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THE CHRISTIAN.

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

Vol. XIII.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1896.

Whole No. 148.

The Christian.

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NOTES AND NEWS.

Our readers have learned through the secular press of the outrages that the "unspeakable Turk" is perpetrating in Armenia. The thought of these bloody scenes fills us with horror. Bro. Shishmanian, one of our missionaries to that stricken country, reports that five of our brethren in the little church in Sevaz have been murdered. Eight hundred other Christians were butchered on the same day. This is awful to think of, but what must it be to be *there*?

Legal obstacles have arisen which make it inexpedient to remove the Acting Board of the G. C. M. C. from Cincinnati to St. Louis; as the Society is an Ohio corporation and its removal to Missouri would result in the forfeiture of its charter. So the headquarters will remain at Cincinnati, and the corresponding secretary's address will be as before, B. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

We learn through the *Christian Guide* that Henry A. McDonald, late president of West Kentucky College, slipped into Louisville and was married at the residence of E. L. Powell, January 10th, to Miss Cora Merriam, of Massachusetts. We know many of our readers will be interested in this news.

The first Lord's day in March is the date chosen for the general collection for Foreign Missions. An effort to make this collection amount to \$50,000 is being made. The sum is ridiculously small in view of the wealth of many of our churches, and the urgent calls and pressing needs of the Christless millions. The churches assembled in convention in Dallas, Texas, recommended that "a company of missionaries be sent to Africa as soon as the funds will permit; that a competent man be sent to Turkey; that a medical missionary be sent to each mission station in India; and that twenty-five missionaries be sent out during this year.

Some figures are interesting,—these for instance: In Missouri the Disciples of Christ have 136,000 members, in Indiana 100,000, in Kentucky 100,000, in Illinois 77,000, in Tennessee 65,000, in Ohio 64,000, making the aggregate membership of six states 542,000, or over half a million.

We take this news from the *Christian Standard*. A few faithful members had been living at Curlew, Iowa, for some time, praying that a New Testament church might be organized. Their faith and faithfulness have been rewarded, for a meeting has recently been held there and a church organized with seventy-five members. This proves "how much better it is to earnestly and continually contend for the faith than it is to unite with the denominations."

Bro. J. V. Coombs, of Irvington, Indiana, had nine hundred and ninety-eight additions during the year. He has now two hundred and seventy-three calls for meetings. He says it would take him thirty years to hold them all. At his last meeting held in Jamestown, Ind., there were eighty-two additions. But we must remember that an evangelist has an easier time in Indiana than he would have here; for there the principles of the Disciples of Christ are better understood and in consequence there is not the opposition that often confronts us in these parts.

There is now appearing in the *Christian Evangelist* a series of Letters to an Inquirer, by Bro. M. B. Ryan. They deal with the characteristics of the Disciples, and the editor says they will be found very helpful to other inquirers concerning the meaning of the current religious reformation and should be passed around.

We must not think that a pastor's or an evangelist's success is to be summed up in the number who confess the Christ under his preaching. This is but one, though an important, element in success. There have been grand meetings during which no one accepted the Saviour. The church was aroused and put in condition for aggressive work, and good seed was sown for a future harvest.

We rejoice exceedingly in the fact that 185 were added to the church in Greencastle, Ind., during the recent meeting held there by Bros. Boyer and Brower; that in the last week of Bro. A. Martin's meeting in Windsor, Ill., fifty-three were brought to the Saviour; and that twenty-four persons responded to the invitation when it was given in the Central Christian Church, Denver, Col., on the morning of the first Lord's day of this year.

The writer of these notes intends hereafter to send to the *Christian Standard* about once a month a letter concerning our work in these parts. If you send him the news he will put it where one hundred thousand people can read it. He hopes that the letters will increase the interest of our United States brethren in our work. If you have any interesting church news send it to Box 56, St. John, N. B.

Last year the G. C. M. C. gave \$300 to the support of the cause of Christ in Halifax. In the annual report the corresponding secretary says "an appropriation has been made for Pictou—a promising point. We are seeking a suitable man for that work." The General Board asked our churches for \$100 last year and received \$115.07, of which Nova Scotia

gave \$52.61 and New Brunswick \$62.46. Since the Board wants to enlarge its operations we should seek to add to its resources.

Bro. E. T. Edmunds, writing to the *Christian Standard*, says that the South End Tabernacle gives way to the Disciples' Tabernacle, the latter name being recently adopted. He also says that "a splendid interest is developing in our congregation. Our Sunday evening audiences so completely fill our large auditorium that we are at a loss to account for this unprecedented state of affairs." Let our provincial members visiting in Boston, or locating there, remember that the Tabernacle is on Shawmut Avenue, corner of Madison Street.

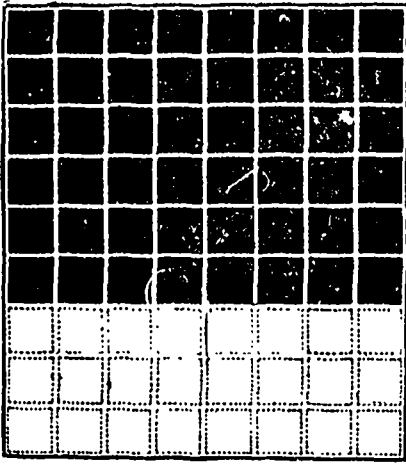
It used to be said that Jesus could not have been immersed in the Jordan, the current was too strong, or the water was too shallow—or there was some other insuperable barrier. But intelligent people use that argument no longer. Every year many people are baptized there. Bro. Growden, who is now travelling in the Holy Land, had a Scotchman come to him desiring baptism, and they both went down into the water and he was baptized in the Jordan.

The communion is the central act of Christian worship. When, in Troas, the disciples came together on the first day of the week, it was to break bread and not to hear Paul preach. The preaching was a secondary matter on that occasion. Now the preaching is given the place of greatest importance. All that goes before it is by some preachers termed "preliminaries," and the communion is given a subordinate place. Indeed, a writer in the *Christian Evangelist* says he is familiar with instances where it is observed in some obscure corner, and the importance of its weekly observance treated as of little consequence. Is this an evidence of loyalty to Christ?

In the republic to the south of us thirty-five states have local organizations to carry on home mission work within their own boundaries, in much the same way that the churches in Nova Scotia and New Brunswick are trying to carry on co-operative home mission work through the board which they have selected. The success attending the efforts in the States demonstrates the wisdom of the plan. The last Year Book shows that, during the year, 295 preachers were employed, they organized 221 new churches, and had in all 20,000 additions. These figures should arouse our churches to greater endeavors.

We rejoice in the large circulation that THE CHRISTIAN has among our churches in the Maritime Provinces. But our space is so limited that we cannot tell of the great advances that the Disciples of Christ are making in the United States and in other parts of the world. Only our large weekly papers, such as the *Christian Standard*, Cincinnati, Ohio; the *Christian Evangelist*, St. Louis, Mo.; and the *Christian Guide*, Louisville, Ky., can do this. Those of our readers who do not see such papers are missing a great deal that is edifying and encouraging.

