

THE CHRISTIAN.

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

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The Christian.

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"THE CHRISTIAN."

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St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

Our bulletin for the month of February: Halifax, E. C. Ford reports two added; Tiverton, N. S., H. A. Devoe has held a protracted meeting, with eight added—five by obedience; Lord's Cove, N. B., R. E. Stevens reports one addition; St. John, Coburg Street, four added by confession and baptism; St. John, North End mission, two by confession and baptism; Westport, H. E. Cooke, assisted by H. Murray, two added by confession and baptism.

A Y. P. S. C. E. has been organized at Summer-ville, Q. Co., N. S.

HOWARD MURRAY is assisting Bro. Cooke in a meeting at Westport, N. S.

MORE interest should be taken in sending church reports. Our P. E. I. brethren should come to the front. We want to hear from them.

THE work in the St. John (North End) mission is gradually growing in interest. Bro. Stewart's Monday evening services are being largely attended.

THE March quarterly will be held with the church in St. John, commencing the second Lord's day. Active preparations are being made to make the meeting a success. Bro. Lhamon, of Minneapolis, will assist Bro. Stewart.

New members should be urged to subscribe for THE CHRISTIAN. The price is only fifty cents for a year's subscription. Almost any interested person when asked will subscribe. Try it.

There are people who demand that they receive credit for everything they do, and sometimes for even more. If you fail to come up with your acknowledgments, they are displeased.

If you seem to detract from their glory, they become angry. This deciding upon just how much credit is due to a person for a certain result, is one of the most difficult of problems, and nearly always the person who claims the greatest praise is forgetful of the claims of others. Has the man who puts the finishing touches upon a complicated and skillful piece of machinery any ground for holding it up as though he were the only one contributing to that end? Twenty or fifty people may have been employed in its manufacture, and, if credit is going to be given, they may all put in a claim. The man who puts the finishing stone upon the

wall must not be unmindful of him who laid the foundation. Others have labored, and we have entered into their labors. The last place into which this spirit of selfish glorying should intrude itself is in reference to saving souls. What does it matter who have aided in the work, provided it is done? It is seldom the result of the efforts of any one person. When the rocks were blown out of New York harbor, a little girl touched the button that caused the explosion. Hundreds of men had labored for months to make the explosion a success. Does she deserve as much credit as they? A preacher is often but the little girl at the button. When a soul is born into the kingdom many influences may have combined. Leaving out the Divine power, we find that one may be a salutory home influence. Something read in a paper, or a book, may have helped. The Sunday-school teacher, though seldom receiving any credit, may have worked and prayed. A companion may have spoken in season the words which are as apples of gold in baskets of silver. The memory of a sermon heard years ago may have flashed upon the heart. Who can tell how many influences may have contributed to the result? It is not worth our while to try to apportion to each one his share; for if we do, there may not be much left for us. The wiser plan is to toil on prayerfully, knowing that God will not forget our work of faith and labor of love.

A mouse can break a single hair, but a hair rope would tether an elephant. The world long ago learned the lesson that

Why not unite? In union there is strength. We are in no danger of forgetting it, although our actions may not

always be in accord with our knowledge. In a fable that is as old as this era, we read that an aged man wanted to show the importance of union. He had a large bundle of rods and gave them one by one to a boy requesting him to break them; and they were snapped almost as rapidly as they were given. But when the boy received a bundle of rods that he might break them, his efforts failed. If the forces for good are combined, the outlook for success brightens. A house divided against itself cannot stand. A congregation that does not work in harmony does not put out half its power. Neighboring churches that have no dealings with one another and do not give mutual assistance and encouragement are shorn of much of their strength. If the churches in a province work together, with one mind and one spirit for the spread of the gospel, a large measure of success may be expected. If the brethren of two provinces can unite their forces with mutual advantages why should not N. S., N. B. and P. E. I. be able to do the same with multiplied blessings accruing to each. In union, we repeat, there is strength. But what more union can we have than now exists? Are we not united in the bonds of peace? Yes. Are we not united in that we all preach the same gospel? Yes. Are we not united in trying to save souls? Yes. Our purposes are the same but are our efforts one? Could we not have an annual meeting for the Disciples of Christ of the Maritime Provinces? Our interests are really one. Could we not have a Home Mission Board that would embrace all this territory? The provinces do unite in supporting Sister Rioch, and practically they unite in publishing THE CHRISTIAN. Could

not all our churches in these parts combine in the support of one or more evangelists? They could if they would, and in time the men will be found if wanted. The time has come for a concentration of energies even if it has not come for the advance here indicated.

Missionary work is one. We divide it into home and foreign. In the Bible the field is the world. That does not mean

A. Wide Field. places that are near to the exclusion of those more remote, and it does not mean the far away

places to the overlooking of the regions round about. However, in the prosecution of this work there is a law of progression that must obtain, or failure is well nigh inevitable. It was so in the apostolic times, and it is now. The question is often asked, why did not the Disciples, till the last few years, send missionaries to the heathen lands? The question is of easy solution. It was impracticable. If Campbell and his coadjutors had gone to India as soon as they saw the sins of sectarianism and the mistakes of denominationalism the plea that the Disciples make would not be as potent a factor in the religious world as it now is. It would not have tended to break down partition walls as it has done. These men might have said that the field in the United States is already pre-empted by the various denominations. But what did they do? In that field they began to sow the seeds of apostolic truth. The frosts of prejudice and the heat of persecution tried alternately to destroy the life germ, but it grew. Enemies sought to kill the tender plant, but it mounted higher and extended wider until hundreds of thousands could lodge under its branches. These men could not have found a better field in which to work than they had stretching before them. When they had injected a purifying mixture into the currents of religious teaching in the United States, and saw that it was doing its appointed work, then they turned their eyes toward the heathen, and now they seek to have their hearts purified by faith in a pure gospel. What they are now doing is very little compared with what they ought to do; but it is very much more than they could be doing if they had not concentrated their efforts at home for many years. The more we do at home the more we will be able to do abroad. One of the surest ways of advancing the work among the heathen is to redouble our efforts to save souls around us, teaching them at the same time that to be converted to Christ embraces conversion to missions. It was a pleasing thing to see the United States out of her abundance sending thousands of bushels of grain and immense quantities of provisions to the thousands of famishing people in Russia. To have withheld it would have been a sin and a disgrace. If in the depths of their generosity they had forgotten the starving people at home we would withhold our praises and count their action little less than a sin. If they had not raised abundant crops they would have had none to send away. But sowing plentifully they reaped bountifully and so were able to feed the starving at home and the starving abroad. To have shipped their seed grain, even to feed dying men, would have been short sighted foolishness. If we are ever going to scatter much seed among the nations let us see to it that we plan and work for abundant harvests at home.

Selected.

THE COST OF A LICENSE.

Little Willie came in with a glowing face,
And his questioning eyes showed just a trace
Of excitement and, may be, of envy, too,
In their sunny depths so sweet and blue,
And he said as his curls from his brow he tossed,
"Auntie! what is a license and what does it cost?
Ned Baker's father, he told me at play,
Was going to buy a license to-day;
Papa's as rich as the Bakors, I know,
Why couldn't we have a license too?"

