as soon as possible.

We simply ask this favor that we may make ample preparation for your comfort while with us.

It is with regret that we announce to the brethren that on account of the dedication of the new Y. M. C. A. college building, at Hiram, on July 21st, President Zollars will not be able to be with us, as was announced some time ago. We hope this will keep no one away. We will all, no doubt, feel disappointed.

Brethren, we have a good time in store for you. If you want the spiritual man well fed, come. We will be disappointed if this coming together is not one of the most profitable ever held on the Island.

Rates on the Island R. R. have been secured. One fare for the round trip, tickets good returning on the 17th.

Brethren, let us make an effort to stir up the cause on the Island. The Lord has great wealth in store for us, but we must earn it. Let every church be well represented here. Let us stir up ourselves to action as never before. To God we will give all the praise. U. G. MILLER.

June 17th, 1895.

MONTAGUE, P. E. I.

There have been eight persons baptized here since we put the baptistry into the church. The attendance is good, and the prospects for more additions to the church are very encouraging.

The writer visited the church in East Point, preached there the second and third Lord's days in June, and some evenings in the week. Four young people confessed their faith in Christ and were baptized. R. W. STEVENSON.

Home Mission Notes.

SPECIAL.—As the annual meeting begins earlier this year, we intend closing the accounts of this fund on the 1st of August. Will all who have funds on hand, or who intend contributing, send to the Secretary before that date, so that he will have time to prepare his report before going to Halifax.

Will all the Sunday-schools remember our fund. Read the receipts, and you will see some good examples. Let us hear soon from others.

Our Bro. C. C. Rowinson of the senior class in Harvard Divinity School, has brought honor upon himself and the Disciples of Harvard and elsewhere by winning, after competitive trial the opportunity to represent the Divinity School on the Commencement programme. The Disciples' Club especially feel gratified by the choice of our brother; and believe that it is a due reward of merit.

Bro. R's many friends will be pleased to hear the above, and will wish him all success, for he richly deserves it.

Sister Gates, when sending her contribution, says, "I am very sick; but my whole trust is in my Jesus. Remember me kindly to all the loved ones, and tell them for me: let us be faithful to our blessed Master." Let us all pray that Sister Gates may be long spared to do good.

[Since the above was written, the sad news of Sister Gates's death has come. Truly we can say, "She hath done what she could." We never met a more humble consecrated Christian: one who was always about the Master's business. Her deeds and words of loving kindness are a blessed inheritance. We deeply sympathize with her children and relatives in their great loss; but they have the blessed assurance, that "All, all is well."]

We acknowledge with pleasure \$4.00 from the Woman's Auxiliary of Kempt. They give half each to home and foreign missions. A good example to all our auxiliaries.

We now propose that each church pay its preacher's way to the annual, so that they all may be there and get full of enthusiasm, and return better able to do their work.

Some are asking—"Why send our evangelist where there are strong churches with regular preaching?" Well, for this reason. After we pay our share to Halifax and Pictou there is very little, and sometimes nothing left to pay our evangelist; so we are forced to send him to the churches that are best able to contribute the full amount of his support. We are glad to know Bro. Blenus' work is being blessed in Hants. See Bro. Harding's letter. Bro. Murray will be away from Milton in July, and Bro. Blenus will preach there during his absence.

Brother Weaver is doing his best to build up the cause in Pictou, and we trust that the efforts put forth will result in success. We trust all our whole souled active members, especially the old and tried ones are coming to the annual meeting. Business of great importance is to come before the meeting; and it will need the attention of the best informed, the wisest and the most interested brethren we have, to deal with it. Let all come with this one mind, "that whatever we do in word or deed, shall be for the praise of the Master."

RECEIPTS.

Previously reported,	880 80
St. John Sunday School,	14 40
do. Mission Band,	4 85
Portland Sunday School,	2 85
Westport—E. C. Bowers,	10 00
Leonardville—per Wm. Kay,	11 00
Kempt—Woman's Auxiliary,	4 00
Southville—Mrs. M. E. Gates,	4 50
Milton—per Miss A. A. Collic,	4 00
A. B. Wallace, per V.-O.,	1 00
	<hr/>
	\$37 40

J. S. FLAGLER,
Secretary.

Post Office, St. John.

Children's Work.

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

DEAR GIRLS AND BOYS,—The time for our annual convention is almost here, and I am waiting anxiously to get the reports from each Band. I hope to have good work to report this year. Only three of our Bands have sent me their yearly reports as yet, but I am looking for the others.

Did you ever read anything about Carey, the missionary? When he first went to India, it was said, "There is a gold-mine there, but it is as deep as the centre of the earth. Who will venture to go down?" (The gold-mine was a mine of human souls to be saved for the Master). Carey answered, "I will go down, but you must hold the ropes." That is just what we must do, dear mission workers; Miss Rioch has gone down to our gold-mine, but we must "hold the ropes." Do you know what I mean?

We have another new Band added to our list. They have not decided upon a name as yet, but the Band is in the north end mission school, St. John, N. B. I was at their first meeting, and they started with about twenty members. I am sure you are all glad with me to welcome the new Band to our number.

Your loving friend,
MRS. D. A. MORRISON,
Supt. Children's Work.

THE CHURCH LIBRARY.

