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THE CHRISTIAN.

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

Vol. X.—No. 4

SAINT JOHN, N. B., FEBRUARY, 1893.

Whole No. 112

The Christian.

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DONALD CRAWFORD, - - New Glasgow, P. E. I.

FINANCIAL MANAGER:

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

THE CHURCH IN HALIFAX.

In this issue we give the readers of THE CHRISTIAN a cut of the new house of worship in Halifax. And when they see it they will be glad if they have contributed toward the erection of such a beautiful building. But if any feel sorry on account of their failure to assist, they will be pleased to know that an opportunity is still afforded them. The house will be opened in February, and in our March issue we hope to give a full account of the occasion. In the meantime let us give a brief account of the struggles of the Church of Christ in Halifax.

In 1864 the late Dr. Knox left P. E. Island to spend a short time in Halifax. He found no church there, but decided to preach the truth, and some heard, believed and obeyed the gospel. He soon returned to the Island; but these brethren and one other disciple met in a school room from Lord's day to Lord's day, breaking the loaf and edifying one another.

Bro. T. B. Knowles visited the city in 1871, and was persuaded to remain with the church for six months. During his stay the membership of the church was increased by fourteen. His leaving put the church again upon its own resources, except when preaching brethren visited the city, and spake words of encouragement and of truth.

In 1872, Bro. Ira J. Chase visited the church, remaining four days and baptizing four believers. Thus the church was growing, slowly, it is true, for these were the days of small successes and large discouragements. But this stage has generally to be passed through before the days of small difficulties and great successes appear.

Seven years later, or in 1879, Bro. T. H. Blenus went to Halifax, and preached to the little band; but like all the preachers who had gone before, he did not remain long, and at the end of a few months the church was again left to struggle on as best they could.

It was found that if a successful work was to be carried on, a concerted and protracted effort must be made. So in 1881 Bro. F. W. Pattie was called to labor with the church, and during that year eleven were added by baptism and twelve other-

wise. Here were evidences of success, and if he could have remained for several years the whole future history of the church would probably have been brightened. But he left; not, however, until he saw the church worshipping in a house of their own — they having purchased the old building on Cornwallis street, formerly owned by the Baptists.

In 1883, Bro. J. J. Cathcart undertook the work of building up the church; but the work was hard and the circumstances untoward; and at the end of three or four months he abandoned the work.

The fact of the church building being out of repair, added to other considerations, convinced the brethren that they had better dispose of it. This they did and the net proceeds were deposited in the savings bank and formed the nucleus of the present building fund.

A recital of the further labors that led up to the present success may very well be deferred until after the dedication of the new church home.

Since writing the above we learn that the brethren at Halifax expect to open the new church building on the second Lord's day in February.



NEW CHURCH BUILDING IN HALIFAX.

ITEMS AND NEWS.

Bills will be sent to all subscribers in arrears, in our next issue.

The Coburg St. Church, St. John, have started a mission at the North End of the city. Already they have a Sunday school of over fifty. Bro. Stewart preaches one evening every week at this point. The outlook is promising.

Bro. H. W. Stewart has been requested to preach for the brethren in Halifax at the opening services of their new house of worship. Lord's day, February 12th, is the day set apart for the opening services. Brethren who intend being present from abroad will be warmly welcomed by the Halifax brethren.

A western paper in classifying the membership of a certain church does so in the following comprehensive manner: "Those absent

In Which Class. from the city; the old and infirm who can seldom attend church;

those whose business and family cares keep them home, those who rest on Sunday, either in bed or at some place of recreation; those who sometimes attend, especially when it is very convenient and the weather is suitable; those who are active and always at church, and would count it a privation to remain away from the Lord's house." In which class are you? If absent we have no quarrel with you. Do your duty wherever you are. If you are deprived of the privileges of the Lord's house through sickness or the infirmity of old age we sympathise with you, and trust you valued your blessings when you had them. Business and family cares may be an excuse, but both have been ridden to death. A man has no right to push his ox into the ditch on Saturday and then spend Sunday getting it out. The pleasure seeking Christian and the fine weather Christian are without excuse. Congratulate yourself if you have so learned Christ as to be among His active followers.

The church is a divine institution, organized for a definite purpose. What that purpose is we

Its True Character. would never discover by examining the methods and performances

of the popular church of to-day. It is of the earth earthy, and has no more claim to be regarded as a copy of the apostolic church than the clergyman has to be a successor to Paul. Wallace Radcliffe states very tersely what a church is not and what it is, in the following words: "The church is not a social club, nor an æsthetic confectioner's, nor an intellectual prize ring, nor a mutual admiration society, nor a spiritual hammock; but a workshop in which you are a worker — do not quarrel with your tools; an army in which you are a soldier — do not stain your honor; a republic of which you are a citizen — do not be disloyal to her history or her claims; a body of which you are a member — do not become paralyzed or diseased; a family

in which the old are not to be arrogant nor the young presumptuous, but each serving the other." As soon as the church degenerates into a place of amusement the quicker its true nature is known the better, so that all who desire to grow spiritually will understand that they need expect no more help there than they can find in a music hall or a theatre.

On the 2nd of February, 1881, the first Young People's Society of Christian Endeavor was organized. Since then the number of

Christian Endeavor. societies has increased to about 25,000, with a membership of more than 1,400,000. This rapid growth indicates that there was a place for such a movement, and that the place is now filled. Like the Sunday school it has become an efficient agent in

the hands of the church for the accomplishment of good. Like the Sunday school it is within, and not without, the church. Like it it has its officers, and as in the school certain classes are assigned to different teachers, so in the society there is a distribution of labors, various committees devoting themselves to specific lines of work. The Sunday school teaches the Holy Scriptures to the rising generation. The church uses it for this purpose, and the wisdom of its course has been demonstrated. But to have all knowledge is not sufficient. Knowledge is power only when employed. The Endeavor Society trains the young to work, and in the coming years there will be no lack of consecrated young people to fill the places left vacant, as God, one by one, calls his servants home. Having voluntarily pledged themselves to strive to do the will of Christ, to read the Bible and to pray daily, to support the church as God gives them power, they will be men and women who love the Kingdom of God. In the hands of such Christians the interests of the Church of Christ will be safe.

When Ruth came in from her day's toil her mother-in-law said to her, "Where hast thou gleaned to-day. The large quantity of gleanings seems to have excited Naomi's surprise, and convinced her Ruth had found a particularly rich place in which to work, and also that she had not spent her time idly. Did you over ask yourself the same question when the day had closed and you sat gazing into a cheerful fire? If not do so to-night. It will be time well spent. Perhaps you have passed the day in drowsy indolence. Does not the meagreness of your gleanings rebuke you? It may be that this has been one of your most successful days. With what keen pleasure you can contemplate its accumulated blessings. Have you gathered more love, more patience, more meekness? Have you increased in faith, in hope, in prayerfulness? Have you grown in grace and in the knowledge of Jesus Christ? Are you stronger to resist temptation, braver to stand up for the truth, better able to bear up under sorrow? Are the features of the Redeemer's character becoming more distinct in yours? Then your gleaning has not been in vain. He who goes forth seeking righteousness shall not come back empty. He who commences the day with strong desires to do good, and who seizes upon the opportunities as they pass, will not have to say at its close, "My gleanings to-day have been few." Every one has a field in which to work—but how many fields are neglected. Where have you gleaned to-day?