O'er her soul there swept a cold, dread wave,
Such as we feel by a yawning grave—
A look of terror stole into her face,
She clasped the child in a close embrace;
As if she feared that he might be lost.
"I don't know just what licenses cost,
But the license that Baker will buy, I think,
Is a license to sell his neighbors drink.
Fifty dollars, I think, that Ephraim Stone
Paid for one in the days that are gone;
I paid more, ten thousand times,
Though 'twas not all in dollars and dimes;
My husband, your grand uncle, Cyrus Jones,
Used to go over to Ephraim Stone's,
At first just to pass an hour away
And hear what others might have to say.
But, by and bye, he began to drink;
Oh, my heart grows sick when I stop to think
How the dark storm gathered as time went by,
Till no light was left in my life's dull sky.
Slowly hope was crushed, for never more
Could I trust and believe as I did before.

"But there were the children, Bessie and Jack,
And I hoped for a time they might win him back.
Sometimes remorse would o'er him sweep,
And he'd promise while I would pray and weep
That for the sake of those children and me
He would be the man that he used to be;
And that meant much—never prouder wife
Than I till that license wrecked my life.
But the promise was broken, and day by day
The darkness grew denser about my way.
His love seemed a thing of the long ago
And at last one day he struck me a blow.
Years have passed since then, but on my brow
I seem to feel it burning now;
Joy and gladness were long since fled,
Hope in my heart lay crushed and dead,
And when he struck me that bitter blow
The last faint spark of love died, too.
He died very soon in a drunken spree;
I was almost glad, for it set me free.
My very life was wrapped up in Jack—
Sure he could not follow his father's track;
But, o'er I know it, my brave bright son
Was a slave to that license of Ephraim Stone.
Oh, Willie! my darling! I cannot tell
How the night of horror over me fell,
And storm clouds gathered thick and fast
O'er my helpless head, till they broke at last,
And my beautiful boy was brought home dead—
'Slain by a comrade's hand,' they said.
Over there in the shadows dark and deep
He lies, while I still live and weep.

"And Bessie, you say: Well, there came to our place

A gay young man with a handsome face.
He was bright and pleasant and winning, too—
Such as girls are apt to fancy, you know.
I begged and pleaded; for it was known
He liked the tavern of Ephraim Stone.
'Twas all in vain—these tears will start;
She married him—and—he broke her heart.
Scarce two years and she lay at rest,
With my only grandchild on her breast.

"I'm childless and hopeless and all alone—
All for that license of Ephraim Stone.
All alone I live, and I sit and wonder
If, when I search the home over yonder,
I shall find even there all I've loved and lost—
God only knows what that license cost!"

—Mrs. A. A. Rolfe, in *The Voice*.

Home Mission Notes.

At the request of the Westport church, the Board is assisting them in supporting Bro. Murray in a meeting which will do much good.

Bro. Ford has been in Halifax a month, and we are glad to report two added to the church. We feel sure the church there will be greatly strengthened.

We are pleased to announce that Bro. Shaw, who will graduate in June from Eureka College, and Bro. Hope, who will do likewise from Kentucky University, have expressed themselves as willing to come to the provinces and labor. We have the best of recommendations from these young men, and hope to secure them.

The Board paid Bro. Stewart for salary and travelling expenses for the two meetings at Keswick \$24.65. Keswick contributed \$14.50. This is more than they were asked for. The St. John church paid the salary for the first meeting. Bro. Chas. Devos did Bro. Stewart's work while he was away.

Bro. Northcutt's meeting of three weeks in Cincinnati resulted in forty-five additions. He is now in St. Louis, Mo.

RECEIPTS.

Previously acknowledged, . . .	\$247 87
A Friend, per Miss C. Payson, . . .	1 00
Tiverton—	
Per H. A. Devos,	3 00
St. John Mission Band—	
Per Miss B. Barnes,	3 75
Milton—	
Per Miss Collie,	3 00
Halifax—	
Per E. C. Ford,	25 00
Lord's Cove—	
Per R. E. Stevens,	4 00
	\$287 62

J. S. FLAGLER,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

SHALL WE HOLD THE ROPE?

A hundred years ago two preachers were in earnest conversation about a country whose millions had never heard of Jesus and His love. One of them said: "There is a deep, wide mine where jewels could be gathered for the Master." "Will you go down into that mine?" asked his brother. "I will," was the reply, "if you will hold the rope." "By the grace of God I'll hold the rope," and the two were pledged to God and to each other. The one went into the mine for life and gathered many thousand souls to Christ. The other travelled and lectured, and wrote to gather money and helpers for the mission till his death.

A number of our brethren and sisters have recently gone into that heathen mine, while their brethren and sisters have promised to hold the rope. The work has been successful, the number of laborers has increased from year to year, so has the money for their support, while heathen men and women are turning to the Lord. But last year there has been a falling off of funds, owing to the depression prevailing throughout the United States, where the money is principally raised. The contributors seem as anxious as ever to support the work, but hundreds of them are "hard up." In view of the hard times, it was hinted to some of the missionaries, for the time being, to suspend labor, but this seemed to them worse than death. They could suffer hardship and want, but could

not consent to leave a field where the enquirers for salvation were continually on the increase. They are now laboring uncomplainingly with but a part of their pay, while the board is borrowing money and doing all in their power to keep up the work until the revival of trade will enable them to replenish an empty treasury.

We are very anxious for the readers of THE CHRISTIAN not to ignore this matter, nor, like the Israelites at Sinai, entreat that the word should not be spoken to them any more. Shall we refuse sympathy or aid to those missionaries and leave them to suffer? Or shall we entreat a merciful Father to give them success in turning the heathen to Christ, and to put it into the hearts of His people to support them in the work? Is it not worth our while to seek a partnership in this grand enterprise and do what we can to assist those who are laboring to let the heathen know that Jesus bought them with His blood?

There are missionaries in the field who think it more scriptural to labor without a missionary society. Those who may be of the same opinion have the privilege of supporting them, so that there seems to be ample room and work for all who love our Lord Jesus Christ in sincerity.

This country at present is favored financially above many others, and our churches should awaken to a greater amount of Christian liberality, as Bro. David Fullerton has very properly shown in the last CHRISTIAN. In the past we have been doing something for foreign missions, and we are happy to say that this department of Christian work has grown in interest and magnitude from year to year. Would it not be well in this time of extreme need for each to ask himself, or herself, Can I not, by planning in time, do more than I did last year? Can I not induce others to give? Would I regret it in future years? at death, or at the judgment, or when I meet the missionaries with their heathen converts at Jesus' feet?

We are not without hope that these provinces will yet take a noble part in mission work. It is but a few miles from where this is written that A. McLean, the indefatigable secretary of the Foreign Missionary Society, was born and received his early training. Near this, in boyhood, he consecrated himself to that Saviour who has been with him and who, we trust, will stand by him and make him a victor in the present struggle.

D. CRAWFORD.

GOOD NEWS FROM JAPAN.

In response to several requests to let the sisters generally know anything of interest in relation to the work in Japan, I copy the following from a recent letter:

"In my last I told you of O Kura San's baptism; a week later her mother was baptized, and yesterday, January 11th, one of our Bible class, a particularly intelligent young man, was also buried with our Lord in baptism, and rose to walk in newness of life. Everybody is rejoicing with us.

"With all our happiness there is a cloud, and yet I should not look upon it as such, but cannot help it. The girls have gone!

"You remember that when I reached Japan, Mr. and Mrs. Garst were in America, and Mr. Smith, leaving shortly after, left Mr. and Mrs. Stevens with all their work. When Miss Harrison left we took up her work. On Mr. Garst's return, he said: 'This will never do. You are next to helpless without the language, so we must take your burdens ourselves.'

"I did my best to keep the girls; as I did not want to give them into another's hands, but I had very little say in the matter. Miss Wirick was placed over the girls, leaving us with our charity schools, etc., as we wished to keep them on, and it was not convenient to exchange, as we live in a different section of the city from the others.