Every Christian church should have a library. During the past three months, I have found no difficulty in getting a half-dozen books used as fast as loaned. One of these books has been read three times within six weeks, and after a day's breath, is now in the hands of number four. Do not meet me with the objection that people will not read. Evangelistic sermons, biographies, Christian evidences and debates, find hungry minds to feed upon them. The Campbell-Owen Debate, Orthodoxy in the Civil Courts, McGarvey's Lands of the Bible, and scores of other works; a list of which, the publishers will gladly furnish you, find ready readers and leave a lasting impression.

The irregular attendant visits your service, listens to a half hour's sermon, hears part of it right and misinterprets part. How can he fairly present your belief to his family and to the world? Do you remember how long it was before you saw clearly what you think so simple now in the plan of salvation? Many in the church now can give no reason for the hope that is within them, in a way that will lead another to the same hope. An intelligent church has a decided advan-

tage. Paul did not rely on his sermons or letters to Timothy; he told him to give attention to *reading*. Demosthenes said—"It is the audience that makes the orator." When the members of our congregation shall have placed in their hands the masterpiece of the heroes in the exposition of our faith, there will be a better appreciation of the seed sown by the speaker, truth will be accepted with less misrepresentation, and preachers will be spurred to higher planes of thought in the teaching of a well read people. W. F. S.

Said a brilliant Oxford student who went to Africa, and died after a year's work: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa."

DEAN'S OUTLINES OF BIBLE HISTORY.—Bible history is full of interest, but its study is much neglected by even well educated people. Many Christians have but a fragmentary, scattered knowledge of it. Prof. B. S. Dean, of Hiram College, in his Outlines of Bible History, which the Standard Publishing Co., Cincinnati, Ohio, has recently issued, has supplied what many a Bible student has desired—a book which "so selects and co-ordinates the events as to make the story real and vivid as well as clear and connected." We know of no book that does this so satisfactorily. Sunday-school teachers will find it very helpful, and so will thoughtful young Christians. It is not intended to take the place of large works like Gerkie's Hours with the Bible, or Edersheim's Bible History. It is divided into two parts, the first with thirteen chapters, beginning with the Antedeluvian Period and closing with the interval between the Old and New Testaments. Part second takes up the Personal Mission of Jesus Christ, and the Founding and Extension of the Church. It is a book that instead of displacing the Bible will make it a more interesting book because better understood. It sells for \$1.00.

MCLEAN'S MISSIONARY ADDRESSES.—Among the best books of recent years must be included Missionary Addresses, by Bro. A. McLean. Every Disciple of Christ should read it. It should be placed in every Sunday-school library. It is a timely book and has no rival in our literature. A storehouse of missionary motives, facts and forces; it at the same time has the fascination of a romance. All who are interested in missions should procure it. It will both encourage and stimulate them. No one who reads it carefully can remain indifferent to the supreme mission of the church or think that the life of a missionary is an easy one. It brings to us a fresh proof that the gospel is the power of God unto salvation, even in heathen lands, and among the most degraded. We think we do our readers a favor by calling their attention to this book and urging them to get it at once. It costs only \$1.00, and may be procured from the Christian Publishing Co., 1522 Lucas Place, St. Louis, Mo. Besides the fourteen addresses there are small pictures of many of our missionaries, including one of Sister Rioch and also one of Sister Smith, who was our first "martyr."

Married.

BANKS-GABBIE.—In St. John, on Thursday, June 20, 1895, by Henry W. Stewart, William H. Banks and Ruby H. Gabbie, both of St. John.

Died.

CAMPBELL.—At Whim Road, June 5th, 1895, in the 35th year of his age, after a short illness, caused by pneumonia, Joshua Campbell, leaving many friends to mourn over his early demise. R. W. S.

STEWART.—At Red Point, Kings Co., P. E. Island, June 9th, 1895, in the 49th year of his age, Bro. Isaac A. Stewart, the oldest son of the late John Stewart. Bro. Stewart had been ailing for some time from the effects of la grippe, which finally turned to consumption. He was not confined to his bed until about two weeks before his death. A wife and eight children (the eldest about 16 years) mourn the loss of a kind husband, an affectionate father and a faithful follower of Christ. May the God of all grace comfort the heart of the widow and be a father to the children. R. W. S.

KEITH.—At Montague, Kings Co., P. E. Island, June 4th, 1895, Sister Georgie Keith, in the 67th year of her age. Pneumonia was the cause of her death. She lived in the love and service of God; left a husband, two sons and a grand-daughter to mourn the death of a kind and loving mother. R. W. S.

FULLERTON.—Death claims as its own not only the aged, but the tender in years; the prattling boy in its mother's arms, or the aged sire may be its victim. At Pictou, May 14th, 1895, death's message came to David, the youngest son of John D. and Mary B. Fullerton, at the age of one year and three months. He has been spared the journey of life on earth, to enjoy a brighter home and happier life in heaven. G. D. W.

MCNAB.—Albert McNab was born in River John, Pictou Co., N. S., and departed this life 13th of May, 1895, aged about 44 years. He was united in marriage to Annie Bell Foster, and now leaves her and nine children to mourn his loss. He obeyed the gospel under the preaching of the late John McDonald over 22 years ago. He had a long protracted sickness; but he is at rest with Jesus. One by one they leave us. "Blessed are the dead that die in the Lord." Continue faithful to the end, dear Christian, and the crown is yours.

