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THE CHRISTIAN.

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

Vol. XI.—No. 12

SAINT JOHN, N. B., OCTOBER, 1894.

Whole No. 132

The Christian.

Published monthly by Barnes & Co. under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

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P. O. Box 56

St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

ONLY 50 CENTS.—OUR subscription list is not as large as it should be. Brethren who have friends and relatives abroad can benefit them and us by sending them THE CHRISTIAN for one year at least.

H. A. DEVOR has moved his home from Tiverton to South Range, Digby Co., N. S.

BRO. T. F. WEAVER has removed to Halifax, N. S., for the purpose of attending Dalhousie College.

BRO. WM. MURRAY is visiting at Milton, N. S. There is some talk of his taking the work at Summerville.

BRO. FULLERTON is very anxious to commence the work in Pictou, N. S. More good workers are wanted for the provinces.

BRO. T. H. BLENUS spent one Lord's day in St. John during the past month and preached three times. Bro. B is a pleasing and fluent speaker, and his sermons were well received.

Brethren who have aided the work in Halifax will be rejoiced to know that Bro. Shaw and wife are now located there, and have entered into the work. We trust that their efforts may be greatly blessed.

SOME of our best churches in New Brunswick and P. E. Island are without preachers. This is a loss to the work in the provinces. Our churches should make every effort to have a worthy laborer to hold forth the Word of Life.

OUR preaching brethren should see that each church should send a report of what is being done by them each month. This was one of the objects we had in publishing THE CHRISTIAN. We hope our preaching brethren will look after this important matter.

MORE interest in working for THE CHRISTIAN means more work for Christ in our midst. The P. E. Island and the New Brunswick and Nova Scotia churches have been largely helping to spread the gospel through the earnings of THE CHRISTIAN. We trust our friends will remember this, and help increase its circulation.

During the past year the churches (or rather some of the churches) in N. S. and N. B. have sown some dollars in the United States, and each one has multiplied itself three times, and has come home again. That certainly was a good increase. For the \$81.10 which the churches sent to the General Christian Missionary Society, \$250 have been received from them for the provincial work. It is no wonder, then, that at the annual meeting at Milton it was resolved that we continue to co-operate with those who have helped us so liberally, and that each church be recommended to take up one collection during the year for the work of that society. This resolution and this recommendation were passed last year, but were not acted upon with that heartiness which should have been displayed. Only \$81.10 were raised by all the churches, and of this small amount \$65 were given by two churches, leaving only \$16.10 to embrace the total contributions of all the other churches. Some of the churches did not take up the collection, and some gave a very small amount in comparison with what they could have given for this work. Surely we should all have confidence in the American Board, when we see that they gave to us three times as much as we sent to them. When a farmer finds that a piece of land is particularly productive, he values it the more highly and tills it with greater care. Let us sow bountifully that we may reap bountifully. If they see that we are really in earnest in this matter of co-operation—and they will properly measure our earnestness by the number of churches contributing, and the amounts given by them—there is no doubt concerning their willingness to treat us even more liberally than they have hitherto done. If our churches fail to show an interest in the general work, we need not be surprised if the General Board refuses to help us. Nothing but a short-sighted, suicidal policy will prevent our churches from taking up this annual collection. Cast thy bread upon the waters.

Giving and Receiving.

Good resolutions may be passed and wise recommendations made, but unless they are followed by the corresponding

Quarterly Collections. act, it were better that they had no existence. When a resolution was passed at Milton, that the Sunday-schools be requested to take up quarterly collections for home missions, we believe a wise step was taken, and that every church will do well to act upon this request. We certainly want to see the work advance in these provinces. We want to see the present churches built up and new and flourishing ones established. We want to see an evangelist among us (and we would be glad to see two or three) in order that there may be a great advance movement. But this cannot be without money. We may talk as we please about money, but the one thing that is needed that the world may be won for Christ is money. The gospel is here and men are ready to carry it throughout the world, but how can they go unless they be sent? And money is needed to spread the work here. The amount of effort put forth by the Home Mission Board will depend upon the money forwarded to them by the churches. It is wise to enlist the Sunday-

schools in this matter. The hope of the future is in the young people of to-day; and if they can be interested in this work, the outlook for the future is bright. An annual collection would not have the educative influence that is desirable, and monthly collections would come with wearying frequency. To have them quarterly seems to be best. Every school, even the smallest, can do this, and if the superintendents and teachers, together with the officers of the churches, decide to follow the recommendation made at Milton, there can be no doubt but the amount contributed for home missions during this year will be in excess of what was given in former years.