Every one who is within the church will not be saved. We will venture to say, also, that every one without will not be lost. Does it therefore follow that it is immaterial whether we belong to the church or not? We have no right to draw general conclusions from particular premises. We have no authority for making exceptions the foundations of rules. They who are in name and in fact members of Christ's Church are those who have specific promises of eternal life and joy. It is certain that the majority of those without are living without God and without hope. Paul states our duty to this preponderating class when he says, "Walk in wisdom towards them that are without." If we fail here can we say that we are pure from the blood of all men? Our walk must be a godly walk—a consistent walk. It must be such that the world looking at us, and judging Christ and Christianity—as unfortunately they will—by us, will be drawn to Christ and then see Him in His beauty. One reason why it is so hard to induce those without to enter the fold is that they can not see any advantage to be gained by the change. Measuring the whole body of believers by

a few worldings, who though with them are not of them, it is no matter for amazement that they put the standard of the church so low and feel as safe without as they could within. Eloquent preaching will never save the world, but eloquent actions will be a mighty factor in drawing it to Christ. All our talking will amount to nothing if, as Emerson says, "What we are speaks so loudly that what we say cannot be heard."

Satan and Jesus each offers you pleasure, and each is able to keep his promise. There is this difference, however: The Adversary in holding out present enjoyment never fails to hide the sorrows that crowd the future. If his cunning failed him in this he would soon find his following largely decreased. The Redeemer, on the other hand, candidly tells His disciples that it is through bearing the cross that they shall secure the crown. This frankness of Christianity is one of its distinguishing characteristics. Lyman Abbott shows with great clearness the contrast between Satan's ways and those of Christ. "The former," he says "invites you to pleasure through self-indulgence; he invites you to success through self-indulgence; he invites you to liberty through independence. But Christ invites you to blessedness through self-sacrifice; and to success through service; and to liberty through obedience." So it has been, so it is, and so it will continue to be. The upward path may be hard to travel, but it leads towards the sun, and the longer it is pursued the less attraction the earth has for the climber, and the smaller it grows. He loves not the world nor the things of the world. A downward course is run without any exertion, but it is away further and further from brightness and joy, until light gives place to outer darkness, and happiness to the gnashing of teeth. Is there so little difference in the roads that time is needed to make a choice?

Correspondence.

SUMMERSIDE LETTER.

About the time I should have been writing my letter for last month I was down with "la grippe", and at my present writing have not fully recovered from its effects. Since I last wrote, death has visited our number again, and this time has taken from us Sister Jones, in the 69th year of her age. She was a faithful, earnest Christian, and departed in full faith of a better resurrection and life. She was a constant attendant at the house of the Lord, and loved his service. Her loved ones do not mourn for her as for one without hope. The consolations of the gospel are sweet to such under such trials.

I have two very pleasant events to write about this time that I know will please you well. The first happened at Tignish. At one of my regular appointments to preach on Sunday the brethren and sisters seemed very anxious to have me remain over Monday. There were some very suspicious circumstances connected with this urgent desire for me to stay, so of course I staid. I was especially requested, no matter where I went through the day, to be at Bro. Silas Rayner's in the evening. Of course I did just what they wanted me to do, and I found myself at Brother Rayner's just about the right time. I found that Brother A Haywood was waiting for me outside, to guide me into the right room, for it would not do for me to get into a certain room just then. Well, after a pleasant time spent in conversation and singing, I was introduced into this other room and saw the table loaded with good things of almost every description; and then there was a barrel of flour with a live turkey upon it. Bro. Jesse Baker came forward and in a neat little speech presented these things to the

writer of this letter as a token of their appreciation of his services. Of course I tried to respond, and thanked them for their kindness. We then sat down to a good tea, and a very pleasant evening was spent. "God be with you" was sung and Bro. Wm. Clarke offered prayer and we all separated hoping to meet under similar circumstances again.

The other pleasing event that I have to tell you about happened in Summerside, and I think Bro. Wm. Taunton and his wife were at the bottom of it; at any rate, one evening just about dark Bro. Riley came to my house and said he wanted me to go with him and as they had taken my wife away just before that, I thought I had better go too, so I went and we soon arrived at the beautiful residence of Bro. Taunton. Here we found a number of people gathered together, and others continued to come until their large house was full. It was a sharp night but the house being heated with hot air you were comfortable everywhere. A very pleasant evening was spent, everybody seemed happy, especially after they had partaken of a good tea. Soon there was a gathering toward the centre, somebody came and told me I was wanted, so I went with them and was politely conducted to a seat. Then Bro. Geoffrey, one of our deacons, came in and in a speech that almost brought the house down, referred to the happiness of those present; of the unity and good will existing in the church and some other things I would not like to tell you. He then spoke about why they had gathered together at this time. Here Bro. Riley came forward and handed me a purse containing about twenty dollars. Bro. Geoffrey concluded by saying that there was a table loaded with useful articles in the other room and they were for me. I tried to reply in the best possible manner. Of course I hoped they would live to have many such occasions. Bros. Taunton, Riley and Simpson also made speeches. A very pleasant evening was spent. Taking it altogether I think these things do a church a great deal of good as well as the minister. In most churches there are those who are a little cold and careless and when such get into a place where they mingle with the warm hearted, it does them good.

This letter has been devoted principally to temporal advancement. I hope to tell you of spiritual advancement in my next.

W. H. HARDING.

Summerside, P. E. Island.

Home Mission Notes.

Again we are disappointed in getting an evangelist to open the new house in Halifax. We asked the New England Board to send their evangelist (Bro. Bowell), who was willing to come. The secretary, Bro. Hunt of Springfield, also wanted to oblige us, but they needed him for a meeting in February, so we failed to secure him. The brethren in Halifax asked us to send Bro. Stewart of St. John to open the house; and if we can make the necessary arrangements, Bro. Stewart will visit them for a week and preach the opening sermon.

Bro. Devoe will soon hold a meeting for us at Gulliver's Cove. Remember they are still in need of funds to pay the debt on their house. A little help now will be thankfully received.

Kempt has asked for a preacher to hold a meeting there, and we hope soon to comply with their request.

LeTete and Back Bay also have requested us to send some one there. We are corresponding with one of our preachers now, and we trust he will be able to go there.

Many have promised to contribute to this fund, and we hope they will remember their promise. If we could get men we have plenty of places where they could do a good work, and from the way the brethren have given to this fund in the past, there will be no trouble about raising the money needed to support an evangelist. We are now corresponding with several young men of experience, in the United States,

and hope soon to secure the services of one of them.

RECEIPTS.	
Previously acknowledged	\$135 04
St. John.	
Y. P. Mission Band	2 35
St. Croix, Hants Co., N. S.	
Mrs. M. Sanford	50
Southville.	
Per Elder Steele	3 00
Milton.	
Per Miss Freeman	2 75
Leonardville. Wm. Murray,	2 00
	\$145 64

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Having received a very interesting letter from Sister Rioch we publish some extracts from it; feeling sure that anything from this sister will be greatly appreciated by the readers of the missionary column.

160 Benten Macai, Ushigomo, Ku, Tokio, Japan, Dec. 4th. 1892.

My dear Sister Flaglor: I thank you so much for your kind letter. I do so hope that you will not be too busy to write to me often. You can hardly guess how we look for letters from those we love at home, away in this far land. I am sure if you did you would write often. I am pleased to hear that my letter and photo awakened more interest in the Japan mission. I can tell you it is needed. Looking from my window I can see seven temples. We are surrounded by these temples and by people who have never heard that there is a God, and a Saviour who is waiting to heal all their diseases, of mind and body, and at last take them to Himself.

Oh, how hard it is for us who have our mouths sealed, not knowing the language. But there must be a wise Providence in it.