"One less at home,
The charmed circle broken.
A dear face missed day by day
From its accustomed place,
But cleansed and saved,
And perfected by grace,
One more in heaven." A. FRIEND.

MCNAB.—Emily Beatrice McNab was born May 12, 1893. She was the daughter of William A. and Catherine J. Carruthers McNab. She was sick four days. She was a sweet and bright little girl. She died at River John, N. S. May God comfort the sorrowing parents, relatives and friends. May they all so live in this life, that when they are called they will meet little Emily in that home that is prepared for all the pure ones. The Saviour said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

IN MEMORY OF LITTLE EMILY.
Another little lamb has gone
To dwell with Him who gave;
Another little darling babe
Is sheltered in the grave.

God needed one more angel child
Amidst the shining band;
And so he bent with loving smile
And clasped our darling's hand.

Sweet darling, thou art resting now
With shining stars about thee,
And others now, with radiance mild,
Are kindly watching o'er thee. GRANDMA.

SKILLEN.—Harold Skillen was born October 7, 1893, died May 1, 1895, aged 1 year, 6 months, and 23 days. He was the son of Everett and Emma Carruthers Skillen, and was a very bright and lovely child. He died in South Boston, Mass., and was taken by train to the State of Maine, to be laid in the cemetery with his paternal grand-parents. May God, our Father, be with the sorrowing ones, and lead them safely to the better land, where joy and peace reign supreme throughout eternity.

IN MEMORY OF LITTLE HAROLD.
Dear darling, little Harold,
Thou art gone from us here,
But art dwelling with Christ
And angels over there.

In that bright happy home
Where no death ever comes—
To separate father,
Mother and son.

Then why should we mourn
For the loved one that's gone;
We know he is in heaven
And free from all harm.

And methinks I can see
His bright eyes and sweet smile
Beckoning us all
To his home on high.

And if we live faithful
To our Father's command,
We will meet little Harold
In that happy land—

Where no parting ever comes,
No sickness, or pain;
So farewell, little Harold,
Till we meet again. GRANDMA.

The Christian.

ST. JOHN, N. B., JULY, 1895.

EDITORIAL.

VOLUNTARY SACRIFICE.

"Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

—I John x. 17, 18.

Voluntary sacrifice for the benefit of others is the principle and law of salvation.

Some object to the gospel plan because it sets forth the suffering of the *innocent* instead of the *guilty*. Those who thus object, ignore the distinction between what a just law *demand*s and what it *accept*s, and between a *forced* and *voluntary* sacrifice.

A man, for a breach of the Scott Act, is sentenced to a fine of fifty dollars, or so long an imprisonment. He has not the money and must go to jail. There are a number of men around who could pay the fine and let the man free. The law could not say to any of these, you must pay the money and let him off. It could not even recommend it. But a man of his own accord comes forward and *pays* the money. He is asked, "Are you in favor of the crime?" Do you want to encourage such violations of the act?" He answers, "I abominate the crime for its guilt and ruin, but I pity the *criminal*. He is a young man, with a helpless family. He has started life on the down grade. I think he will reform, and I want to give him the opportunity." The man's hopes are realized. The freed criminal turns to a course of industry and virtue. He is now a useful member of society, at the head of a grateful and rejoicing family. Was it a wrong law which *accepted* the money from the benevolent man? To *demand* it would be unjust, but to *accept* of it is just and glorious as all concerned are benefited and none injured.

When Jesus tells of his death for us, he makes prominent the fact, that it was a voluntary offering—that he *gave himself*—"laid down his life for the sheep"—that he came "to minister, and to give his life a ransom for many." Here he says, that no man taketh it (his life) from him—that he laid it down of himself—that he had power to lay it down, and power to take it again—and that he had received this commandment of his Father.

NO LAW COULD CLAIM THE DEATH OF JESUS.

1st. The Adamic law could not take the life of Jesus. In this, as in every other case, the wages of sin is death, and even infants that have not broken any known law of God die because they have a sinful nature: but Jesus had no sin. Although he appeared in the likeness of men, and although in all points he was tempted like we are, he was *yet without sin*. He had no sin, neither was guile found in his mouth. Hence the Adamic law that claimed the death of all others, could not claim his death.

2nd. The law of Moses had no claim on this life. When the high priest tried his utmost to find him guilty of a breach of Jewish law, he failed. He tried him on the sin of blasphemy, and put the sublime question to him in the form of an oath, "*Art Thou the Son of God?*" Jesus says, "I am." "You have heard his blasphemy," he said—put it to the meeting, and they all said, "*He is guilty of death.*" But was that blasphemy? Three years before, the heaven was opened to Jesus, and the eternal God in the presence of the people said to Jesus, "Thou art my beloved Son, in whom I am well pleased." Not only did the question stand settled forever by the eternal God that Jesus was his Son, but his entire freedom from every wrong. What wicked men called blasphemy was the great rock truth that would hold up the Church and conquer death itself.

3rd. The Roman law could not demand his death. "Art thou the King of the Jews," said Pilate? "I am," he replied, "but my kingdom is not of this world." Pilate could find no fault in him. The Roman law could not take his life.