Another resolution passed at Milton, was to the effect that we, as individuals, seek to increase the amount given for home missions. It is an easy matter to request other people to do something, but a resolution that comes home, and puts self to work, is one, which, if acted upon, promises the very best results. And why should not this one be acted on, not only by those who at the meeting pledged themselves to it, but also by every disciple in these provinces? It is certainly in the line of duty. A person can increase the contributions by giving more himself. And there the first effort should be made. Think of any one urging another to give when he himself gives nothing! We are sometimes more willing to draw dollars from the pockets of others than to take them from our own; and we are often more willing to pray than to pay. How different from the man who, when asked to pray for the spread of the truth, said, "I must give something first." He wanted to help fulfil his prayers. There is no law compelling a Christian to give sparingly to the Lord. Some seem to be under a false impression, like the sick man who gave a very small sum to a most worthy object, saying as he gave, "Well, there's the widow mite." The mite was there, but there was no widow. If he had given her mite he should have given all, for the mite was her all. Give first; then seek to get others to do likewise. Speak to them of the work that has been done, and of the open doors. Show them the importance of going up at once and entering in, and demonstrate the impossibility of doing this without enlarged resources. Make clear to them the importance of their doing something, of doing all they can and of doing it at once. Take an interest in the quarterly collection in the Sunday-school. Use your influence to have it taken up, and if you do not succeed at first keep on trying. See that the time is announced beforehand, that the scholars may be prepared to give. Pray that the spirit of liberality may seize the people, and that they may be willing to come up to the help of the Lord against the mighty.

Individual Effort.

As our readers well know, last month's CHRISTIAN was considerably delayed; and this gave the readers a good chance to find out whether or not they value its visits. The many inquiries that came to the business manager seem to show that the paper is appreciated. Many who did not write missed it greatly, and were glad when at last it came.

A Special Interest.

To be without it for two weeks is bad enough, but what would it be to be without it altogether? And if those who read it now, value it, would not many who do not see it, be glad to have it come into their homes? and reading in it of the work being done and of the present needs of the fields, would they not be more completely enlisted in the work? Besides, would not many find, closed up between the first page and the last, much that would stimulate them and strengthen their faith and build them up? Was it not wise then for the brethren at Milton to recommend that a special interest be taken in the paper, and that an earnest effort be made to extend its circulation. Whenever a Disciple of Christ is found in these provinces, there also should be found a copy of THE CHRISTIAN. And since the price for the whole year is less than one cent per week, there seems to be no reason why every family should not take it. Not only should there be an earnest effort to extend its circulation on account of the good it may do directly, but also on account of the indirect results that accrue from an increased subscription roll. We presume our readers know that the balance, after the bare expenses of publishing and maintaining are paid, goes to mission work—one-third to P. E. I. and two-thirds to N. B. and N. S. If a special interest be taken in the paper, and an earnest effort made to extend its circulation, there is no reason why it should not have 1,200 subscribers by the time the next annual meeting comes round.

Original Contributions.

TESTS OF DISCIPLESHIP.

The disciples are tested by their works and words of love for Christ. Why should we be so inactive when we have the words, "Ye shall know them by their fruits?" How are we to be known by unprofessioners if we are not bearing fruit to the honor and glory of God? There are two important reasons why we should bear this fruit as disciples of Christ; first, because it glorifies Him, and secondly, because it proves our discipleship. "Herein is our Father glorified, that ye bear much fruit, so shall ye be my disciples." (John xv. 8). Who would not glorify Christ by such a work and desire the honor of being a disciple of such a Divine Being? Does Christ demand too much when He says, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Is it too much to devote our lives to His service who will bestow on us eternal ages of salvation? Christians are exhorted to be "always abounding in the work of the Lord,"—to be rich in good works, and to offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. If we should praise God forever, it would be comparatively nothing to the unnumbered blessings we are enjoying at the present time.

In bearing much fruit God is honored. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Being the Father's workmanship, created in Christ Jesus for good works, "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This command came from Christ's own lips, and if we heed it, others who do not fully appreciate this "Divine light" may be led to say, "God is light and in Him is no darkness at all."