"My four girls are only to be with Miss Wirick till I get the language. Poor girls! they cried so when told they had to go. Although I could only speak a little to them, we loved each other. I miss them sadly. I feel restless, and the house is so

quiet and lonely. It will make me work harder, so as to shorten the time when they shall return.

"The Board has decided that they be sent to the best Japanese school for secular branches, Miss Wirick to give them Bible training at home.

"My helper is about to leave me to go to Yokohama to act as Bible-woman for Mrs. Garat. I am sorry to lose her, but she feels it her duty to go, and I believe it is. I hope I may get another who will do her work as well."

I am certain that the entire sisterhood will agree with me in saying that in giving our missionary more time for the study of the language, the Foreign Missionary Board has done a wise thing. With the amount of work on her hands, combined with the entire care of four girls, and a share in the care of those living in the house (ten or twelve, I am not sure which) belonging to the mission, it was impossible that much progress could be made.

—L. V. Riioch, in *Evangelist*.

We are glad to learn, through Bro. Harding, of the deep interest taken in foreign missions by our brethren and sisters in the church at Tignish, P. E. I. They have already contributed quite an amount to this work, and are taking steps to increase their offerings.

In response to Bro. McLean's call for a foreign missionary rally in our churches, the Coburg street church held one on Friday, the 16th ult. Very interesting addresses were given on the work in India, China and Japan, also on the history of the Foreign Christian Missionary Society. Bro. Stewart gave us a very stirring address on the large place the missionary idea has in the scriptures, also the world's need of the gospel. Several prayers were offered for the workers in the different fields that their labors would be blessed of God, and appropriate hymns were sung, making the meeting a very enjoyable as well as a profitable one. This rally was not intended as a means of raising money at the present time, but to awaken more interest and to give more information in regard to the work our brethren and sisters are striving to do in those benighted lands. Yet it was thought best to take a collection, to be sent to the Foreign C. M. S. for the general work. Collection amounted to \$20.00.

We were much pleased to find in our Sunday afternoon collection in January a sovereign, and in the February collection a piece of gold of the same value. Also to receive from a brother who had been reading in THE CHRISTIAN of our missionary and her work, and who wished to have a share in it, a ten dollar gold piece. In our collection at missionary rally a ten dollar bill was also found. The cause of missions must lay very near to the hearts of those who are willing to give thus liberally that the good work may prosper.

Mrs. J. S. FLAGLER,
Secretary.

RECEIPTS.

Previously acknowledged,	\$126 47
St. John—	
Sunday-school,	7 25
Woman's Aid,	1 75
A Brother,	10 00
Eldon, P. E. I.—	
A Sister,	2 00
Lord's Cove, N. B.—	
Woman's Auxilliary	5 00
Tignish, P. E. I.—	
Y. P. M. Band	9 00
A Friend,	3 00
Total,	\$164 47
CHILDREN'S WORK.	
Previously acknowledged,	\$26 66
St. John—	
Miss H. Banks' S. S. class,	1 00
A Friend,	1 13
Total,	\$28 79

SUSIE B. FORD, Treasurer,
No. 1 Bello Aire Terrace,
Halifax, N. S.

Children's Work.

[Address all communications to Mrs. D. A. Morrison, 137 Queen Street, St. John, N. B.]

No letters from my girls and boys this month! I will expect a heavy mail next month. I hope you have all received sample copies of missionary magazines by this time, and will soon make your choice and send in your subscription for one paper at least. I think our own *Little Builders at Work* is an excellent little paper—containing plenty of news, hints to leaders and programmes for missionary meetings. I would advise leaders to try and get a club of five, or more, and thereby get the reduced subscription rates.

I am mailing some leaflets this week which I hope will be of use in your meetings.

I received a letter from Mrs. J. L. Black, National Superintendent of Children's Work in the United States. I think I cannot do better than give you some extracts from her letter—they may help us to feel the kinship existing between us and our American sisters.

MY DEAR SISTER,

Through our National Corresponding Secretary, Sister Lois A. White, I have just learned of you as Superintendent of Children's Work of the Maritime Provinces. Indeed, it makes me very happy to know that our sisters just across our northern border are so fully awake to the importance of training the little ones, while in their most susceptible years, in laboring for the salvation of souls. I wish I had time for a long letter to you to-day from a heart overflowing with zeal in this work; for I have been a worker in children's bands long before they were made auxiliary to the C. W. B. M., and know from experience the blessings to the children and to the church at home, as well as those in distant lands, which result from this work.

Will you not exchange and send me every helpful thought from your side of the fence? I shall hope that you will represent the young peoples work of the provinces in our Builders' paper. I think it will add to the sense of "fellowship" if our children grow up with the feeling of acquaintance and unity of purpose which an interchange of news through the little paper would give them.

What ever be the ultimate outcome of the political questions affecting the provinces and the States, please let us personally consider that you and I are "annexed," and let us strive toward unity and prosperity in training our young people in personal "grace and godliness," and in the zeal for saving souls.

Your sister in loving service.

Mrs. J. L. BLACK,

New York City.

Such a letter should cheer us in our work, and spur us on to renewed efforts.

I am anxiously waiting to hear from our new band at West Gore. Remember this interchange of letters helps us all.

Mrs. D. A. MORRISON,
Supt. Children's Work.

Married.

LATIMER-TYRE.—In St. John, on February 22, 1894, by Henry W. Stewart, Mr. William Latimer and Miss Deborah Tyre, both of St. John.

Died.

BENNINGSON.—At her residence, 1161 Market street, Oakland, California, February 15th, at 8.30 a. m., Marion, the beloved wife of Edward Benningson. Deceased spent the earlier years of her life in this city amid a large circle of friends. She leaves six children and several grandchildren.

MACKAY.—At New Glasgow, P. E. I., on the 17th of February, 1894, Bro. Alexander MacKay, in his 48th year. He was afflicted for years with consumption, which he bravely resisted till the last three months of his life. Within four years our brother buried his wife and four children, all, except an infant, members of the church of Christ. Two years ago he married Sister Annie Linn, who has faithfully attended to the wants of his

family and ministered uniringly to his comfort till the last. She and four children, three of them minors, are left to mourn their great loss. May a Father's gracious promises be theirs to enjoy. Bro. MacKay has for several years filled the deacon's office with fidelity and will be greatly missed by the church. D. C.

EATON.—Tuesday, February 13th, at No. 3911 Indiana avenue, Chicago, Sarah A. Eaton, widow of W. W. Eaton, a native of Eastport, Me., and for many years a resident of this city, aged 82 years.

LECAIN.—At Kentville, N. S., December 29th, 1893, Gladys, daughter of Bro. and Sister A. LeCain, aged five years and six months. Little Gladys was a remarkable child of her years, and filled a large place in the hearts of her parents, and it was among the hardest experiences of life for them to give her up and say, "Thy will be done." She came to earth, filled her little mission and left at the call of the Master for a higher sphere than this, leaving with those who loved her so tenderly a legacy of precious memory which the changes of time will never efface. Those sweet little hymns she used to sing, such as "Precious jewels" and "Jesus loves me," will have to those afflicted parents a meaning now that they never had before; and whenever they hear them sung their hearts will be lifted heavenward whither their precious jewel has gone to be over with that Jesus who love us so tenderly and said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." E. C. FORD.

