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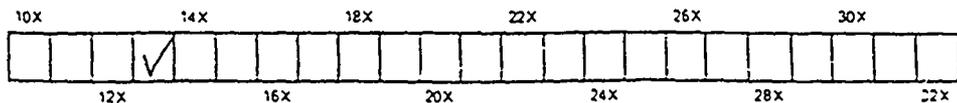
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# THE CHRISTIAN.

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

Vol. X.—No. 2

SAINT JOHN, N. B., DECEMBER, 1892.

Whole No. 110

## The Christian.

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P. O. Box 106

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

As this is the last issue before the Christmas holidays, we take this opportunity of wishing all our patrons A Merry Christmas and a Happy New Year.

RENEW your subscriptions for next year.

SEVERAL articles intended for this number are held over for next month's issue.

BRO. HOWARD MURRAY purposes to hold a meeting with the church at Kempt in the near future.

WE have four active preachers on P. E. Island. We ought to have good news from there this winter. Brethren, report.

As there is such an interest in the new church building in Halifax, we hope to furnish our readers with a picture of it in our February issue.

BRO. FORD's work in Lord's Cove will be a blessing to the church there. The brethren at that point, with a live preacher, are sure to succeed.

WE learn from the *Christian Standard* that our Brother E. B. Barnes, of Bowmauville, Ont., has taken unto himself a wife. THE CHRISTIAN offers its heartiest congratulations.

WE will thank our subscribers if they will make an earnest effort to increase our subscription list. Remember every new subscriber means an increase of funds to our home mission work. Brethren, help.

A PRIVATE letter to THE CHRISTIAN informs us that Bro. Geo. T. Smith, missionary to Japan, has been ordered by his physicians to return to this country. He will be in the United States for a few months and promises to visit the churches in the Maritime Provinces.

FOREIGN MISSION WORK AT HOME.—A Chinese S. S. class has been started by some of the members of Coburg Street Christian Church of this city. They have one Chinaman who is attending regularly. Others in the city have expressed their desire to attend. This is the first effort made in the city in this direction.

THE time is at hand when our brethren in the States cry out for "a movement all along the line."

While they are continually reporting successful meetings, where from fifty to one hundred have turned to the Lord, we may now look for an increased number of such awakenings. As the number of additions at individual meetings has in past years run up through the two and three hundreds, and into the four hundreds, we may confidently expect as encouraging results during this winter's campaign. It would rejoice our hearts if some of our evangelists would go into a great city and preach so earnestly for a month or two that as many would "gladly receive the word and be baptized" as did in one day in Jerusalem, when there "were added unto them about three thousand souls."

WE are sure to make a mistake when we measure the success of a meeting by the additions alone.

When a series of evangelistic services increases the knowledge of church members as to the nature and purpose and privileges of the kingdom of God, it has accomplished good, even if no one has come out and accepted the salvation which there is in Christ. If it has caused God's children to have increased longings for holiness, it has not been held in vain. But numbers are a factor in success. It is often said that the good done in protracted meetings is evanescent; and this is true very frequently as to the work done by many of the popular evangelists of to-day who preach an emasculated gospel and fail to declare the whole counsel of God. The writer knows of a meeting when more than one hundred "stood up for prayers" and "professed conversion." No doubt their feelings at the time were as reliable as feelings generally are; but, as is often the case with feelings, they soon changed, and in a year only three out of the whole number of those who "got religion" could be found to have retained it. Instead of clinging to the Rock of Ages, they grasped at an unsubstantial nothing; and it is not surprising that they did not seize it firmly.

IN many places scattered over these provinces we have brethren and sisters with no church home.

In some localities there may be only one or two; in others from six to twelve, and in a few places more than that. Some of these isolated ones are now reading these lines. It may be they are looking forward to the time when they will have a church in their midst. But are they working and praying for the time? If so, let them not be discouraged. For their encouragement we will relate what has been done in Laurens, Iowa. "Up to last winter the only member of the Christian church known to be residing there was Mrs. T. B. Steol. For many years she had gone in and worked with the Methodist Episcopal people, where they would allow her to do so. But though often solicited to unite with the church, she had always declined, giving as her reason the fact that she hoped some day to have a Christian church established in Laurens. After making several efforts to secure a preacher to hold a meeting, she finally succeeded in securing our young Bro. Bruce Brown to come and hold a short meeting." The result was that

in a short time a church with a membership of one hundred and two was organized. They have built a house costing \$4,000, with a seating capacity of 100. About six months ago they called Bro. C. H. Mattox, a consecrated and persevering young man, and a personal friend of the writer, to the pastorate, and the work is prospering. All this was done in less than one year, and was commenced by a woman whose husband was not a member of the church. If one woman could inaugurate such a work, what should not five or more true disciples do?

ENCLOSED in this issue of THE CHRISTIAN is a supplement in the form of a circular addressed to each reader, and pleading the cause

The Halifax of the church in Halifax. Is it too much to ask of all that they at once comply with the request made?

The money is needed, and must be raised. The brethren there are few in numbers, but strong in faith. They have given to this work up to and beyond their ability. They have made sacrifices, are now making them, and are prepared to make more. But unaided they cannot succeed in this undertaking. Bro. Ford, in whose judgment we may all put full confidence, has lately been in Halifax, and he is enthusiastic over the prospects, provided the house can be completed and paid for as per the agreement. A strong, flourishing church in Halifax will have a reflex influence for good upon the cause in the Maritime Provinces. To fail to co-operate in this work now is to let a God-given opportunity go by. You intend making Christmas presents. Can you give one that will be more appreciated than the one which we trust you have already decided to send to Halifax? It is needed and needed now.

A CHURCH is always sorry to see any of its most active members moving to another city or country.

Small churches especially are but poorly able to endure such losses. Church Letters. But the exigencies of business, the search for health, the desire of

increased educational facilities, or other considerations, oftentimes make such a change desirable on the part of individual church members. If they go to a place where there is one of our churches, and intend to remain there even for a year, experience has shown that they should transfer their membership. And if they intended to settle down permanently, they should feel that it is their immediate duty to present their letter of commendation and enter at once into active work in connection with the church. Hundreds of members are lost to the church and lost to God, because they have failed to take a letter with them when they moved into a new community, or having taken it, failed to present it. They were unknown to the church, and consequently did not receive that oversight and sympathy that otherwise would have been freely given. The result was they lost interest in the cause of Christ, wandered away and made shipwreck of their faith. Their names may be on the church books at home, but they have been erased from the book of God. The surest way of having a church letter presented is to mail it to the church with which the person intends to identify himself, and notify the preacher or the elders of the stranger's address. They can then see him, and the church from which he comes may feel that he is in good hands.

Home Mission Notes.