THE CRUSADE.



We have in round numbers 7,200 churches. Each square in this diagram represents 100 churches. There are 72 squares, representing 7,200 churches. The *black* squares represent the churches that did not give to foreign missions last year, the *white* squares those that did give. There are 24 white squares and 48 black ones. That is, 2,400 churches made contributions and 4,800 did not. We removed six black squares last year. That is, we gained 597 contributing churches.

We can and ought to remove the last black square this year. Only one-third of our churches gave last year. We are doing better year by year, but we are not moving fast enough.

There are two things demanding special attention: 1, The churches that gave last year must not fail this. Last year about 500 churches failed to respond that gave the year before. The churches must be steadfast in their offerings. 2, Every preacher and every friend of the work must enlist at least one new church. There can be no justification for the existence of a church if it takes no part in giving the gospel to those who have it not.

Every church should have fellowship in this work, however weak, or whatever its struggle for an existence may be. Let us take a pride in wiping the black squares from the diagram in the approaching March offering.

A. MCLEAN, } Secretaries.
F. M. RAINS, }

Correspondence.

WEST GORE LETTER.

Owing to numerous requests and many warm expressions of appreciation, I have decided to continue my monthly letters under the above heading.

I was talking with a prominent member of the church the other day about THE CHRISTIAN. He said, "I have been taking THE CHRISTIAN since it started, and I think this month's (January) paper the best yet." That is encouraging for 1896.

On Christmas eve the brethren and friends at Upper Rawdon met at Bro. George Wallace's to attend to the regular donation service. Owing to my being sick with a heavy cold I could not get there, but I received as a token of remembrance the sum of \$22.00.

On Monday, 30th of December, the brethren and friends met at Bro. B. S. Vaughn's, Newport, for the same purpose. I was still unable to be present, but they remembered me to the extent of \$24.00.

On New Year's night, the brethren and friends of West Gore met at the parsonage at West Gore for the same purpose. Bro. M. B. Ryan made one of the number. A very pleasant evening and \$31.00 in cash was the result, and we began to feel quite rich. These occasions make us feel that we are among kind and thoughtful people.

Bro. Ryan preached for us on the first Sunday in the new year. We all enjoyed his discourse very much.

Our work is moving along quietly and we do not anticipate any rapid advancement for a while. Still we are looking forward with hopes to a more active work when the spring comes with its warm sunshine and budding leaf. On account of our expecting to have the Annual at West Gore, we are planning to have our June County meeting in Newport.

W. H. HARDING.

FROM THE PACIFIC COAST.

THE CHRISTIAN find us in this far-off land very regularly, and is always read with much interest. The editors and correspondents are making a very readable paper, and I wish it could be larger or come more frequently. It is a medium of communication in the provinces without which you would be at a great loss, and those scattered in other lands are kept informed of the condition and progress of the work in the home churches. My order of reading is first the obituaries, then from the churches, then editorials and essays. Seldom a paper but tells of a friend of former years who has finished his course and gone to receive his reward. Will you allow me to mention a few of these from the large list in the January number. They were not only true friends of mine, but of the Master, and as I read of their death I soon found myself living among scenes and events of earlier years.

Robert Fenton is a name nearly as familiar to me as my own. He was one of the landmarks of Rawdon, and a pillar of the church there. At a very advanced age he has passed away. He was a constant reader, a careful thinker, a safe adviser, and a generous giver. "Uncle Robert" was every person's friend. He loved his Saviour, his Bible and his church.

Another, whose obituary is of much interest to me, is Mrs. James McDonald, of P. E. Island. Many years have passed since then, yet I well remember the happy hours spent in her pleasant home. Next to her family her heart was in the church. The roads were never so bad, nor the day so stormy, that Bro. and Sister McDonald and the boys and the girls, could not be at the meetings. And never were parents happier than these when seeing their children turning to the Lord and coming into the church. Sister McDonald in those days knew much of the Bible as well as other books; she delighted in the English poets, and as a conversationalist on religious subjects had few superiors. Though about thirty years have passed since then I wish to record my obligations to Sister McDonald as well as to many others of the East Point church, some of whom have crossed the river, for words and deeds of encouragement and help, in those early years of my ministry.

Nor can I refrain mentioning the name of Mrs. Alexander Wallace of Rawdon, N. S. Her death is a sad surprise to me, for though for some years past her health has not been

perfect, yet as to age she was but in the prime of life. Mary was the youngest of four sisters, who, though of Methodist parentage, and brought up in that faith, all, while young, intelligently received the truth as taught by the Disciples, and have continued zealous steadfast members of that church. The eldest and youngest have now gone to the better land. May the Lord sustain our brother in his great loss, and watch over those dear girls who are early left without a mother's care.

And now a word of things here. We are just in the midst of our rainy season, and though the rain is falling in torrents to-day, we have had the brightest of days for more than a month past. These big storms are unpleasant, but they secure to us the abundant harvest for which the people so anxiously look.

Our churches are holding their own and in some cases gaining ground. There has been a good deal of political agitation, business depression, and, of late, outbursts of patriotism, all of which have taken attention from the greater work of the church. Yet there are faithful men engaged in preaching the gospel who are doing much good. While attending to business here, I am preaching regularly at Geyserville and trying to build up the church there. Twelve years ago there were two Disciples there; five years ago there were forty; now about one hundred and twenty. There have been twelve additions, nearly all by baptism, during the last year, and nearly sixty the preceding year. This is certainly no rapid growth, yet for this State it is not discouraging.

I am glad to read of the success of the cause in the provinces, and felt like shouting a little on hearing of the new movement in St. John. For zeal, push, and liberality the St. John church has few, if any, superiors.

HIRAM WALLACE.

Healdsburg, Cal.

Home Mission Notes.

By the death of Sister Matthews, of Letete, we lose a faithful worker. Although dead, the seed she helped to sow will go on bearing good fruit.

The sisters at Kempt, have kindly remembered our fund. We would be glad if all the sisters would follow their example.

Brothers E. C. Ford and H. Murray are doing missionary work, but are not receiving any support from this fund. We trust they will be supported by the churches.

Read Bro. Wallace's letter from Halifax and you will conclude that we are helping a worthy church. They had one confession and baptism this month.

Bro. Fullerton and the Board are corresponding with two preachers; one of whom we hope will locate in Pictou.

Have you resolved to give more for Home Missions this year? If not, you ought to, and then see that it is carried out.

J. S. FLAGLOR, Sec'y.

RECEIPTS.

Previously acknowledged,	\$390 54
St. John Mission Band.	8 00
" a Sister,	5 00
Milton, per Miss A. A. Collie,	5 00
Kempt—Woman's Aux. per Miss S. M. Freeman,	2 00
Cornwallis, per Mrs E. C. Ford,	1 50
Letete, Elder W. Murray,	1 00
do. per W. R. Wentworth,	5 00
Halifax, per T. H. Blenus,	25 00

\$441 64

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Original Contributions.