No body of men could take Jesus' life. When the traitor band came into the garden to take Jesus of Nazareth, and he said unto them I am he, they went backwards and fell on the ground. They had no power to take him by force. So it would be if all the Jews and legions of Rome came for the purpose. If necessary, he could muster in a moment for his body guard seventy-thousand angels. No law, no man, could take his life from him. He must lay it down of himself or not die at all. His whole history shows his willingness to die. He found no fault with his treatment. When the soldiers mocked him he said nothing. When they told him to come forth, he came wearing the purple and crown of thorns, amidst the loud laughter of priests and people. When reviled, he reviled not again.

On the cross he refused the narcotics offered him to deaden pain, but drank the stimulants that prolonged his sufferings. He would take nothing to interfere with the cup the Father gave him to drink. His strength remained till his last loud expiring cry, in which he resigned his spirit into his Father's hand.

When the soldiers came to kill their victims they were surprised to find Jesus so soon dead, and no bone of him was broken. Some time before he had laid down his life. The soldiers had stripped him nearly naked when they nailed him to the cross and were gambling over his coat when he hung bleeding there. Since the fall, shame was associated with nakedness, but Jesus *endured* the cross despising the shame.

The first fact of the gospel is not that Christ was put to death for our sins, but that Christ *died* for our sins, etc. (I. Cor. 15). Nothing can exceed the simple sublimity of Jesus' description of a corn of wheat. (John xii. 24). Delighted with the news which the two disciples feared would

offend him, viz., that certain Greeks wanted to see him, he exclaimed, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." He thus describes his own case, and also the law of his kingdom which is to govern its subjects.

We know if a corn of wheat is left on a stone or board it gives out no life, but abides alone. If it is violently bruised, its life is equally wasted. But if it fall into the ground and die, the life it emits spreads and new fruit is the result. So if Jesus remained on earth, or passed into his native heaven without dying, he would abide alone, and sinners would perish. Even if his life were forced from him, others would not be benefited by it. But if he voluntarily gave his life to save others, how grand the fruit that would spring up in consequence till the end of time, not only to the Jews, but to all nations. His work was to be spent for others, even to death; and his people were not to hide their light or live to themselves, but to Him and the good of their fellow-men, and thus gain life forever more.

Jesus was in the beginning with God as the eternal Word. All things were made by him, etc., etc. But the Word was made flesh and dwelt among us. He took on him the seed of Abraham. He who was with God in the beginning did what no other man can do. He took upon him the seed of man, or was made flesh, and the life he took he had power to lay down and had power to take again. No other man has this power, and it was the Father's arrangement that he do so. God so loved the world that he gave his only begotten Son for this purpose. He spared many others, but spared not his own Son, but gave him up for us all that he might with him also freely give us all things. What manner of love must that be that could be expressed by no smaller gift than his own dear Son? The affection that ever flowed from the Father to his beloved Son reached its swiftest currents when Jesus laid down his life that he might take it again. Jesus has laid down his life and has taken it again in his resurrection, and is doubly dear to his Father for what he has done for us. O that we had more of the Holy Spirit till we would get nearer to God and his church and enjoy more of the blessedness of spending and being spent for the eternal good of others and the eternal glory of God and of the Lamb.

We must not pervert scripture precedents. The story is that a man called upon a rich friend for charity. "Yes, I must give you my mite," said he. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?" "Seventy thousand dollars." Give me, then, your check for \$35,000; that will be half as much as she gave; for she, you know, gave her all."

Original Contributions.

THE ATTRACTION OF CALVARY.

III.

Another law of spiritual attraction is the law of love. Love! Queen of the graces, brightest gem that flashes in the coronet of creation's King. Crowning glory of his attributes. Mightier than Hope—that star which burns in the forehead of every night, that guides the weary pilgrim over desert strands, and thorny paths and trackless wastes, to the haven of rest; that cable of the unseen, that, reaching upward in the darkness, grasps the eternal throne. Greater than faith, that inbreathing of the infinite, that unifies and magnifies all the forces of the soul, lifting weakness into strength, and nothingness to the very verge of Almighty-ness. Love, the soul's inspiration, the power that exalts, ennobles, sanctifies and saves; that power subtle as thought itself, changeless as truth, lasting as eternity, resistless as God. It is the essence of the divine nature, and the construction of the divine will. Love is the universal, all potent power. This, when the spirit world has broken from its allegiance, and wandered off in rebellion towards the blackness of triple darkness, twines about it, binds it again to God, and bids it revolve about him in ever-narrowing circles as the centre of its being forever. When man, ruined, amid the all but universal wreck of innocence and uprightness, there was left one stone that was not overthrown, on which the temple might again be built. He went forth an exile from paradise, but he carried with him one virtue to remind him of the glorious past, and to point him to a brighter future. That corner stone, that undying future, was the love of love. The one thing altogether lovely, is not intellect, or truth, or virtue—it is love. This is a sun that never loses its lustre or its power. It shines through all clouds, lives through all death, reaches across all distances, and binds the soul with fetters that neither bend or break.