"I am the vine, ye are the branches." As the vine dresser is desirous of having strong, healthy, productive vines, so Christ wants us to be strong in Him and in the power of His might, and to be

"fruitful in every good work." Often when an opportunity offers to let some fruit fall from our lips, we refuse; thus losing forever one of the golden moments by our failure to bear fruit to the honor and glory of God.

"Sow thy seed, be never weary;
Let no fears thy soul annoy;
Be the prospect never so dreary,
Thou shalt reap the fruits of joy."

The apostle in Eph. v. 9 comprehends the fruits of the Spirit in three things—"goodness, righteousness and truth." And if we cultivate such, we glorify Him who has led us from darkness to light.

This is the test of the disciple; and let us produce such fruits for Christ that He may give us a glorious inheritance as He says unto us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." A. C. M.

News of the Churches.

TENTH ANNIVERSARY

OF THE WOMAN'S MISSIONARY AID SOCIETY OF THE
COBURG STREET CHRISTIAN CHURCH.

This society met in the vestry on Thursday afternoon, September 27th, 1894. The meeting was opened by singing the hymn, "Have you sought for the sheep that have wandered," and reading the twenty third chapter of Matthew's gospel in rotation. Prayer was offered by Sisters Miles and Tennant.

Minutes of the last meeting was read and approved.

A report of the past ten years, giving an outline of the work done, was then read by the Secretary, and it was moved and seconded that it be accepted.

The treasurer's report was also read, and it was moved and seconded that it be accepted.

It was moved by Sister Morrison and seconded by Sister Emma Christie, that the report be published in THE CHRISTIAN.

Sister W. A. Barnes was chosen President; Sisters Miles and Christie, Vice-presidents; Sister Morrison, Secretary; and Sister Ethel Barnes retains her office as Treasurer for another year.

A collection was taken, amounting to \$14.00.

The meeting closed by singing "Praise God from whom all blessings flow."

SECRETARY'S REPORT.

Dear Sisters,—We have assembled here to-day to celebrate the tenth anniversary of our society. In looking back on the past ten years we have much to be thankful for and much to encourage us. We have accomplished something by our meeting and working together every month. We have contributed towards the support of some of our preaching brethren and helped to sustain the North End mission, and now we are waiting anxiously to secure an evangelist for the home field.

While we thank God and take courage, we would not forget that there are some who are not with us to-day who were with us ten years ago, those who were warm, earnest friends of this Society—Sister Barker, Sister Ashley and Sister James E. Barnes.

The Woman's Missionary Aid Society of the Coburg Street Christian Church was organized on the last Thursday of September, 1884. There were present at that meeting Sisters James E. Barnes, Owen, Sutherland, Martin, Barker, Hopley, Christie, Clark and W. A. Barnes. The following officers were elected: Sister Martin, President; Sister Ashley, Vice-president; Sister Owen, Treasurer, and Sister Barker, Secretary.

After the officers had taken their seats, the members present agreed to give ten cents a month for home missions. The time and place of meeting would be the last Thursday of the month in the vestry of the meeting-house.

Our President, Sister Martin, having removed from the city, Sister J. E. Barnes, by request, acted as President for the remainder of the year.

In September, 1885, Sister Owen was elected President; Sister J. C. Wilson, Vice-president; Sister Ethel Barnes, Treasurer, and Sister W. A. Barnes, Secretary. At this meeting there were twenty-three members present.

In 1890 Sister Blackadar was elected President; Sisters J. E. Barnes and Owen, Vice-presidents.

In 1892 Sister Miles was elected President; Sisters J. E. Barnes and Owen, Vice-presidents. The Secretary and Treasurer have held their offices for nine consecutive years.

During the past ten years we have collected \$1,125 83.

The Society was organized for the purpose of home missions, but as the work grew and its success exceeded our expectations, it was thought advisable to contribute to the foreign work also. So at one of our meetings held on the 2nd of November, 1891, it was unanimously resolved that we have a separate fund for foreign missions. We have received for that fund since then \$67 58

RECEIPTS.

Cash received,	\$1,125 83
Interest	178 27
	\$1,304 10

EXPENDITURES.

