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THE CHRISTIAN.

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

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SAINT JOHN, N. B., NOVEMBER, 1894.

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P. O. Box 66

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, - - NEW GLASGOW, P. E. I.

FINANCIAL MANAGER:

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

The Charlottetown P. E. I. Church have engaged a preacher. We have heard incidentally that his name is Miller. Bro. Miller, let us hear from you.

Bro. DARST has resigned the work in Boston. E. T. Edmunds, formerly of Fort Scott, Ark., has been engaged to fill Bro. Darst's place. Bro. Edmunds, we believe, is a native of Australia.

We hope that our readers will remember that all bills contracted by THE CHRISTIAN are paid every month. In order to do this, we have to depend on our subscribers paying up. Send your subscription to J. E. Edwards, Box 66, St. John, N. B.

Bro. T. H. BLENNIS, of Savannah, Georgia, has been secured by the E. M. Board as General Evangelist for the Provinces. Bro. B. will commence work in about three weeks.

We are glad to note that the work in Hants Co., N. S., is prospering so well under the labors of our Bro. Harding. We trust that the brethren of Hants County will remember THE CHRISTIAN and aid us to increase its circulation. We should have a hundred more subscribers in that locality.

THE banner Sunday-school among our brethren is the South Broadway Christian Sunday-school of Denver, Col., which has a membership of over 925 scholars and over fifty teachers, besides a corp of reserve teachers. Bro. W. S. Priest is the pastor.

THE LEADING REVIVALISTS IMMERSED? Yes. Let us read the list, and then learn why. Moody was immersed by Geo. H. Pentecost while at Northfield. B. F. Mills was immersed by a Baptist preacher at Northfield. N. H. Harraman, a wonderful revivalist around Boston, was immersed by S. Harwell Pratt. Yarnall, once editor of *The Christian City* in New York city, and the greatest Y. M. C. A. evangelist now living, was immersed. Munhall, a union worker with Moody, was immersed. Major Whittle and Mr. and Mrs. Clark Wilson were immersed. Sam Jones was immersed. Henry Varley, the great English evangelist, was immersed. Why were these distinguished evangelists baptized by immersion? Their answer is that when they gave Bible readings during their revivals, and studied the Word of God topically, they found immersion to be the form of baptism practiced by the apostles. Is it not our duty to establish our plea in every city and town in this country when the people are wanting it?

THE NATIONAL CONVENTION.

For years the writer has desired to attend the National Convention of the Disciples of Christ in the United States, and favorable circumstances so combined this year that his desire was realized. The kindness and liberality of the Coburg street church made it possible for him to go without much expense to himself.

He left St. John on Monday, October 15th, at 9.30 p. m. Tuesday evening saw him in Boston, and Wednesday morning in New York. Leaving that wonderful city at 9 a. m. he found himself at 7 p. m. in Richmond, Va. Having reached the city a day before the convention opened, the opportunity to see the city was gladly taken.

Richmond is historic. In the immediate vicinity Pocahontas lived, and here she saved Capt. John Smith from death. Here stands the old church-house in which Patrick Henry, in ante-revolutionary times, made his famous speech; and every Lord's day services are conducted in it. The old pew in which he stood is still there. The writer stood in it, but for some reason he was not thrilled through and through.

On Main street an old stone house is standing, and it looks as though it was prepared to vindicate the claim made for it—of being the oldest house in Richmond. It is said that it was Washington's headquarters at one time, and tradition associates with it the names of Jefferson, Monroe, Lafayette and other distinguished people. The building is ugly outside and unsightly within. It is crowded with relics of various kinds,—arrow heads, pieces of wood with bullets in them, old swords and rifles and pistols, and all are for sale. Every visitor must buy something or pay ten cents to get out. Some say it is a fake, and the writer is disposed to agree with them, but the Richmond people do not so regard it.

Richmond was the capital of the southern confederacy. Here President Davis had his headquarters, and around it many fierce battles were fought. It is thrilling to hear the old citizens tell of their experiences when the northern army was pressing on toward the city. Here, too, was Libby prison, in which so many men from the north were incarcerated, among them Bro. G. T. Smith, who was present at this convention, and who preached on Sunday afternoon at the Soldiers' Home.

This sketch is intended to give only a very imperfect glimpse of the convention. The arrangements made by the Richmond churches for the entertainment of the visitors was all that could be desired, and the kindness of the people was unbounded. About 500 delegates were present from different counties and widely separated states. The sisters, as is so often the case, were in the majority, and the young people seemed to predominate. There were not a few venerable people, such as W. K. Pendleton, a former president of Bethany College, and C. L. Loos, the present president of Kentucky University. There were scores of preachers, good and true, whose names we see in our papers, and there were also present some in whom the readers of THE CHRISTIAN have a special interest. Among them was J. H. Hardin and his wife, who those who attended the annual meeting in St. John two years ago will remember. He is leading in a grand work, and is not un-

mindful of our needs in these parts. It is his intention to be present in Halifax at our next annual meeting. A. McLean was there, as enthusiastic, as active and as hopeful as ever. One of the most spontaneous things in the convention was the move to send him to the foreign fields that he might see their needs with his own eyes and come home with a new born zeal for the perishing millions. In a few moments more than \$1,200 were subscribed to help meet the expenses. The wisdom of this action is unquestioned by those who have the interests of the foreign work at heart. Bro. Capp and Bro. Lhamon, each of whom is kindly remembered in these parts, were present, and Bro. Lhamon delivered one of the finest addresses among the many excellent ones we were permitted to hear during the meetings. Bro. and Sister Minnick, Bro. Darst, Bro. Tyler, and many others who are personally known to a large number of the readers of THE CHRISTIAN were in attendance.

The first meeting of the convention (or rather a preparatory meeting) was held on Thursday evening from eight till ten. It was of a social nature—a time for friends to meet and for others to get acquainted. It was altogether informal and very pleasant. Refreshments were served during the evening, and these were particularly acceptable to those who had come just from the depot to the church, as many did.

Three conventions were held. Friday and Saturday were occupied by the C. W. B. M., which does not mean the Christian Workers' Bible Mission, as one of our preachers some years ago thought, but the Christian Women's Board of Missions. Monday and Tuesday and a part of Wednesday were claimed by the General Christian Missionary Convention in its various departments of home mission work—church extension and Negro evangelization. The Foreign Christian Missionary Society held its sessions during part of Wednesday and all of Thursday.