THE CONTRIBUTION.

J. H. M'NEILL.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. I Cor. xvi. 2.

One does not need to read a dissertation from Paul or Political Economy to know that if the church of today is to do any work commensurate with its strength; if any considerable enterprise is to be engaged in without a guilty waste of effort; yea, if it exists as an organized body at all, it must be by the use of money. Most of the distress and tardiness in the progress of the church in her work of proclaiming the gospel of Christ and converting the world to him is caused by an empty treasury. The *empty treasury* is the result, I believe, of the unsystematic way we have of contributing of our means to the Lord's service, and the lack of system in church finances very largely grows out of ignorance as to what the scriptures teach concerning this subject.

When the fathers of this reformation began their plea for a restoration of Apostolic Christianity they were inspired with the conviction that God had called them to this work. They believed they had but one message for a divided church, "Back to Jerusalem." They went everywhere delivering that message. In the face of the intensest and bitterest opposition the time and the talents of these mighty men were devoted to their divine mission. They subordinated every other message to this one grand plea for a united church. They totally neglected the teaching of God's holy Word on this subject of contributing to the support of the Lord's cause. Probably that was not the time for it. Their congregations were in the formative period. Time enough to teach the church its duty on this and other subjects pertaining to its existence and perpetuity after its permanent organization was assured. The wisdom of their course we now can clearly see. As a result of this concentration of thought and effort we stand to-day at least fourth in numbers and power in Protestant Christendom, and wield an influence that is being felt and recognized by the entire religious world. But what is our duty now? Learn all God's will on this subject, as well as on every other, just as rapidly as we can, and as we learn it, *do it*. This exhortation of Paul's in the text may legitimately be made to cover the whole field of Christian giving.

1. It makes the matter of contribution *essential to a true Christian life*. It comes with all the force of a divine imperative: "Let every one of you." It teaches that every one is as much bound to honor God with his gifts as he is to pray, to believe, to repent, to be baptized, to be chaste. We have rarely been so educated, it is true, and many a gray-haired man, after a life of much excellent service, is going to his grave unlovely and miserly, because he has never learned to bring his money into subjection to the will of his Lord. Christ will master a man's love of money, or the love of money

will master the man. It is criminal ignorance to press and hold the "preaching of the gospel" between the narrow lines of "first principles." We have very many congregations to-day—thank God! the number is daily decreasing—zealous of the faith once delivered to the saints, who have almost no idea that Christian giving is a part of Christian living. We must learn that we are not living in obedience to our Lord and King until we "abound in this grace also."

2. This text teaches that *the giving is to be universal*. "Let every one of you." Paul requires that every member of the church, then, shall pay something into the Lord's treasury. Luke, the historian of the early church, in speaking of the first Christians, says: "They continued steadfastly in the Apostles' doctrine and in the fellowship and in the breaking of bread and in prayers." We have always comprehended and properly emphasized the duty of continuing steadfast in observing the first and the two last, but we have utterly ignored the second, viz., the *fellowship*. What is meant by this word fellowship so often found in the Word of God? It means *partnership, common interest*; membership in the church, then, meant a partnership. We have always recognized it as such whether we have so understood it or not. Each person becoming a member of our society gives and receives from the church "the right hand of Christian fellowship." It means that such person has voluntarily accepted and entered into a partnership with every other member of the organization to share equally, according to ability, the burdens and duties and responsibilities growing out of that partnership. There should be a "fellowship" in the work of the church, of the whole church, *every member of it*. In this work of bearing the financial burdens of the church there is a fellowship or partnership, as there is in the promises and blessings of the gospel. No one can justly claim to be in the fellowship of a church when he does not help to bear its expenses, if able to do so. It should be made a matter of *conscience*. We have some in our churches who display a great deal of conscience on the question of baptizing in a baptistry or worshipping with an organ; who exercise no manner of conscience on as plain a matter of *duty* as paying their part of the expenses of the work of the church. We do right in our business affairs with men. Shall we do otherwise with the Lord? If we were in partnership with a man in business, would we not pay our part of the expenses? Dare we do less when we enter into partnership to do the work of the Lord? But, you ask, suppose we are not able to pay anything? I answer, Paul enjoins the duty upon those whom the Lord hath prospered. If he has not prospered you, then you are not expected to contribute. It has been my experience, however, and it is true within our own congregation, that the poorest members *always do contribute*. One dear sister, making her living at the wash-tub, who emphatically refused to be eased, declaring that she should not be happy without bearing her part in this blessed fellowship. There is scarcely a member who is not able to pay at least one cent a week. But, I am asked, suppose some *are able* and refuse to pay anything? I answer, they have broken the covenant they voluntarily entered into when they gave and received the right hand of fellowship. They are, therefore, no longer fit for membership. If a man will not be honest with his brethren and with his God, he should be admonished, and if he continues to be a sponge upon the church and the liberality of his brethren he should be counted a "robber of God," and,

after the second and third admonition, if he does not repent, he should be dealt with according to Paul as a "covetous man, who is an idolater." Again, every member should pay for *himself*, old and young. This will create a sense of *personal responsibility*. When a father pays for the whole family it relieves the children of a sense of obligation and of a personal interest in the work of the church. Let everyone, father, mother, daughter and son pay for him or herself, and then when the parents are dead and gone the children will continue to recognize their personal obligation to the Lord and his cause.

3. The text teaches further that the giving is to be *proportioned to ability*, "as the Lord has prospered him." Not according "to that he hath not, but as he hath so let him give." Not as some one else gives, but as the Lord has prospered *you*. The standard of our contributions to the Lord's work is not the generosity or penuriousness of any one else, but the grace of God towards us. The question should not be, as it too frequently is, how much has Bro. A. given, but how much has the Lord done for *me*, thus putting me under obligation to him to respond in proportion to his blessing. Paul says: "Let a man examine *himself*, and so let him give." The custom some have of looking over a subscription list to see how much some one else has "put down," to be taken as a measure for their own contribution, is wrong. We ought to recognize our blessings from God—make up our minds to respond to his generosity and liberality, and then pay *irrespective of what any one else gives*. We do not measure our hope by another's, nor our faith, nor our love, and we should not measure our gifts. O Christians, count up the blessings we enjoy, material and spiritual! What do we possess? Pleasures countless! Blessings unnumbered—all from the *giver of every good*. Spiritual blessings—how many? Go out and look up into the clear, blue sky and night and tell the stars. How many? Innumerable! Infinitely more are the blessings that have come to us through Christ, his church and the Bible. Now how much should we contribute to his cause? Listen, "As the Lord hath prospered you!" God grant that we may heed his word and make this the rule of our life!