Let me give you a little account of myself: Miss Harrison has taken Miss Oldham and myself to live with her in her home for girls, to train them for Christian helpers; this is the only thing of the kind the Disciples of Christ have in Japan. She is training these girls to teach the whole gospel, as our plea is. She has now seven. Two have been taken in since I came. They were to have been sold for dancing girls, which means a life of shame. Miss Oldham and I took pity on them and took them in hoping that some of the churches at home would at last help us to support them; but, if not, we will do so from our own pockets. Many times I tremble at the responsibility that I have taken upon myself; but with God's help I shall not fail. If the one I have taken grows to be a Christian helper, my! what can she not do? and how well repaid I shall be.

Miss Harrison has, besides this home, three charity schools, teaching every day except Saturday, also Sunday school on Lord's day. We have our native teacher and are trying hard to master this the most difficult language as thought by many.

I know you would like to hear of my journey. I hope it will be possible to write, describing it later. And as for Japan my pen falls helpless at the thought of describing it, but perhaps after I get more accustomed to the strange sights, and if you will ask me questions I might give you a little idea of this wonderful country.

My heart is very full of my little girl just now. Let me tell you more of her. She is eleven years old, is pretty for Japanese girl, so thin and pitiful when we got her, but is now growing plump and healthy. Her father is very poor, although a descendant of the Emperor's youngest son who was very rich till the abolishing of the feudal state.

Oh how I wish I could tell her myself about Christ. I feel that I want her all to myself in these matters. In the foreign part of Tokio there are fine large churches and schools belonging to the different denominations. But where we are we have no church and have to go a long way to see a foreign face. We are entirely among the natives. I must close. Don't forget to pray for my little girl and myself.

We were very thankful for the good news that came to us through Sister Sinclair, corresponding secretary, O. C. W. B. M. a few days ago, stating that her cousin, Dr. Sinclair, a Canadian, but now of Tonawada, N. Y., has

adopted the little Japanese girl which Sister Rioch had taken.

Sister Sinclair says, "I have been so thankful ever since he told me he would do it. I could not refrain from letting you know the good news. How good our Father is, always opening up the way for us."

It may be that some one in these provinces was contemplating doing just what Dr. Sinclair has done. I would like to say to any such, that there is still an opportunity to do this kind of missionary work, for Sister Rioch says they are always willing to take more children into their home, when some one in the home churches will be willing to adopt them, thus becoming responsible for their support.

We are very sorry about the delay in sending Sister Rioch's photo to those who are waiting. The difficulty is in getting the artist to fill the order. We hope very soon to be able to send to you. There are still a few of Sister Graybiel's photos on hand.

MRS. J. S. FLAGLOR,
Secretary.

RECEIPTS.	
Previously acknowledged,	\$77 04
Summerville,—	
Per Mrs. Hupman,	1 00
Milton—	
Per Miss Kompton,	10 00
Cornwallis—	
Per Miss Wood	2 10
Westport—	
Per Miss Payson	3 00
Mosherville—	
Per Miss Anthony	75
East Point, P. E. I.—	
Per Mr. Weaver	23 00
Leonardville—	
Willing Workers	5 00
Unknown Friend	2 00
Total	\$123 89

SUSIE B. FORD,
Treasurer.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$704 95
Allie Freeman, Windsor, N. S.,	1 00
A Disciple, New York,	1 00
Daniel Stevens, Newport, N. S.,	1 00
James Wallace, Halifax,	1 00
John Houston, North Rustico, P. E. I.,	2 00
Miss Myrtle Freeman, Milton, N. S.,	1 00
Benj. Vaughn, Newport,	10 00
Mrs. John Anthony, Newport,	1 00
Mrs. Elias Weir, Shubenacadie,	1 00
Sister O. M. Packard, New York,	5 00
James Aubrey, East Rawdon, N. S.,	2 00
Wentworth Martin, Charlotte Co., N. B.,	1 00
S. K. Farquarson, Southport, P. E. I.,	1 00
Robert Dewar, New Perth,	1 00
Wallace Stewart,	1 00
Mrs. Stewart,	1 00
Durham Lord,	1 00
Mrs. James Leonard,	1 00
J. E. Simpson,	1 00
James M. Lord,	1 00
D. F. Lambert,	1 00
Joseph M. Stewart,	1 00
James Richardson,	1 00
George Richardson,	1 00
Thomas Richardson,	1 00
Elder E. C. Ford,	1 00
Mrs. E. C. Ford,	1 00
Elder D. Crawford, New Glasgow, P. E. I.,	5 00
Church of Christ at Galt, Ont., per R. McDonnell,	6 50
A. Friend, Maitland, N. S.,	1 00
Miss Annie Wallace, Waverly, Mass.,	1 00
Miss Amy Wallace,	1 00
William H. McDonald, Haverhill, Mass.,	1 00
Mrs. Harward Eldridge, Sandy Cove, N. S.,	1 00
A. S. and R. R. Duncan, Grand Pre, Per A. LeCain,	2 00
James Kahe, Windsor Junction,	1 00
Dr. Reid, Windsor,	1 00
Mrs. T. E. Wallace, Halifax, N. S.,	1 00
Harris L. Wallace,	5 00
Ellis Ford, Kingston,	1 00
Henry Merry, New Albany,	1 00
J. Alamy, St. Eleanors, P. E. I.,	1 00
Mrs. Jones,	2 00
Jacob Ling, New Glasgow,	1 00
Prof. Bolton, Wolfville, N. S., per A. LeCain,	1 00
J. J. Anslow, per A. LeCain,	1 00
Elder Wm. Murray, Leonardville, D. I.,	1 00
George Leonard, 60cts; Sister Leonard, 50cts;	1 00
William B. Murray, Lynn, Mass.,	1 00
Edwin Wallace, Halifax, N. S.,	5 00
A Brother,	20 00
Elder Howard Murray, Milton, N. S.,	1 00
Miss Zelia Collie, per H. Murray, Milton, N. S.,	1 00
A Friend,	1 00
A Friend,	50
A Friend,	25
Sister Fannie Crawford, Halifax, N. S.,	5 00

Mrs. James Dalrymple, Noel Shore, N. S.,	1 00
A Friend, (2nd donation, Halifax),	55 00
Sister Annie T. Stevens, Advocate Harbor,	5 00
Church at Summerside, P. E. I., per G. A. Goffery,	7 00
A Friend, Halifax, N. S.,	50
Jean Bill, Alberton, P. E. I.,	2 00
Hattie, Mattie and Ivie Barnaby, Milton, N. S.,	1 00
Mrs. Isilda and Issy Ford, Milton, N. S.,	1 00
W. K. Ossinger, Westport, per H. E. Cooke,	1 00
John Houston (2nd donation), Nth. Rustico, P. E. I.,	1 00
Thomas Bond, Upper Rawdon, N. S.,	2 00

\$934 70

HENRY CARSON,
Treasurer.

N. B.—In looking over my reports I find in October CHRISTIAN I gave Halifax brethren credit for \$104.00, but \$5 00 of that amount should have been credited to Bro. William Jackson and \$2.00 to Sister Joseph Jackson of Cornwallis, N. S.

If any persons have sent money whose names have not appeared in THE CHRISTIAN please write me so that we may know if any letters have miscarried.

H. CARSON.

Married.

WELCH-HUSKINS.—In Leonardville, Deer Island, Dec. 31st, 1892, by William Murray, John Sward Welch and Jennie G. Huskins, all of Deer Island, N. B.

GALBRAITH-REED—In St. John, January 4th, 1893, by Henry W. Stewart, Mr. Geo. H. Galbraith of Pisarisco and Miss Bertha A. Reed of St. John.