FARQUHARSON.—At the age of 75 years John Farquharson, Esq., died at his home, in Mount Herbert, Lot. 48, Sunday, February 4th, 1894. Mr. Farquharson was an earnest, honest man, and highly esteemed by all in the community where he resided. He loved his Bible, he loved all good men, he loved God; and trusting in His love and mercy, and in the merits of a Saviour's blood, he passed down into the cold embrace of death, looking for a better resurrection. His beloved wife survives him. With Christian fortitude she bears her loss, because she knows whom she believes and that He is able to keep every treasure until the great day of gathering home. One son, also, and two daughters (out of a family of seven) remain, with a large circle of friends, to mourn the loss of a loving father and a true friend. His heart, his hand and his home were ever open to relieve the wants of the needy or the wayfarer. Hospitality was emphasized in his life, and now we trust he has found an entrance into everlasting habitations. O. B. E.

MCDONALD.—On the 5th of February, 1894, at his residence, Montague Bridge, Duncan McDonald, Esq., passed to his rest at the age of 66 years, after an exceedingly painful illness of more than four years continuance. Bro. McDonald was an active member of the church of Christ in Montague; and that he was always ready to bear the heavy end of the burden, in carrying on the work of the Lord, those who were co-workers with him can testify; and, by experience, we know that one great desire of his heart was to throw sunshine on the pathway of the preacher of the gospel, dispel the clouds which sometimes gather, and give encouragement in seasons of difficulty and trial. He was a true friend, a faithful Christian, a loving husband and a kind and tender-hearted father; and how he was respected as a neighbor was manifested by his remains being attended to the last resting place by the largest funeral procession which ever passed out of the village of Montague. Bro. McDonald was attended during his long illness by his faithful Christian wife, who survives him, and who, through weary days and sleepless nights, is worn down to almost the last degree of physical endurance. My desire and prayer is that she may be spared to comfort, and direct as far as necessary, the three sons and two daughters who are also left in sorrow and without the counsel of a wise and loving father. Bro. McDonald was also a member of the Masonic Fraternity, the members of which society showed him brotherly kindness during his illness and did him honor in the last sad rites. I am not a Freemason, but one thing I desire to record here: it is simply this: My conviction is that in the life of our deceased brother there was no conflict. His allegiance to Christ did not suffer by his connection with the secret order, nor was his fidelity to the secret order marred by his allegiance to Christ. He now rests from all his labors and his works do follow him. He will long live in the hearts and memories of many besides his family and immediate friends. O. B. E.

ASHLEY.—One by one God's people are being gathered home. They are closing the fight in victory and entering into rest. The Church in St. John has been called on to give up Sister Ashley, the devoted wife of Bro. Jas. Ashley. She had been poorly for some months, but towards the end of January her disease assumed a more serious aspect and she passed away on the 9th of February, after some days of great pain. She was born in St. John, 62 years ago. More than thirty years have passed since she united with the Church of Christ here and in all these years she has proved the genuineness of her profession by the purity of her character, the loftiness of her aim, and the worthiness of her life. All who know her say she was a good woman, and she was good because she was a partaker of the Divine nature and was being changed into the image of Him in whom there was no guile but who spent his life in doing good. Sister Ashley belonged to that class who value at a great price the privileges of the Lord's house, and the associations of the Lord's people. She loved the Church, she prayed and worked for it. She did what she could and her works follow her. Her husband lingers here in comparative feebleness, missing her presence, her cheerfulness and her kindly care, but he trusts in her Saviour and hopes to meet her by and bye. By a former husband she leaves a daughter who was away and failed to receive the parting blessing, but arrived in time to take a farewell look. In the land where sorrow enter not and partings are unknown, may they meet and dwell forever. J. W. S.

The Christian.

ST JOHN N. B.

MARCH 1894

EDITORIAL.

REASON OF THE CHRISTIAN'S HOPE.

But sanctify the Lord's God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Question.—As baptism is now so much in dispute, I would like to ask more about it. Will it do a man any good to be baptized without a previous change of heart?

Answer.—Certainly not. Unless the Holy Spirit so change the heart of a man that He hates his sin and resolves, with the Lord's help, to forsake them, baptism will do him no good, indeed it would be a mockery. It is a heartfelt belief in the death of Jesus for our sins that kills in us the love of sin and leads to repentance, and no one is commanded to be baptized until he sincerely believes and repents.

Q.—But is a man not saved by faith alone as soon as he believes and repents?

A.—A man is not saved by faith alone when he believes and repents, but he has repentance as well as faith.

Q.—That may be. But some teach that as soon as a man believes he is saved and should then be baptized because he is saved.

A.—This is not the teaching of Christ. In His last commission He has mentioned belief, baptism and salvation, and has left each in its proper place, not to be removed with impunity. All the reasoning of earth will not make the commission read, "He that believeth shall be saved, and then be fit for baptism." Christian baptism is a burial and resurrection. We bury dead persons. Sometimes, through sad mistake, a man in a fit is buried, but it is always understood that persons are dead before they are buried. We may, through mistake, bury a man in water before he dies to sin, but such a one is not buried with Christ, nor does he rise to walk in newness of life. Nor does the scripture speak of the burial of living Christians. Baptism is the burial of a man in whom belief in Christ has killed the love of sin and led to repentance. The grave always divides states. Saul was in a state of rebellion until Jesus met him in the way and killed him to sin. From that hour he was changed, so that he hated sin and loved the Saviour. He died to sin, and just as soon as Ananias told him what it was appointed for him to do, he was buried with Christ in baptism and rose to walk in newness of life. To show the uniformity of Christ's plan of salvation Paul wrote to the brethren in Rome, reminding them of their death to sin, burial with Christ in baptism and rising to walk in newness of life. (Rom. vi. 4, 5, etc.) He also calls the attention of the Colossians to the same fact. (Col. ii. 12).

Paul, and the saved in Rome, in Corinth, Colosse, and all New Testament saints, came to God by Christ in the way He announced in the commission. They knew that they were obeying their Saviour and walking in His footsteps. This Jesus calls the narrow way which leadeth unto life. How blessed to be permitted in our day to walk in His steps, to enjoy what He has promised, and to "look unto Jesus, the author and finisher of our faith." It is only through Him we can overcome the world, the flesh and the devil and gain eternal life. But He is faithful who hath promised. The same One who has forgiven all past trespasses is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them. In His strength and on His faithful promise our hope of eternal life rests. The joy we receive in obeying His commandments, called "the earnest of His Spirit in our

hearts," confirms His great and precious promises. Our daily infirmities and many short comings are known to our merciful High Priest, and through His merits and intercession we hope for a full and eternal salvation, and wish all to examine our reasons for it.

Q.—I would like to ask about the church of which you are a member. I understand you call it "the church of Christ," and its members Disciples of Christ, or Christians. Is this so?

A.—Jesus called the saved "My disciples," and the church "My church," and as He is Lord of all we cannot object to the name He gives both to the church and its members.

Q.—But as others claim to be Christians as well as you, and their churches to be churches of Christ, is it modest and Christlike in you to deny their claim and announce yourselves as the only Christians, and your church as the only church of Christ?

A. This is not a question between ourselves and others, but between Christ and us. Two questions come up which we must in any event answer in the affirmative: 1st, Did Christ give the saved a right and proper name? 2nd, Are we satisfied to be known by that name? We are satisfied with the name and wear it because it is right, and not to condemn others. We wish others to wear it, too. They claim to be disciples of Christ, and hence acknowledge the rectitude of the name. If they are not satisfied with it, and wish to have another name besides, that is no affair of ours, and our motives should not be condemned unless it can be proved wrong to hold the name Christ has given His followers. We see much in others to admire and imitate, and rejoice to think they are doing much good in the world, but holding unscriptural names we can neither admire nor imitate, but regard it as dishonoring Christ and dividing His people. Many are anxiously praying for the union of those who love the Lord; and as there is no other name under heaven given among men whereby we must be saved, many see that there is no other name on which the saved can agree to unite.