4. Every one should give a *proportion of his increase*. The point considered under the preceding head is the basis of this and makes this necessary. How shall we give as the Lord has prospered us? *Proportion* our giving. I believe that at this point we will find one of the chief causes of a lack of funds with which to do the work of the church. We should consecrate, *sanctify*, a definite per cent of our increase to be paid into the Lord's treasury. Decide upon a certain per cent as the *least* of your contributions. Consider that amount as consecrated money—*sacred to the Lord*—not to be used for anything not distinctly the Lord's work. When this point is settled you have the advantage of knowing at any time that you have a definite amount that is the Lord's without having to determine how much you can *now* pay. Many give as they feel—make their contributions depend upon the caprice of feeling instead of upon a conviction of duty. This is all wrong. Sometimes we feel good, and at other times indifferent and careless. Now, if we have not sanctified a portion of our increase our contributions will vary according to the state of our feelings, and the Lord's cause is bound to suffer in consequence. We do not pay our debts to men, because we *feel* like it, but because it is our *duty* to pay, and we use a sufficient *proportion* of our income with which to meet these

obligations. Is it less our duty to discharge this the greatest and first of our obligations to the Lord? What proportion shall we pay? I believe the day is not far distant—I believe some who hear me this day will live to see it—when the question will be: "What proportion shall I retain to be used upon myself and my family to their highest advantage, and to the honor and glory of God in order that all the balance may be given to the church to help Christ save the world?" When we realize that all we possess is given to us by our Heavenly Father *in trust*, to be used for the promotion of truth and righteousness and the salvation of men; and when we have "first given ourselves unto the Lord," have surrendered to do his will, we will have no difficulty in settling the question of how much we should pay to the Lord. Our possessions are a trust and to misappropriate them is a breach of trust. Christians are not "good stewards" when they hoard up wealth to be handed down to others who may use it to promote the interests of the devil's kingdom. The only percentage named in the Bible is ten per cent. *The tithe is the Lord's*. This is the rule of both the Old and New Testament. Abraham paid tithes; Jacob vowed to pay one-tenth to the Lord; Moses recognized the tithe as a just proportion and incorporated it into his law. The Jews, through all their national existence, practised it, and when they failed to pay this proportion the Lord called them "robbers of God." (Mal. iii. 8-10): Jesus, in speaking to the Pharisees about tithing their products, but neglecting righteousness, judgment and faith, said: "These ye ought to have done, but not to have left the others undone." You ought to have given your tenth part to the Lord. That is right! But in doing that part of your duty you ought not to have neglected being holy, pure and good, was the lesson Jesus taught. But, you ask, "Can I afford to give one-tenth?" I answer, yes! You cannot afford not to pay what you owe. Nine dollars of every ten you receive is worth more to you with the blessing of God than ten dollars without his blessing. God blessed his people when they paid their tithes. He withheld his blessings when they refused to do so and called them "robbers of God." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." But, you say, "this was the law under the Old Covenant, and it is not binding to-day." Let me ask you in all earnestness if God required ten per cent from his people under the law, will he be satisfied with less from us under the gospel? Yea, more! If the Jews, with their narrow ideas and sympathies and limited obligations could afford and did pay one-tenth of their increase and prospered, can we afford to do less in this land of abundance and under the bright and blazing light of a universal gospel of liberty and love, and with the broad field of the world before us into which our Lord has called us to enter? The Jews' world was 150x40 miles—ours is the entire globe. The Jews had one nation—we have all the nations of the earth to bring under subjection to our Lord and His Christ. We should pay more than one-tenth and pay it freely, and thank God for the privilege and blessedness of a holy partnership under the reign of the blessed Christ! Some give one-seventh because one-seventh of their time is the Lord's. It is better to give one day out of every seven to rest and worship than to spend every day in labor, and it is better, infinitely better, to give one dollar of every ten to the Lord than to spend the ten upon ourselves and give nothing to him.

5. The text teaches, in the last place,

that *the giving is to be constant*. "Upon the first day of every week, lay by itself." Only those duties that have a regular place in our daily lives are long apt to have any place. Frequent giving, if possible regular weekly giving, is best for us. And such giving is best for the cause we profess to love. It is not the stream that is alternately a torrent and a drougthy memory that best nourishes a land; it is the steady flowing river. It is not our fitful and spasmodic giving that sustains great enterprises; it is the steady flow of springs that do not fail. Paul seems to teach here, that the proportion consecrated to the Lord should be placed by itself, to be known as the Lord's proportion of our weekly increase, and to be used for nothing but the Lord's work. As was said before, we are stewards of the manifold grace of God, and we should give him credit for his part as strictly as we would any man from whom we had received a trust. We have no more right to use the Lord's part of our increase than has the treasurer of our city or state to use the money of the people whom he serves. Try this plan for one year. Make it a practice to divide your income, every dollar of it, with the Lord, and you will find that you have had less trouble to help the church and benevolent enterprises than ever before. Try it *faithfully* and I believe you will make it the rule of your life. Thousands of men and women in the churches are adopting this plan of laying away by itself one-tenth—many, one-seventh—some, one-fifth of their increase, consecrating it to the Lord and scrupulously and conscientiously pay it to the Lord's treasury every "first day of the week." Let us do it promptly and regularly and in the fear of God, and then when the end of the year comes we will not have to regret that we did not save more money for the Lord's work. I submit that if these rules of the apostles on Christian giving were adopted the whole problem of church finances would be solved. It is the Lord's will. Shall we answer, "Thy will be done?" Brethren, the sharp edge of the battle between the carnal and the spiritual joins on this matter of Christian giving. Which stands supreme, controlling and dispensing the treasures of our lives—the soul or the body? Mammon or God? Which? Dear brother, sister, I have tried to present this much neglected question to you in a plain way. I hold these rules to be just, sensible, and above all, scriptural. I ask you to make a study of the matter, and ask yourself these questions: Am I handling this trust in the best way for the glory of God? Am I doing what I can to get others to see and do their duty in this matter? May our blessed Lord and Saviour teach us that "it is more blessed to give than to receive," and may he help us to be good stewards of the manifold grace of God. Amen.

THE BIBLE versus INFIDELITY.

W. H. HARDING.

V.

My theme is Applied Christianity. "By its fruits ye shall know it." This will be admitted by all to be a fair test. Let us compare Christianity and infidelity in their effect upon man—upon the world. Christianity—and we mean by that term the teachings of the New Testament—makes men honest, temperate and kind. There are hundreds of men on our streets to-day who can bear testimony to the good effects of Christianity. Homes are made happier; parents' hearts are

gladdened when they hear of their children becoming Christians. It leads men and women on to the commission of noble deeds, and begets patience under suffering. The Bible never made a bad man, not one; but it has made millions of men better for its beautiful teaching.

What has infidelity done? Into what dark places has it carried the light of morality and civilization? What benevolent institutions has it erected? Do we find infidels practising self-denial for the sake of others? Does it make a man happier to live an infidel? or to die an infidel? Are homes made happier when infidelity comes stalking in? Is the mother's heart gladdened when she hears that her boy has become an infidel? or that her daughter is in their society? Has infidelity the power to reform man? To all these questions I answer No! Young men under its influence become in general degraded and brutish. It never made a bad man good, but has made many good ones bad. Christianity never made a bad man, but has made millions of bad ones good.