The meetings of the C. W. B. M. were full of interest, full of business, full of earnestness, full of spirituality and full of hopefulness. The leaders in this work are devoted women, and the success that has attended their efforts is very gratifying. Their board is just twenty years old, and God has wrought marvelously through it. It is proposed to celebrate its twenty-first year in an appropriate manner. Sister Lois A. White, the corresponding secretary of the Board, presented in an attractive manner an excellent report of the year's work. That white-haired saint of God, Sister King, who was formerly the superintendent of children's work, has found in Sister Black a worthy successor. There were many touching little incidents during the sessions of the C. W. B. M., but it is impossible to refer to them all. But here is one: At the close of the last session Bro. Tyler stepped upon the platform, and in the name of the auxiliary in connection with the 7th Street church (where the convention was held) presented a beautiful bouquet of eighteen roses to Mrs. O. A. Burgess, president of C. W. B. M., who had organized that auxiliary eighteen years ago. In her reply she related how, when asked to organize the society, she felt her inability and declined. Her astonishment was great when it was announced from the pulpit that she would meet the sisters and talk with them about the work. The hour for the meeting came and the

society was organized. It lives and flourishes. Since then she has organized many; and the lesson for our young people is: Do not decline when asked to do a good work, even if you feel weak. Do what you can. God can strengthen you.

The sessions of the G. C. M. C. were presided over by Bro. Allan, of Chicago, and the business moved on smoothly and rapidly. There was little, if any, unnecessary talk, but a great deal of necessary work. The committees to whom work was given reported promptly, and their reports were nearly always adopted as read. Bro. Hardin's report of the work done was concise and interesting. With it he gave a map, showing where work had been done during the year. It was either he, or Bro. Muckley, corresponding secretary of the Church Extension Board, who told the story of how these maps are valued by some. A bundle had been sent to a preacher for distribution among the members of his congregation, that their interest in the Lord's work might be increased. But instead of being so used they were thrown aside and finally adorned the walls of the hen house. The hens probably were as much interested in them as the preacher was in the work. Perhaps the finest address during this convention was the one delivered by C. C. Smith, the corresponding secretary of the Board of Negro Evangelization and Education. It was regarded by many as the finest presentation of the Negro question that they had ever heard. This corresponding secretary has passed through hard times. He has been introduced as the Negro corresponding secretary of evangelization. He has heard it announced that "our colored Bro. Smith will now address the meeting." The time of that ignorance he winked at, but he now calls upon them all to repent. It was during this convention that Dr. Hatcher, of Richmond, read the reply of the Southern Baptists to the communication on Christian union which the Disciples had sent to that denomination. The rejoinder advised that a committee of scholarly men be selected by each body, and that they meet and discuss the question of unity. It was evident from the reply of the Southern Baptists that they have not yet discovered the true basis of Christian union; for it is their aim to have this committee discuss speculative questions and metaphysical subtleties. President Pendleton made a brief and courteous, but telling reply. Some desired that the committee be appointed at once, but President Loos said there was no need of great haste, as union seemed to be a long way off. However, the committee will be chosen during the year and the names presented to the next convention.

The F. C. M. S. held its first session on Wednesday afternoon. It had a splendid report to present through Bro. McLean. The hearts of all who are interested in foreign missions were overflowing with gratitude. At the same time none could fail to be convinced of the magnitude of the work that is yet to be done, and of the importance of a forward movement. Key-note addresses were delivered during the sessions. Beside that one by Bro. Lhamon, on the Glory of the Missionary Character, already referred to, there was one by A. P. Cobb on Missions and the Conscience, one by J. J. Spenser on the Love of Christ Constrains Us, and one by J. H. Garrison on World-wide Missions as a Motive to Christian Unity. It would be well if these addresses could ring in the ears of the brotherhood as they shall continue to echo in the ears of those who heard them.

There are many things to note about these meetings as a whole. The attendance was large from the first to the last. The devotional meeting, with which the sessions opened, were excellent. The singing was hearty and harmonious and general. The prayers breathed the spirit of true devotion and were definite in thanksgiving

and requests. The exhortations were warm-hearted and practical. There was no confusion during the meetings and no wrangling—such as is sometimes seen in even religious gatherings. At times things were viewed differently, but there was a general desire to subordinate individual preferences to the common good. It is pleasant to see brethren dwell together in unity.

On Sunday a large number of the Richmond pulpits were filled by the visiting preachers. To the writer's surprise he was appointed to preach in the Bainbridge Street Baptist Church, and the appointment was made without even asking him if he were prepared to do so. He tried to have some one more worthy substituted, but found that what the "Location Committee" had written they had written. He then tried to console himself with the thought that it may be only a mission church, but his surprise was great when he found six or seven hundred people present. It so happened that he had with him the outline of a sermon which he preached the Sunday before—on Loving the Unseen—and, with a few additions, he adapted it and himself to the circumstances.

The conventions for 1895 go to Dallas, Texas. Denver wanted them and tried hard to secure them. On every side were little reminders, "Denver wants the convention for 1885." Pictures of the new Central church were hanging around. Many thought that Denver would be chosen. The committee to select the place concluded that it would not be well to go so far west after being out in the east this year, and so they named St. Louis as the place of meeting for next year. Then W. K. Homan, editor, preacher and lawyer, put in a plea for Dallas, Texas; and when he was through every one seemed to be anxious to go to Dallas, even W. S. Priest, who had pleaded for Denver, and the committee that had recommended St. Louis. There are some things in Texas that need to be killed, and they shall probably be crushed beneath the feet of the marching hosts of 1895. There are some interests that need to be fostered and developed, and the presence of so many loyal, earnest, consecrated workers will be very helpful.

There is much more that should be said, but let this suffice. Many prayers went up for the success of the work of the year now ended, and success crowned the year. Let everyone pray that this year may be even more successful. We can help by our prayers, even if we cannot do much in any other way.

Home Mission Notes.

ATTENTION.—We are glad to announce that Bro. T. H. Blenus has decided to labor in this field and in a few weeks will begin work as our evangelist. We have succeeded at last in securing a capable preacher. We now appeal to all the brethren for their hearty support in order to carry out this work. We are now pledged to pay a large amount of money, and we feel sure that every one who has the cause at heart will help us to meet our obligations. Bro. Blenus is making a sacrifice in coming here. Shall we not sacrifice something to sustain the preaching of the gospel?

We have had the pleasure and profit of hearing Bro. W. F. Shaw, of Halifax. We can assure the brethren that he is a worthy, earnest and excellent preacher. In supporting him and the church in Halifax they are doing a wise and permanent work.

We hope to hear from the Sunday-schools this month and next in response to the request of our annual meeting. If other dates are not arranged for, would it not be well to take up a collection for home missions the Sunday before Christmas, and thus teach the children to give to extend the kingdom of him who gave himself for them?

The young church at Keswick sends a good collection this month. They are letting their light shine.

Twenty students of the college of the Bible, Lexington, during their vacation held thirty-six meetings, adding 681 to the churches.

Kansas mission board reports additions: 1890, 490; 1891, 1,936; 1892, 2,500; 1893, 3,900; 1894, 6,335. If they keep on increasing they will soon have the state.

Bro Romig's meetings at Sioux Falls resulted in 139 additions.

Bring all the tithes into the storehouse and get the blessings promised.