Q.—But the Saviour did not call His people disciples.

A.—As soon as it was understood that Christ, by His cross, had broken down the middle wall of partition between Jews and Gentiles, destroying in His flesh the enmity to make in Himself of twain one new man, so making peace, the gospel was preached among the Gentiles, and multitudes of both Jews and Gentiles were gathered into the church, and the disciples were called Christians first in Antioch.

Q.—But many allege that this was a name given them by their enemies as a term of reproach.

A.—Christ (anointed) was not a name of reproach, but held in high respect by the Jews, who bitterly denied that Jesus was the Christ. How absurd to suppose that those who determinedly refused to call Jesus "the Christ" would call His disciples Christians. They called them *Nazarenes* in reproach, because they called their Lord a Nazarene. But it was those who believed that Jesus was the Christ that called His disciples Christians.

Acts xi. 26 tells us what Saul and Barnabas did in Antioch, but there is not a word in it or the context about any enemy. 1st, They assembled themselves with the church a whole year. 2nd, They taught much people. A third thing is mentioned and coupled with the other two—the disciples were called Christians first in Antioch. The third thing is afterwards acknowledged to be right by the apostle and New Testament Christians, for they bore that name, suffered for it as the worthy name by which they were called, and yet men in the face of all will, without one particle of proof, assert that the calling of disciples Christians at Antioch was a wicked act by their enemies, the name given as a reproach on them and their Saviour. It is evident that no one who claims to be a

Christian believes it. Who would claim to be religiously called a Nazarene? All know that it is sinful and a term of reproach, but Christian is not sinful or reproachful, but the bride called by the husband's name. Many learned men contend that a critical rendering of Acts xi. 26 would tell us that Paul and Barnabas called the disciples Christians first in Antioch, and this seems to accord with New Testament teaching.

Thomas Scott, that eminent commentator, says of the passage: "It came to pass that they (Paul and Barnabas) called the disciples Christians. This is indisputably the natural construction of the verse; but the word implies that this was done by divine revelation, for it has generally this signification in the New Testament, and is rendered 'warned from God,' or 'warned of God,' even when there is no word for God in the Greek."

We wish humbly and earnestly and prayerfully to contend for Christ's salvation, His Spirit, His word, His church and His name, and to show by our deportment that He is everything to us.

We purpose to consider in our next the *creed* of the church of Christ.

Original Contributions.

"WASPS."

Bro. H. M., whose articles in THE CHRISTIAN are always suggestive or instructive, or both, gives us in the February number an item under the heading "Wasps," in which he tells us that having learned a valuable lesson in early youth from his experience with a nest of wasps, out of which he came neither comfortable nor victorious, having "got a fearful wasping," he came to a decision to "never trouble man, beast, bird, or insect, that had more sting than honey."

I thought the decision was a very wise one, and, as a matter of self-preservation, the only wise one; and those who have not learned by a like experience, will doubtless feel grateful to Bro. H. M. for giving them such a useful lesson without their having to pay as dearly for it as he had to pay.

There are few, I presume, who, having done battle with one nest of wasps, would have any desire to encounter another; few, who having warmed one serpent into life, would venture on warming another into life; or, having warmed a serpent into life, and seeing what is returned, where gratitude is due, would care to disturb the repose of that serpent again, did he find it in the same helpless condition. A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished. Prov. xxii. 3.

Some one has said: "Self-preservation is the first law of nature." This being true, then, it is a quality common to all and implanted by the hand of wisdom. The wise, therefore, in the hour of danger will hide or defend, and so preserve themselves.

Another thought, however, was floated to the surface by the above mentioned item. It is this: Suppose God, when He looked down from His high and holy habitation, and saw mankind in sin, rebellion and cruelty—very much "sting" and very little "honey"—had decided to leave the race severely alone until it would show more honey and less sting, what would be the condition of the inhabitants of Christendom to-day? The sting would have remained, the habitations of cruelty would yet be found among our now favored people, and quivering hearts of human sacrifices would be presented on heathen altars, where now songs of praise and thanksgiving are raised to Him who, by His holy angels and the Son of His love, has proclaimed: "Peace on earth and good-will to men."

When the Omniscient One looked down and saw the wickedness, rebellion and cruelty He could

have blotted out the possibility of future evil by blotting out the race of mankind; but while He looked down, possessed of all might and all power, He also looked down with the tender pity of the universal Father; and although He saw all the sorrow, suffering and shame which it would cost to take the point off every sting, transform every cruel heart and cause sweetness to flow forth, where only bitterness was found before; He determined, for the sake of the possible goodness to be produced, to pay the price, to open up the way, through sorrow and suffering, through tears and blood, by which the brotherhood of man might be manifested, as well as the fatherhood of God.

My heart to-day is filled with gratitude, because it is the eye of God which looks upon our race—just as it is, and not the narrow vision of mortal man; and that while He knows every sin and the cause of every departure from the path of rectitude, He looks on us with the pity of a father who loves and would restore.

Suppose, again, that the Saviour of men had decided that in this world of ours there was more wickedness than goodness, i. e., more sting than honey; and because it was so He would not have anything to do with it, how much hope would we poor sinners have to-day of being freed from sin and made meet for a home beyond the tabernacles of earth? But to gain the great end, and for the joy "of leading many sons unto glory," He stepped into all the trials which awaited Him, not shunning to come into contact with the very worst of men; and because He was willing to receive sinners and eat with them, in millions of hearts and lives to-day the bitter has been turned to sweet, wrath has been turned to love, sorrow has been turned to joy, the crown of honor and the palm of victory await many of the redeemed sons of our sinful race, and eternal glory will be to Him who trod the wine-press alone.

The whole history of Christianity is the history of good coming in contact with evil, of love coming into contact with hatred, of blessing being returned for cursing, and deeds of kindness being returned for despiteful usage and persecution.

We have this exemplified in the life of heaven's great Apostle—Jesus of Nazareth, the Son of Mary and the Son of God. We have it also in the life of the great apostle to the Gentiles. We have it in the life of every faithful Christian worker for over eighteen hundred years, and it will continue on earth as long as there remains one soul faithful to God and possessed of the spirit of Christ.

"This Man receives sinners." He receives them yet. He purifies them. Under His influence they become clothed and in their right mind. When they learn of Him and partake of His spirit, envy, jealousy and hatred die, and love, peace and joy fill the place—before so foul, but now purified—cleansed by love divine.

One reason, at least, why the children of God are not taken home to the Father's house as soon as they are born into the family, is that they may, by coming in contact with wicked and cruel men, have an influence on them for good, because it is not the Father's will that any should perish, but that all, even the vilest of the vile and the lowest of the low, might come and have life.

For this purpose God gave His only begotten Son. For this purpose Jesus died and rose again. For this purpose Paul preached, and for this he gave his life.

Jesus Christ, by the grace of God, gave His LIFE for every man, and glory be to God for His boundless grace,—which has made the way so plain and the entrance so free, that not only the moral may enter, but that the man who is most degraded and farthest away from God may be lifted out of the depths of sin, purified, cleansed and brought to rest in the shadow of the throne of the eternal—"Who-soever will may come." O. B. E.

NAMES AND THEIR SIGNIFICANCE.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee." Gen. xvii. 5.