What do you think of the comparison? True, things have been done in the name of Christianity that it is not responsible for. The fires of martyrdom have been kindled professedly in its service. Many things have been done by those who were called (falsely) Christian. Christianity is a system of love and goodwill toward men. It is not disproved because the alien and hostile human will has misapplied it.

Wherever the Bible has gone it has been followed by an increase of knowledge; by an increase of liberty of thought and conscience. The arts and sciences have developed under its influence. Morality increases with the spread of the Bible. Statistics prove that life is more secure in England than any other European country, and that life is secure in those countries just in proportion as the Bible is circulated and read. In England, a Bible land, there is one murder to every 178,000; in Holland, also a Bible land, there is one to every 100,000; in Austria, a half and half Bible land, there is one to every 57,000; in Spain, where there is no Bible, there is one to every 4,113; in Naples, where there is no Bible, there is one to every 2,750; in Rome, one to every 950.

Then again, in London, a Bible city, for every one hundred legitimate children there are four illegitimate; in Paris, where the Bible is scarcely read, there are forty-eight illegitimate to one hundred legitimate; in Vienna, where there are one hundred legitimate there are one hundred and eighteen otherwise; in Rome, for every one hundred legitimate there are two hundred and forty-three illegitimate.

From these figures I think it better to have the Bible and live in a Bible land. The effects of Christianity for good upon the world would have been much greater had it not been opposed and misrepresented. If you want a sample of what infidelity would do, or has done, look at the French Revolution of 1793. In that "reign of terror" you can see the fruit of the seeds sown by Voltaire and Rousseau. Infidelity is destructive; Christianity is constructive. It takes a man of intellect to plan and construct a fine dwelling, but any barbarian can come along with crow-bar and axe and despoil its beauty. Infidels have been hammering at every conceiv-

able point of the Bible. They have reviled its Author; they have publicly burned and privately spurned this book. But to-day, after the battle of eighteen centuries, it emerges from the strife clean and pure, its beautiful structure unimpaired. Not one fault, not a stain has been proved against it in all these ages. The Word of God is Truth. The Bible is that word. Its plan and structure; its fulfilled prophecies; its effect on man, on the world; its miraculous preservation; all prove its being of divine origin. And in the last great day, when the elements are melting, and time shall cease to be, even amidst the great convulsions of the judgment day, the word of God will stand.

DOES IT PAY?

T. H. BLENNIS.

Paul, the inspired apostle, in his first epistle to Timothy (iv. 8) uses this expression, "Godliness is profitable unto all things." Paul evidently believed that religion will pay. Is this our experience and observation? Let us submit Christianity to the test, and if it does not pay, then let it go.

First.—Is godliness profitable to the countries of the world? Go to India, that grand country, with its beautiful mountains, lovely vales, grand rivers; sweep on through the post-Vedic, and Vedic periods, until you find the fully developed Brahmin, with his lofty countenance and stately step, ruling the land, while a subtle Pantheism roots itself everywhere in the soil of Hindoo thought. Where are her railroads, her telegraph lines, and her institutions of learning? Where her commerce and civilization? With but slight and limited exceptions they are not. Excepting a little section here and there, Christianity has not poured her bountiful beauty upon that land. Buddha leaped from the jungles of Uruvela and cried in the ears of all men, "Cease from sin, get virtue, cleanse the heart; this is the doctrine of Buddha." Still this did not yield the revenue for which the human heart yearned, and the nature struggled. Lift up the cross in that beautiful land, and then I am sure a voice will come back ere long, "It will pay."

Look out over Egypt—grand old Egypt—the cradle of all the civilizations, the birth-place of history, with the channels of thought poisoned by the teachings of the prophet of Mecca. Grand old countries these, yet prostrate beneath the feet of infidelity. A moral sirocco has swept over the land, leaving only here and there a blossom blooming.

Sweep on around the globe. Behold the most ancient empire of the world, China—old moss-grown China—with its four hundred millions of souls. Her foundations were laid before Alexander had fought a battle, before Plato saw the light, before Romulus had begun the walls of the western empire. Old stubborn China. The Brahmin, the Buddhist, the Parsee, and Confucius, have all tried to lift her into the sunlight of a better civilization. Still she is carrying coal to her cities on horseback; and until a few years ago was locked up in darkness, having no other promise after death than an eternal sleep, or at best the heavenly *Nervana*.

Turning from the gloom of such a picture, let us look at those countries blessed with the power and presence of our most holy faith. What has Christianity done for them? She has cut down the forests, ploughed up the waste places, cut through the mountains, built up cities and towns, erected churches, school-houses and hospitals; mines have been

laid open, and the treasures of earth have been poured into the coffers of nations. She has elevated the morals, enlarged the charities, quelled animosities, and polished society wherever she has gone. A message to Europe is now only the work of a few minutes. A trip across a continent or an ocean but the pastime of a week.

Christianity elevates the mind of a people to a higher plane, and strengthens the intellect for discovery. Science walks safely only when she places her hand in the hand of faith in God, guardian of our country—no ship of state or province has ever sunk while she was on board. Let her fair hand be to the helm, and the storm king may fling his lightnings and hurl his bolts crashing through the billows, as they leap to smite the clouds. The deep-toned thunders may crash from shore to shore, still she will outride the storm—and soon the clouds will melt away, the air will be filled with sweet music, and redolent of the odor of sweet spices, wafted from the land of promise.

Does religion pay the nations? Let them answer, and if they "forget not the hole of the pit whence they are digged," the evidence will come up in thunder tones, corroborating the statement of the apostle, "Godliness is profitable unto all things."

I am sufficiently patriotic to believe that the English nation throughout the habitable globe, "upon whom the sun never sets," and to whom Webster's "drum-beat" is familiar, is more deeply indebted to our holy Christianity and to her faithful ministers, for everything that is necessary to the true happiness and prosperity of a people, than to all the statesmen and all the warriors the country has ever produced; and the sooner this truth is learned and properly appreciated, the better it will be for the whole country.

Oh, ye nations of the earth, come and shake hands around the cross. Embrace each other at the open sepulchre. Come, and here on the anvil of truth eternal and divine, "beat your swords into plowshares, and your spears into pruning hooks;" and let the people learn that it is not politics, not false ideas of national honor, not jealous rivalry, but godliness alone that can bring together and cement in the bonds of brotherhood, the countries of civilization, and enable them to send back their history to be filed with the folios of eternity, as well as to be read by all the ages, proclaiming from this grand standpoint that "Godliness is profitable unto all things."

THE APOSTOLIC SPIRIT.

H. MURRAY.

Bro. Darsie has given a wise and timely article in the *Christian Guide*, intitled, "The Ancient Spirit." Among the good things therein is the following: "If I were asked in what respect we have most manifestly fallen short in this restoration, I should say in restoring the *spirit* of that early time. That we have done a good work in restoring the *letter*, I feel assured. Our contention for the ancient order has borne rich fruit. Primitive Christianity in *form*, I think we pretty nearly have. But this is by all odds the easiest part of our undertaking. That it is at the same time, a grand and necessary thing to do, I fully believe. I magnify it, and I glory in it, and I have no sympathy with any man who would seek to belittle it.