GRANT-SEYMOUR—In St. John, January 16th, 1893, by Henry W. Stewart, Mr. William Grant and Miss Pauline Seymour, both of St. John.

Died.

FORD.—Bro. Harold, son of Bro. Ellis Ford, departed this life Dec. 29th, aged 26 years. He was formerly of Milton but resided in the City of Minneapolis at the time of his death. He was in the hospital undergoing a surgical operation which terminated his life. He was assured by the physicians that there would be no danger whatever. He therefore accepted the situation without any apparent fear of danger. This sudden and unexpected event has made his death doubly sad to the friends. Harry was baptized by the writer when he was quite young. He has lived a faithful Christian life, and in the last few years of his life developed into a strong intelligent Christian. His friends writing from Minneapolis, say that although his surroundings in his business relations were very trying to his profession, yet he maintained his Christian integrity. The gentleman with whom he boarded remarked to Bro. Lahmon, our preacher at Minneapolis, "that if the members of his church lived such consistent Christian lives as Harry Ford, he must have a wonderful good church." Harry had gained many friends while in Minneapolis as the large funeral plainly indicated. The Railroad Company sent the body home to Kingston, N. S., where the parents now reside, free of charge, and gave the brother who accompanied the body, a free pass home and back to Minneapolis. Bro. Harry was highly respected by the friends in Milton and we all feel very keenly his loss, and sympathize deeply with the family in their affliction. It is a source of great comfort to the family and friends to know that Harry was well grounded in the faith and hope of the gospel, and that every token of his belongings now left, upon which they can look, show that his mind and the current of his nature was running in the line of that which was good and elevating. Truly our brother is not lost, but only departed from the chilly blast and wintry frosts of earth life, into the spring time and summer land of perpetual youth. The "silver lining" of this dark cloud of earthly sorrow is the blessed hope that we shall meet the departed where there is no sorrow, where all tears are wiped away and where there is fullness of joy and pleasure for ever more.—H. M.

JONES.—Died at St. Eleanors, P. E. I., on the 29th of December last, in the 70th year of her age, Sister Jones. She was immersed at Summerside about twenty-five years ago, joined the Church of Christ there and was much beloved by the members until her death. She was a native of Miramichi and was married to Mr. William Bell, by whom she had nine children—six sons and three daughters—who are left to mourn the loss of a loving mother. All the daughters and one son live on P. E. I. Five sons live in California. About seven years ago she visited her sons in California and made many friends. About thirty years ago Mr. Bell died and left her to care for the family, which, by the blessing of the widow's God, she was enabled to do with a mother's devotion. About twenty years ago she married Mr. George Jones who died a few years since. Being in those parts in November I spent a happy hour with our sister. It was refreshing to hear her speak so intelligently and joyfully of death and resurrection and the glory that follows. Her painful disease (cancer of the stomach), she bore with the cheerful fortitude of the Christian, and was always ready to give to any one who asked a reason of her hope with meekness and fear. Her remains lie in the cemetery of Lot 16 to await the first resurrection. May her affectionate children, by the grace of God, meet her where there will be no more parting nor tears. At the request of a daughter who lovingly attended her till the last, we publish the following lines.

Calmly sleep, kind loving mother,
Gently sleep and take thy rest,
Pain nor grief nor harm can reach thee,
Thou art numbered with the blest. D.C

The Christian.

ST JOHN, N. E. FEBRUARY, 1893

EDITORIAL.

THE NEW YEAR.

As promised in last CHRISTIAN we proceed to notice additional reasons we have to praise God in beginning this year. And we will first consider the obstacles we meet in our work and how a merciful Father carries us over them. These obstacles are many, but the mention of one will for the present suffice. It is the emigration of our church members. This in many places in these provinces is so constant and so sweeping that it would almost appear as if the whole working force of the church would leave our shores. Who can tell how much this is calculated to cripple and paralyze the body? And yet in the face of it all the cause annually increases in strength and efficiency. This is seen in the greatly increased number and improvements of church houses. The old ones are replaced by new and better buildings, and new ones are springing up where there were none before. These are built by the voluntary contributions of Disciples who manifest a commendable determination to have them, as soon as possible, free from debt.

It is gratifying to observe how these houses are being built. While the builders gratefully receive the voluntary offerings of those who are without, they neither dun them for money nor get up tea-meetings nor socials of any kind to entice the crowd and get their money. Many wonder how a people so few and small can build churches without recourse to these popular amusements, and even this peculiarity is not without its influence on others. What abundant reason have we to praise him who is able to make all grace abound towards those who put their trust in him and will allow no obstacle to stop their work for him.

Home and Foreign Missions, especially the latter, are engaging the attention and sympathy of our brethren as never before, and we feel assured that as they learn more of the real need the heathen have of the gospel and the anxiety of many of them to hear it, they will rejoice in the privilege of helping to send the gospel to every creature. We never would have gone to seek the gospel and would have died in our sins without it but the friends of Jesus carried it to us, and how cheering to see His friends now carrying the gospel to those, who, like us, will never go after it themselves. May we all increase in the knowledge and love of Jesus and in rightly directed efforts to draw all men to him. The news from different foreign fields is most encouraging. One thing for which we should feel very thankful is this: many of the friendly heathen want only *One Book* and *One Church*. They cannot see the need for, nor the propriety of having different creeds and different churches. This seems to be a special opening for the Disciples of Christ. They have only *One Book* to offer them—the Bible; only *One Church*—the Church of Christ, as well as *One Saviour*, the Lord Jesus Christ, and what an inducement to go and possess the land!

There is no people to whom the last Commission of Jesus is dearer than to the Disciples. Jesus sent it to all men. They wish all men to believe and obey it just as Jesus commanded, and they declare that all men who believe and do as Jesus told them will enjoy the blessed promise he made in the commission. Who then should be so ready as they to go into all the world?

The success attending the gospel of Christ in the United States is most cheering. Thousands are being added to the churches every month. Many talented and pious young men are entering the field and yet the demand for preachers is much greater than the supply.

We confidently hope and pray that the time is not very distant when very many shall be added to the churches in the Provinces. Let the Lord be praised, for his mercy endureth forever.

Original Contributions.

WHAT IS OUR GREATEST NEED?

The Christian Evangelist calls upon a number of our prominent brethren to give what they consider are the subjects which require special emphasis from our press and pulpits the coming year. Several have already given their judgment. One subject has been given by nearly all who have yet spoken, that we will reproduce for the sake of our readers that they may know what importance our best minds place upon the subject.

Chas. Louis Loos says, "The great interest of the church is in its strong catholic fellowship and co-operation and its edification in intelligence, piety, numbers and life." Here is a brother of long experience and fine mind telling us that co-operation, edification, piety and life is needed and should be emphasized the coming year. Bro. W. W. Hopkins gives as one needed subject that should be emphasized, "a converted church membership." Bro. H. W. Everest says, "emphasize the need of the unity of our people, or our cause is lost." Bro. Wm. Bayard Craig says, "emphasis is needed on the great truth of human brotherhood as taught by Christ." Bro. N. S. Haynes lays stress upon the subject of "helping to make church membership equal to Christian life and character." W. F. Richardson emphasizes "a more thorough consecration of Christ's people to their holy mission, and their more perfect unity in worship and work." S. M. Jefferson gives both "private and public living and life-giving, practical applied christianity is the need of the individual and of society. It is the only life worth living or saving and the only life that will or should be eternal." B. C. Dewoese says, "practical godliness throughout our churches should be the chief concern of our preachers and editors." Bro. E. J. Gantz considers that one of the most important questions for consideration is "how can our churches be saved to us and be developed. We need to guard carefully our forces at home. Our forces are only partially under the control of the Gospel. We have many feeble congregations, many seldom meet, many are stolidly indifferent to the demands of the gospel. We must find some way to help these churches to remove their difficulties and bring them within the purpose of the gospel."