The following comparison between the work in Ontario, and Nova Scotia and New Brunswick, during the past year, is encouraging to the provinces by the sea:

	Ontario.	N. B. & N. S.
Churches commuting,	67	20
Churches contributing to		
Home Missions,	38	12
Amount collected,	\$1,700 00	\$726 00
Average for each Church,	45 00	65 00
Churches regular preaching,	38	16
Preachers,	16	8
New churches organized,	3	3
Additions,	273	257

Under the Mission Board of Missouri during the last ten years, there has been over 31,000 additions—4,000 of which were added during the past year. The Disciples have now the largest membership in church and Sunday-school of any Protestant body in that State. There are 1,393 churches with 134,000 members; Sunday-schools, 1,102; preachers 722; buildings, 922; church property, \$2,122,000; raised for mission work in the state, \$80,625; beyond the state, \$19,867; schools, orphanages, endowment, \$29,571; local church work, \$513,400; Total for all purposes, \$643,534. A gain of \$15,000 over last year.

The following extracts on missionary methods in Missouri, by E. C. Browning, in the *St. Louis Evangelist*, and are worth a careful reading:—

"Our state work has been carried on with varied success. If we have made mistakes, the mistakes compared with our successes are as mole hills compared to mountains. Our membership has more than doubled in ten years, which is due largely to our co-operation.

"You can no more estimate the good done by our organized mission work, from the number of accessions obtained directly through it, than you can estimate the work of the men of God mentioned above, by the number of persons baptized.

"The help to the preachers, and all the members of co-operating churches, is incalculable. It expands the mind, stimulates the spiritual faculties, relegates selfishness to the background, and advances all religious interests. Find the most prosperous churches, and you will find them forward in mission work; while the decadence of the isolated church is only a matter of time, and usually very short time; and the preacher that stands aloof from these enterprises speedily becomes a fossil. This is universal experience. The conclusion, then, is this: For the sake of the cause we love, the salvation of the souls of men, the upbuilding of character, and hence of society; for the Father who loves us; for the Christ who redeemed us; for the church he purchased with his blood; for the memory of the grand men and women gone before; for our own improvement and upbuilding; for the good of earth, and the hope of heaven; we ought to cherish support and perfect our missionary organizations, and rest not until with our faces heavenward, and panoplied with the armor of righteousness, we pass victoriously from the Christian's battleground."

RECEIPTS.	
Previously acknowledged,	\$58 42
St. John Mission Band—	
Per Miss Lingley,	4 21
Summerville—	
White Star Mission Band,	1 00
Lord's Cove—	
Church,	3 00
D. F. Lambert,	5 00
Keswick—	
Per Miss G. Wilson,	4 00
Milton—	
Per Miss Collie,	3 50
Halifax—	
Per W. F. Shaw,	25 00
Total,	\$104 13

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

If the Sabbath school scholars of this land gave one cent a week for missions, it would amount to more than the whole church gives now.—Robert E. Speer.

"Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire with them.—John Wesley.

Our gifts to God! Let us look at them for a moment in the light of his great gift to us. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have eternal life."—Chicago C. E. Union.

When Xavier's friends remonstrated because in going out as a missionary he would land helpless and unarmed on a savage shore, he cried, "If these lands had scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are dastardly and alarmed, because there is nothing to be gained there but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honor to which such a sinner as I may not aspire; but this I dare say: that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul."—The Student Volunteer.

Dear Sisters,—I am sure that those who had the privilege of hearing the reports of our work at the annual meeting, and those who have read these reports in THE CHRISTIAN, must have been greatly encouraged.

When we see what has been accomplished by a few of the sisters in a few of the churches, we are led to ask, What would be the result could we see all the sisters in all the churches enlisted in this work? May the day soon come when the desire of our hearts shall be realized in this matter.

We are very grateful to the brethren, as well as the sisters, who helped us to make the work of the past year what it was, and we would ask you all to assist in making the year upon which we have entered still more successful. This work needs the assistance of every sister. Will you not give it your hearty support?

We are glad to know that notwithstanding the scarcity of money in the United States, the C. W. B. M., while in convention at Richmond, report having received more than \$10,000 this year than the year previous. This is very encouraging.

MRS. J. S. FLAGLOR,
Secretary.

AMOUNT ON LAST YEAR'S REPORT.	
Previously acknowledged,	\$236 99
Cornwallis—	
Women's Auxiliary,	2 77
Halifax—	
Women's Auxiliary,	5 32
St. John—	
Women's Aux. (June, \$1.50, July, \$1.25,	2 75
Sunday-school, col. (children's day, \$3 07,	
regular collection, \$1.86),	4 93
Lord's Cove—	
Women's Auxiliary,	5 00
Milton—	
Women's Auxiliary,	7 00
Tignish, P. E. I.—	
Young People's Band,	10 00
East Point, P. E. I.—	
Church at East Point,	20 00
Westport—	
Women's Auxiliary,	3 58
Total,	\$208 34

AMOUNT RECEIVED SINCE THE ANNUAL.

St. John—	
Women's Auxiliary	\$5 65
Sunday-school,	2 78
A Sister,	1 00
New Glasgow, P. E. I.—	
Per Bro. D. Crawford,	55 50
Milton—	
Sunday-school,	3 10
Maitland, Hants Co—	
F. Alexander and Raymond McDougall,	1 00
Collection at Annual,	21 86
Total,	\$90 89

CHILDREN'S WORK.

Amount received on last year's report.

Previously acknowledged,	\$53 48
St. John—	
Wide Awake Mission Band, (June 82c.,	
July \$1.55, Aug. \$1.65),	4 02
Leonardville—	
Willing Workers,	2 00
Halifax—	
O Gin San Mission Band,	1 00
Westport—	
Willing Workers,	4 80
Total,	\$65 33

Amount received since the Annual.

Lord's Cove—	
Mission Band,	\$3 00
West Gore—	
Mission Band,	2 00
East Rawdon—	
Mission Band,	2 00
St. John—	
Wide Awake Mission Band, (Sept. 61c.	
Oct. 69c.	1 30
Total,	\$8 30

I expect some of our sisters have been wondering over the non-appearance of our reports in the last two CHRISTIANS. I am very sorry that it was so but could not very well help it. The Treasurer's book was sent to the Annual, and I only got it back home again last week. This will account for the delay. If any names have been omitted in this report, kindly notify me at once.

You will notice that both our funds have started off well. This is good. I am a firm believer in the saying, "A good beginning makes a good ending."

SUSIE B. FORD, Treasurer.
154 North Street,
Halifax.

O fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong.

—Longfellow.

"PAPA, HOW MUCH DO I COST YOU?"