"But in so saying I am equally confident that the biggest and hardest part of our contract has yet to be carried out. I want

the ancient *order*, but I want the ancient *spirit* still more."

To this every lover of the truth can say amen. "Speaking the truth in love" is along the same line. The truth should be spoken only in the spirit of him who gave us the truth. The truth spoken in any other spirit than that of love will destroy the good effect that it otherwise would have upon the hearts and lives of men.

We are confident that if the same spirit of devotion and consecration and love that actuated the hearts of the early disciples were reproduced in the church to-day we would see the union and progress that marked the first ages of Christianity. Every thoughtful, careful observer must confess that the reproduction of the apostolic *spirit* is the all important and supreme demand of our age.

IN WHICH CLASS ARE YOU?

H. MURRAY.

Some one has said that there are three kinds of church members—"The jerkers, the shirkers and the workers." The "jerkers" are those who go by fits and starts, and their fits are generally more than their starts. In times of revivals they are very active, but when the most needed they are the most inactive. Like a balky horse that will at times pull for all he is worth, but at other times will not pull a pound.

The "shirkers" are still worse, if possible, than the "jerkers;" for they, like the drone bee, plan to get the honey without any labor on their own part which cost the other bees much labor. In the case of the drone, he is relegated to the outside of the hive where he rightfully belongs; but the "shirker" is allowed to eat and sleep and sleep and eat. Why should we think it strange to hear the cry of "corruption" while there are so many unburied dead in the church? Here is the difference between the church and the church-yard; in the latter the dead are all buried.

The "workers" are the burden bearers who are always ready and willing for every good work. The Lord bless them, and hasten the day when all may be hearers and doers of the word.

"FIFTY THOUSAND DOLLARS IN ONE DAY."

M. B. RYAN.

Such is the rally-cry of the Foreign Missionary Board for the first Lord's day in March. This Board is the agency selected by the brotherhood to receive and disburse its gifts for the evangelization of the heathen. The brotherhood, through the last general convention, instructed the Board to undertake to raise \$50,000 during the year for the work in foreign fields. The Board says to the brotherhood, "Let us do this in one day and be done with it." It is an inspiring suggestion. It ought to arouse the brethren everywhere to make the March collection the best in the history of the work. And "what is this among so many?" The brotherhood in the United States and Canada numbers, without doubt, 750,000 people. An average of six and two-third cents per member will make the amount asked. Can we refuse such a paltry sum? Many will, doubtless. Hence those who give, must give the more. Let the brethren everywhere in these provinces have a share in this good work.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

On New Year's morning we had, as usual, the best meeting of the year. We seem to have more zeal and earnestness and a stronger determination to do more for the Master each year, and it is in this meeting it finds full expression. The collection (\$20.00) was given to the Bible Society.

At the annual meeting of this Society, held in St. Andrew's Church, Bro Stewart made one of the best addresses on the Bible that we have ever heard from him. Messrs. Carey, Macrae and Mc-Kim, also addressed the meeting. Dr. Macrae touched a patriotic chord, and it was hard to keep down the applause.

Sunday the 26th was a sad day among us. Bro. Simon Stockford's infant was buried, and Bro. Geo. Maston's infant died. How blessed the Saviour's words, "For of such is the kingdom of Heaven."

Our young Bro. Joseph Stockford, gave us an earnest encouraging talk on the evening of the 26th, and a young lady who is visiting friends here made the good confession and was baptized on the 28th, when Bro Howard Murray was present and cheered us greatly. He is on his way to Letete.

Read the good reports from our Sunday-schools.

Report of the Secretary-Treasurer of the Coburg Street Christian Sunday-school for year ending December 31st, 1895:

Scholars on roll, ..	150
Teachers, ..	18
Officers, ..	4
New Scholars, ..	22
Scholars added to Church, ..	7
Average attendance, ..	107

<i>Collections—</i>	
From Scholars, ..	\$114 85
From other sources, ..	45 79
For Home Missions, ..	60 55
Balance on hand December 31st, 1894, ..	81 76
	<u>\$302 95</u>

<i>Expenditure—</i>	
For Foreign Missions, ..	\$45 79
For Home Missions, ..	60 55
For New Bookcase, ..	50 00
For S. S. Picnic, ..	15 00
For S. S. Supplies, 1894-5, ..	75 00
	<u>246 34</u>

Balance on hand, .. \$56 61

Respectfully submitted,
J. E. EDWARDS.

MAIN STREET.

On New Year's evening a large number met in the Union Hall, North End, and organized the Main Street Christian Church. Thirty names were enrolled—twenty-four from Coburg Street, five from sister Churches, and one from the Baptists. R. W. Stevenson was elected elder; John Currie, Jas. W. Barnes and J. S. Flaglor, deacons; J. S. Flaglor, treasurer; and B. D. Lingley, secretary. The officers and D. A. Morrison were appointed an executive committee. Bro. Stevenson named the following as ushers: Bros. McCutcheon, Bagnall, A. Armstrong, and Mr. Wm. Armstrong. Bro. W. A. Barnes presided. All standing the following was read and assented to:

We, the undersigned disciples of Christ, hereby agree to form ourselves into an organization to be known as the Main Street Christian church, for the purpose of reproducing primitive Christianity in its doctrines, its ordinances and its life, and to this end may we enjoy the abiding influences of the Holy Spirit.

During the month the attendance has averaged 70 in the morning and 200 in the evening. About thirty have communed each Sunday. The collections were over \$50.00 this month. Best of all, the collections at Coburg street and the evening attendance have not decreased.

Bro. M. B. Ryan preached an excellent sermon on the 8th. He went to Deer Island next morning. Mrs. Holden of Milton, heard Bro. Stevenson preach on the 5th.

Bro. Stevenson has been preaching every night but Saturdays since the 12th. The attendance and interest has been good. Bro. Stewart has assisted at nearly all the meetings. Miss Nellie Thomson of Rothesay, Bro. Stevenson and J. B. Allan have sung solos, which were greatly enjoyed. Bro. Stevenson has a question box; it has been well patronised. His answers have given instruction and helped the meeting very much. So far there have been two added—one from the Free Baptists,

renewing her vows, and a young man by confession and baptism—making eight for the first month, including the six who came in at the organization. Certainly Bro Stevenson has been able to hold the people, and we look for an increase in numbers as well as a growth in every way.