We find in the above quotations strong emphasis placed on the need of organized, systematic, co-operative, united labor of the churches. That this is the greatest need of the cause of Christ in our provinces must be apparent to all who are acquainted with the condition of the churches. An organized body of one hundred members more or less, with only a portion of them, and in many cases a very small portion, co-operating in the work of the body, can never build up the cause of Christ. It may possibly keep the body alive, like a man with one side of him paralyzed; he may live many years, or what we call living, but he can be but very little use to himself or to any one else, in a physical point of view. What manner of good is a church to the world that is simply keeping itself alive? But this is about all that can be done when only a part of its members are working together for its growth and prosperity. An evangelist may come and preach the first principles of the gospel, and perhaps add to the church a member, who will soon lapse into the same do-nothing condition as "like will always beget like." The report of the souls added to the Lord sounds well, but really are such souls saved unless they are workers in the kingdom of the Lord? Not unless it is true when "once saved always saved." The preacher who has had experience in holding meetings in churches that are simply keeping alive, knows how exceedingly difficult it is to reach the hearts of the unconverted and induce them to come into the church of Christ.

And what is still harder is to get them into a line of work after they have been in a lifeless church any length of time. We are perfectly safe in saying that this kind of work is not the great need of our cause just now. We admit that the salvation of souls is the great design of the church. But how is this to be successfully accomplished? Only through a well organized active church. When the church is alive and at work building itself up in the grace of God and in the knowledge of the truth, then we are as sure to see souls added to its number as we are to see the growth of our physical body when its members are fulfilling their functions. The soul is not saved that is simply added to the church. His call into the service of God is one thing and his call to the reward of a faithful service is another. His abundant intercourse into the everlasting kingdom depends upon his diligence in making his calling sure. The greatest need of our churches, therefore, is the need of organized, systematic work, all its members at work and all together. To undertake the increase of members before this work is accomplished is one hand working against the other. It is often the case that when the least good is supposed to be done, the very best work is being established. We have in our mind a church where the members are coming into line and putting on the armour of work, and could that work be kept moving on in like manner, the time would come when there would be an ingathering, and after gathered into the church they would be workers, "as like begets like." I heartily wish we could have a consensus of ideas on this subject. Speak out brethren, speaking may relieve you. Let us have your mind upon the subject of our greatest need in our provinces. We need not to be told that we need to do a greater work, as we know that already, but how can we do it? What is most needed to bring about the degree of prosperity that will be commensurate to our abilities and opportunities. Are we coming to another annual meeting without any improvement in our advancement? H. MURRAY.

THE BROTHERHOOD OF CHRISTIAN UNITY.

B. B. TYLER.

I was much interested and pleased as I read the editorial article in the January number of THE CHRISTIAN. The writer says that he is "Agreeably surprised to find the leaders of religious thought of to-day falling into line with the Disciples on apostolic teaching and practice." Any person who understands the trend of thought at the present time and among the best thinkers and writers in the Protestant denominations and is not gratified with the change for the better which is clearly manifest, is not a very thorough Disciple.

But my purpose at the present time is to call attention to a movement in behalf of union among the people of God known as "The Brotherhood of Christian Unity." The following is the pledge of the brotherhood:

"I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader.

I join this brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow men.

Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His Spirit, to imitate His example and to be guided by His precepts."

Sometimes this movement in behalf of union is spoken of as, "The Laymen's Movement." There ought to be no such distinctions, however, among the disciples of our Lord as clergymen and laymen; but such distinctions exist, and are continually

apparent in the language of the day. This movement is spoken of in the manner here indicated because it originated with Mr. Theodore F. Seward, a member of the Presbyterian Church, but not a preacher. Mr. Seward is a teacher of music. The movement seems to be all the more popular because a man is at the head of it who is not a clergyman. The local habitation of *The Brotherhood of Christian Unity* is No. 19 Park Place, New York City. A paper is issued four times a year called, "*Christian Unity—A Laymen's Journal, Organ of the Brotherhood of Christian Unity.*" The price is forty cents a year. Only two numbers have been issued.

Mr. Seward is "agreeably surprised" to find that he is working along the lines along which the Disciples of Christ have been moving for a number of years. He is more than "agreeably surprised;" he is *delighted*. He does not see baptism, for instance, and many other things as we see them, but he sees that the only basis of Christian union is Christ Jesus, our Lord. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Mr. Seward is now engaged in a study of the historic "Declaration and address" issued by the "Christian Association of Washington, Pennsylvania" in 1809, and prepared by the devout Thomas Campbell.

It would be easy to criticise the verbiage of the "Pledge" given above. It is not the work of a man skilled in drawing up religious and theological statements, but the meaning of the consecrated author must be apparent to all. He intends to make the Christ the centre. *Jesus first; doctrine afterward.*

The explanation of what is meant by accepting Christ is well presented in the last words of the "Pledge." "Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His Spirit, to imitate His example and to be guided by His precepts." This is only a beginning, but can you think of a better.

There is reason for joy and rejoicing in such a movement as "The Brotherhood of Christian Unity."

N. S., N. B. AND P. E. I. BUILDING FUND.

I have thought over matters concerning the work of our blessed Master in these provinces, and how we might, by united efforts, build up Christ's Kingdom in desolate places where the gospel has not as yet been preached in its fullness. Now, I don't want to be tedious in giving you my idea how this may be accomplished, but will come to the point at once. Let every reader of *THE CHRISTIAN*, or every member of the Church of Christ in these three provinces, give one dollar yearly to this fund, as named above, "Nova Scotia, New Brunswick and Prince Edward Island Building Fund." You will understand this fund will be to erect new houses of worship, and to help pay off old debts on houses already erected. You all understand how hard it is for a few poor Disciples struggling along in this life to bear the burden of hundreds of dollars, when all giving a little would make things pleasant. Now, I would put it in this way: Say a Church was about building a house costing two thousand dollars. Having two thousand Christians in the provinces, and giving one dollar each, you see the house would be paid for. It is not likely that we will be building a house every year for some time yet, but if we start this fund this year we will be gathering in and paying off some old debts on buildings. Now brethren, let us consider this matter carefully.

It is not right that some should be burdened while others are at ease. If you will carefully look into this matter you will see the importance of this

work. While a few in poor places are not able to build, we, by our united efforts in giving every year the small amount of one dollar, can accomplish great things. Brethren, I don't propose to have the money loaned to any Church wanting to build. The money is to be put into a fund, at interest in some government savings bank, until some one calls for a certain amount to build. We will also have to limit the amount. Five thousand dollars will be the highest. It is right that we should have a limit, for some, in these fast times, would not know where to stop. However, I might say I have been talking to a few of our brethren, and they approve of the idea, and think it a good one. I would like to hear from a goodly number on this subject in our next *CHRISTIAN*, giving their ideas on this important work.

W. J. MESSERVEY.

LIBERAL RELIGION.