I visit the cell of the hardened criminal. He is cold, unrepentant, remorseless, defiant. The law crushes him, but every atom of that crushed being remains cruel, daring, desperate. Society spurns him, and, like a wounded adder, with his dying breath, he spits back the envenomed poison as his only reply. As I enter his prison cell, he scowls upon me like a demon; I put my hand on his, and he starts back as though each of my fingers had concealed a scorpion's sting. Tenderly I speak of childhood, home and mother, and the demon fades from his face, as the storm cloud vanishes from the summer sky; the voice grows husky, and breaks beneath the old emotion, and the criminal is a child and a penitent. Love is the one power to which no human being can ever be indifferent. To know that I am loved by any, be it child or beggar, horse or dog, is to enter at once into new relations with the one

that loves me. Yesterday, perchance, I was indifferent to them; to-day, they alone are conspicuous in the passing crowd. Their love has evoked my love. "We love Him, because he first loved us."

Such is the general principle of love, and such is its place among the powers that move the soul. But there are three things that constitute the degree of the power which this love exercises upon the life of the loved. These are the dignity of the lover, the intensity of the love, and the degree of its manifestation. It is the province of love, of all love, to elevate and ennoble. The peasant girl who wakes to the fact that she is the object of a peasant's love, is thrilled, uplifted, and ennobled by the fact. But if that lover be a prince, if he be of the royal family, if he is to sit upon the throne, how, as you ascend the scale, does that love become more and more potent. It invests her with new dignity. To be the object of royal affection, is to be worthy of royal honors. She accepts royal service, and is transformed into royal likeness.

Again—love works in proportion to its intensity. It is its nature to be a devouring passion, a consuming fire. Persistent, tireless, discouraged by no rejection, turned aside by no repulse, besetting its object on every side, pouring out its treasures in kindly offices, until hatred gives place to interest, until interest changes into admiration, and admiration ripens into affection. The vehemence of love is well nigh resistless. Reason is answered by reason, force by force; but love undermines and storms; it burns all barriers and scatters the contagion of its passions until its object catches the infection, when that object falls an easy prey, and is borne away in triumph in the face of all refusals.

Once more—love is potent in proportion to the degree of its manifestation. It is the nature of love to sacrifice. It covets to give. It is no true love that stops like Ahasuerus and Herod of old at the half of its kingdom. This giving of self for others, is to-day the most potent of the world's forces. Sacrifice, even in the brute, elevates and endears them to us as can nothing else. A child is struggling in the water, and the noble dog plunges into the deep and brings it safe to land; henceforth, that dog is to the parent almost a second child. He is given a home. He has his place at the hearth, and his food from the table. He is loved, petted, and caressed while living, and wept and honored when dead.

The mother of Cæsar gives her life to save that of her unborn babe, and straightway her fame is chanted by all nations, and through all time. Three hundred Spartans sacrificed themselves at the pass of Thermopylae, and they become the synonym of patriotism forever. When Cyrus the Persian, by a raid into Armenia captured the royal family, he demanded of both the king and his son at what price each would be willing to ransom his wife. "At the price," said Tigranese, "of a thousand lives if I had them." Afterwards when Tigranese asked his wife what she thought of Cyrus, the noble woman replied, "I did not observe him." "You did not observe him?" exclaimed the astonished husband, "upon what object, then, did you fix your eyes?" "I could only see the man," was the reply, "who was willing to give a thousand lives as the price of my liberty." It is this that has lifted the Ida Lewis's, the Florence Nightingale's, the steamboat pilots, the bridgetenders, the miners, and the tens of thousands of self-sacrificing souls, who have died to save others, into world-wide renown.

T. H. BLENUS.

WEST GORE LETTER.

The weather is very hot and dry, and unless we soon get some rain the farmers will suffer loss. We pray the Lord to send the showers to cheer the thirsty land and encourage the tillers of the soil. We are hard to satisfy. There is always something we want. It is hard to get to know ourselves. We complain if things do not go just the way we think they should, or the weather is bad; but in how many mouths is there the song of praise and blessing when we are being blessed and fortune smiles upon us. I often think of the words of Pope in his essay on "Man":

"All nature is but art, unknown to thee;
All chance, directions, which thou canst not see;
All discord, harmony, not understood,
All partial evil, universal good.
And, spite of pride, in erring reason's spite,
One truth is clear, whatever is—is right."

Two of our young men from West Gore have been graduated from medical colleges this year and have the M. D. to their names—Clyde McDonald, son of Deacon J. B. McDonald, and Ira Wallace, son of the late Elder Michael Wallace. We wish them success in their chosen profession.

Death has again entered our midst. On June 12th, after several weeks of illness, Sister Margaret, relict of the late J. H. McDonald, passed away trusting in Jesus as her Saviour. We have also had a visit from this cruel tyrant in Shubenacadie. On June 13th, after a short illness, which turned to rapid consumption, Sadie, only remaining daughter of Brother and Sister George Wallace. She was so young, only twenty-two years of age, and she was such a worker in the church as well as the light of the home that it seemed sad to see her go, but we tried our best to say "Thy will be done." The father and mother and brothers, as well as all her friends, are comforted with the thought that she was a sincere Christian and we shall meet again.