The giving of a new name to signalize some new experience, or new relation, is frequently recorded in scripture history. Abraham's wife had her name changed from Sarai to Sarah, when she became a mother, and thus the ancestress of a numerous progeny. Jacob had his name changed to Israel, when he had striven with God, and had prevailed. Gen. xxxii. 28. Joseph's name was changed to Zaphnath-paaneah, when he was elevated to the premiership of Egypt. Gen. xli. 45. Saul's name was changed to Paul when Sergius Paulus was converted under his preaching. Acts. xiii. 6-10.

There is throughout these cases a common element as a reason for the change of name—ENLARGEMENT. Abram had no children; but Abraham would have a multitude of nations as his descendants. Sarai was childless; but Sarah would be princess of an evergrowing tribe. Jacob was a trafficker and a keeper of herds; Israel was a prince and the head of a nation. Joseph was a captive and prisoner; Zaphnath-paaneah was a "world-saviour,"—for so the name means—and the virtual ruler of a nation. Saul was the converted Pharisee; Paul was apostle to the Gentiles.

This idea of enlargement and enrichment, as signified in names, is most significant. It is forcibly illustrated in the names applied to God in the Bible. Not that there was any enlargement of God's nature which called for new names, but there was a continual enlargement of His revelation of Himself to men which needed to be expressed in new names. So we have different names, under which God made Himself known to men, as His revelation of Himself progressed. El, Eloah, Elohim, El Shaddai and Jehovah are all names of God in the Old Testament. The oriental sense of "El" is the powerful, strong, etc. "Eloah" means the power which awakens terror. "Elohim" signifies the infinite fullness of might and power which lies in the Divine Being. Under this name God reveals His power to create and uphold. It was Elohim who made the heavens and the earth and all things therein. El Shaddai is the God who testifies of Himself in special deeds of power, by which He subdues nature to the ways of His kingdom, making the childless Abraham the father of many nations, etc. This is the name under which God appears to Abraham in the scripture from which the text of this paper is quoted. He here promises to make a man who is a hundred years old, and has no natural heir, and whose wife is already an old woman, the father of a multitude of nations. This was clearly contrary to natural things. But El Shaddai would compel nature to serve Him. This name enlarges God's revelation of Himself. He not only works according to natural law in sustaining and upholding all things, He also operates above natural laws—works miracles, if you please,—to bring about His purposes. The name Jehovah expresses God's entrance into historical relations with men. It is a new revelation of God. He who created and sustains all things, who makes nature rise above her usual course to serve Him, this Being now entwines Himself with the history of men—becoming their God, making them His people. So God says to Moses: "I am Jehovah; and I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty (El Shaddai), but by My name—Jehovah—I was not known unto them." Ex. vi. 3. To the patriarchs God was the mighty, wonder-working God. He would be this to the Israelites also in the signs and wonders by which He would work their deliverance from Egypt. But He would be more than this. He would adopt them as His people and be their God; in all their history as a

Hence, a new name to express this new revelation of Himself—JEHOVAH.

Is it not but a continuation of this enlargement of His self-revelation which we see in that name which stands at the threshold of the New Testament—Immanuel? Here we have "God with us." Not simply God in historical relations with man, but God become man in the person of the Christ. Under this name we have the highest revelation of Himself which God has ever given, the highest He can ever give to mortals. Thus is this idea of enlargement, as signified by new names, illustrated in the scriptural names of God.

Now there is much significance in this idea as related to the names given to the followers of Christ in the New Testament. The most significant New Testament names and titles of the followers of Christ are the following: *Disciples*, used very frequently in the gospels and less frequently in the other books; *Christians*, used but three times; *saints*, used quite frequently in the epistles; *children* and *brethren*, used frequently.

Each of these names designates a relation. A disciple of Christ is a learner in Christ's school. A Christian is a person committed to Christ in heart and life—whose Lord Christ is. A saint is one who is sanctified, or set apart to a holy life in the service of God, "through sanctification of the spirit and belief of the truth." A child of God is a member of God's family, an heir to God's manifold riches and a brother to all the redeemed.

Thus these names, each in its own direction, signify an enlargement and enrichment of man's life. The disciple is led into larger knowledge; the Christian, into richer experience; the saint, into wider and more exalted service; the child, into a fuller and more enduring inheritance; the brother, into more glorious and enjoyable relationships.

And let it be noted that this enlargement is the greatest possible enlargement within human reach along all these lines. There is no knowledge such as the Great Teacher gives. There is no such experience and discipline as that which the King of kings makes possible to His subjects. There is no such service as that to which He separates His people. There are no family relationships to be compared to those where God is the Father, Jesus Christ the Elder Brother, and all the good in heaven and on earth, in past, present and future, are co-heirs with Christ.

The scriptural names for the people of God stand, then, for the greatest possible enlargement along the lines of the greatest possible good, which is within man's reach. They are given to those who have entered these lines of enlargement by their acceptance of Jesus Christ as Teacher, Lord and Saviour.

A contrast is here to be noted between the names given to God's people in the scriptures and any name which Christians might assume for themselves. We might take the name of the best man in the world, and it would stand, not for enlargement, but for the opposite. It would stand between us and the rest of God's people, shutting us off in a division by ourselves, and indicating that we were not as broad as all truth. We would honor the name we had chosen by accepting the doctrines taught by Him who wore it, and thus confining ourselves to a part of our rightful heritage. This is the effect of all the denominational names worn by Christians. They stand for divisions; and divisions always contract and diminish instead of enlarging. No denominational name is as broad as the name disciple, or Christian, or saint, or child, or brother. And if we would enjoy the largest freedom and the greatest possible development and enrichment in Christ, we must refuse denominational names and the contractions for which they stand, and wear only the names given

It is not a mean thing, or a narrow thing, to wear these names. If we are what these names signify, and thus wear them worthily, it is the greatest of all honors. It means that we have been led into the largest liberty, and the richest joy, and the most glorious possibilities. And without being what these names signify, there is no hope for men. There is no saving wisdom away from Christ. In Him are all the treasures of wisdom and knowledge. There is no victory away from Christ. He is the Captain of salvation who alone can make us triumph. There is no cleansing away from Him. It is the blood of Jesus Christ that cleanseth us from all sin. There is no reconciliation, adoption, sonship, heirship, apart from Him. It is in Christ Jesus that God is reconciling the world to Himself. So to enter into the relations with Christ, and through Him with the Father, which these scripture names designate, is the great necessity of the soul. My friend, can you wear these names truthfully?

There is a glimpse given us of the future which carries this idea of enlargement onward. John heard the Spirit say. "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." Rev. ii. 17. The enlargement which will come to the redeemed soul, when the struggles of the world are over and the hindrances and limitations of the flesh are removed, will be as boundless as the life of God. And to express this heavenly enrichment God will give a new name; and to each his own name, known to him alone. For as one star differeth from another star in glory, "so, also, is the resurrection of the dead." And so will heaven be. To each soul an experience and a life suited to His capacity; but for each, such boundless joy, such immeasurable fullness of heavenly life, that not even heaven's language will enable any to describe it. The new name, known to each recipient, will express to him what he can never tell to others.

There are sublime heights for men to reach in God's way of life. Be wise while you may, my brother, and walk in it upward to the summits.

M. B. RYAN.

LIFE AND LIGHT.

Psalms xxxvi. 9.