A little girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes and affectionate nature, how could she be given up? Her father fell upon his knees by his darling's bedside and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced. His sobs disturbed the child, who had been laying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear," answered the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year?" "Hush, dear; be quiet," he replied in great agitation; for he feared that delirium was coming on. "But, please, papa, how much do I cost you?" To soothe her, he replied, though with a trembling voice, "Well, dearest, perhaps two hundred or three hundred dollars. What, then, darling?" "Because, papa, I thought may be you would lay it out this year in Bibles for poor children to remember me by." With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child; yes!" he added, after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

Would it not be better and more advisable for some of the professors of Christianity to spend more for the poor, and not so much for the unnecessary worldly things which are so much seen among Christian professors? Oh, how many poor children could be clothed and fed with the money which is spent unnecessarily and to keep up with the fashions. Let us learn a lesson from this incident which has been selected for our consideration.—Selected.

Married.

WELLS-HAYWOOD.—On the 8th of October, at the home of the bride's parents, by D. Crawford, Algernon Wells, formerly of Alberton, P. E. I., now of Worcester, Mass., to Amanda, eldest daughter of Silas Rayner, of Kildare, P. E. I., and relict of the late Walter R. Haywood, Tignish.

Died.

JOHNSTON.—Suddenly, at St. John, on October 19th, Susanna, wife of Andrew Johnston, in the 74th year of her age.

NESBIT.—At New Glasgow, P. E. I., on the 13th of October, in his 81st year, Bro. George Nesbit. He had been for many years a member of the Church of Christ, and died as he lived—trusting in Jesus and his finished work. He was always true to his convictions and firm in what he believed to be the path of duty. He leaves three daughters and one son, all members of the church, who will greatly miss him. May the Lord strengthen and guide them till by his grace they may be prepared to meet loving parents who are now present with the Lord.—D. C.

STEWART.—Bro. Charles Stewart, a highly respected member and elder of the church at Cross Roads, 1. t. 48, died at his home near Southport, P. E. I., October 12th, 1894. Bro. Stewart leaves four sons and three daughters, with grandchildren, and a large circle of other relatives and friends to feel keenly the loss of one who was beloved and respected by all who were fortunate enough to know him well. Bro. Stewart was a man of true Christian principles. His heart, his hand and his home were ever ready (in sympathy and helpfulness) to respond to the call of all who were suffering or needy from whatever cause. "Inasmuch," said the blessed Jesus, "as ye did it unto one of the least of these, my brethren, ye did it unto me. Come ye blessed of my father." In the community in which Bro. Stewart lived all men were his friends, because he was a friend to all. Earthly opportunities are now ended. The earthly tabernacle is dissolved, but the promise of God stands sure. There is therefore remaining the everlasting habitations—the house not made with hands eternal in the heavens.—O. B. E.

The Christian.

ST. JOHN, N. B., . . . NOVEMBER, 1894.

EDITORIAL.

That I might by all means save some. I Cor. ix. 22.

Christ is called the Saviour because he came into the world to save sinners. He leaves in the world those whom he saves that they may carry his grace to others that they also may be saved.

Paul was anxious to know how he could gain the people, by the gospel, to Christ. He became all things to all men that he might by all means save some. To Christians who anxiously enquire by what means they can gain loved ones to the Saviour, how their children, friends and neighbors can be induced to hear the gospel and accept of the salvation it offers through Christ, it is a blessed satisfaction to learn that the Spirit of God points out Christian conversation, as a means of grace, although from its very simplicity it is apt to be unnoticed and unused for that noble purpose.

It is impossible to over-estimate the power of the tongue, either for good or for evil. The Psalmist calls it his glory and resolves to consecrate it to the divine service. It is man's noblest member and the helm of his character.

He who can effectually bridle his tongue is prepared to govern his spirit and take high rank among conquering heroes. The tongue sets on fire the course of nature and, if it be itself fired with a love of God it will kindle and spread around it the heavenly flame. How wise therefore the arrangement which makes religious conversation a means of grace. Hence the apostle charges the Colossians "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." (iv. 6) And the Ephesians "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." (iv. 29). Here the Holy Spirit declares Christian conversation both of use to satisfy the saints and to convey grace where it is not. And Christians are warned to guard their speech as not to corrupt others, but use such conversation as shall minister grace to those who are lost. It is not the profane speech of men, excited by passion or crazed with liquor, the apostle refers to, but the inadvertant conversations of Christians that corrupt the hearer. Of these we may notice :

1st. Speaking against an absent brother or sister. When we candidly compare our own hearts and lives with God's word, we find much to deplore and much to improve. Others will see more in us than we do. To exaggerate or dwell on these faults is unkind and unjust to us and injurious to all concerned. How much better to kindly tell us where they may see a wrong. The same is true if we so treat others. To speak evil of our brother is to speak evil of the law and judge the law. (Jas. iv. 11).

2nd. The use of ungarded exclamations is corrupting. We turn away in disgust from the man who takes the name of God in vain, whether

in anger or in jest. But such expressions as, "By George," "By Golly," "By Jove," etc, may not at all alarm us. But if the first is "swearing," what are the others but swearing in milder form? It can have no other meaning, and that it has a meaning is evident or it would not be used. Christians are apt to use such language in unthinking imitations of others, but it is corrupting. Nauseous medium is diluted so that its recipient may have all its power deprived of its loathsomeness, and Satan is ever ready to dilute sin that it may be pleasant while it corrupts. Jesus has positively forbidden all such conversation. "Swear not at all; neither by Jerusalem, by heaven, or earth, or any other oath, but let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil. (Matt. iv. 34-37.)

3rd. Worldly conversation on the Lord's day is corrupting. Men of the world whose hearts are full of it talk as freely on secular matters on the Lord's day as on any other day. The law that prevents secular business on that day does not interfere with the conversation of any and so men talk of what is nearest their heart. The true Christian regards the day as the Lord's and to be spent in his service. He is thankful that the law protects him in remembering the Lord's death and resurrection on his rising day. It is a day of sweet communion with Jesus and his redeemed followers, and he loves only to speak of him who died and rose and lives for us. But if he forgets this and engages as eagerly in secular conversation, as the worldly man does, he is overcome and drawn from Christ. Young Christians are encouraged to do the same, think it innocent and enjoy it till they gradually lose their interest in the house and worship of God, and in many cases forsake the assembling of themselves to worship for more congenial company. Were this vain practice earnestly dis-couraged by Christians, and the young encouraged to work for Christ, their conversation would be more religious and useful to others. No Christian can walk more circumspectly than the hearers expect him to walk, and when his light so shines before men that they see his good works, they will glorify his Father in heaven. Let the Lord's day be devoted to his honor both in public and at home, and the blessed results will soon appear.

1st. The Lord himself makes conversation a means of grace between him and the world. Neither by physical force nor by psychological instinct does he govern the mind of man, but by words spoken to his understanding and his affections. He revealed himself to us by the Word, who was made flesh and dwelt among men. The Holy Spirit, as Christ's advocate, spoke to the apostles and led them into the truth, and they told men that truth for their salvation. Man is raised above the brute by his reason and his speech. The highest use of his reason is to know God, and the noblest use of his speech is to make God known. By these he influences and affects others. To speak of wealth kindles the love of money, an impure conversation will corrupt the mind, and to speak of God and Christ and heaven will draw men to the Saviour. As soon as the Holy Spirit, through the apostles, told men that the Son of Man was lifted up on the cross, men were drawn to him; and it is still by earnest speaking, both publicly and privately of the greatest fact, that sinners are now drawn to Christ.