The General Christian Missionary Society, or Home Mission Society of the United States and Canada, reported at Nashville at follows:

Number of missionaries and agents employed for whole or part time, . . . . .	67
Number of days of labor, . . . . .	17 542
Number of sermons and addresses, . . . . .	6,795
Number of additions, . . . . .	2,364
Number of churches assisted, . . . . .	165
Number of new points visited, . . . . .	69
Number of new churches organized, . . . . .	27
Received from mission stations, . . . . .	\$17,298
Received from general collections, . . . . .	21,523
	\$38,821

They say, "We need \$50,000 annually to carry forward efficiently our present missions and to make appropriations in answer to appeals already in hand." We have appealed to them for aid in our field and we hope all our churches will take up a collection and help them to raise the amount they so much need.

The Board of Church Extension also reports as follows: This fund is to be loaned to help weak churches build houses of worship. Interest on loan to be four per cent, and loan not to exceed one-fourth of the cost of property. This fund was started in Springfield, Ill., October, 1888, only four years ago.

Receipts for first year, . . . . .	\$12 305
" " second " . . . . .	15 622
" " third " . . . . .	18 289
" " fourth " . . . . .	21 760
Loans returned, . . . . .	13 652
Interest paid on loans, . . . . .	3 778
Total receipts, . . . . .	\$85 406

Loans granted 129, amounts paid, . . . . .	57 805
" " 52 to be paid, . . . . .	25 900
181	\$82 705

The state associations are growing in strength and efficiency, as the following summary for year ending October, 1891, shows:

Number of missionaries for whole or part time, . . . . .	338
" " days service, . . . . .	47,586
" " additions, . . . . .	19,104
" " new places visited, . . . . .	352
" " meetings, . . . . .	1,796
" " churches organized, . . . . .	172
" " Sunday-schools organized, . . . . .	320

Total raised for evangelization and for support of pastors, . . . . .	\$136 609
Total for local work, . . . . .	162 118
Total raised, . . . . .	\$298 727

The following was reported at the Iowa State Convention: Disciples in Iowa, 31,687; preachers, 207; State missionaries labored 2,576 days; preached 1,633 sermons, and there was 1,109 added to the churches. The convention was held in August last, and since then there has been 400 additions.

Bro. Romig's meeting at Burrton, Kan., resulted in 72 additions.

Brethren, we are still trying to get a suitable evangelist for this field. The following quotations from letters received will show how hard it is for us to get what we want. Bro. M. B. Ryan, now in Milwaukee, Wis., writes:

I do not now think of any man available for your work whom I could recommend for immediate engagement. "Good" men, such as you need, are not, as a rule, lying around loose in the United States, and it takes, of course, some time to detach one who has a present engagement. There are plenty of men, whom I know, who would probably go at your call, but I could not recommend them for the work. If I should learn of any one whom I could recommend, and who would go there to labor, I shall most gladly put you in correspondence with him. \* \* \* I am glad, indeed, to hear of the good work going on in your home church and hope it may continue. We read THE CHRISTIAN with a great deal of interest. I think it a great

credit to our brethren in the provinces to publish so excellent a paper.

Hoping that you will secure some good man for your evangelistic work, and that great prosperity may attend all the churches, I remain very truly your brother.

Bro. J. H. Hardin writes:

I have been trying to secure you a man and thought till this morning I had him, but the one I chose writes me that he cannot be released at present from his engagements. But I will not cease my efforts. I think I can succeed soon. Ask the brethren not to be impatient. I could get any number of men, but not such as I know the field demands.

Bro. Darst also says:

I received your letter and tried to get Bro. Smith to go down and help you, but failed. He could not leave his work long enough for that. I do not know any other suitable man for the work there who is in a position to take it.

The General Christian Missionary Convention voted to unite with you of the provinces in support of an evangelist. I hope you will be able to secure a suitable man soon.

If I learn of such a man I will let you know. Bro. W. L. Bowell, of Haverhill, takes our work here Dec. 1st. We are hoping for great things.

All seems well here at the Tabernacle. Our two missions are doing nicely. We are planning for great things from the Lord this winter.

The Lord bless both your work in St. John and in your evangelistic efforts. We must pray the Lord of the harvest to send us laborers.

Give my kindest regards to Bro. Stewart and Bro. Barnes, and all who remember me. The Lord bless all your efforts.

Let us all unite in our prayers and contributions that great success may attend our efforts this coming year.

RECEIPTS.

Previously acknowledged, . . . . .	\$93 75
St. John—	
Young Peoples' M. B., . . . . .	2 25
Westport—	
Ladies' Aid Society, . . . . .	3 00
Milton—	
For Miss A. A. Collie, . . . . .	4 00
	\$103 00

J. S. FLAGLER,  
Secretary.

Maritime Women's F. M. Society.

Your secretary having received a very encouraging, helpful letter from Bro. Donald Crawford, takes the liberty of publishing a few extracts from it:

"I am very much pleased with the beautiful photo of our Canadian Missionary to Japan. When I sent our offering from New Glasgow, I told Bro. McLean that I wished it to go to the support of Sister Rioch, and that it it were better he would put it to the credit of your society. His answer was that it was all right, and that as money was needed it was timely. I feel glad, dear sister, that you are so interested in this foreign work, and pray that you will be abundantly successful. I believe that in proportion as we feel for, and support foreign work, will God bless and prosper us at home. It would give me great joy to see our sisters on P. E. Island all heartily engaged in mission work. There are places on this Island where it would be much more convenient for them to meet for missionary work than in this locality; yet I am not without hope that here, ere long, we may have something of the kind.

We held our first monthly missionary meeting in the Coburg Street Christian Church on last Lord's day in October, which proved to be very interesting. Bro. Stewart, who presided, gave a short address, in which he said that the object of these meetings was to assist Sister Rioch in the work of trying to bring souls to Christ in Japan, and that there was great need for our assistance. Miss Maggie Barnes then sang very sweetly a missionary hymn. Mr. J. Barry Allen then read a touching story, show-

ing how one little girl, converted from heathenism, lead many others to Christ, and thereby a church was planted in that heathen village. Eight little girls followed, telling what each of the letters spelling the word "missions" represented. A collection was then taken, amounting to \$3.60. Following this, Miss Mabel Boyne read an original poem, written by one of our sisters, and at the earnest request of a number she has consented to have it published in our missionary column, her only desire and prayer being that God in some way will use it for His honor and glory:

WHY I SHOULD BE INTERESTED IN MISSIONS.

As I listened to the story  
Of the Christ who died for me,  
How He left His throne in glory  
For the cross on Calvary.

Then my heart was filled with longings  
For those souls who have not heard  
Of this precious, loving Saviour,  
Or His Father's Holy Word.

And the question came, O! Christian,  
Can you sit, with folded hands,  
While the souls of men are dying  
In those distant heathen lands?

When you sit around His table,  
Feeding on the bread of heav'n,  
Hear you not those millions pleading  
That this bread to them be given?

Souls are living,—yes, are dying,  
In a darkness dark as night;  
Dark because that Christ's disciples  
Have withheld from them the light.

When Christ said, "Go teach all nations,  
Then He gave this work to us,  
Shall we be like slothful servants,  
Or shall we fulfil this trust?