A good deal is written to-day on what is called "Liberal Religion." In the March number of the "*New World*" appears two essays of considerable length bearing upon the subject. One is written by Lyman Abbot on the "Evolution of Christianity," and the other by J. G. Schurman on the "Future of Liberal Religion in America." Both endeavor to apply the theory of evolution to Christianity, but Mr. Abbot more particularly. While both seem to recognize the decadence of Christianity into mere dogmatism, yet they do not appear to admit that departure to be an abnormal growth, but consider it as one of the stages of spiritual development. It is certainly true that the Church of Christ is not dogmatic in its teaching. It lays before its disciples one fundamental truth upon which the whole fabric is built, viz., "Jesus is the Christ, the Son of the living God." It does not present for acceptance to any one, either the Episcopal *thirty-nine articles*, the *Methodist Episcopal twenty-four*, or the *Westminster Confession of Faith of thirty-three chapters*. It asks no one to accept as infallible truth the metaphysical speculations of a herd of fallible theologians. There can be no evolution of the fundamental truth of Christianity. By no law or power resident in itself can it evolve. It is the same truth to-day as it was when Peter made the confession over eighteen hundred years ago and can never change. There can be no evolution then in the basis of Christianity. It cannot evolve up from the simple confession of faith. Thou art the Christ etc., through the Episcopal *thirty-nine articles* to the *thirty-three chapters* of the Westminster Confession.

But what does Mr. Abbot mean by Christianity? He certainly cannot mean the Kingdom of Heaven as a great principle in the heart and in the world for he speaks chiefly of ritual and not of spirit, and this principle has nought to do with ritual. 'Tis true the Kingdom of Heaven has a larger dominion yet in future. It is destined to grow so that it will cover the whole earth. So Daniel the prophet prophesies. Dan. ii. 44. So our Saviour himself in the parable of the leaven intimates. This is the only sense in which the Kingdom of Heaven can be said to evolve. As a principle of love it will cover the earth but the principle remains the same as when exhibited by Christ himself at the grave of Lazarus. But to this Mr. Abbot does not refer. To the only other sense in which I can understand Christianity he must refer. He must certainly mean the Gospel. But what is the Gospel? Let Paul inform us in his master style. To the Corinthians, 1st Epistle, 15th chapter, he makes a full declaration of it in these terms: "Now I declare to you, brethren, the Gospel which I preached to you which you also received and in which you stand; by which also ye are saved if you keep in memory what I preached unto you unless you have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins

according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures." Here is the Gospel, the creed of the Christian, and common sense asks, "How can it evolve? How can this simple declaration of Paul become more complex as time advances?" Hear what the same apostle says to the Thessalonians iii: 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us." Again in the 2nd chapter of the same epistle he says, "Therefore, brethren, stand fast and hold the traditions which ye have been taught whether by word or our epistle." Who can deduce a law of evolution from these statements of the Spirit by Paul? But hear what Mr. Abbot says in illustrating his argument that modern Christianity must be found more complex than primitive. Says Dr. Abbot, "I do not go back of Bethlehem." Then the confession, 'Thou art the Christ, the Son of the living God;' now the Episcopal *Thirty-Nine Articles*, the *Methodist Episcopal Twenty-Four*, or the *Westminster Confession of Faith of thirty-three chapters* with their numerous sub-sections. Then the simple supper talk with the twelve friends met in a fellowship sanctified by prayer and love; now an elaborate altar, jewelled vestments, pealing organ, kneeling and awe-stricken worshippers. Then meeting from house to house for prayer, Christian praise and instruction in the simple facts of the Master's life and the fundamental principles of his Kingdom; now churches with preachers, elders, bishops, sessions, presbyters, councils, associations and missionary boards. Then a prayer breathing the common wants of universal humanity in a few simple petitions; now an elaborate ritual appealing to ear and eye and imagination, by all the accessories which art and music and historic associations combined can confer.

Will Dr. Abbot tell us that it was the law of evolution that gauged the transmission of the Gospel down through the first ten centuries of the present era? His argument would lead us to look for the Gospel evolving into the cast-iron decrees of the ecclesiastical Councils of the church of Rome. It would lead us to look for the establishment of the papal power with the infallibility of the pope. In the primitive days we see Christ himself sojourning forty days in the wilderness but in after ages we must expect by the evolving process an innumerable host of filthy monks peopling the desert and mountainous regions of Egypt, of Italy and of Palestine. In primitive times we find Paul living a life of celibacy, now we expect to find thousands of the race denying themselves the affections of mankind. In primitive times we find a few persons meeting together in perfect accord from house to house on one simple basis, now we expect to find millions of individuals meeting under different names and on different confessions of faith in different places, with a determined zeal for the propagation of their own peculiar doctrines to the exclusion of all the rest. Is not this the logical tendency of Dr. Abbot's arguments? We think so.

Again, if he makes the Gospel evolve from the simple confession of Peter to the Episcopal *Thirty-Nine Articles* and the Westminster confession of faith it must have also evolved into the doctrines of the Roman Catholic church, which will be from this logic a normal growth of Christianity, as it is one of the evolutionary stages. But perhaps he may deny the Roman Catholic church to be a normal growth. If so then I ask by what right does he place the Episcopal *Thirty-Nine Articles* in the line of normal growth, if he does he assumes that Christianity, as he terms it, develops abnormally for the first sixteen centuries and then began to develop, to evolve, to progress. To what! the *Thirty-Nine Articles* of the Episcopal church and the Westminster confession which are productions

of his granted abnormal growth—Roman Catholic church. What logic for a doctor of divinity! We are led to exclaim with David at the death of Saul, "Toll it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Wheroin Christianity differs from all other systems of religion is in its simplicity. It can never become complex. When this happens it loses its force or power. The Gospel of Christ is that power which brings salvation to the soul. Romans i; 16. It is the Gospel of Christ that superinduces the new life in every soul that obeys it. I Cor. iv. 15. The Gospel can never evolve. In every age he that believeth and is baptised shall be saved, but he that believeth not shall be damned. There is no room for evolution in the Gospel. The Spirit through Paul pronounces the Anathemas of the church upon any one, be he an angel, who may preach any other Gospel than that which he preached. Gal. i. 8. Brethren be non carried about by every wind and doctrine but search the Scriptures for they testify of Christ.

JACK.

DON'T ALL SPEAK AT ONCE.

Dear Christian: We often have good advice from our dear brethren writing in your columns relative to the cause and effect of church growth, activity and prosperity; and now I am going to ask for some more concerning a particular case; for the counsel heretofore, though excellent, has been too general to afford all the light I desire. It is concerning the church of which I am a member, and which we should like to see doing more active work for the Master, if possible. I shall give you the principal facts, and shall expect several answers from different quarters.

There are about twenty local members, we having lost some by emigration; and an average attendance of about fifteen at our social meetings; not an "outsider" ever putting in an appearance. We have almost no adherents to the church who are not members, and very few young people at all. We have one elder and two deacons, leaving about six other male members, every one of whom takes part in our social meetings, which are held on Lord's day morning only. But we have a preacher about one fourth of the time though irregular, he living at a distance, who has a good hearing except when we try to hold a protracted meeting, and then everybody studiously avoids us, except our members, and some of those are so remote they cannot attend regularly. There are three sectarian churches right in the vicinity in a not very thickly settled country district, and the opposition has always been very bitter. Church is over twenty years old, and has seen somewhat better days. Now, dear brethren, let us hear from you—a whole lot of you—immediately. What shall we do? We are all willing to work. Don't try to locate us, that is not to the point.

P. P.

The above affords a most excellent opportunity for a number of our scribes to give some of their best thoughts on successful church work. Perhaps there is no one question that could be more profitably considered just now. Here are a number of faithful brethren trying to build up the cause of Christ, but judging from the above representation, are failing to induce even one "outsider" to attend their meetings. There must be some cause for this failure, that is largely in the power of that faithful little band to remove.