Cash paid J. A. L. Romig,	\$180 00
" J. H. Hardin,	60 00
" North End Mission	116 00
" H. A. Northcutt,	150 00
" W. J. Lhamon,	125 00
" T. H. Capp (E. F.),	12 25
	\$643 50
	\$660 60

While it affords us all great pleasure that we have accomplished much, yet we should not be satisfied with the work of the past ten years, but this should give us renewed zeal and a greater determination to do more in the future for him who gave his life freely for us all, and who commanded his apostles to "Go into all the world and preach the gospel to every creature."

In conclusion, it is our privilege, yes, our duty, to do all the good we can, for the "years are passing by."

Respectfully submitted,

MRS. W. A. BARNES,
Secretary.

HANTS COUNTY, N. S.

Our annual has come and gone, and I think we are all the better for it. I had never been to Milton before, and on my way there I made up my mind that I would write about the dark, dreary stage-ride into Liverpool, with its attendant dangers and discomforts. I thought of writing about the quiet stillness that reigned in that old town, unbroken by the shrill blast of the locomotives or the rumble of car wheels. But when I got among the brethren in Milton I gave it up, and now I feel like writing about what a grand place it is to go for an annual meeting. A great many of the brethren and sisters told me that although they had never seen my face, yet I seemed like an old acquaintance, because they had been reading after my pen so much, and the many kind words of appreciation received made me feel like trying harder than ever to make my monthly letters to THE CHRISTIAN more interesting and profitable. It seemed to me I never realized before what a large audience I spoke to every month—how many good brethren I was in touch with in this way. Now, brethren and friends, I want you all to feel that I am writing to you as individuals. I think Christians should feel an interest in each other. I shall live in hope of again seeing the brethren in Milton and enjoy their hospitality. I made my home while attending the meeting at Bro. Howard Murray's, who, with his kind hospitality in life, made my stay very pleasant. We shall not soon forget this meeting.

We had a visit from Bro. T. H. Blenus, who preached for us in West Gore and Newport on Sunday, 16th ult. We enjoyed his visit very

much, only regretting it was so short. He is a very fine preacher, presenting the truth in a plain, forcible manner, and we are in hopes that he will soon visit us again.

Since writing my last letter to you there have been three additions—two in West Gore, one in Newport. I held a week's meetings in Elmsdale. I do not know whether they did any good or not; there were no additions, and I left the place pretty much as I found it. But I will try there again; it is a good place to preach. W. H. HARDING.

West Gore, Hants Co., N. S.

TIVERTON, N. S.

We feel much encouraged with the prospects for the future, both at Tiverton and South Range.

Since our return from the annual meeting at Milton two converts have been added at Tiverton by confession and baptism, and we are very hopeful that others are soon to follow the Lord in his appointed ways.

Death has saddened our hearts and darkened the homes of brothers Greenlaw and McCormack, taking from each a young man. They have our heartfelt sympathy. H. A. DEVOE.

Children's Work.

[Address all communications to Mrs. D. A. Morrison, 26 Dorchester Street, St. John, N. B.]

DEAR CHILDREN—One year of our work for Japan has passed, and I am glad we had such an encouraging report of the children's work to send to the annual meeting at Milton, and now I want to ask you all to work just as hard, or harder if possible, during this year than you did last. You know it is not enough to make a good start and then fall off, but we must try and keep on doing more each year.

You will all be glad to read Miss Rioch's last letter, for it contains something about our little girl, O Gin San. You will see that she is a good deal like some little American girls in one respect, but we will pray that we may all be enabled to overcome any tendencies to idleness and carelessness about our duties.

I know you are all glad that the Milton Mission Band has decided to work with us in the support of O Gin San. They have been working with the Ontario bands, and while I am sorry Ontario is losing such a faithful band of workers, I cannot help being glad to welcome them to our number. I had the pleasure of meeting and talking to the members of the Milton Band, and I am sure we will find them a great help in our work.

The basket of Japanese curiosities that Miss Rioch sent has been returned to me. Has any band been missed in its rounds? If so, please write and tell me and I will mail it to that Band at once.

Your loving friend,
MRS. D. A. MORRISON,
Sup't. Children's Work.

HOME MISSION FUND.