God could bring these nations to Him,  
Without our help; yet He  
Deigns to ask for our assistance,—  
Asks that we co-laborers be.

Christians, do you see the honor  
Christ is asking you to share?  
That of peopling those bright mansions  
He has gone on to prepare.

Father, help me spread the story  
Of a Saviour from above,  
Send some light into the darkness,  
Help some souls to share Thy love.

May Christ be my only passion,  
May my life be hid in Thee;  
In the cross of Christ, my Saviour,  
May my glory ever be.

Then my lips shall tell of Jesus,  
Then my heart with praise o'erflow,  
Then my life be spent in helping  
Other souls Thy love to know.

REPORT FROM WESTPORT.

Dear Sisters,—

We were so rejoiced to hear that an auxiliary had been organized at Port Williams, that we thought it might gladden your hearts to know that our society at Westport is growing spiritually, I trust, as well as numerically. Four new members have recently joined with us. Bro. Cooke has been away from home two weeks. The first Sunday in November the prospect for our morning meeting was not very bright, as so many of the brethren were away. But the sisters came up nobly to the work and said, "We will have our missionary meeting in the morning instead of the afternoon." And we had a very interesting meeting, all seemed to enjoy it. And while we feel thankful that others are joining with us in this grand work, we are mourning the loss of one of our most devoted workers—Sister Chas. Pugh. The first member of our auxiliary called to her reward. And as plainly as the message said to her, "Come up higher," it comes home to us to-day, "Be ye also ready."

May the Lord help us to be more useful in His service.  
Yours in the work,  
CARRIE F. PAYSON.

CORNWALLIS.

The sisters of Cornwallis have organized an auxiliary C. W. B. M. in accordance with plans made at the annual.

We held our second meeting on Sunday, November 20th. In spite of the rain there were nine sisters present, and a very profitable hour was spent.



## The Christian.

ST. JOHN, N. B. DECEMBER 1892

OUR BRETHREN in Halifax intend (the Lord willing) to open their meeting house on the first of January next. It will be remarkable, it is said, for comfort and situation, considering the cost. The brethren deserve great credit for their energy and determination to have a house in which they can worship God according to New Testament teaching and in which the gospel can be preached to all who may attend, as Jesus has sent it to the whole creation. They have struggled hard for this, and we rejoice that they have not labored in vain. Owing to their small number and the extreme difficulty of purchasing ground and building a house in a city they must necessarily be considerably in debt. This debt should be lifted as soon as possible so that the preaching of the gospel might be supported in the city. This the brethren are striving to do, and that with cheering success. Friends outside of the city, considering the importance of having the cause established in the capital, are assisting the good work. Many readers of THE CHRISTIAN have contributed something in the past. We would like to make a general appeal now and ask what will you do, if spared, for this work by next New Year's day? You say, "There are so many calls for money." We know it. But no calls are so worthy of our attention as are His to whom we owe everything. How would you like to begin the new year with earnest prayer, to be and do more for Christ than in any of the past? It would be delightful to see in the February CHRISTIAN, along with an account of the opening of the house, a long list of contributors from abroad. May the Lord bless His cause in that city. These dim eyes may never look upon Halifax, but we expect to say of her, "This man and that man were born there." D. CRAWFORD.

## "THE WORLD PLAN OF THE GOSPEL."

[An address delivered before the South Kentucky Missionary Society at Hopkinsville, Ky., May 25th, 1892.]

There are at the present time eight great religious systems on earth. The Chinese race has two, viz., Confucianism and the doctrine of Lao-Tsee. The Indo-European race has three, viz., Brahminism, Buddhism and the Parsee; and the Semitic has three, viz., Judaism, Christianity and Mohammedanism. Of these great systems three only are missionary, viz., Buddhism, Christianity, Mohammedanism. All the rest are anti-missionary, ethnic, local, with no provision for proselyting by evangelization. I now call attention to a most momentous fact, viz., that every anti-missionary religion in the world to-day is either dead or dying. It may still have millions of adherents, but the statement is true nevertheless. Confucianism is at this moment either dead or dying as fast as it can. We may still count millions as being adherents, but the statement is true nevertheless. Brahminism is the oldest religion on earth of which we have any knowledge, and possesses the oldest writings. We can not tell when it originated or with whom. As a system it holds nominal control in India of over 110,000,000 human beings. I say "nominal control," for every one knows that it is disappearing from India just as the lions and tigers and elephants are. What is true of Brahminism is true also of the Parsee. Once it was a most magnificent system of worship. It begins with Zoroaster, who was contemporary with Abraham. In the time of Darius it gave the laws to the Medes and Persians which "alte, ad not." From Magianism it ran on into Magic and now counts less than 100,000 followers in all the world.

Confucianism begins with Confucius, born B. C. 551, the very year that Cyrus ascended the throne of Persia. Confucius died at seventy-three years, leaving one grandson, from whom the multitudes of China have descended. Lao-Tsoo, from whom has come the system bearing his name in China, was for twenty years contemporary with Confucius. These two systems hold nominal sway over 430,000,000 human beings. The thing true of Brahminism and the Parsee is true also of these. Judaism never was and never can be truly missionary. It was never intended to be. It can send out no missionaries, it can make no converts. How can it so long as an alien is not to be trusted until the twenty-fourth generation? The nation lives, must live, but it can by teaching and evangelization make no proselytes.

This brings us to speak of the missionary religions. The oldest is Buddhism. This system originated with Gautama, a Hindoo prince, born B. C. 622, and died aged 79, B. C. 543. The canon of their scriptures was settled B. C. 246, or about 300 years after the death of Gautama, and as soon as that was done missionaries were sent out with this commission, "Go preach the gospel to every creature." This system abolishes caste, forbids bloody sacrifices and religious persecution. The first missionaries went to Cashmere, Cabul, the Greek colonies of Bactria, Alexandria, on the Caucasus, to Burmah and Ceylon. In course of time Buddhism left the place of its birth, and now rules chiefly in Central, Northern, Eastern and Southern Asia. It enrolls as followers about 400,000,000, and is pushing its way among the aboriginal heathenisms of many countries.

Mohammedanism begins, of course, with Mohammed, the camel driver and caravan servant, born in Mecca, A. D. 570, and died aged 62, in Medina, June 8th, A. D. 632, and was buried on the spot on which he died. Mohammed began to preach when he was forty years of age, but was persecuted and chased to Medina, July 15th, A. D. 622, which date now marks the beginning of the Mohammedan year. From Medina his work of conquest began. Arabia was conquered during his lifetime. His successors, the Caliphs, conquered Palestine, Syria, Egypt, North Africa, Spain, and crossed the Pyrenees swearing that they would stable their horses in St. Peter's Church in Rome. But they were defeated in the battle of Tours by Charles Martel, and the battle which saved Europe put a western limit to the Mohammedan Empire. In the ninth century they conquered Persia, Afghanistan and a part of India. In the eleventh century the Mohammedan Arabs were conquered by the Seljuk Turks, who soon afterwards adopted the religion of those whom they had overthrown. In A. D. 1453 these united peoples crushed out the last remnants of the old Greek civilization at Byzantium and changed the church of St. Sophia into a Mohammedan mosque. From this point they again threatened Germany, and indeed the whole of Europe, for over two hundred years. But they were finally defeated at the gates of Vienna by John Sobieski, King of Poland, and driven across the Danube in A. D. 1683. One of the most wonderful pictures in the Pope's gallery at the Vatican represents Sobieski at the battle of Vienna. "By that defeat," as a learned friend of mine has well said, "the scroll which had been unrolled at Medina began to roll back upon itself." But Mohammedanism still rules in Arabia, Asia Minor, Turkey, Egypt and a part of India, and enrolls as followers 137,000,000 of the human race. These two, then, are the missionary religions of the world with which Christianity has to contend.