Bro. Blenus has been holding a two weeks' meeting in Newport. There have been no additions, but we trust the church has been aroused and quickened by the effort. He is now in Shubenacadie, and we hope to have good results there. Bro. Blenus preached in West Gore one Sunday, and in the evening one made the good confession. In my last, I think I told you of some additions to the church in Rawdon. Well, altogether there were nine. There have been four additions to West Gore and one in Nine Mile River. The work is encouraging, and we are all looking forward to a grand county meeting, and that as a result of that meeting greater zeal and life may be infused into each church; and while we are thankful for the progress made in the past, we are anxious for a still further enlargement of the borders of Zion.

I am glad to be able to tell you that my health is improving, but acting under the advice of the doctors, I have planned on taking a rest for two months (July and August); part of this time will be spent on P. E. Island. Bro. M. B. Ryan will fill my appointments in Hants County.

Well, brethren, we will soon meet in our annual at Halifax. What can we report as the result of our year's work? I think we have had in Nova Scotia six preachers all the

time, and one or two more part of the time. In New Brunswick they have only had two at work, and yet I believe they are as yet ahead in point of additions. We sometimes hear it said, "You cannot measure the amount of good done by the number of additions." This is true only to a certain extent. To save men and women by the power of the gospel is the primary work of the church; and the church and preacher that will go on year after year with no additions will soon go out of sight, and the preacher will have to resign for want of support. Let us preach the gospel earnestly and look for additions, and see what church can make the best, truthful report at our annual. I believe we should try to excel. I want to be the best preacher, add the most people to the church of Christ, have the churches with which I am associated in the best working order; and this should be the ambition of all.

I am living in hope of seeing our work in these provinces take on new life and our plea and position become more widely known.

W. H. HARDING.

NOTES FROM KENTUCKY UNIVERSITY.

On Tuesday morning, June 11th, the senior class of the Bible College, Lexington, Kentucky, was greeted by an overflowing audience of enthusiastic friends, from this and other states, to witness their closing exercises.

The graduates numbered twenty-one, four of whom had completed the classical course.

Of the one hundred forty-one matriculates in the College of the Bible this year, seven were Canadians, two of whom carried off the highest honors.

The salutatory was delivered by Hugh McLellan, of Australia, Bro. O'Malley, of Ontario, who had earned second honors, being excused from speaking on account of other numerous duties.

Next on the programme was the "class address," by H. H. Halley, of Ky.

President Robert Graham then presented the diplomas to the graduating class for the last time, following this with his farewell address, in which he surrendered the presidency of the Bible College to Prof. McGarvey. His retiring speech was very touching. In it he reviewed briefly the history of the college during the twenty years he had presided over it.

The separation appeared almost like a parent giving up an only child.

President McGarvey made his inaugural address short and to the point as he always does.

Following this came the valedictory by Bro. F. T. O. Norton, of P. E. I. President McGarvey, in introducing him, said it seemed that the Queen of England had taken possession of the class, since both the salutatory and valedictory were delivered by her subjects.

Of his address one of our dailies says, "In elegant language, rarely used by college boys, he delivered the farewell for his class. His delivery was excellent and in that masterly manner touched the golden chord of sympathy which always tunes the human soul."

Bro. Norton's address was undoubtedly the finest of commencement week and his grade of scholarship is remarkably high having been graded a fraction above ninety-nine per cent of a possible one hundred for the year. Immediately after graduation Bro. Norton was offered the presidency of a college in Missouri with a good, liberal salary.

The outlook for the College of the Bible is now bright; another chair is to be added to the faculty. A very handsome college building is being erected on the university grounds, built of brick with stone trimmings, ninety-two feet long, by sixty-six in width, three stories high, and is to be devoted exclusively to the use of the Bible college. The three dormitories in connection with the college are to be thoroughly renovated and put in good shape for the beginning of next session, and with these increased facilities for work I see no reason why our Bible College shall not increase her usefulness and become a greater blessing to the world than she has been in the past. R. E. STEVENS.

RESURRECTION OF CHRIST.

I have read of late quite a display of mental vigor and philosophical tact on the question of the Resurrection of Christ. The Rev. R. Heber Newton, D. D., of New York city, touched the button and seemed to electrify a number of other minds. Dr. B. B. Tyler, of New York city, has also written skilfully on the subject. Rev. Geo. H. Hepworth, also New York city, has to my mind, talked us into the pith of the idea. What I mean is this: that he has dressed it in a garb not of exotic pattern, but homelike, and introduced it to the mind. He has not attempted to introduce the mind to the subject, but the subject to the mind. Just here lies the difficulty of comprehension, in relation to many questions treated in an explanatory manner; examine them critically and you find them simply introduced to the mind of the writer, rather than to the mind of the reader. Dr. Tyler handles the matter in a practical way, but he gives us the ear rather than the eye of the question. God has given us ears, eyes and hearts, that we might hear, see and believe to the salvation of the soul. It was as essential that Christ be seen after the resurrection, as before. Even so the sinner should see Christ before his death a Saviour by permission, and after his resurrection a Saviour by commission. Christ was not a Saviour until he came from among the dead. In his resurrected glory he was a display of truth to the eye. It was a resurrection of truth, and truth must not and cannot be changed. So Jesus must needs wear the old clothing, or remain in the old home-stead for forty days to fully demonstrate his identity with the same Jesus that died upon the cross, and the truth he taught before. It was, in fact, a resurrection of truth when Christ was born. In other words, it was the Spirit of God taking the Word, (truth) or oath of the covenant, passing it through natural operations brought it before the human eye clothed in a human form. Man now saw, what he only previously heard. The