AUGUST RECEIPTS.	
Previously acknowledged,	\$697 86
Kempt—	
Per Miss Hunt,	1 00
Milton—	
Per Miss Collic,	3 00
Lord's Cove—	
Per R. E. Stevens,	8 00
Riverdale, N. S.—	
Per Mrs. Gates,	1 25
A Friend,	8 75
Halifax—	
Per O. C. Rowlinson,	37 50
Westport,	4 20
St. John Sunday-school,	35 00
	\$786 56

SEPTEMBER RECEIPTS.

Milton—	
Annual meeting,	\$34 24
Per Miss Collic,	3 00
Tiverton—	
Per H. A. DeVoe,	2 80
Pomeroy, Iowa—	
R. Jackson,	2 00
Weston—	
D. McLenn,	50
St. John Mission Band,	5 40
Halifax Sunday-school,	4 23
do. per T. H. Blenus,	6 25
	\$58 42

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,535 21
Milton, N. S.—	
A Friend,	1 00
Tryon, P. E. I.—	
Church at Tryon, per J. Crawford,	5 00
Total,	\$1,541 21
	HENRY CARSON, Treasurer.
Halifax, N. S.	

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	\$213 42
St. John—	
D. A. Morrison,	5 00
H. W. Stewart,	1 00
Howard Buchanan,	1 00
J. Barry Allan,	1 00
Pictou—	
Fullerton,	1 00
South Range—	
Albert Marshall,	2 00
Total,	\$224 42
	H. A. DEVOE, Treasurer.
Tiverton, N. S.	

THE WORLD FOR CHRIST.

Thy people long have owned Thy power,
Thou meek and lowly One;
And longed for Thy triumphal hour,
For golden days to come.
Thy servants oft have prayed to see
Thy glory brighter shine:
Ride forth in might and majesty,
The victory shall be Thine!

Thy precepts have no flaw or stain,
Who art the world's true light;
Thy church will aye Thy cause maintain,
Strengthened with heavenly might;
Thy cross, Thy banner now we see
In every land and clime:
Ride forth in might and majesty,
The victory shall be Thine!

Thy reign maintain; Thy will be done;
Satan's great power destroy!
And on Thy thigh Thy sword girt on,
From which Thy foes shall fly!
In vain they strive to conquer Thee,
And all their powers combine:
Ride forth in Thy great majesty,
The victory shall be Thine!

The kingdoms of this world must bend
To Thy superior sway,
And on the bloodless battle-field
To Thee their homage pay.
All men to Thee must bow the knee,
And own Thy power Divine:
Ride forth in all Thy majesty,
The victory shall be Thine!

When Thy last enemy has fled,
And changed from foe to friend;
When earth and sea give up their dead,
And time itself shall end.
Victor confessed of all Thou'lt be
And in great glory shine;
Arrayed in kingly majesty
The victory will be Thine!

—E. Doughty Solomon, in Chronicle of London Missionary Society.

THE HEROISM OF MISSIONS.

There is an idea that a missionary has a very easy berth, little to do and large pay. There are these who sneer at missionaries and call them hirelings. Nothing could be farther from the truth. No man of sense goes out into the mission field because of pecuniary inducements. Missionaries, as a rule, are among the most heroic and unselfish men to be found anywhere.

W. S. Culbertson was graduated at West Point in 1839. After a short service in the army he was appointed Assistant Professor in the Military Academy. Here he drilled such men as Sherman, Thomas, Rosecrans, Lyon and Grant. He resigned his position, studied for the ministry, and went to China as a missionary. When his students were winning fame, he was reminded that he, too might have been a major-general. His earnest answer was, "I would not change places with one of them. I consider there is no post of influence on earth equal to that of a man who is permitted to preach the gospel to four hundred millions of his fellow-men."

Two men were walking down the street of Canton, China. They met a quiet man on his way into the city. One of them said, "Do you see that man yonder?" That is Dr. Kerr. He is in charge of the great missionary hospital here. The hospital was founded in 1838, and has already treated three-quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. I suppose that humble man might just as well as not be enjoying an income of from \$50,000 to \$75,000 a year, in the place of his present small salary, if he was only practicing in the city of New York on his own account. And I suppose he knows it too.