Now will either of these ever take this world? Will Buddhism? I have already said that there are some excellent things in that system. It seeks to abolish caste, it forbids bloody sacrifices and religious persecution. These things are good, but

they are so neutralized by other things as to make it absolutely impossible for Buddhism ever to win the world. Buddhism is weak because it has no book, no one book which it can translate and put into the hands of all people, and which all can read, understand and obey. It has a vast literature. What was called a "complete edition" was prepared for Queen Victoria. It contained five thousand volumes, and some of these were twenty times as large as the New Testament. There is a complete edition in Toki which contains 6,771 volumes. Of course no one man ever did read it through, or ever will. The priests say that it is not at all necessary for one so to do. They say that if you will turn the great revolving case in which these books stand, around three times, you will get as much good as if you read every one of them. No doubt this is true. Then Buddhism is weak because of the view which it holds, and must hold, concerning woman. Their view of women is low and beastly beyond expression. They believe in the transmigration of souls. You know that means that after death the souls of men come back and dwell in other bodies. Sometimes that body is a lump of dirt, sometimes a tree, sometimes an animal, sometimes one of the human species. Bro. Smith tells us that Buddhism puts forth some peculiar teaching in connection with this doctrine. The man who does not lie shall be born next time with a sweet voice, white teeth and perfect sense. (If this last item ever be added to certain gentlemen that I know, they will not get accustomed to the change in the limits of one lifetime, I think.) The Ascetic who never eats after twelve o'clock, and never sleeps upon a high bed, has the consolation of knowing that next time he shall not be born a piece of inorganic matter, a disgusting or persecuted animal—a woman or a slave. The next worst thing to be born a woman is being born in some one of the one hundred and thirty-six Buddhist hells, which are located in the centre of the earth, and in which the very least sentence is ten million years. Gautama said that "Any woman under favorable circumstances will do wrong." He said also that "The sins of one woman are more than the sins of 13,000 men." She is called everywhere a temptation, a snare, an unclean thing, and an obstacle to peace and holiness. Woman is never allowed to suppose for a moment that she has a soul, and her only chance for a hereafter at all lies in being born again, and the next time a man. In enumerating his family no Buddhist counts his wife or daughters. The wife on the street must walk at least ten steps behind her husband lest her footsteps pollute his holy shadow. The ideal character in Buddhism is a man in whom are blended the fatherhood of one son, and then a life of celibacy and yellow-robed mendicancy. Woman is unwelcome as a babe, untaught as a child, unloved as a wife, unprotected as a widow, unburied as dead, and denied a heaven or a soul. These things being true it is no wonder that Buddhism has never founded a decent social or political state though it has had ample time in which to do both. These things being true—and true they are—every reflecting person has at hand an answer to the question, "Will Buddhism ever take the world?" I might here, with all propriety, mention the fact that the better class of Buddhist priests have no idea that they can take the world. They speak plainly, emphatically and constantly of a system lately come to Japan before which Buddhism is certainly one day to perish. In 1884 the *Jiji Shimpō*, a Buddhist paper in Tokio, said this: "We regret to say that Buddhism can not hold its ground against Christianity, and that Christianity must one day prevail throughout all Japan. We do not mean that it will do so at once, or even this day, or month, or year. That a whole people should change their faith is by no means an easy affair, and that Christianity should effectually con-

quor, or even attain equal power, or at least become a great rival, is of course a matter of much time. And yet, taking all things into account, we must conclude on the whole that Christianity will prevail. Thus Buddhism, having reached the extreme of decay, is just as if an old man at the point of death should undertake to contend with a man young in years and flushed with heroic vigor." And then the writer asks this question of his brethren, "Are ye the priests aware of this?" He then goes on to give his reasons for thinking so. He says that there are five things which give men power over others, viz., money, intelligence, virtue, rank and power of habit. He claims that Buddhists are superior in but one thing, viz., the power of habit; that they are equal in one, viz., rank; and then says that they are vastly inferior in intelligence, virtue and money. And so, in the opinion of its champions, Buddhism will never clasp the scepter of universal dominion.

Will Mohammedanism? I think not, and for the following reasons: First, the Koran is its chief book, and every student knows it to be utterly devoid of all historic strength. As a specimen of uncultivated and spasmodic poetic rhapsodising it has, perhaps, some small merit. But it abounds in historic and chronological blunders and tiresome and frivolous repetitions. Goethe, while speaking of it as sublime in some respects, says that it is "severe and terrible." Gibbon says that it "sometimes crawls in the dust and is sometimes lost in the clouds." Carlyle speaks of it as a confused ferment of a great, rude human soul—rude, untutored, that cannot even read, but fervent, earnest, struggling vehemently to utter itself, and yet a wearisome, confused jumble of endless iterations." Lacking historic strength, incapable of one appeal to any prophecy fulfilled, it can never appeal to a preoccupied and cultivated mind. In addition to this, it is eternally at war with two ideas, which, like mountain ranges, are looming up on the horizon of the human mind, viz., that all men are brothers and all women sisters, and that woman is man's social equal. It sanctions and enjoins the institution of human slavery. It degrades woman by polygamy and concubinage. It puts her life even absolutely in her husband's hands. He alone has the right of divorce. When weary of his partner he has only to say *three times* these words, "I divorce thee," and the deed is done. No power in heaven above or earth beneath can change his act. No woman is educated save in the art of cooking. They do not know even their own ages. No woman prays over there. You will see a little gallery stuck up in a corner in some mosques where they sometimes come, but merely as spectators. The good men do all the praying that needs to be done. Twenty years ago there was not in the whole land of Egypt one native woman who could read or write. To-day, thanks—to whom do you suppose?—to the boys and girls of America, to those reared here in your homes and Sunday-schools, to American missionaries, there are over 2,000. Twenty years ago the only women in Egypt who sang were the miserable dancing women. When the missionaries wanted to fit some of our hymns to Egyptian tunes they found every tune associated with words too revolting to be uttered. You have heard of the abuse heaped upon Egyptian donkeys! All you have heard is true; I care not how bad it is. I had rather be a donkey in some other country. And yet, I say it deliberately, and with a full understanding of the meaning of my words, I had rather be a donkey in Egypt or Palestine or any Mohammedan country than a native woman. Then Mohammedanism is weak in the moral character of its founder. He began as a reformer, but with power came sensuality and cruelty. When he was fifty-three years of age he married a girl of nine, and at his death left at least fourteen wives, and how many concubines no mortal knows. He stood by and saw