The Secretary-Treasurer of the Main Street Sunday-school, begs leave to submit his report for the year ending December 31st, 1895:

No. of Scholars on Roll, ..	285
No. of new Scholars during year, ..	49
Average attendance of School, ..	132
No. of volumes in Library, ..	224

<i>Receipts—</i>	
Balance on hand January 1st, 1895, ..	\$23 25
Collections from Sunday School, ..	124 74
Women's Missionary Aid Society, ..	75 00
Collections from Monday preaching, ..	35 16
Concert and Donation, ..	17 27
	<u>\$275 42</u>

<i>Expenditure—</i>	
Paid for Rent of Hall, ..	\$125 00
Paid for Sunday-school Supplies, ..	73 40
Paid for Organ (on acct), ..	20 00
Paid for Library Books, ..	29 00
Paid for Home Missions, ..	16 53
Paid for Cartage, Postage, etc., ..	1 96
Balance on hand, ..	9 53
Total Expenditure, ..	<u>\$275 42</u>

Yours in the good work,

J. BARRY ALLAN,
Sec'y-Treas.

St. John, N. B., Jan 12, 1896.

LORD'S COVE, N. B.

The work on the Island is moving along without anything of very special interest to report. The regular preaching services, both at this place and Leonardville, are uniformly well attended, and there are evidences of a deepening interest in the things presented, on the part of many.

We began a series of meetings here on the 20th ult., which we desire to continue for a number of weeks yet. The attendance has been good thus far, though many are hindered by sickness. The interest is deepening, and we hope for good fruit ere the meetings close. Leonardville falls into line with monthly collections for Home Missions.

M. B. RYAN.

HALIFAX, N. S.

There is a growing interest in our work here. The largest number attend our meetings in the history of the church. We have the pleasure of seeing new faces at every meeting. Next Sunday evening a collection will be taken up for Home Missions. Although the Home Mission Board asked us to raise \$25 00 a month, yet we are trying to raise more than the sum asked for.

Of twenty-seven Sunday-schools at the quarterly meeting of the Halifax Sunday-schools, the North Street Christian Sunday-school stood second in percentage of attendance.

The Local Union of the Y. P. S. C. E. of Halifax will hold an "At Home" in the Masonic Temple in February. There will be a very large attendance. Bro. Blenus is one of the committee on programmes and arrangement.

Bro. Blenus had the pleasure of holding a short prayer meeting on board a vessel at the dock this week.

An alteration on the back of our pews, and the introduction of a better heater, have made our church auditorium extremely pleasant this winter.

Bro. Blenus still preaches at Elmsdale Station to a full house. We have a few earnest faithful brethren there who are desirous of having a church built. We hope and pray that God will so bless these brethren that their earnest wishes may be fully realized.

The Christmas entertainment held by the Sunday School scholars on the 27th December, was a decided success. The programme was well arranged, which showed skill on the part of the committee.

Bro. D. A. Morrison, of St. John, worshipped with us on the 5th ult. We are always pleased to have Bro. Morrison with us; he fills us with enthusiasm.

A. B. WALLACE.

WESTPORT, N. S.

After an absence of several years, we are again with our old friends at our old home in Westport. Arriving here the 10th inst., during the week of prayer, we found the brethren already engaged in meetings, and at once took hold with them to carry

on the work to which we had been called. Our meeting is now a little over two weeks old, and has resulted thus far in two confessions, with a number of others, we think, almost persuaded. We have reason to hope for a number of those interested coming to the Saviour. Our meetings are being well attended, and quite an interest is manifest on the part of many of the brethren, while there are yet far too many who need to be brought back to their first love.

On our way here we stopped over one day at Tiverton. Our aged Bro. Robert Outhouse had fallen asleep, and his friends hearing we were on our way to Westport, were waiting our coming that we might attend his funeral. I preached to a good audience on the afternoon of the day of our arrival, in memory of this aged saint, and again the same evening to a large congregation who listened with intense interest to our talk. There was such a good feeling manifest, that I felt very much like continuing right on there. But as we were under promise to go to Westport, there was nothing else for me to do but wait our first opportunity to spend a few days with these dear old friends, and speak to them the Word of Life. This, the Lord prospering us, we hope to do as soon as we are through with our meeting here.

The hearty reception given us, both at Westport and Tiverton, assured us that the friendship formed by our fifteen years labor with these kind people, has in no degree grown cold during the years we have been absent from them. Our one desire now, is to help these brethren in the great work in which they are engaged, by stirring up their pure minds by way of remembrance, and leading some precious souls to Christ; and assisting them to settle some good man to go in and out before these churches to give to them the Word of Life, to be a faithful shepherd over God's dear children on these Islands. In all of this work we cease not to pray, night and day, that our God will direct and bless us, and make our labor effectual.

E. C. FORD.

Westport, January 27, 1896.

MILTON, N. S.

A very pleasant evening was spent in the vestry of our church home the 16th ult. About all the families were well represented. Singing, readings, and recitations, and cake, was the order of the evening. No; there was another element in the evening's entertainment that made us all happy, especially the preacher,—i. e., the collection,—amounting to \$50.15. This was on the eve of the preacher's leaving Milton for a while. This reminds us of a preacher who, when he tendered his resignation, had a good honest-minded deacon arise, and moved that they accept the preacher's resignation and tender him a vote of thanks.

H. M.

KEMPT, N. S.

We are now in Kempt. Preached here and in Grafton on Lord's day. The brethren here have sustained the worship, having Sunday School, a prayer-meeting and the Lord's Supper every Lord's day. Our young people in Grafton, who are members of the Kempt church, have an Endeavor Society, and hold their meeting in the school house. The outlook here is encouraging; they need a preacher.

H. M.

CHARLOTTETOWN, P. E. I.

I have lately received a letter from a dear sister, in which she writes, "I have watched THE CHRISTIAN eagerly for news from Charlottetown. As it has been some time since the readers of THE CHRISTIAN have heard from Charlottetown, perhaps a few lines from here will be of interest to more than one of the readers."

We have no regular preacher now, yet we are not standing still by any means. We meet regularly every Lord's day morning and evening, have Sunday-school and Bible-class in the afternoon. Our meetings are well attended, and the interest is good. On the 15th of December three young men and two young ladies were buried with Christ in baptism. Bro. Emery preached for us on that occasion to a large and appreciative audience, and at the close of his discourse administered the ordinance of baptism to the candidates.

Our Endeavor Society is prosperous. We meet every Wednesday evening, have a new leader each evening, and our meetings are good. Since November several new members have joined our society, some active and some associate; and others have signified their intention of joining. Four of the associate members, within the past few months, have become active members. We have about thirty-six active, and twelve associate members.

Our Society have to mourn the death of one of their charter members—Bro. Wilbert Harris, son of Bro. William Harris of this city. Much sympathy is felt for the sorrowing family in their bereavement, but we sorrow not as they who have no hope, for he died as he had lived, trusting in Jesus.

We are endeavoring to pay off the debt on our church property—one thousand dollars. Pray for us, brethren, that we may be successful; also, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. M. L. S.

SUMMERSIDE, P. E. I.

We are moving on in the interests of our Heavenly Father. Winter has set in and spread her beautiful white carpets over the fields. Vegetation has gone to sleep for a season, but we are endeavoring to cultivate and sow for eternity.