Bishop Hannington, in Central Africa, on the day before he was murdered, wrote in his diary as follows: "A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." Golaz, dying within a year after his arrival on the field, said to his friend that wiped the death damp from his brow, "Tell the churches at home not to be discouraged if the first workers fall; their graves will mark the way for their successors, who will march past them with great strides." These are not the words of hirelings, but of heroes, and are worthy to stand by those of Paul: "I am ready not only to be bound, but to die for the Lord Jesus." Such men as Carey, Judson Moffatt, Hunt, Williams, Duff, Livingston and Wilson, were not in the field because of the pay they received. E. T. Williams was paid twice as much in Cincinnati as he now receives in China. Dr. Macklin might be earning \$10,000 in this country; he receives \$1,000 in Nankin. There are other men connected with the Foreign Society who could save two dollars at home for every one they can save in the field. The talk of missionaries being an army of mercenaries is ridiculous. The truth is, they are heroes who are deserving of all possible respect, encouragement and consideration.—Selected.

Married.

MOORE-McDONALD.—At the residence of the bride's parents, Riverside, Hants County, N. S., August 29th, 1894, by W. H. Harding, Rev. Churchill Moore to Mary M., eldest daughter of John B. McDonald, Esq.

HORN-WYLES.—At the residence of the bride's parents, Mill Village, Hants County, N. S., September 11th, 1894, by W. H. Harding, Mr. Lemuel Horn of Lapland, Lunenburg Co., N. S., to Bessie, youngest daughter of Mr. James Wyles.

COSSABOOM-OUTHOUSE.—At Tiverton, N. S., July 1st, 1894, by H. A. Devoe, Fred. W. Cossaboom, Esq., to Bessie W., only daughter of Capt. Allan Outhouse, all of the same place.

VANWART-FENWICK.—On September 26th, at the residence of the bride's father, by Rev. J. Wesley Clarke, G. Clowes Vanwart, M. D., of Fredericton, to Lillian E., eldest daughter of Matthew Fenwick, Esq., of Apohaqui, K. C.

The Christian.

ST. JOHN, N. B., . . . OCTOBER, 1894.

EDITORIAL.

This number closes the eleventh volume of THE CHRISTIAN. In the good providence of God it has visited its patrons every month since its commencement, and it is still as anxious as ever to hold before its readers "the form of sound words." The reasons given in the first number for starting THE CHRISTIAN are equally potent now for continuing it. It was then hoped that a paper could be successfully upheld (though it stands alone in these provinces) which maintains that a man can be a true Christian without being a sectarian of any kind, and that a church can be a church of Christ without being a sectarian church, and that no creed formulated by men is binding upon the children of God. This was no vain hope. The paper still lives and prospers. When we consider how difficult it is to keep up a small religious periodical, and that so many after a hard struggle die of want, and that ours still lives, we "thank God and take courage." He who knows our motives and who has so kindly cared for us in the past will not leave us alone in struggling for his truth and the salvation of men.

THE CHRISTIAN aims constantly to call men's attention to the last commission of the ascending Saviour; first, that the anxious enquirer may know with certainty how Jesus has promised to save him, and also that the saved may feel bound by his urgent command to carry the gospel to the lost. It urges the unsaved to compare the recorded conversions in the New Testament with the Lord's last commission, to be convinced of its truth and power, and urges the saved to do all in their power to induce the lost to believe and obey the Saviour.

As there is, for the young Christian, either growth or death, and the former is promoted by proper work and proper food, much is said in the paper of the proper work of the young Christian, work that increases the efficiency of the church and leads the lost to Jesus. And as the words of Jesus are the proper food for the renewed soul, THE CHRISTIAN is constantly bringing before its readers Bible subjects, especially the teaching of Jesus, on prayer and other vital matters, and it aims to encourage such discussions as lead to godly edifying rather than to strife and vain glory. It strives to remove from the anxious enquirer everything that keeps him away from Christ, and to convince him that Jesus is anxiously waiting to save him. It also encourages the saved to grow on in grace and the knowledge of our Lord and Saviour Jesus Christ. We would praise the Lord for its measure of success, and plead with him to forgive all its imperfections.

We often hear words of cheer and good will from those whose judgment and integrity we have reason to respect. And while it is impossible to please all, the wonder is that we hear so few fault-finders and that so few subscribers discontinue the paper.