In order to understand any one part of an elementary system, it is necessary to have a knowledge of the whole. We must study the several elements and ascertain their direct bearing one with the other, and also the relation they sustain to each other. There is not anything that exists in a perfect, independent, isolated state. This vast universe is a unit, composed of laws, forces, instrumentalities and means; each part having a mutual dependence one upon the other. And none of these can be understood thoroughly, independent of a general knowledge of the entire system. Before the law of universal gravitation was discovered by Sir Isaac Newton, the whole physical universe was a series of mysteries. The weight of materials, the tides of the ocean, the cause of falling bodies, were all enveloped in mystery—even to the mind of the philosopher. But as soon as it was discovered that all bodies in the universe tend towards each other with a force equal to the quantity of matter it contains, that the measure of attraction is the weight of the body, the problem was solved and many other weighty questions were answered.

This is also true of the great work of man's redemption. It is a unit, a wondrous system of adaptations, laws and agencies, composed of wisdom, love, mercy and justice of God through the Lord Jesus Christ. If we would understand this system, each part must be examined in order to ascertain

the relation they sustain to each other. The first thing we learn as we enter into the study of this system is that God is the great source of life and light, the propelling power in the vast system, both of the natural and spiritual world. Our text corroborates this statement. For it says, "With thee (God) is the fountain of life." God, then, is the great centre of all this stupendous system. To God and to His word only can we go for the satisfactory evidence to aid us in the investigation of both natural and spiritual life. When we study the records of creation we plainly see that God was the source of animation in every department of the work. Here, too, we see complete harmony of all the constituent parts, each part filling the respective sphere for which it was designed; yet one grand united system. One grand piece of machinery from God's hand became the instrument through which some other part of the great system was brought into existence. For instance, when He had completed the earth, he said: "Let the earth bring forth vegetation." So the earth on this wise became the parent of vegetation. Also, He said to the mighty waters: "Bring forth abundantly," and the waters became the instrument through the power of God to bring into existence the families of the mighty deep. But let us not lose sight of the fact that without the word, or command of God, there was no life or action. Hence the word or command of God was the power unto life and activity to all creation.

Now as the Father had life in Himself to create and animate in the first work of creation, so Christ says (John v. 26): "As the Father hath life in Himself, so hath He given to the Son to have life in Himself, and had given Him the authority to execute judgment also, because He is the Son of Man." Here, then, we find in Christ the fountain of life. In Christ is the fountain of life for the new spiritual creation. And as it was in the first work of the Father, without the word or command of Christ there is no life. For this reason Paul says (Rom. i. 16): "The gospel is the power of God unto saving life, or salvation, to all that believe it." In all this we see perfect harmony and unity, and without union God could not save the world. He could not make man without a union of the natural and spiritual. He could not give the world a Saviour apart from a union of humanity and divinity. And Jesus Christ added to this: "That the world cannot be saved unless My followers are one." For He said they must be one that the world might believe; and if the world don't believe, it cannot be saved. I cannot be a believer, or yet be saved, by selecting one part of the system of salvation and resting upon it. I cannot be saved by believing in Christ alone (abstractly). I cannot be saved by believing in God alone. I cannot be saved by believing in the Holy Spirit alone. I must be a believer in, and be saved by, the three powers combined. The Father, Son and Spirit are a unit in the work of creation, providence and redemption. They have combined the means to save the world, and they meant it should be used by a combined people that the world might believe. Some people look at the wondrous system of redemption and wonder why God don't save the world. Supposing one end of our town was on fire, and in the street stood a ponderous steam engine all equipped for the battle, and the people would flock around the engine and cry, "Why don't the man that built this machine put the fire out?" You may as well try to stop the Niagara Falls with a timothy straw as to try and stop the flames in such a way. God has built the machinery to save the world, and He expects His people to use it.

Now the second part of our remarks will be concerning light. "In thy light shall we see light." In the beginning God said: "Let there be light, and there was light." Here, again, we notice

without the word or command there was no action in the elements to which He spoke. Here is the only division or disunion we read of in all the work of God at that time, and the reason why: light and darkness hath no fellowship, and where darkness is there is danger and disunion. God's purpose in calling up His great agent light—was to disperse darkness. Light is an emblem of safety. It is also a life-giving power. Light is the life of vegetation, but darkness is its destroyer. So the Son of God is styled the Light of the World. "In Him was life, and the life was the light of the world." Light is an emblem of knowledge, truth, love, joy and peace. All these attributes do we meet in the Redeemer, the life and the light of the world. Jesus Christ was the second great agent called up by the Father, to disburse the darkness occasioned by sin. The first agent was the life and the light of the natural world. The second agent was the life and the light of the spiritual world. Surely, then, we can say, in this great light—the Christ—we shall see light.

It is not positively known what light is, but recent research tell us it is not an emanation from the sun, as Sir Isaac Newton supposed, but that is an effect upon the sensorium produced through the medium of the optic nerve by a rapid vibration of a fluid called the luminiferous ether; just as sound is produced through the auditory nerve by the rapid vibration of atmosphere. But yet it is the sun that sets this ether in motion. If this luminiferous ether be destroyed, the whole earth would lie in darkness. The sun might be in the heavens and the eye upon the earth, but if there was no connection between the sun and the eye all would be dark. Even so in the work through the agents of life and salvation. Life, light and salvation is not a direct bestowment from God, or from the Son—Jesus Christ; but through the medium of His word they come to us. But, says another, I should say the Spirit is the giver in this case. Well, we will see. As in the case of the luminiferous ether connecting the sun's power with the dark earth, even so the word connects the power of the Son of Righteousness with the dark and benighted soul. And as the sun, by his warmth and brightness, sets the ether in motion—the medium of light—even so the Spirit of Christ makes the word alive, the medium of life to the dead, or light to the benighted.

The Son of God might sit in the heavens, the lost soul might wander upon the earth, but without the word of God, the connecting medium, the soul would sink in darkness forever.

H. E. COOKS.

Westport, N. S.

AUTHOR.

Author of what? Author of the sweetest sound that ever greeted human ears, that is, eternal salvation.

Our blessed Saviour became the author of this priceless treasure. This is incomparable, for it exceeds every other object of time and eternity. Eternal salvation is to know the only true God and Jesus Christ—His messenger. Is it not enough to arouse the most unconcerned into prompt activity, as it is only now that this unspeakable gift is proffered to the world and we are entreated by Paul (I. Tim. vi. 12) to lay hold on it? This implies that there is something required on the part of man. He is to seize it, to accept it, to esteem it the pearl of great price. He is to look upon all things else as dross and refuse compared to it. This is an expression of much significance. "He became the author of eternal salvation unto all them that obey Him." Heb. v. 6. This testing passage is of great value, as there are so many doubtful things, of which the best that can be said is, "They are of little benefit." The true standard must be. Is it in obedience to the Christ? It is a

matter of vital importance, and each one must decide for himself whether he is living in constant submission to his Saviour or not. Let us ask ourselves. "Is it the delight of my inmost soul to do His holy will?"

How many squander this one opportunity, this one short life, in vain pursuits, and will inevitably realize that their lives were a fearful failure, a terrible calamity, a childish chase and grasping of the butterfly? Oh! what disappointment, what intense agony await those who will not in child-like simplicity yield a full and unconditional obedience to our blessed Redeemer!

Reader, will you not be entreated now, as never before, to consider what He has passed through—the sweat that rolled like drops of blood, the bitter pangs, the lowly step from heaven to a manger, the cruel mocking, smiting, spitting upon, the nails in His hands and feet, the crown of thorns, the railing, "He saved others, Himself He cannot save," the desertion of His chosen followers, His cry of anguish when forsaken by His Father, and then remember that He bore it all for you. Can any heart withstand such boundless love and divine sympathy?

Let us, with one strong, combined effort, glory in and lift high the once crucified—but now risen—Saviour.