2nd. Christian conversation ministers grace to awakened sinners struggling between hope and despair. How often has such a one sought the company of Christians, hoping to hear them

speaking of Jesus and his salvation, and how bitter his disappointment when no such words are spoken! But when a true Christian does discover his anxiety and tells him of Jesus' love and power, and points him to his plan of salvation—so free and so plain—that he can come to him and be saved, how pure and lasting is his joy! The form of his friend is ever before his mind as an angel of mercy, and the very spot on which they met abides in the memory as the gate of heaven. Different minds need different treatment, and he who studies this, and has his speech always with grace seasoned with salt, is wise to win souls. Christians, though they may not know it, are often in the midst of those who are anxious to be saved, and words fitly spoken often prove to them "words of eternal life."

3rd. Religious conversation often ministers grace to the young, who, like the poor, are always with us. We can remember how in youth we often desired to be saved, and how surrounding circumstances would quench these feelings and draw the mind after vanity. Still there was a respect for religion, and those who spoke to us of Jesus and his love, with a manifest interest in our salvation, we could not but esteem as our best friends. We remember, when young, of entering a room in which Christians were waiting to begin a prayer-meeting. One lady, with an earnest, affectionate smile, remarked to the other, "Oh! if he were growing in grace as fast as he is in stature, would he not make an amiable Christian?" Many a time did this question arise with us. What, but the love of Jesus, could make that lady so much interested in the salvation of an apparently careless boy? It made an impression at the time that over three score years have not effaced. Yet how easy for a friend of Jesus thus to speak! How often have friends long parted met, when the younger tells that he received impressions in his boyhood from remarks made by the senior about Christ and salvation that never left him until Jesus and his Father came to abide with him. These words may have been forgotten by the speaker, but not by the hearer. He that ordereth his conversation aright shall see the salvation of God.

"Our children have minds that forever will last,
Which are filling with error or truth;
They're looking to us as the time's flying past,
We have something to say to the youth."

God will make the conversation of him who speaks as the oracles of God, speaks the truth in love, in humility and piety, the vehicle of his grace to old and young.

4th. Religious conversation is good to edify even in times of religious declension. In the days of Malachi, they that feared the Lord spake often one to another. When they could not gain the attention of those outside of their own circle, they sought out each other for religious converse and stirred up one another in zeal for God, and although their earnest speech was unheeded and unheard by others, God hearkened and heard them, and noted favorably their conversation in the book kept for the final separation of them that fear the Lord and them that fear him not. Such conversations are good for reviving saints here and good for the final judgment.

5th. The Son of God, in his last address to men, until he shall call the living and the dead to judgment, expresses his love for sinners and his intense anxiety to let all know it. He describes the unity and work of the Holy Spirit and the church, emphasizing in a striking manner the speech of both in conjunction with his own pressing invitation. "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY." (Rev. xxii. 17).

Original Contributions.

AN OPEN LETTER.

My Dear Brother,—The questions your kind letter contains are of so much importance we will take the liberty to answer in the columns of THE CHRISTIAN. We may thereby benefit others as well as yourself.

Your last question we will make the first, because we consider it the most important, i. e., "Is it right to teach and practice that for which we have not apostolic precept or precedent?" We should judge from the tone of your letter that you ask this question from an honest, sincere love of the truth, and not out of any captious spirit. We appreciate your desire to be guided by Christ and his apostles only. This is the desire that actuates our hearts; and no doubt that with this desire to know the truth, and only the truth, we can come to a proper and mutual understanding of what is meant by being "apostolic."

Let us in the first place consider the negative side of the question and ascertain what it does not mean. It does not mean that we shall do as the apostles did in all things. We find three of the apostles at two different times sleeping when they should have been awake. We find Peter dissembling and Paul rebuking him for it. We find Paul getting into a contention with his brother Barnabas. These things are not to be precedents for us. Then, again, the apostles taught the "holy kiss," and that the women should pray with their heads covered, and other like things, which are not to be precepts for us now. You, no doubt, see that we cannot make all the apostles did and said our rule of faith and practice. You will very naturally ask how are we to know what to receive and what to reject if all are not to be received. One of Paul's own injunctions will settle this. In Phil. iv. 8, he tells us that whatever things are "true, honest, just, lovely, and of good report," to take account of, if there be any virtue in them. This is virtually saying we are to receive only what is good, because it is good, and not because it is commanded; that the obligatory force of a moral command was in the virtue of the thing commanded and not in the commander. This is why a moral command is often changed and loses its force, because the virtue of the thing commanded is lost. Custom made the command, "to greet each other with an holy kiss," right and good in the apostolic days. But the custom of modern times destroys the virtue of the act, and therefore loses its force as a command to us. This is why the apostle bid us to make the virtue of a moral action the rule of acceptance. This is why that some things commanded in apostolic days are not good now, and some things that were not commanded then are good now. But these changes can be made only with moral commands—as the obligations of a moral command ceases when the virtue of the thing commanded ceases. This is not true of a positive command. The force of positive laws or commands is in the one who commands, and not in the thing commanded, and cannot, therefore be changed unless the author of the command changes it. For us to change a positive command is disloyal to him who commands. Authority, or loyalty to authority, is only expressed in our acceptance of positive law. We can neither divest positive law of its authority, nor invest moral law with authority without being untrue to apostolic Christianity. The Apostle Paul's command to Timothy was "to drink no longer water, but use a little wine for his stomach's sake and his often infirmities." This was commanded because it was good for Timothy, and not good simply because it was commanded.

You see that the virtue of this command was in the condition of Timothy's health, and not in him who commanded. If Timothy regained his health and had no trouble with his stomach, the command to "take a little wine" would lose its obligatory force. The change of conditions or circumstances must necessarily change the command. This may be true of any such command that has not in itself an eternal fitness. It would not be disloyal to Paul for Timothy to stop drinking wine when he was free from infirmities. But it would be disloyal and unjust for Timothy to invest that command with authority and make it a test of fellowship and condemn his brethren who had no trouble with their stomachs for not drinking wine and charge them with being untrue to apostolic precepts. But Timothy did not do this, neither will the Timothy of the nineteenth century do it.

The mistake that is too often made is in taking a command that was made important only by the conditions and usages of the age in which it was given, and making it important and obligatory in an age where the conditions and usages are altogether different. Positive law, such as baptism and other commands we could mention, are made important by the authority and power of the commander, or law-giver, and not by the conditions or usages of the age, and no condition or age can charge them. To follow the teachings of the apostles we must distinguish between that which is authoritative and that which is expedient. The idea of apostolic precedent is not in a tabulated form of doctrine, but in a devoted, consecrated life. To be apostolic we must follow that which is good. The Christianity of the apostolic days was faith and love and an unreserved devotion to the cause of Christ, a life of benevolence and purity and unity. It is this life of a consecrated and united brotherhood that we need in this age. The apostolic church was a church with a soul and body. Here in the apostolic church is found the only solution of the question of sociology that is now agitating the world.