We ask the friends who have stood by THE CHRISTIAN both as contributors and subscribers: Will you continue your labor of love and help both to improve and circulate it, and thus increase its power for good? For ourself we say we feel to be drawing near the day of reckoning, and regard it as a duty and high privilege with our strength, however little it may be, to "work till Jesus comes," for it will outweigh in degrees immeasurable all that earth can give, or do, or say, to hear the Master's final "Well done."

Selected.

THE CHURCH WALKING WITH THE WORLD.

MATILDA C. EDWARDS.

The Church and the World walked far apart,
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of endless death;
Your words are all untrue."

"Nay, walk with me a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and gems,
And yours with tears and pain.
The sky above me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe.
My path, you see, is a broad, fair path,
And my gate is high and wide--
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garment drifted away
And the World gave, in their place,
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of Brussels, and curtains of lace,
And furniture ever so fine."
So he built a costly and beautiful house--
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great
To sit in their pomp and pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, "I know thy sin;"
The Church looked back with a sigh, and longed
To gather her children in.
But some were off in the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.

The sly World gallantly said to her,
"Your children mean no harm--
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of deathless souls
To the horrible pit were hurled.

"Your preachers are too old and plain,"
Said the gay old World with a sneer;
"They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stuff,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of the pulpit turned.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if their love you would win,
You must do as they do and walk in the ways
That they are walking in."
The church held tightly the strings of the purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
"I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by.
The sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast."
The sly World heard her and laughed in his sleeve,
And mockingly said, aside,
"The Church is fallen--the beautiful Church--
And her shame is her boast and pride!"

The angel drew near to the Mercy Seat,
And whispered in sighs her name;
And the saints their anthem of rapture hushed
And covered their heads with shame,
And a voice came down through the hush of heaven,
From him who sat on the throne,
"I know thy work, and how thou hast said,
'I am rich, and hast not known
That thou art naked and poor and blind
And wretched before my face;'
Thus from my presence I cast thee out,
And blot my name from its place!"

—Selected.

Miscellaneous.

BE CONVERTED.

When once an idea has become crystallized into a word or phrase—or a thought has clothed itself in some peculiar form of words—not only the idea and the thought, but the very words themselves, seem to become possessed of immortality. And it is characteristic of the human mind to cling to the words, even after they cease to express the original thought correctly—to preserve the shell after the bird has escaped. The tendency to cling to words from which the thought has departed, seems to be stronger in regard to the peculiar phrases that have in some way in the lapse of the ages come into current use in religion and politics, and in any other department of human thought. The dialogue

between the student and Mephistopheles in Faust, will at once occur to the reader in this connection. Student: "I should almost like to study theology." Mephistopheles: "I do not wish to mislead you. As for this science it is so difficult to avoid the wrong way; there is so much hidden poison in it, which is hard to be distinguished from the medicine. Here, again, it is best to attend but one master, and swear by his words. Generally speaking, stick to words; you will then pass through the safe gate into the temple of certainty." Student: "But there must be something connected with the word." Mephistopheles: "Right! only we must not be too anxious about that; for it is precisely where the meaning fails that a word comes in most opportunely. Disputes may be admirably carried on with words; a system may be built with words; words form a capital subject for belief; a word admits not an iota being taken from it."

And of another universal disposition and habit of religionists, the habit of seeking to prove and fortify their party tenets and favorite doctrines by the use of mere "forms of words" and isolated texts, Shakespeare, who observed everything, says, in his own blunt, strong way:

"In religion
What damned error but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament."

We reckon it a dire calamity to the progress of religion, that, in the hands of the theologians, who have ever sought to reduce religion to an exact science, there has grown up about it a technical phraseology—words and expressions which are used by partisans as party shibboleths to conjure with and rally their clans to party conflict in defense of their peculiar doctrines. In this way it has come to pass, we think, that such words as justification and atonement and faith and repentance have assumed a technical theological sense and are supposed by the multitude to possess an entirely different meaning when used in the pulpit or in connection with religion, from what they possess when used in regard to any other subject of thought, so that when a preacher begins to talk of repentance and faith and justification, there falls at once upon his hearers a sense of mystery, of something very indefinite and profound, something far removed from the grasp of the common mind. And the priests and preachers, as we think, are themselves in large measure responsible for this hurtful misapprehension, and have not been slow to make capital for themselves out of it, playing, for their own profit, all the changes upon this weakness, this error, of the masses, until the common people have come to feel that a man even needs some new faculty, some peculiar gift, in order to understand the scriptures, and, as a logical consequence, to think that heaven has set apart a peculiar class of men, the priests, on whom it has bestowed a divine monopoly in religion—whose exclusive power and right is said to read the scriptures and interpret them to the common people. The Bible, therefore, is a sealed book, the priests' book, and not the book of the people, not a revelation at all.