Doubtless these brethren have the truth and earnestly contend for the faith which was once delivered to the saints, and yet they are failing in the very work they seem anxious to do. An average attendance of fifteen members, out of a membership of twenty in a country district, is certainly good. We must look elsewhere for the

cause of failure to induce the people to attend the meetings of the church. It seems that when the preacher is present there is a good attendance. From this we conclude that the people are there to go to meeting, if the interest is such that they are induced to do so. The easy conclusion is, make your meetings so interesting that the outsiders will be pleased to attend.

We are not in a position to know anything of the nature of the meetings as regularly conducted, but, judging from what we have seen of such attempts to maintain true worship, we think it quite likely that these brethren meet without any preparation to edify one another, and run those meetings in old ruts that have little or no attraction for those not Christians, and too often fail to interest, or profit even the members. Then we think in reading between the lines we see another, if not the cause of the failure to make those meetings so interesting that the people would gladly attend them. P. P. says that besides an elder and two deacons they have "about six male members, every one of whom takes part in our social meetings" from which we conclude that the women keep silent every one.

Now without opening the question whether the sisters should take part in our social meetings which experience has settled in the affirmative long ago, we would suggest that this particular church, or any other similarly situated, is being shorn of more than half its strength when the sisters fail to cooperate to make those meetings both interesting and profitable.

Without enlarging further as to the probable cause of the failure to induce the people to attend the meetings, we suggest that you have live practical subjects on some phase of church work for each meeting and that all either by word or scripture reading, be induced to contribute something toward making the meeting so very interesting that it will not only be a pleasure for the members to be present, but the world as well will come in and be led to see the beauty there in it practical Christianity.

It will be time enough to consider the answer to the question "What shall I do to be saved," when you have succeeded in so interesting some souls in their salvation that they are seeking the way of life. Till then make the every day work of the Christian the subject for your prayerful consideration. This I never knew to fail, to both edify the church and build them up and to lead them to Christ as well.

E. C. FORD.

CHANGES.

The year 1892 is gone with all its changes, and how sad to some are the changes which especially concern their own circles, their own homes. Loved ones have been taken away. Their forms are no longer seen. Their voices are no longer heard, nor is their tender touch any longer felt. It may be the father, the mother, the husband, the wife, the little one; or it may be the only son or daughter, the support and strength of advancing years or failing health.

Every heart knows its own sorrow. Every life knows its own losses. Every bereaved one knows his or her own loneliness. There is no recalling of those who have passed to the other shore. The great stream of humanity flows on. One passes now, another to-morrow, and so on and on and on until we shall all have passed over, and then—what? A better home, a fairer climate, a more permanent abiding place. Where? In the home of the soul. In the city which hath foundations whose maker and builder is God.

Oh, child of God! "His ways are higher than our ways, and His thoughts higher than our thoughts." I know it is easy for those who are not "passing through the deep waters" to philosophise, and say to the stricken heart, "Peace be still." But when the "iron pierces our own soul,"

we speak with another voice, and the anguish which wrings our hearts is blighting in its power. But again; if we in that hour of bitterness could see that God lives, and rules, and reigns; that He is the same in all worlds; that man can not go where he is beyond His reach and care; that His will concerning the children of men is *good-will*; that God has ordained that death is to His children the portal to eternal glory, and that finally all will be gathered around the great centre—the Throne of God—where will be joy and gladness forever and forever; there is not the least doubt in my mind that tears would be dried; that patience would be strengthened; and that in calm resignation we would await the glorious dawning of the coming morning.

"Let not your hearts be troubled; you believe in God, believe also in Me," said the blessed Jesus. "In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto Myself," etc.

"The City had no need of the sun, neither of the moon, to shine in it, for the Glory of God did lighten it, and the Lamb is the light thereof." Over there it will be all right. The sorrow and the sadness, the patience and the waiting are ours; but the triumph and the glory, the joy and the gladness are theirs. "Oh for the wings of faith to rise within the veil and see the saints above; how great their joys, how bright their glories be."

The year 1892 has done a part of the work; the year 1893 will do some more, and so on until the sum total is complete—until the great work of redemption is finished and every wandering pilgrim is brought back to God. When Christ shall deliver the completed Kingdoms to the Father that God may be all in all.

Tears belong to earth, joy belongs to heaven; because sin is on the earth and holiness in heaven. Over there it will be all just right. Then let us dry our tears and learn more fully to "labor and to wait."

O. B. E.

Charlottetown, January 23rd, 1893.

News of the Churches.

St. JOHN, N. B.

Sister S. M. Lamont has removed to Second Falls, Charlotte Co., to take charge of the school there. While here she passed a first class examination at Kerr and Pringle's Business College. Sister Lamont will be greatly missed. She took an active part in all our church work, and there are few who have greater zeal and knowledge. She is now busy building up a Sunday school at Second Falls.

Brothers William and Allen Gates are spending the winter here. They are active in every good work; and such young men are a great source of strength to a church.

We were glad to see Bro. H. Wannamake worshipping with us January 8th.

We have lost a good member this winter by removal. Sister Bertha Read, who was married January 4th, has moved away.

Only one confession and baptism to report; eight new scholars in the Sunday-school this month.

On January 22nd we started a new Sunday-school in the Temple of Honor Hall, Main Street, Portland. There were 42 present. Six classes were organized. 4 junior and 2 senior. J. W. Barnes is Superintendent; J. B. Allan, Secretary; Miss V. Frizzell, Organist. The following are teachers: Misses Hattie Clark, Hattie Banks, Rachel Currie, Minnie Hunt and Brothers Boyno and Flaglo. On January 29th there was 52 present, who another junior class was organized with Miss Allie Wilson as teacher. A larger attendance is expected when more classes and teachers

will be set apart. We intend to have regular prayer meetings and Bro. Stewart will preach once a week. We are very much pleased with the outlook and pray for God's blessings on our efforts.

During the week of prayer Bro. Stewart led the meeting held in the Congregational church.

We had a very stormy night for our mission band meeting; but thirteen were present. We had a good programme. Sister Lillie Fenwick read finely an excellent missionary story.

On New Years morning we began the worship in a new way, for us. All are requested to stand and Bro. Stewart makes a short earnest prayer for God's blessing on the meeting. This helps to gather in our busy thoughts and compose us for more spiritual worship. We held our regular New Year's meeting on Monday, January 2nd (the holiday). In spite of a high wind and heavy rain, a large number were present and we had a most helpful meeting and all expressed themselves more anxious to do more for the cause of Christ this year than they had ever done. A collection for the Haven amounting to \$8.00 was taken up.

January 20th the regular monthly meeting of the Woman's Aid Society was held. Collected for home missions \$5.80, for foreign \$1.30. Miss Palmer, daughter of Judge Palmer, was present. She is an enthusiastic missionary worker, and gave an excellent address on missions, encouraging the sisters to continue in the good work.

Report of the Secretary-Treasurer of the Coburg Street Christian Sunday School for the year ending December 31st, 1892:

Number of scholars on roll,	135
“ “ officers,	3
“ “ teachers,	16
“ “ new scholars,	26
Scholars added to Church,	14
Average attendance,	90

COLLECTIONS.

From scholars,	\$163 37
“ anniversary,	14 86
“ Other sources,	10 75
Balance on hand at last report,	46 63
	<hr/>
	\$235 61

EXPENDITURES.

For Home Missions,	\$54 70
“ For Foreign Missions,	10 09
“ S. S. Supplies (2 years)	99 85
“ New Church Organ,	50 00
“ Other expenses,	5 00
	<hr/>
	219 64

Balance on hand, 15 97

Respectfully submitted,
J. E. EDWARDS,
Sec.-Treas.