600 Jews massacred in cold blood in one day. He gave the Arabians four months to choose between the Koran or death. Among his last words were, "The Lord destroy the Jews and the Christians." That name can never fill the world. Then Mohammedanism is weak in this, that it can no longer rely on the sword. It is much to be doubted whether it ever made converts at all. It made subjects. The Koran has never gone a yard beyond the Janizaries and the merciless line of Ottoman sabers. Its day of conquest is over. Above all the wild babble of political intrigue by which the system is kept in power, I hear to-day the calm words of Him who said: "They that take the sword shall perish by the sword." Every atom built into any ecclesiastical structure by the sword of war shall by the same weapon be pried out again. In that language more religious establishments than one may read their inevitable doom. Mohammedanism has been retreating for a thousand years. Defeated by Martel, A. D. 732, driven out of Spain the year that Columbus discovered America (A. D. 1492), defeated at Vienna in 1683, they lost Greece in 1827. They came near going out of Europe in 1854, and would have done so but for England and France and Sardinia. In 1878 they lost Bulgaria and Herzegovina, while England purchased and annexed Cyprus. In 1880 the boundaries of Greece and Montenegro were enlarged at their expense, and Egypt is now practically owned by England. The massacres of Damascus in 1860, Bulgaria in 1877, Alexandria in 1882 are simply despair struggling against a crushing fate. Remove England and France from Constantinople and the Mohammedan power would not endure a fortnight. The Czar of Russia claims to be a lineal descendant of Alexander the Great and heir to the old Greek Empire as it was when Alexander died. That includes Turkey in Europe, and under that claim every Turk would be driven into Asia Minor or drowned in the Dardanelles. Mohammedanism will not take the world.

(To be continued.)

### Correspondence.

Dear CHRISTIAN,—

It has been some time since I wrote anything for your column, and I am sorry that I am such a poor writer. I know what I have to say now will not be read with much interest, yet I cannot refrain from saying something at such times as these when everything is at its best.

I am rejoiced to see Halifax going ahead as it is, vast improvements have been made in a short time and everything looks encouraging. I will not say anything about the two last meetings held by Bro. E. C. Ford. I will leave that to better pens than mine. However, I might say that as a judge of good sermons, I think I stand second to none, without boasting, and if these two that Bro. E. C. Ford preached for us last Lord's day were a sample of his preaching, then I am more than satisfied that he would suit Halifax. I want to hear him very often. I think I have said enough on this head, and I will try and inspire my brethren with the love of Christ and the good of His cause. No cause needs so much stirring up by way of remembrance as the cause of Christ. I don't know how it is, or why it is, but it is so, and you cannot deny it. Brethren, just think of it when you glance at these few rambling thoughts that I have hastily penned and you will be convinced that I am about right. Forty years or more Halifax has been struggling along, sometimes upon the mountain top, at other times down in the valley of despair, but we hope by God's help to unfurl the banner of Christ on New Year's day.

This will be a day of rejoicing in Halifax. Now let us look at God's ways and His dealings with

men and take courage. Moses was forty years old when he visited his brethren, and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed. Again Moses returns to Egypt after forty years absence to deliver the children of Israel from the hands of Pharaoh. Moreover, it was forty years Moses led the children of Israel through the wilderness, and standing afar off viewed the promised land. After all these discouragements he only viewed the promised land. Just think of it, eighty years from leaving Egypt and returning back delivering his brethren from Egyptian bondage, travelling through the wilderness and then to only have a sight of the promised land that flowed with milk and honey. Moses surely must have been a disappointed man. But you see God's ways are not our ways, neither His thoughts our thoughts. But I just want every brother and sister to think about Halifax and have their requested amount to arrive here on New Year's day, the time appointed for opening our new house of worship. Friends, you who have some fancy for good things and handsome things, you have all that here in the church building.

There is another forty I forgot to mention. There is forty members, I see by THE CHRISTIAN, that belong to Halifax church. Now who can give us something to beat this letter on forty's. But I am glad to say that Halifax church has not stuck on forty, she has advanced and now numbers forty-four. And we trust to see forty more brought in by New Year—1893. I think I have said enough this time to satisfy the brethren that we are improving here, and all the help we get from abroad will be more than thankfully received.

Trusting all who read THE CHRISTIAN will have the pleasure of visiting Halifax and the brethren, where they will always receive a warm welcome, and hoping these few remarks will stir you all up until you have deposited the where with all into the post office box; then you will feel happy, and when we open our new building here we will shake hands and wish you A Happy New Year.

Yours, as ever,

W. J. MESSERVEY.

155 Agricola Street, Halifax, N. S.

### SUMMERSIDE LETTER.

The Rev. J. A. Cahill, pastor of the Baptist church of this town, recently exchanged with me. At the morning service in our house, after preaching, he stepped down to where one of the elders was sitting and spoke to him about the communion. He was requested to preside at the Lord's Table and did so. This is the only instance that I know of where a Baptist minister presided at the table in any of our churches. I am glad to have it to record, and I hope that a more fraternal feeling may grow up between Disciples and Baptists. There are many places where both churches are weak and struggling for an existence, whereas if both were united into one body they would be a power for good. Let brotherly love continue. I am preparing a course of lectures for delivery this winter on the books of the Bible. My first lecture will be given on the first Wednesday in December. The topic will be "The Inspiration of the Bible." My next will be the book of Genesis, etc., each Wednesday evening taking up a book or books. A question box will be used in connection with the course, but I will tell you more about it later on.

We had a visit from Bro. Crawford lately. He spent two weeks at Fignish where he received a hearty welcome. Owing to bad weather he could not preach as much as he would have liked. One confession while he was there, but owing to the weather he was not able to attend to the baptizing. Bro. Crawford also preached one Lord's day in Summerside to good congregations.

We have had a great deal of rain this fall, and as a result the roads have been very bad, giving no opportunity for protracted meetings, but we "bide our time."

Now I must tell you about a trip I have had since I last wrote. I left home on Tuesday, Nov 8th, arriving in Charlottetown the same evening. I stopped all night with Bro. Watson. Early the next morning I took the steamer for Pictou where I arrived about one o'clock. I ran up to see Bro. Fullerton a few minutes, and found him very ill indeed. He had been sick about two weeks. I think they told me it was pneumonia. Sister Fullerton and family are well.

I took the train at Pictou for River John where I arrived about five o'clock, and was soon at home by the comfortable fireside of Sister I. Carruthers. The next day I saw Bro. William McNab. On Sunday I preached to small congregations. The church here needs help badly. Bros. McNab and Wilson are doing the best they can to carry the work along. They are assisted by some of those same kind of women that the apostles speak of. Pictou County ought to have an evangelist.