whole matter of Divine Revelation is received first by hearing. Second, by seeing. Third, by believing. Christ, at his birth, was heard to be the promised Messiah. In his ministry he was seen to be the Son of God. In his resurrection he was believed to be the Saviour of the world. Mercy and truth met at his birth. Righteousness and peace embraced at his death. Truth sprang out of the earth, while righteousness looked down from heaven at his resurrection. Psalm, 85: 10-11. Dr. Hepworth says that the Master nowhere declares that we shall carry these fleshly tabernacles into the spirit world (heaven). I agree with the Doctor that we shall not carry these fleshly wrappers into the immortal world. These fleshly bodies were made to live in here—in this natural world. God designed that man's eternity and immortality should have begun in Eden. Without sin man was a natural immortal being.

(NATURAL IMMORTALITY.) So these bodies of flesh are simply natural houses for spiritual occupants.

The natural body is but the hem on the spiritual garment. But sin has entered into the timbers of the earthly house; decay became apparent upon every feature. To redeem the occupant from the falling structure Christ came. Truth was born, a living body, Christ lived in the body long enough to prove its master over the ravages of sin.

After sufficiently proving a life of purity in the flesh carried it to the cross, offered it a living sacrifice to God. Hence, from the cross to the grave he passed it beneath all human suffering, and when the appointed time came, the angels from the celestial world came to witness the consummating and crowning feat in redemption's mighty scheme—the resurrection. The Spirit of God woke up the sleeping body, reanimated it, and Christ as a Saviour is alive for ever more. It was as essential for Jesus to wear the same body after he rose as it was before he died, for the purpose of demonstrating the fact that he was the same Jesus who died upon the cross. Jesus had before his death told his disciples that he was to die and rise again from the dead. "I will see you again and your sorrow shall be changed for joy." He told them also, that he would see them at Galilee after the resurrection. Jesus had an important work for those men to carry out, and to impress their minds deeply he put on the old garments and went among them. He showed them his hands, his feet, his side, his head, a spiritual body would not contain those evidences. They could not fail to recognize the man. If these things are not so, the entire Christian system falls, for the resurrection is the key to the whole structure. Dr. Newton says the resurrection was altogether spiritual. It would not be a resurrection without the body. There cannot be a resurrection of a spiritual being. A resurrection implies reanimation, new life. A spiritual body never dies. Christ, as the Word of God, in a spiritual sense took on a fleshly body at birth. Christ at the resurrection became the Word again. In the resurrection he brought up the old body, had it on exhibition for forty days, left it on the way home from Olivet, and reigns free from the confines of the flesh. H. E. COOKE.

Westport, N. S.

LETTER FROM ONE OF THE BOYS.

DEAR CHRISTIAN.—I thought that a word or two from Lexington might be of interest to some of your readers. Since last I wrote, many changes have taken place here; but there is one especially that we all will read with delight—I refer to the erection of a new Bible College building. This was a greatly felt need. Up to the present time, our professors instructed their classes in the classrooms of the college of arts, rooms much needed by that college. Nor was the seating capacity sufficient for the great number of students who have of late years been crowding into the Bible College. During the last ten years, an average number of 160 students have been in attendance, and the present outlook is, that there will be many more next year. Again: an additional professor was needed to give instruction in Hebrew, and at the same time lighten, to some extent, the work that now devolves upon three men. This growing demand for another professor, together with those reasons already stated above, led the trustees, curators and faculty to urge to their utmost the erection of a new college, and as a result of the energy of those men, and the liberality of the brethren of this and other states, we can to-day behold a magnificent building in course of erection.

Last Saturday, with proper ceremony, the corner stone was laid by President Graham. Prof. Jones, of Hamilton Female College, offered the introductory prayer; then followed singing by the students. President Graham then placed in the stone certain documents pertaining to the institution and brotherhood at large. Among others, were deposited a copy of the *Christian Standard, Guide, and Evangelist*, the leading papers of Lexington, catalogue of the college for '95 and '78, photograph of the faculty, and last of all, a copy of the revised Bible. After the deposition of these, ex-professor Collis of the English department delivered an address. The service was closed with prayer, by W. E. Crabtree, M.A., pastor of the Chestnut street Christian Church, and thus ended a very fitting ceremony.

The building is to be finished early in the fall, and it is hoped that it will be ready for use at the opening of the next session.

At the time of my writing, the present session of the Bible College is almost ended, which no doubt it will have when your readers see this. This session has been one of unusual experience, both to professors and students; yet notwithstanding the visitations of providence, it has been one of unusual success. Almost without exception, every student has done faithful work.

The commencement exercises, this year, will be extremely interesting, especially to the Canadian students; for two Canadians stand at the head of the graduating class. Bro. F. T. O. Norton, of Brudenell, P. E. I., is valedictorian, while Bro. O'Mally, of Toronto, Ontario, delivers the salutatory. Thus, you see, Canadians work to the front, even in historic Kentucky, and even more historic Transylvania. Both these brothers are graduates now of both colleges, viz.:—Bible and Arts, and we can safely say, from the character of the instruction given in both colleges, that they are now well fitted for the work in the great harvest field of the Master.