LEONARDVILLE, N. B.

The Church here is still trying to keep alive their spiritual interest. We are not all as earnest as we should be, but we are being encouraged by the promises of God's Word to continue to labor on in hope. We all were encouraged in having George Leonard's two boys home to spend Christmas holidays; especially as Herbert had obeyed the Saviour while away to school, and came back to his home a new man in Christ. He was received into the fellowship of the church here, and encouraged us by his exhortations.

Bro. Sylvester preached three times to a full house, and we, as a good brother expressed it, were more than pleased—we were delighted. We thank God and take courage when we see the young men coming up to the grand work of preaching the gospel and saving the lost and encouraging the saved to a better life. May the Heavenly Father give them health and strength, and increase their number a thousand fold is my prayer. Bro. Ford exchanged with me Lord's day evening, and by the looks and talk of the brethren at Lord's Cove they are being encouraged. May the Lord help us all to do more and better work for Christ in the future than in the past is my prayer.

W. MURRAY.

LORD'S COVE, N. B.

We have little to report this month more than to say that our work is going steadily on, and the interest in our meetings, notwithstanding the very cold weather, and storms, has been all we could expect. While we have not been able as yet, to induce any to come out from the world and confess Christ, we have been greatly encouraged by seeing so marked an interest on the part of the brethren, and by seeing our meetings so largely attended. We shall be greatly disappointed if a number of those who seem so near the kingdom, do not decide for Christ before our work here is done.

Bro. S. W. Leonard was with us at one of our Wednesday evening meetings, and on a Lord's day morning meeting, and assisted us by his prayers, and good words of cheer. Bro. Leonard spoke at Leonardville three Lord's day evenings he was at home, to large and interested congregations. I hear only good words from those who had the pleasure of hearing him.

The third Lord's day in January, Bro. W. Murray and I exchanged pulpits, but the night being stormy there were not so many out at either place as usually attend. Bro. Murray is in the hearts of his brethren in Leonardville, and indeed on this whole island I hear only good words spoken of him. No man is more deserving. Bro. Murray is arranging for some special meetings this winter, which I trust, may result in much good.
E. C. FORD.
Lord's Cove, Deer Island. January 24, 1892.

HALIFAX, N. S.

Our building is ready for opening, and we are anxiously waiting for the Mission Board to send us an evangelist. We could have had brethren to come and open the house—and among them Bro. Ira J. Chase—but, as they could remain only a few days and we had no one to continue the work, we thought it not advisable to open our house until we could have some one to remain and hold a series of meetings.

Just as soon as the Mission Board can send us a man we will open our new building. We want all the dear brethren who possibly can be with us to hold themselves in readiness, as we shall let them know as soon as possible.

Brethren pray for us, that the Lord may put it into the hearts of some good brother to come over and help us save souls in this city.

Your brother in Christ,
HENRY CARSON.

Halifax, N. S., January 23rd, 1893.

TIVERTON, N. S.

On the 15th inst. there was organized at this place a Young Peoples' Society of Christian Endeavor with fifteen active and six associate members.

We have had our regular meeting since, at which five others took membership.

We are taking steps to connect ourselves with the general body and join the great army of Endeavorers which has done so much for Christ and unity among His followers the world over. Even here in Tiverton we see its fruits already, as there have been three restored to active fellowship with the church since our organization.

All our church meetings are good, and every department of the work satisfactory, with a live preacher and large congregations.

KENDRICK OUTHOUSE,
Secretary.

MILTON, N. S.

The Endeavor Society is having good meetings. Sister Susie B. and Bro. Frank Ford of Port Williams spent the holidays here. Sister M. S. Freeman is looking after the Home Mission Fund again. She and Sister Collie are doing a good work.

HANTS CO., N. S.

"By the Way" would seem to be an appropriate title for what I write, as I am continually moving from point to point. Since writing my last, I have been at home and spent my Christmas with my family which I much enjoyed after an absence of nearly four months. I had the privilege while there of meeting nearly all my home brethren and worshipping with them. May God bless them.

The first day of the New Year found me, according to appointment, with the church at West Gore, glad to take up the work once more. I have not any special record to make concerning this church. I wish I had. When I wrote that last sentence I had my mind on spiritual things, but now as my personal comforts come before me, I find I have a word of commendation at least. They are all very kind and I find a very pleasant home in the family of Bro. John T. Wallace. Jan. 3rd, Bro. Wallace had a large gathering at his home. Brethren old and young, male and female, gathered in. They came with baskets and bundles until his commodious house was well filled. The table being set and spread over with the good things from the whole settlement, it was cleared and spread again and again till nothing more could be done in that line. The evening passed pleasantly with music and conversation. The closing ceremony, and that which was of particular interest to me was the presentation to me by Bro. D. McDougall on behalf of the donors, of a nice little address accompanied by a glass dish filled, not like the sheet in Peter's vision, with things clean and unclean, but with silver and gold and bills of the total value of thirty-eight dollars and forty-five cents. I tried to tell them how I felt but I failed, or at least I think I did.

I must now move on—I have tarried too long at the Gore. My next appointment was at East Rawden. Here I was greeted by a fine audience, the largest since my arrival.

Thursday Jan., 5th, I drove to Ninemile River but the storm prevented us from having a meeting. Friday evening I had an appointment on the Indian Road but the storm continued.

The meetings at Shubenacadie and North Salem were well attended. While in North Salem I was called upon to unite in matrimony Mr. Lester Smith of Newport to Sister Ella Wier of North Salem.

Elmsdale is new ground, some ten of our members have moved there. These with their children, husbands and friends, make up a congregation of about fifty. Many of them have never heard our plea before. I spoke there three evenings. The power of God in the Gospel was seen in one young lady being brought out to confess her faith in Jesus as the Christ the Son of God. Although the ice had to be cut she did not hesitate to be buried with her Saviour. May she live a new life indeed and find much happiness in her new relation.

Here I am at home again. Friday I go to Newport, J. A. GATES.
West Gore, Jan., 18th, 1893.

CHARLOTTETOWN, P. E. I.

On the eve of the New Year, O. B. and Mrs. Emery were reminded of its approach by the delivery at their home of valuable and elegant presents, sent, with "the compliments of the season," by the lady members of the church and congregation of the Disciples of Christ in Charlottetown.

This was a genuine surprise; but, as an index to the good feeling which those gifts manifest they are highly prized by the recipients.
Charlottetown, January 23rd., 1893.

INVITATION SONG.

Will our young readers memorize the following invitation song which is suitable to the tune by Knowles Shaw, "Beyond The Dark Sea."

See Jesus in pity beholding mankind
In search of enjoyment they never can find.
How sweet his interest, how urgent and free?
Ye weary and laden O come unto Me.

Oh.—Come to Me! O come to Me!
Ye weary and laden O come unto Me.

No more vainly labor; leave sin's crushing weight;
My yoke is so easy, My burden so light
The soul that receives Me most happy shall be.
Ye weary and laden O come unto Me.

The world, flesh and Satan still urge you to stay,
And wait to be better before you obey.
How can you be better till I make you free?
Ye weary and laden O come unto Me.

The Bride and the Spirit are both saying, "Come."
The angels are waiting to welcome you home;
My Father is pleading, poor sinner, with thee;
Ye weary and laden O come unto Me.

Once more I entreat thee My Name to confess.
Come home to thy Father's—thy Saviour's—embrace.
I claim thee; thy pardon I bought on the tree.
Ye weary and laden O come unto Me.



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