We must be very careful, dear brother, that we do not mistake reformation for innovation, and conclude because we do some things that the apostles did not do that we are therefore not apostolic. The church to-day that can lay any claim to apostolic precept and precedent is not the church that is simply attending to the apostolic order of worship, but the church that is reproducing the life of the apostles in meeting and encircling human needs and reaching human hearts and coming in touch with human wants. The true idea of apostolic life must be found in our attitude toward a perishing, famishing world. We must measure our standard of primitive apostolic Christianity by our interest in the salvation of our fellow men. Here is the living issue that is forcing itself upon the church. What are we doing for the good and the salvation of man? The church that is doing the most for the elevation and redemption of man is the most apostolic. You can see in the consideration of these facts, and in the history of the churches, that the very churches that are considered not apostolic are the very ones that are apostolic in the true sense.

Time will not allow us to say more on this question in this paper. We hope to be able to answer your other questions in their regular order, as we have opportunity.

H. M.

The Christian life is the easiest there is to live. The difficult part comes in when an effort is made to conjoin it to a sinful or worldly life. The two will not mix. "If thine eye be single, thy whole body shall be full of light."—*Ass. Ref. Presbyterian.*

Sorrow remembered sweeten present joy.

—Pollock.

A WORKING CHURCH.

What a blessing it is to know that our Heavenly Father has permitted us to labor and learn our way back to heaven. It is very true that we are all sailing on life's stream, and according to the breeze that fills our sails and the course we are steering will be our destination.

Heaven places a premium on consecrated devotion, but we must not conclude because we are good simply that that makes us special favorites of heaven; but "glory, honor and peace to him that worketh good," says Paul (Rom. ii. 10). God loves the living working Christian, and the church, comprised of such Christians, make a living working church. The life that a church exhibits is indicative of her strength. The amount of work done is the secret of her influence. A working church is a growing church. She is sending her roots down deeper and deeper into the soil of divine truth, from whence she draws the nurture that enables her to unfold a better life and wield a greater influence for good. A working church is a prepared church, composed of prepared members. The successful Christian is the working Christian. Even so the successful church is the working church. The church that fails to take care of her spiritual interests becomes insolvent. Christ did not die to give the church a name simply, but he died that she might live and be a savor of life unto life. The amount of work done proves beyond doubt the true relationship existing between Christ and the church. It also proves she is alive, and that she draws her breath through Christ her living head.

Some Christians never pray, never sing, never give; they don't weigh much in the kingdom of God. The church at Sardis must have been comprised of such Christians, for she died. But when a church is built of living stones, which is but the Holy Spirit's designation for a living Christian, who sing and pray, and give and pay, where every soul has a soul, and every faculty of that soul is in unison with the great soul of Jesus Christ, then you have a living working Church. The fields of the farmer does not yield bountifully because of any special sunshine or showers, but because of more thought and labor. It is also true of the church. She only receives the smiles of heaven when she puts her shoulder to the wheel. The reason why the lamp of life is burning so low in some churches is because they burn a poor quality of oil. The oil of gladness is exchanged for the oil of sadness. When a church represents doctrine without the spirit of Christ, she is burning the wrong kind of oil.

What is to be done then to remedy this difficulty? Why, throw out the old lamps of inactivity and have the electric light of heaven to illuminate the soul. Fill a prayer room with incandescence of that kind every prayer-meeting night and people will soon know where and what a working church is. When the great search light of heaven gets into the soul of every church member, the church becomes as a city on the mountain top—throwing her bright rays into the dark valley of this sin-blighted world. A working church is a blazing advertisement of heaven's richest blessings and a very Bethesda to the weary and heavy laden soul. And when you enter her courts you will not feel as though you were entering a church-yard, where the only consolation you will derive will be in reading the inscriptions upon the tomb-stones, which will say, once we lived, but now we are dead. Every healthy soul loves to pray and loves to work, and the church of healthy Christians is a praying church. Heaven is not won by weapons of our own manufacture, and the church that prides herself on joining the redeemed throng when time shall cease

must not forget to be faithful. The church that expects to go to heaven must live up to her expectations.

A working church is a missionary church. She is keeping pace and time with the age in which she lives. A working church is endeavoring to carry out the commission, "Go ye into all the world and preach the gospel to every creature." The church is living in an age that demands effort and zeal and honest labor.

Ah, but says some one, don't persuade the church to stop out of the apostolic path. Yes, that's right. But let the church examine herself to know if she is in the apostolic path, for a working church is just the church that is travelling the apostolic highway. There can be no growth nor progress in the divine life without activity. For this reason, no doubt, God has most graciously permitted us to co-operate with him in promoting the interests that are bringing the world to repentance. The church is God's place of business on earth, and the church should be the most busy place on earth.

We must not think that we simply enter the church to save ourselves, but we enter the church to help save others; it is in working for the salvation of others we save ourselves. The mission of the church is the salvation of the world; this brings into view the amount of work and faithful fighting the church has yet to do.

Again, a working church is a harmonious church; as members of one family her members are seeking the spiritual good of each other, promoting every interest that is conducive to happiness and tends to glorify the name of God. The scriptural definition of a working Christian is one that seeks not his own good, but the good of others, and the working church not only exists for the name, but for the blessing of others.

H. E. COOKE.

THE CONVERSATION AT CESAREA PHILIPPI.

"Now when Jesus came into the parts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that the Son of Man is? And they said, some say John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I also say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hades shall not prevail against it." Matt. xvi. 13-18. R. V.

In the above conversation Jesus asked of his disciples, first, Who do men say that the Son of Man is? and secondly, Who do ye say that I am? Peter's answer to the last question is, Thou art the Christ, the Son of the living God. After Jesus had pronounced a blessing upon Peter, and said that his Father in heaven had revealed this unto him, he goes on to say, thou art Peter, and upon this rock I will build my church. To what does the Saviour refer when he says "upon this rock I will build my church?" A correct answer to this is important, as it appears to me to be the leading thought in this conversation.

The question our Lord asked of his disciples is, Who do ye say I am? The answer is, the Christ, the Son of the living God. Then Jesus said to Peter, who had made this declaration, "flesh and blood has not revealed this unto you." Flesh and blood had not revealed what unto him? To this there can be but one answer, that is, this truth that you have just now declared, that I am "the Christ, the Son of the living God." Then Jesus

adds, after he had addressed Peter personally, "upon this rock," that is upon myself, whom you have thus confessed to be the Christ, the Son of God, "I will build my church."