Brothren, these are the kind of men we want in Canada for successful work. We want men of learning, men of talents, who can go out among the almost numberless host of college graduates of the denominations and hold their own. In order to greater success, our ministers must, in education, compare favorably with men of other religious bodies. Let us encourage our young men to educate themselves, and, if need be, let us give them a helping hand. I am sorry to say that the tendency among our Maritime brethren is to discourage, rather than encourage education among our ministers. Brethren, this is a great mistake! Men of talent and education are arrayed against us, both in the religious and irreligious fields. We have them to meet, and generally none but trained minds can do so. There is a false system of education as well as a true, but my article is now already too long, and I cannot speak further on this subject; yet, let me say in conclusion, that if you send your young men to Lexington, you need not fear as to the result, providing they are the right kind of men.

ONE OF THE BOYS.

Bible College, Lexington, Ky., May 31, 1895.

WORK OF FAITH.

Nothing avails in Christ but "Faith that works by love." All saving, or effectual faith, must, therefore, be a working faith. The faith that saves and justifies and sanctifies, does not exclude works; as faith without works is dead, being alone, and a dead faith can save no one. In every case where salvation or justification is said to be obtained through faith, works are included; and in all the illustrations of faith we find the same. Take for example the case of Noah: "By faith he prepared an ark to the saving of his house." Faith alone could not build an ark; but as faith includes works, it could be justly said, that he prepared the ark by faith. The man who will not work is a man of no faith; and he who has little works, is one of little faith. Where there is a living, effectual faith there must be works. It is as impossible to separate works from faith, as to separate light from fire. Faith is an active, determinate principle. There are no excuses, no objections, that can prevent the "work of faith."

Peter's failure to walk on the water, was because of the failure of his faith; no storms or seas would have caused him to sink had his faith not failed. There are no mountains high enough to prevent the onward march of faith. There were trials, persecutions and trouble enough in Noah's case, to destroy his work, had he not been a man of faith. The Lord told him to build the ark—that was enough for Noah. The all-pervading animating principle of his conduct was his faith.

Often in our human experiences, complications arise that require a working, living faith, in order to act with due regard to the great principles of truth and righteousness. Faith will never have recourse to false prudence in the affairs of life, but will always save us from the sacrifice of truth. Faith is always true to duty, regardless of circumstances. In Noah's great work of faith, he followed closely the directions of the Lord. The Lord gave him the plan and the dimensions. It was Noah's faith that prevented him from deviating from the arrangements of the Lord. Noah could have built an ark by some other plan than the one God gave him, but it could not have been said he built

it by faith; and it is very doubtful whether he would have reached the new world in any ark different from the one that God planned. To work by faith, is to do what God has commanded. Noah's work was unremitting, because his faith was unflinching and determinate. He worked from start to finish. Nothing could prevent him from working. No opinions or notions or side issues, could in any way destroy the work of Noah and his sons, because it was a "work of faith." Destroy their faith, and then we can see how their work would be destroyed by their own notions and peculiar ideas and whims. Had they lost faith in God, questions would have arisen as to the method of work, and as to their attitude towards that about which the Lord was silent. Shem would have refused to work, because his father Noah was building the ark on a spot of land for which he had no Divine authority, and of course he would not submit to the judgment of his father and other brothers, as he could not find where majorities should rule. These and many other things that the Lord left to their judgment would have been sufficient excuses to have prevented them from working, had they lost their faith in God. Any thing does for an excuse not to work when we lose our faith. But nothing can prevent the man of faith. Had Noah and his sons disagreed in some of their methods, as would be very natural in such cases, it would not prevent them from continuing the work. While they might differ in their methods, their faith would not allow them to differ with the Lord in His plans, but lead them on in their work. Their strong faith in God would prevent them from opposing each other in the way the work was done. Faith will work for God, but will not work against the workers. But when we lose our faith, then look out for objection to the ways and methods of the workers. H. M.

A MISTAKE.

A friend once said to the writer, "Your people are not very charitable." Why do you think so? "Because you think those who do not agree with you are wrong." If to believe that much of the teaching of the creeds is wrong, is uncharitable, we plead guilty. It is out of the range of possibilities to believe a doctrine is right that cannot be found in the Bible, *i. e.* to teach for a Bible doctrine that which is a doctrine of men—this cannot be uncharitable. To be uncharitable would be to think others are right in their doctrines and still separate ourselves from them. To think they were right, and not unite with them would be very uncharitable. If we really believed that the doctrines others taught were right, and therefore according to the Bible, we would undoubtedly become one with them. It is our charity or love for God and His Word that prevents us from believing and accepting for doctrine what is impossible to find in the Bible. Just here is seen the uncharitableness of others toward us. All admit that what we teach as essential to becoming a Christian and living a Christian, is right and true and good. There is not one principle we teach, as essential to salvation, that is not taught and practised more or less in every denomination; and yet for all this, they refuse to unite upon this broad platform of an undisputed doctrine. If to believe an unscriptural doctrine is wrong, is an uncharitable note, surely to refuse fellowship with those whose doctrine of salvation is universally admitted true, must be the uncharitable beam. H. M.

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