Dear Lord, in humbleness and love,
We gladly yield our all to Thee;
O, grant us wisdom from above,
That we Thy garner-in may be.
M. E. GATES.

News of the Churches.

ST JOHN, N. B.

Five were received into the church this month one of whom was baptized last month.

Again we are called on to mourn. On the 9th, Sister Ashley was suddenly called from this world to a world where there is no pain or trouble. She manifested a deep interest in the Church, was a regular attendant and will be much missed. Bro. Ashley has the sympathy of the whole Church in his sad bereavement.

Sister Frank Richardson of Lord's Cove attended our Endeavor meeting on the 20th ult., and helped to make it interesting. Sister Lillie Lambert, of Lord's Cove arrived on the 19th, and will (we are glad to know) be with us for some time.

On the 23rd, the Sunday School of Silver Falls assisted by the Bloomsbury School gave a concert, the proceeds of which is to build a shed to protect the horses. They realized over \$32.00.

On the evening of the 4th, Bro. Stewart gave us a Foreign Mission sermon; on the 11th, a Temperance sermon. These sermons showed much study and strong arguments were used in behalf of both objects.

On the 20th, at our Endeavor meeting the subject was "The Peculiarities of the Disciples of Christ." Bro. Stewart led the meeting. The following subjects were spoken on and scriptures were read in proof of each:—Union; Name; Sonship of Jesus; The Work of Spirit in Conversion; Baptism, Design and Subjects; Lord's Supper; Old and New Testaments. Bro. Stewart briefly reviewed each point and closed our instructive meeting with a strong plea for others to unite with us on these grounds.

The first Sunday in February, we had the largest Sunday School attendance on record, Coburg St. 156, Portland 139, and Silver Falls 30, Total 325. The Portland school continues to grow, the average in January was 109, February it was 116. One of those baptized is from this school.

One more confession Monday, February 26th.

HALIFAX, N. S.

The church in Halifax, having failed to secure the services of Bro. Baker, have asked me to come over and help them for a few months, or until such

time as a suitable man can be found to take the work here permanently. To this call I have responded, though it was with much reluctance that I have left my work in Cornwallis—even for a few months. But such is the nature of the work there, on account of the scattered condition of the brethren, that their preacher can be better spared in the winter than at any other season of the year. We have now been in this city one month, laboring as best we could. Two of our young friends, in whom we are all much interested, have made the good confession and have been baptized, and are now active members of the church of Christ. This has made us all glad and given new life to all our workers. As some one has said: "There is nothing that succeeds like success."

Quite a number of our brethren have been sick ever since we have been here, as many as ten or twelve being unable to get out on account of sickness; still our meetings have been well attended and very interesting. Indeed every department of the work here is moving on with an enthusiasm which means success.

One of the promising features of the work here is the Sunday-school. This school was one year old last Lord's day, at which time the secretary read his annual report, which I take pleasure in giving to the readers of THE CHRISTIAN, and which speaks for itself:

CHRISTIAN CHURCH S. S., NORTH ST., }
Halifax, N. S., Feb. 18, '94. }

Just one year ago to-day our Sunday school was organized by Bro. H. W. Stewart, of St. John, N. B., with twenty-five being present. We are now having an average attendance of about sixty. When organized our collection was \$1.23; we are now receiving from \$1.50 to \$2.00. The whole amount raised during the year is \$65. We have one hundred and sixty-five volumes in the library, and fifty-five copies of our Sunday-school papers. There are two more classes than when organized, and all the classes are much larger.

There have been five additions by confession and baptism from the school, largely as a result of the faithful and instructive lessons given by their teachers. How, then, can any one say the Sunday-school work is a failure? Never, while we can be the means of bringing one soul to Christ. Let us then go carefully and prayerfully on and our efforts will be crowned with success, if our faith fail not, and we work as we should.

GEORGE E. WALLACE,
Secretary and Treasurer.

I know this report will be read with pleasure by all the friends of the cause in Halifax. Last Saturday I dropped into the meeting of the Children's Band for a few moments and found twenty-four bright and interested children under the efficient care of Sister H. L. Wallace, who was instructing them in the work of missions and warming their young hearts toward every good work. I was much pleased with this gathering of the children. The possibilities represented in that bright company cannot be estimated.

So far as I am able to judge, the prospects for doing a good work in Halifax brighten with every month. I have never seen more earnestness manifested by the brethren, nor have I ever heard so many of the brethren here take active part in our social meetings as now. Our regular congregations, too, are better than I ever had since my first coming among the brethren here.

The one great need now is the right man to take on the work, and this man we fully expect to secure in the near future. God will hear our prayers and send him to us.
E. C. FORD.

Halifax, N. S., Feb. 20th, 1894.

HANTS COUNTY, N. S.

The winter is wearing away, and I think nearly everybody is glad. We have had very cold and stormy weather here during the last month. There has also been a great deal of sickness. Nearly every house has had a share, still we are glad to know that there is a move toward recovery manifest

in most cases. Notwithstanding the many drawbacks, our meetings have been well attended for the most part, and an evident interest is being taken in the work of the Master. "Hard times" is the general cry and there seems to be a general depression in business of every kind; in fact the whole world seems to be affected more or less. Are these some of the signs that come before the end? Is the fig-tree putting forth its leaves? We see that there is a great religious movement being made. Our great evangelists are having great success. Some years ago the greatest religious awakening of the century, or at least one of the greatest, was preceded by a great financial depression. Who knows but what the present depression may lead to some such result. God grant it. There comes a time to us now and again when we can do some good to somebody, it may be at a sacrifice but is there not a satisfaction in doing these things that help us? When we have to sacrifice something for Christ's sake then we begin to enjoy our religion, and so in these hard times when there are so many needy ones, the Church must show its true colours. It must feed the hungry, visit the sick, scatter the seeds of kindness, spread sunshine, cheer up the lonely, dark hours of some of earth's unfortunate ones; and in doing this the blessing of God will rest upon it, and the result will be that we will see a great many turned to Jesus to love and serve Him. Let us sow as we expect to reap. "Cast your bread upon the waters" is a good maxim for these hard times.

Our meeting house in Nine Mile River will be opened some time in April. I will tell you about it next month. The brethren have done well so far and we hope to open the house free of debt. If there are any persons who read this letter who would like to help these brethren out, why they will gladly welcome your assistance.

There is some talk about a new meeting house for Elmsdale; but more about this some other time. There is also some talk about building a new house for the preacher in West Gore; but more about this some other time. There is also some talk of the Hants Co. Central R. R. Perhaps all these things will come together. Anyway let us work away and do all we can. It will be good to hear the Master say, "You have been faithful over few things I will make thee ruler over many."

W. H. HARDING.

West Gore, Hants Co., N. S.

LORD'S COVE, DEER ISLAND, N. B.

Our work moves along smoothly. Attendance has been very good at all our meetings during the month of February and interest fair.

One young lady confessed her faith in Christ at the close of our prayer meeting last Wednesday evening, and was immersed on Thursday morning.

A letter from S. W. Leonard informs us that he is enjoying his stay in "The sunny south." He writes: "We are having a mild winter with no snow."

Sister Lillie Lambert left us this week to spend a while in St. John. We shall miss her for she is one of our best workers.
R. E. STEVENS.

WESTPORT, N. S.

Bro. Cooke writes: "Our meetings have been well attended. On the 18th we extended the hand of fellowship to two who had formerly resided at Southville. Two added by confession and baptism. Bro. Murray is doing good preaching, and the outlook is encouraging. The church is aroused."

HALIFAX BUILDING FUND.

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Halifax N. S., February, 1894. Treasurer.	

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