That this is a correct understanding of the words of our Lord in this conversation is evident from the fact that is in harmony with all the inspired writers who have written on this subject. Therefore, thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah xxviii. 16. This scripture Jesus applies to himself when he says, "Did ye never read in the scripture, the stone which the builders rejected, the same is become the head of the corner." Matt. xxi. 42. Again, Peter, in quoting this scripture and applying it to Christ, also quotes from Isaiah viii. 14, where Christ is spoken of both as "a stone of stumbling and rock of offence." The Apostle Paul also applies this prophecy of Isaiah to Christ, speaking of him as both the "stone of stumbling and rock of offence." And in his letter to the Corinthians, in speaking of the "spiritual rock," says, "that rock was Christ." I Cor. x. 4.

From all these scriptures it must be clear to every student of the Bible that the "rock" on which Jesus says "I will build my church," must be himself. Indeed Isaiah says that this "stone," which he also calls a "rock," was "for a foundation," "a sure foundation;" not a "corner stone" built on something else, but the foundation. And Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. iii. 11. What, then, becomes of all the attempts to make something else the foundation when Isaiah so expressly declares that Christ is the "sure foundation." And the Apostle Paul says no other can be laid but that which is laid, "which is Christ Jesus."

Having pronounced a blessing upon Peter for his confession, that he was "the Christ, the Son of the living God," and having reminded him that his Father in heaven had revealed this to him, and that he would build his church on this fact, our Lord goes on to say, "and the gates of hades shall not prevail against it." According to the best authorities the word *hades* denotes "the unseen world, or the abode of the departed." The English word—*hell*—originally denoted about the same thing. It is from the Anglo-Saxon *helan*, to hide, and was a good translation of *hades*. But the English word—"hell"—now denotes a place of punishment, therefore cannot be a correct translation of *hades*. The revised version of the New Testament has retained the word *hades* in ten of the eleven places in which it occurs, and has translated *gehenna* by the English word *hell* in the twelve places in which it occurs. The one (*hades*) evidently refers to the unseen world, or place of the departed; the other (*gehenna*) to the place of punishment for the wicked.

This being the meaning of the word *hades*, rendered *hell* in the common version, our Lord could not have referred to the assaults of the powers of darkness against the church when he said, "the gates of hades shall not prevail against it," but rather to some power in *hades*, the unseen world.

David had said, by the spirit of God "thou wilt not leave my soul in *hell* (*hades*) nor suffer thine Holy One to see corruption." This prophecy Peter applies to Christ in proof of his resurrection from the dead. Acts ii. 24-27. This prophecy of David can only refer to the temporary abode of the spirit of Jesus in the unseen world, or *hades*, between his death and resurrection; and to my mind it is clear that it was to the certainty of his resurrection Jesus referred when he said "the gates of *hades* shall not prevail," etc.

Peter had made the good confession that Jesus was the Christ, the Son of God, and Christ had said he would build his church on this fact; and because he claimed to be the Son of God he was put to death and passed through the gates of *hades*, but they could not hold him. He came forth from the silent grave, from the unseen world, and brought life and immortality to light, thus demonstrating to the world that he was all he claimed to be—the Christ of God. The gates of *hades* did not prevail against the fact confessed by Peter and upon which the church is built. The assaults of the powers of darkness against the church is understood by some to be the "gates of *hades*," which should not "prevail," etc.; but from the fact that these assaults have worked untold mischief against the church and greatly retarded its progress in all these centuries, it could not have been to these the Lord referred when he said "the gates of *hades* shall not prevail;" for they have prevailed just in proportion to the evil they have worked to the church.

While it is a glorious truth that the church will yet triumph and achieve a victory over all the powers of darkness combined, it is because the Christ, upon whom the church is built, has first triumphed over *hades* and death, "that through death he might bring to nought him that had the power of death, that is, the devil." Heb. ii. 14.

It is a mistake to speak of the heroic efforts of the great reformers to bring the church out of darkness, as the gates of *hell* let loose against the church of Christ. Let us rather look at them from Luther down to A. Campbell, as instruments in God's hands to bring his people out of the darkness which had so long prevailed against the church. These great men were not infallible, but each, in his time, did grand work; and while we, who are enjoying the light they have caused to shine around us, regret that these mighty men did not see everything as clearly as we think we do, rather than speak of their work as the opening of the gates of *hell*, let us thank God for such heroes, and, seeing their mistakes, profit by them, and imitate their virtues.

E. C. FORB.

Port Williams, Oct. 16, '94.

News of the Churches.

ST JOHN, N. B.

The following officers were elected by the Endeavor Society at its last monthly meeting: Miss E. Christie, President; J. S. Faglor, Vice-president; Frank E. B., Treasurer; Miss B. Stockford, Secretary, and Mrs. D. A. Morrison, Corresponding Secretary.

On the 12th the Social Committee gave a social in the Sunday-school room, which was crowded. Many strangers were present, many of whom promised to attend our regular services in future. This is considered the best social we have yet held, and everybody congratulates Sister E. Christie, who was at the head of the Social Committee.

Mrs. A. Johnston, mother of Sister Emma Johnston, passed suddenly away on October 19th and was buried on the 21st. Bro. Shaw conducted the funeral services, assisted by the Rev. A. McKinnon, of the Congregational church. The family has the sympathy of all in their hour of deep grief. "Let not your hearts be troubled."

Bro. A. B. Wallace, of Halifax, is doing business in St. John.

Bro. E. C. Bowers, of Westport, worshipped with us on the 21st.

Bro. Stewart left for Richmond on the 15th to attend our missionary conventions. He will no doubt give the readers of THE CHRISTIAN an account of his trip.

Sister Wisdom has returned to St. John.

Bro. Weaver, who is attending Dalhousie College, Halifax, having preached for Bro. Shaw on the 21st, Bro. Shaw came over and preached for us on that date. He had a busy time here. On Saturday he did some sight-seeing and called on several of the aged and sick. Sunday he preached twice, attended a funeral, gave a missionary address to the Sunday-school and led the prayer meeting at the close of evening sermon—a full day's work, and well done by him in every way. We are glad our sister city has such a good man and preacher. He is a man they can "tie to." He is strong in the faith, full of confidence, which made us feel strong as we listened to his sound, common-sense, well-delivered, sermons. We look for steady growth in Halifax with such a preacher to lead the work. Bro. Shaw will be gladly welcomed to St. John again.

The scholars of the Portland school, who had been trained by Sister Allie Wilson, gave a good concert in their hall on the 26th, which was crowded. The collection, which was divided between the school and our mission funds, amounted to over fourteen dollars.

MILTON, N. S.

The church is moving along, looking and hoping for still greater success and greater developments in divine life. Our prayer-meetings were never more interesting. The Endeavor Society is putting new life into all our meetings. It is evident that the "Endeavor Society" is answering the troublesome question, How to enlist the services of those whose favorite occupation was in doing nothing.