Summerside, the largest town of Prince County, has about 4,000 inhabitants. It is nicely situated on the sunny side of Bedeque Bay and well deserves its name. It is a live business center for the west end of the Island. The people are not drones in religious, political, or commercial enterprises. Business is carried on quite extensively, both wholesale and retail. The evangelical religious denominations are Presbyterian, Methodist, Baptist, and Christian. The week of prayer has been observed by the union of the four churches. The first Lord's day, Rev. R. W. Waddall (Methodist) preached in the Christian Church; Rev. E. M. Dill (Presbyterian) in the Baptist; Rev. W. H. Robinson (Baptist) in the Methodist, and I in the Presbyterian. The second Lord's day I preached in the Baptist Church, W. H. Robinson in the Christian, E. M. Dill in the Methodist, and R. W. Waddall in the Presbyterian. The meetings were enjoyable and well attended.

It is very difficult to do much church work here in the winter owing to the scattered condition of our church members. The church is not large in membership, but the material is good and self-sacrificing. Our work is not discouraging. The Sunday-school is gaining under the proficient leadership of Sister C. G. Beattie. On New Year's eve the children were entertained at the parsonage where a loaded New Year's tree greeted their little smiling faces.

A Mission Band, called the "Orient Star," has been organized with twenty-two members. God bless the little missionaries. There is a star in the east to which they are going to attach their combined shine, and aid that star to shine still more. Sisters H. L. Beattie, H. E. Cooke, and M. J. Way, are leading the band on to conquest.

We have held five extra meetings since the week of prayer with six additions to date (Jan. 30). We expect to continue, and have further success to report. H. E. COOKE.

Died.

OUTHOUSE.—Died, at Tiverton Digby, County, N. S., January 5, 1896, Bro. Robert Outhouse, aged ninety-one years. Thus an aged and respected servant of God has been called to that rest that remains for the people of God. Bro. Outhouse was baptized by Rev. J. B. Knowles about thirty-two years ago, and was one of the first members of the Church of Christ in Tiverton. He was thought to be an old man then, and I have heard some say that they were much interested when this old brother took his stand on the Lord's side. Through all the changes that have been in these years, our good brother remained true to his trust. During the fifteen years that the writer of these lines labored with the church in Tiverton, Bro. Outhouse was among those who were ever found in the house of God when his people met for worship, and many a time his voice has been heard in words of good cheer and encouragement for his brethren. When a good man has lived so long, and his work is thus done, how blessed it must be to die, and enter into rest. His children and grandchildren "sorrow not as those who have no hope."—E. O. FORD.

MASTON.—Bro. George and Sister Annie Maston, of St. John, have another tie binding them to heaven and the loved ones over there. On January 26th, their baby, Herbert A., aged ten months, left the world of sin and sorrow for the world of purity and joy. "It is well with the child," and while the parents mourn their loss, may

they think of the weeping one of Bethany who said, "Of such is the kingdom of heaven," and be comforted.—H. W. S.

MATTHEWS.—We have to announce the departure of one of our much loved and active workers, Sister A. A. Matthews, who died at LeTete, January 14th, aged 16 years and 4 months. She was the daughter of Bro. and Sister Enoch and Lizzie Matthews, whom with two brothers and the church she leaves behind to mourn their loss. We would not speak of her as dead, but gone before, as her faith in the Lord was without wavering. Her prayers and songs of praise speak to us to-day, saying, "Be thou faithful unto death." In her, Home Missions has lost one of its helpers, as she was a faithful contributor, and as being deprived of her health she gave monthly to spread the joyful news that "Jesus saves."

Our sister now has gone to rest,
Has entered the land of the pure and blessed;
If from the tomb she could speak to-day,
She would bid us walk the narrow way.

We have heard our sister, while in pain,
Sing glory to the Lamb that's slain;
And to her playmates day by day
She pointed out the narrow way.

Her only desire to linger here
Was for her mother, who, so dear
Had cared for her darling day by day,
And brought her to the narrow way.

Mother, now I am going to be
With Jesus throughout eternity;
You will meet me there and ever stay
With those who walked the narrow way.

W. R. WENTWORTH.

CLARK.—After a short illness, which he bore with Christian courage, Moses Clark departed this life on December 12th, 1895, in the 72nd year of his age. He passed away peacefully, in hope of a better life, leaving his widow to mourn her loss.—W. M.

STOCKFORD.—In St. John, on January 23rd, Edwin S., youngest child of Bro. Simon and Sister Carrie Stockford, after a stay on earth of only ten months, departed to be with Jesus forever. The parents keenly feel this heavy blow, but may they be able to rejoice in Christ their Saviour, and remember that their darling is safe on the other side waiting for them to follow him into unbroken peace and unending joy. He cannot return to them, but they can go to him. "Of such is the kingdom of heaven."—H. W. S.

CAMPBELL.—Robert Irving Campbell, aged 36 years, beloved son of Bro. Joseph D. Campbell, after a long and severe illness, died at his home near Montague Bridge, January 14th, 1895, leaving a wife and three little children (girls) with many other relatives and friends to mourn his early death. It is sad to think of the helplessness of the little children, bereft of father's love and care, and of the young wife, so early left in widowhood, to bear in loneliness and sorrow the heavier burden and also of the father and mother, and others, to whom the deceased was very dear; but "there is light in the darkness." Faith gives assurance to the bereaved, and

Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more."

Bro. Campbell, while in the enjoyment of good health, gave his heart's affections and his life to the blessed Saviour; and when disease touched the frame, and as the physical strength waned beneath its influence, the spiritual strength seemed to be renewed and increased day by day until his affections seemed to be wholly weaned off from the things of earth and placed on those things which are above, and to which, finally, he had a longing desire to go, that, like Paul, he might "be present" and "forever with the Lord." So quietly, hopefully and peacefully he went to rest—to "sleep in Jesus." By and by he will "awake in his likeness." Thus faith and hope give consolation also to the lonely widow, to the stricken father and mother and other friends, as they do to every child of our heavenly Father. "Jesus died and rose again. A.L.I. who sleep in Jesus, God will bring with him." O. B. E.

MATTHEWS.—At LeTete, N. B., at the age of 16 years, Ada, only daughter of Bro. and Sister Enoch Matthews, fell asleep in Jesus after suffering for four months from that dreaded disease—consumption. Besides her parents, two brothers are left to mourn their loss. She was baptized last July by Bro. S. W. Leonard; and while her Christian life was short, she had always been religiously inclined, and gave promise of great usefulness. During her illness she often said it was good to live with and for loved ones here, but better to depart and live with Christ and loved ones there. Her patience in her sickness was remarkable. There was neither complaint nor murmur, but with a pleasant smile she would say, "All is well." She knew in whom she trusted. As the parting hour drew near she called her loved ones to her side and exhorted them to faithfulness to Christ, and to meet her in heaven. With a prayer, "Come, Lord Jesus, come quickly," her happy spirit took its flight to him that gave it.

"Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God who hath bereft us;
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

W. M.

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