On Monday I left for Halifax where I arrived about seven o'clock in the evening. It was something over two years since I had been here before. In that time there have been some changes, but it felt very much like home. I found Bro. Carson very much as I remembered him fifteen years ago, only I think he is a little broader. I also found that quite a number of brethren had moved from the country into the city, and that there were quite a number of others who were thinking of coming in.

And what about the new church building? I think I hear you ask this question, for I know you are all interested in the Halifax church. Well, so am I. When I first heard that the church had bought a lot and had started to build I said to myself, "Another failure." Thinking this, of course I did not make any effort to help them. Now I think there are others just like I was. If you are just go to Halifax, and when you see that pretty little building so nicely located, and then when you find all the members of the church so earnest and enthusiastic as these are; and further, when you consider the importance of having a church in this city; and further still, when you find so many Wallace's and Steven's taking hold, then I am sure you will be converted just like I was. Now brethren they need help. I once read of a fireman who went up a ladder to rescue a child from a burning building. When about half way up he faltered on account of the smoke and flames. A man standing below noticed him stopping. Thinking he needed encouragement he shouted, "Boys, give him a cheer." No sooner said than done, and a hearty cheer rose above the din of the crackling flames. Encouraged by this the man went on and effected the rescue. Now, let us give a cheer for Halifax. Now! hats off, one, two, three—DOLLARS. That's it, brethren.

Of course I could not pass Shubenacadie. I preached two evenings there on my way home, stepping both nights at Bro. John W. Wallace's. It seemed like old times to be among these brethren, for many happy hours have I spent in this place. In all these places I visited I found that death had claimed some, and no doubt ere I can again visit some of these places he will have claimed others. I arrived in Charlottetown on Friday evening, 19th. I stopped all night at the hospitable abode of Bro. W. Harris. Next morning I took the train for Summerside and arrived home.

Summerside, P. E. I.

BOSTON, MASS.

Since our last report a church has been organized at Everett, of eleven members, also Sunday school, and a Y. P. S. O. E. of thirteen members, eleven active and two associate. Bro. Robinson of Harvard College has charge of the work there. They meet in the Y. M. C. A. hall. Bro. Darst preaches Sunday at 4 o'clock at the Dorchester Mission. Mrs. Darst is yet confined to her bed. All our work is very promising. There has been one confession at Everett and two at Boston church.

J. M. TILL.

## News of the Churches.

ST. JOHN, N. B.

At the last monthly meeting of the Woman's Missionary Aid Society the collection for Home and Foreign Missions amounted to over \$7 00

At the last meeting of the Young People's Mission Band Sister Miles read an interesting historical sketch of the Society. Miss Robinson of Portland, Maine, who is visiting here, read a letter from a lady friend who is a missionary in China which was listened to with great attention. There were several other good readings and addresses given which made an enjoyable meeting.

The first of a series of meetings conducted by the missionary committee of the Endeavor Society was held at the close of the Sunday school, on the last Sunday in October. It was a success, and they will be held monthly. The collection amounted to \$3.60, and it will go towards sustaining Sister Riach, our Canadian missionary in Japan.

Bro and Sister G. Masten have removed to Boston, and will attend the South End Tabernacle.

The Willing Workers, assisted by the Ladies' Sewing Circle, held a sale of useful and ornamental articles, on November 11th, at Bro. W. A. Barnes' home. No fancy prices were charged. Everybody got more than their money's worth. The supper, ice cream, etc, were of the best. A more sociable company would be hard to find. The receipts were about \$75.00, and when all the goods are sold they will amount to \$90.00, which will be spent in making the church more comfortable and attractive.

Bro. Bowers has been with us again this month. We are always glad to see such a helpful visitor. Bro. K. Outhouse of Tiverton has also been with us. He is always welcome.

Three additions by confession and baptism since our last report. Our audiences are large, especially Sunday evenings. Our prayer meetings are well attended, and are full of interest. Bro. Stewart is growing in favor, and is leading the church on to greater efforts in the Master's cause.

MILTON, N. S.

We had a Union Thanksgiving Service on Thanksgiving day. Quite a number from all the churches were present. The service opened with a Thanks-giving chant, followed by prayer and Bible reading. Then Bro. Murray gave a fine discourse, and all seemed to appreciate the blessings that God so freely gives us.

Sister M. G. Freeman is home again, and will again collect for home missions which has been so well attended to by Sister A. A. Collie during Sister Freeman's absence. Bro. Murray is paying a visit to Kempt. We have organized an Endeavor Society, and hope it will be the means of doing much good.

WESTPORT, N. S.

We are still contending for the faith. Though the contention is severe yet the reward is certain. We are planning to have a mission concert, but if we fail to come to time it will be from no lack of will or effort on the part of the church, but because of the prevalence of sickness. Bro. E. A. Payson, one of our elders, has been very sick and unable to attend to church duties for some time. But we are glad to report him convalescent. Death has again visited us, and taken one of our eldest and most respected citizens, Mr. William Bailey, brother of Bro. Ezra Bailey of this place. H. E. COOKE.

SOUTHVILLE, DIGBY Co., N. S.

We visited the church at the above mentioned place of late, remaining over two Lord's days, preaching most every evening for two weeks. This faithful band of disciples are zealous for the up-building of Christ's kingdom. Rich in faith and good works I love to meet the brethren at Southville and enjoy their Christian fellowship. We plan to visit them again soon. Elder Steele is still at his post. Bros. Steele and Benjamin Wagner are the elders, and two faithful men in the Lord's vineyard; with Bros. George Wagner, George Cosman and Charles Cosman as deacons. It is a pleasure and a blessing to meet with these brethren in the church and in their homes. H. E. COOKE.

HALIFAX, N. S.

Dear brethren, no doubt many of you are looking forward with interest to the opening of the Christian church in Halifax City. I can say that the work is progressing finely. We had some delay,

the first contractor having failed to carry out his agreement. The building committee were under the necessity of giving the contract to others to complete, but we expect that the building will be ready to open by the first Lord's day in January, 1893.

Brethren the contributions are not coming in very fast to the Halifax Church Building Fund. Remember that brethren are responsible for this great undertaking whether you help them or not; therefore do not let those who have borne the heat and burden of the day be burdened beyond measure; and do not let those younger brethren who have come up so nobly to the work become discouraged by your lack of help and sympathy. Is not this the Lord's work in Halifax? Have we not held fast His name; and again have we not held fast to the faith once delivered unto the saints, and because some brother or sister does not do or give as we think they ought, will that excuse any of us? Let us remember that God is the righteous Judge who will render to every one according to his work.

We were greatly cheered by a visit from our Bro. E. C. Ford and wife, who spent one Lord's day with us and delivered two very excellent discourses. Only regret that our brother and sister's stay should have been so short, but hope that he will be able so to arrange as to be with us at the opening of our house of worship. Our young people's prayer meetings are increasing in interest. Last Lord's day evening, although the weather was unfavorable, we had a good meeting, twenty taking part by reading portions of scripture and speaking. Brethren pray for us in Halifax. Your brother in Christ,

HENRY CARSON.