We are looking for showers of blessings in the year before us. The outlook is very encouraging. Let us all measure up in our thinking and living. The times demand of us pure, devoted, consecrated hearts in the service of God. There are golden opportunities before us. Let us seize them before it is too late.

H. MURRAY.

HANTS COUNTY, N. S.

In the fourteenth chapter of Job we read that "there is hope of a tree, if it be cut down, that it will sprout again." Job was a man of large experience, and in the book called by his name there are many lessons that would be helpful in the every day life of the Christian. Practically a large portion of the scriptures are lost to us. Take, for instance, the part of Job referred to. How many of us have trees to cut down? Yet there will be sprouts come up. Well, what are we to do with the sprouts? Why, train them up in another way. It is far better to be a green sprout, willing to be moulded and used in the Master's service—to be trained up in the proper way—than a dry old snag of a tree without sap or life. Christ was as a root out of the dry ground. Are you sprouting?

On September 30th I closed my first year's labor with the churches here. During the year thirty-nine were added to the churches, and the churches have taken on new life and encouragement, and every department of work seems to be healthy and prosperous. One new church building was completed and opened during the year. Young peoples' meetings have been started in three places; two mission bands have been organized; four Sunday-schools have been running during the summer months. So you will see the preacher has some work to do in this county. But I do not want you to think he does it all. We have some good, earnest, capable men and women who help along. I could easily name a dozen, but I know they do not want the praise of men; therefore, perhaps, some other dozen would not like it, and I think everybody should feel that the church could not get along without them.

The brethren have expressed their desire for me to remain another year, and I have decided to do so, hoping and trusting for the blessing of God to rest upon our efforts to do good.

At our annual business meeting in Shubenacadie Bro. Burton Wallace was appointed associate elder and Bro. O and A. L. Wallace were appointed deacons.

On Sunday evening, October 7th, I preached in the Orange Hall at Shubenacadie station by special invitation. This is one of the finest halls in the province, and is supposed to accommodate nearly a thousand people. I had a fine hearing, and a desire expressed that I come again. Those who know the place and the prejudice will know what that means.

Since writing my last there have been two additions to Shubenacadie church and one at Nine Mile River.

W. H. HARDING.

West Gore, Hants Co., N. S.

KEMPT, N. S.

We are pleased to say that the church in Kempt is alive and having good meetings. Although they are without a preacher, yet they are keeping up the regular meetings. Bro. Andrews' work among them during his summer's vacation was the kind of work that was greatly needed. He inspired them with renewed zeal and organized them into systematic work, so that now they are able to carry on the work in the absence of a preacher. If they keep on steadfast and unmovable in the work of the Lord they will see better times in the near future, for those who will help themselves will always get help from others.

H. MURRAY.

SUMMERVILLE, N. S.

The Church of Christ in this place have decided to let me remain with them for a season. They are laboring to build each other up in the gospel and bring others to Christ. The meetings are well attended and are interesting, most of the members taking part. The young peoples' Endeavor Society is doing well. All the old members of the church take part in the Endeavor meeting and thus encourage the young brethren in their work, and are encouraged by them. I pity those members of the church that absent themselves from the Endeavor meetings. Their influence is against the cause they profess to love.

We have a mission band, and it is interesting to meet the children and hear them recite selections on missions and to see them coming forward with their ponies to help in the work of doing good to others. One of the mission band (Arthur Laslie) got a piece of ground from his grandfather, fifteen feet square, and planted it to raise mission potatoes, and he raised a barrel of large ones, doing all the work himself.

Would it not be well if some of us larger boys would follow the example?

WM. MURRAY.

SOUTHVILLE, N. S.

On the 18th of September I left Westport for Southville, a place I very much love to visit. The genial spirit of the brethren here always contribute to the happiness and encouragement of the preacher. They believe that the man who preaches needs encouragement, and they do the best they can. I shall never forget nor cease to love, and do all in my power to aid them. Our meetings were good, and very encouraging, well attended.

On the 22d, at 7 30 p. m., we met at the house of our lamented and beloved Bro. J. A. Gates. The purpose was a donation, the home had been the place of many happy gatherings of the kind and the brethren thought it would be the place most appropriate. We had a happy time indeed. About fifty of the brethren and sisters and friends were

present, and those who were not able to attend, sent in their tokens of love and respect. The music was furnished by Sister Nancy Wagoner of Riverdale, and Sister Minnie Wagoner of Woodville. Kind words of cheer were spoken by Sister J. A. Gates, Bro. George Wagner, Bro. Peter Wagoner, and Bro. Stephen Steele. In cash and other valuables the donations reached the handsome sum of \$62 00.

It is more blessed to give than to receive. God bless the liberal soul.

H. E. COOKE.

SUMMERVILLE, N. S.

Bro. William Murray is settled in Summerville for the winter. He is enjoying good health and is enjoying his work. He is having fine congregations; Sunday evenings the house is full.

The prospect is favorable for fine success during the winter. The cause in Queens County was never in a better condition for work and never with better prospects for success. Three churches, with two preachers, and all united.

H. MURRAY.

EVERETT, MASS.

We have a church located in Everett and one in Somerville, which are both in the suburbs of Boston. We have services at both of them each Lord's day—at Everett in the morning and at Somerville in the evening. At Everett we have Sunday-school from 10 to 11; Christian Endeavor, 11 to 12; preaching and partaking of the Lord's supper, 12 to 1. At Somerville the services are as follows: Sunday-school, 10 to 11 a. m.; Christian Endeavor, 6.30 to 7.30 p. m.; preaching, 7.40.

We have several members who have come from your part of the country here, and there may be several more that we do not know anything of which your paper will reach.

If there should be such, we should be very glad indeed to have them unite with us. The meeting in Everett is in Society Hall, on Broadway; in Somerville, it is on Broadway, near Cedar. All are invited.

U. G. SUTHERLIN (Minister),
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A MERITED REBUKE.

A gentlemen prominent in legal circles in Boston was recently riding in a train, and in the seat before him was a young and gayly dressed damsel. The car was pretty full, and presently an elderly woman entered, and finding no seat vacant but the one beside the young woman mentioned, sat down beside her. She was a decently dressed woman, but apparently of humble station, and she carried several clumsy bundles, which were evidently a serious annoyance to her seat-mate. The young woman made no effort to conceal her vexation, but in the most conspicuous manner showed the passengers around that she considered it an impertinent intrusion for the new-comer to presume to sit down beside her. In a few moments the old woman, depositing her packages upon the seat, went across the car to speak to an acquaintance she discovered on the opposite side of the aisle. The lawyer leaned forward to the offended young lady and courteously asked if she would change seats with him. A smile of gratified vanity showed how pleased she was to have attracted the notice of so distinguished looking a gentleman. "Oh, thank you ever so much," she said effusively, "I should like to, but it would be as bad for you as for me to sit beside such an old woman." "I beg your pardon," he responded with undiminished deference of manner, "it was not your comfort I was thinking of, but the old lady's."—*Boston Record*.

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