Halifax, N. S., Nov. 21st, 1892.

HANTS Co., N. S.

My last notes were written from West Gore, and after writing them I went to Newport. Here I have four preaching points, at each of which I spoke once to attentive audiences. I also drove to St. Croix, and found two Disciples living some nine or ten miles from the church. On Wednesday I returned here. Sunday morning I spoke to a fair congregation, and sat at the table of the Master and attended to the fellowship. In the afternoon I spoke in Rawdon. Here we had from fifty to seventy-five hearers. Wednesday evening at the close of our social meeting one made the good confession and was immersed the next morning. My next appointment was for Nine Mile River, and thence to Shubenacadie which is about twenty miles—and O, the mud! I arrived in due time and spoke for them three times, I was much pleased to meet them again after an absence of nearly four weeks. There is nothing special to report from that section. I had heard that there were some members at Elmdale, about twelve miles from Shubenacadie, and I wanted to know who they were and what they were doing. In accordance with my desire I started and at noon found myself at the home of Bro. Sandford McDonald, about three miles from the station. I soon found that I was at home in his genial family. The first thing was to arrange for a meeting that evening. The trustees of the school were seen, and permission obtained to use the school-room, and twenty-seven came to hear what I had to say. Tuesday was a stormy day. The night was dark and the roads were muddy, but thirty-six came out to hear, and they listened with a will. I found ten Disciples in this neighborhood, and they have kept up a Sunday school all summer. I hope to reap some of the seed they have been sowing. I returned home Wednesday. I preached here Sunday morning, at Nine Mile River in the evening, at Rawdon on Monday night, and here last evening. This is my round for four weeks, and tomorrow I start for Newport to go over the same ground. With God's blessing I expect to report more success in the next four weeks. J. A. GATES.

West Gore, Nov. 14th.

CORNWALLIS, N. S.

The last Lord's day in October was a day of unusual interest to the congregation worshipping at Lower Church Street. After attending to the ordinance of baptism, a good congregation assembled to listen to our young Bro. S. M. Leonard preach his first sermon. We were delighted, and greatly encouraged to see such a promising young man consecrating his life to the work of the Lord. After the sermon the writer spoke briefly, and

extended the hand of fellowship to the sister who that morning had been baptised. At the conclusion of this part of the service Bro. J. N. Wood took charge of the meeting, and in a few well chosen words complimented Bro. Leonard on the very creditable effort he had made, and spoke encouragingly of his future, after which he directed our minds to the death of Christ which we were there to remember and show forth in the breaking of the loaf and in the drinking of the cup. Having enjoyed this feast of love a hymn was sung, and we went out, thus closing a very interesting, and profitable meeting.

As our arrangements were about completed to leave Cornwallis for a few months, we commended the brethren to God and to the word of his grace, and exhorted them to hold up the hands of Bro. R. E. Stevens, and Bro. Leonard, who they would find ready to do their utmost to advance the interest of the work in those parts. With such good brethren as Bro. J. N. Wood to take the lead, assisted by these strong young men, we feel confident that the interest of the cause will not be allowed to wane, though their preacher may be absent for a time. I do sincerely hope that the brotherhood in these provinces will see to it that these young men, who are just now consecrating their lives to the Master's work, will be so strengthened and encouraged, that they will be induced to give themselves to the work of the Lord in these provinces, and not be allowed to do as so many have done before, go to other parts to find the appreciation and support so essential to the successful work of the ministry. Leaving our pleasant home in Port Williams, on the morning of Nov. 3rd, we took train for Halifax, where we arrived on time, and were warmly welcomed at the home of Bro. and Sister H. L. Wallace. The few days we had to spare were spent very pleasantly and we trust not without profit, in visiting the brethren at their homes, and talking to them of the things pertaining to the kingdom of God. We found the brethren very earnest, and much encouraged. The outlook is indeed very promising. The new meeting house is beautifully situated, and is going to make a fine appearance. It is rapidly approaching completion. The few brethren there, who are making such heroic efforts to sustain the primitive gospel in that city, deserve, and I believe will receive, the hearty co-operation of the brotherhood in these provinces. It is just now that your help is so much needed. Send your dollars with your prayers for the success of the work of the Lord in that important field, and you will rejoice by and bye, that you ever did this much toward the building of this house, which will be a great blessing to the cause in Halifax, and a credit to the brotherhood generally. Our meetings on Lord's day were certainly very enjoyable. The congregations were good, and the interest all we could ask. Taking everything into consideration, we left Halifax feeling much encouraged with the prospect of the work there, and with a deeper determination to do all we can to strengthen the hands and encourage the hearts of that little band of disciples who are putting forth such earnest efforts to sustain the cause of Christ in that city.

Leaving Halifax on Monday the 7th, we came to St. John via the I. C. R. and enjoyed the few days we remained there immensely. It was our privilege to attend the meeting of the Endeavor Society on Tuesday evening, which was largely attended, and of much interest. A young lady, who had before confessed her Saviour was baptized, which also added to the deep interest manifest on every hand. Bro. Stewart is certainly doing a grand work in that city, and richly deserves what he receives—the confidence and hearty co-operation of his brethren. They are all "workers together with God." On Thursday morning the 10th we took the steamer for Eastport, arriving there in a big storm. We soon found the house of our sister Greenlaw, who has been a warm friend of many years, where we were made welcome, and enjoyed every comfort heart could wish. It was very pleasant to meet with this kind family, and to find them com-

fortably situated. Sister Greenlaw has been greatly blessed in her family, and they in a Christian mother. May they all be led to know and love their Saviour is my prayer. From Eastport we came to Lord's Cove where we arrived Saturday evening, and went at once to our old home at the house of Brother D. F. Lambert, where we are comfortably and pleasantly situated. On the Lord's day we met with the brethren at their regular meeting for the breaking of bread, and had a very enjoyable meeting. The hearty reception given us, and the many words of good cheer spoken, made us feel that we were indeed among friends. In the evening we were greeted with a large and attentive congregation, to whom we spoke the word of life. In our next from here we hope to be able to report favourably as to prospect of the work. We have brethren here good and true, and who are ready to co-operate in every good word and work, and we feel assured that our united efforts will be blessed to the upbuilding of His cause at this place.

E. C. FORD.

Lord's Cove, Nov. 16, '92.

### REMEMBERED.

It was at our home this time, on Monday evening, Nov. 14, after dark. Some of the family were away. The writer was in his study. Suddenly the racket commenced. Soon the home was full of brothers and sisters and friends. Well filled baskets, pails, cans and bags too numerous to mention were piled on the table and on the shelves until at least \$30.00, including the cash, were contributed without malice or ill-intentions. The evening was spent sociably and pleasantly and all seemed happy, especially Mr. and Mrs. Murray. The company was so engaged in their pleasantries that we did not get an opportunity to express our thanks, and it is well we did not as it was utterly impossible to express the sentiment of our hearts. It was a splendid donation without any explanation or even an invitation, but a revelation of their good inclination beyond our expectation, but to us a gratification, that created a splendid sensation. For the information of the congregation we heartily express our deep-felt obligations for such friendly presentations, with a hope that they may continue throughout all generations.

H. MURRAY.

### A PRAYER.

Jannie Shaw, whose obituary was so touchingly given by Bro. Emery in the October CHRISTIAN, selected the following beautiful lines before her death. They so nearly express the sentiments of the departed, who was always so anxious that no labor or self-denial on her part be wanting to make others happy, that they have a particular interest to her many friends and those who knew her best.

If I should die to-night  
My friends would look upon my quiet face  
Before they laid it in the resting place  
And deem that death had left it almost fair,  
And laying snow-white flowers against my hair  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress—  
Poor hands so empty and so cold to-night.

If I should die to-night  
My friends would call to mind with loving thought  
Some kindly deed the icy hands had wrought,  
Some gentle word the frozen lips had said,  
Some errand on which willing feet had sped.  
The memory of my selfishness and pride,  
My hasty words would all be laid aside,  
And so I would be loved and mourned to-night.

If I should die to-night  
E'en hearts estranged would once more turn to me  
Recalling other days remorsefully;  
The eyes that chill me with averted face  
Would look up on me as of yore porchance  
And soften in the old familiar way;  
For who would war with dull, unconscious clay?  
So I might rest forgiven by all to-night.

Ah, friends, I pray to-night,  
Keep not your kisses from my cold, dead brow,  
The way is lonely, let me feel them now;  
Think of me gently, I am travel worn,  
My faltering feet are pierced with many a thorn;  
Forgive, Oh hearts estranged, forgive, I plead,  
When dreamless rest is mine I shall not need  
The tenderness for which I plead to-night.

### Died.

KNOX.—The Rev. Dr. John Knox died at his home in Southport, P. E. Island, November 16th, 1892, aged 75 years, leaving a widow to mourn the loss of a kind husband, cheerful companion, and to think of the noble life which is no more on earth, except in ever-widening influence, which always follows the faithful worker. Dr. Knox was educated in Edinburgh, was afterward classical tutor in Cambridge, came to this Island in 1811 as an Episcopal clergyman; soon afterwards, changing his religious views, he was baptized by the Rev. Alex. Scott and united with the Baptist church. Soon after this he went to Albany, N. Y., where he remained some time as pastor of a Baptist church, but his voice failed and he returned to this Island, where, recovering his voice, he continued to preach the gospel, as it was understood by the Scotch Baptists, never having fully united with the regular Baptist association. So he continued to preach for the churches at Lot 48, Three Rivers, East Point and often West, as far as Cavendish and St. Eleanors. Afterward there was a change in the minds of many in those churches in reference to what they should accept as authoritative in matters of faith and practice. The large majority decided for the Bible, and the Bible alone as authoritative; and to the Christian the New Testament, especially, as that which contained the creed of the church and the unerring guide of every Christian life. At the head of these stood Dr. Knox, and in taking this stand he and they identified themselves with the reformation of the 19th century and placed themselves beside [in labors] such men as Barton W. Stone, Walter Scott, Thomas and Alexander Campbell, Jacob Creath, and a host of others who, coming to the conclusion that all human creeds stand as divinely authoritative, caused divisions among lovers of the Lord Jesus Christ, they cast them "to the moles and to the bats," and took God's word as He had given it as alone binding the consciences of men; thus standing on a platform of which men were constrained to say, "I find no fault in it." Thousands took their stand here. There Dr. Knox took his stand, and laboring with those churches which stood by the word of God as alone binding, he travelled over this Island in summer's heat and in winter's cold, in sunshine and in storm. For the sake of Christ and dying humanity he was willing to do and dare, and now, although he sleeps, he leaves a name which alone may die when Islanders cease to think. The Island Patriot says of Dr. Knox: "We had the pleasure of knowing the deceased for many years, and always regarded him as one of the most scholarly, eloquent and public spirited of the preachers of the gospel in this province. His diction was pure, his elocution almost perfect, and his presentation of scriptural truth plain and impressive." Dr. Knox was a medical practitioner as well as a preacher of Christ's gospel, and of the Doctor, in this regard, the Patriot also said: "During his pastorate he also gratuitously attended the sick; and as medical as well as spiritual adviser, he will long be remembered in many of the homes of this Island. He now rests from his labors and his works do follow him." The history of the life of our departed brother [a father in Israel] for over fifty years is written on the memory and in the heart's affections of men living to-day—the best monument to a noble life.

O. B. E.

KENNEDY.—Bro. B. Stewart Kennedy, beloved son of Bro. James W. Kennedy, died at his father's home, Southport, P. E. I., November 19th, 1892, aged 25 years, leaving father, mother and one sister to mourn their loss. Our young brother was baptized eleven years ago by Elder T. H. Blenus, and united with the church at Cross Roads, Lot 48, of which he remained a faithful member until his death. The writer has had much conversation with many of the acquaintances of our young Bro. Kennedy, of all creeds, and no one had an unkind word to say of him, but all speak in praise of his blameless life and kind and obliging disposition, and the correctness of his life, not only as a citizen, but as a disciple of the pure and holy One. While this to his friends makes the loss the greater, it lightens the sorrow, because they know he had tried to follow Him in whom he had so much confidence that death had no terrors for him. I never saw a young man who could more truly say, "I have a desire to depart and be with Christ, which is far better." He is beyond the reach of evil, we are yet in a world of sin. May the memory of his pure life be a help to us who follow after.

O. B. E.

CHING.—At Red Point, P. E. I., on October 6th, Gertrude Alice, infant daughter of Brother and Sister Ching, aged 1 year and 4 months.

SMITH.—On August 14th, 1892, at Lord's Cove, Deer Island, N. B., departed this life of toil and tears to the home of rest and joy our beloved Sister Hannah Smith, wife of Bro. Thomas Smith, leaving husband and sons to feel their sad loss. Sister Smith was a good wife and mother, and a faithful member of the Church of Christ. Her strong faith and joyful hope in Christ, and her patience in suffering, which was long and painful, is still speaking to her friends as an example to be remembered to our profit. May the dear Lord bless the sad hearts.

W. M.

CARR.—Eddie M. Carr passed on this short life August 18th, aged 17 years and 8 months, after a short sickness. He was loved by his associates, who feel their loss. Eddie was the youngest son of Bro. and Sister William L. Carr, of Leonardville, Deer Island, who feel their sad loss with three brothers and a sister who still cherish his memory. May the Lord bless them.

W. M.

RICHARDSON.—Mr. John Richardson, of Richardsonville, Deer Island, died on October 17th, aged 50 years, leaving a large number of relatives and friends, with a wife and a number of children, to feel their loss.

W. M.



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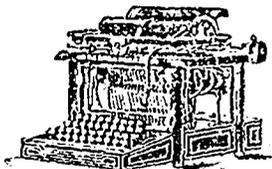
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