Among all the technical words in religion there is no one about which so much mystery hangs for the common mind as about the word "conversion." In the current theology it always involves the idea of miracle, and the words "be converted" are especially dear to those theological teachers whose entire system of religion rests upon the curserstone of the "total hereditary depravity of the human race." Of course, if this assumed tenet be true, if a man "cannot possibly, or himself, think a good thought, or experience a good emotion, or exercise his will to do right," conversion, if it ever

takes place at all, must be miraculous—must be the result of a special "direct operation of the Holy Spirit." This miraculous doctrine of conversion finds no little countenance in the form of words—"be converted"—and hence we find the older theologians of the Calvinistic type, clinging to-day to the old words, so familiar and so dear, even though they have disappeared altogether from the New Testament. These words do not appear at all in the Revised Version of the New Testament, the place of the Latin "convert" in every case being now filled by the simpler Anglo-Saxon "turn." "Be converted," Latin passive, now reads in every case "turn," or "turn again." "Repent ye therefore and be converted." Acts iii. 19, old version, now reads, "Repent ye therefore and turn again;" and so in every one of the seven or eight instances in which the term occurs in the New Testament, "turn" takes the place of "convert." What a grand advance in religious doctrine is it for men to learn that God does not require them to "be converted," a thing they do not understand, and could not do for themselves if they did, but simply to "turn themselves"—something they can both understand and do—and that, after all, conversion is only turning! God in the Gospel calls on all men everywhere, who are travelling the broad road to ruin, to "turn," to "face about" and travel in the very opposite direction, and men hear the call and turn, and that is conversion. The gospel is the power of God to turn men, to save every one that hears and believes it. It is a matter of profound regret that the Revision had not been equally sensible and faithful in regard to the proper translation of the word baptize, and so struck a death-blow to another great theological error that, along with that about conversion, has survived the lapse of ages chiefly by reasons of the simple fact that it became crystallized at an early day in a technical word taken from a foreign tongue.

Now, we would not be understood in what has been said, as decriing the proper use and the great value of "proof texts" or crystallized "forms of words"—especially of Bible words and phrases—but we protest against the idolatrous use of "dead words," of Bible terms even, especially, when such terms are no longer in the Bible. We quote with approval the apt words of another in regard to this very matter:

"Paul evidently attaches an importance to words as forms of statement. They form a 'mould of doctrine,' giving it shape, and so aid in preserving and communicating it. Paul's exhortation is 'hold the pattern of sound (or healthful) words which thou heardest from me.' Only when the pattern itself becomes warped by such changes as may happen in the accepted significances of words, it is allowable to change the form of words. Then it is not only allowable to change them, but duty to change them. We cannot keep truth without words. It is very easy to keep words without keeping the truth which they once enshrined."
—*Christian Evangelist.*

IMITATION OF CHRIST.

The epistle to the Ephesians, though among the briefest of the epistles, ranks among the greatest in the breadth and majesty of its thought, the boldness and grandeur of its doctrine, and the sweetness, simplicity, and practical value of its exhortations. Some one aptly describes the epistle as "instruction passing into prayer, a creed passing into an impassioned psalm." Witsius calls it a divine epistle, glowing with the flame of Christian love and the splendor of holy light, and flowing with fountains of living water. Alford call it the

most heavenly work of one whose very imaginations is peopled with the things in the heavens, and whose faculty even is wrapped into the visions of God.

The Apostle has but one theme in the epistle, and that is to set forth the end and aim of the church of the faithful in Christ, to unfold the great truth that this sole object and purpose is to transform carnal men into the likeness of Christ, that the consummation, the very essence of Christianity, is Christ-likeness. This truth he states grandly in Romans 8: 29: "For whom he did foreknow, he also fore-ordained to be conformed to the image of his Son, that he might be the first-born among many brethren;" and all things work together for this good end to them that love God and are called according to his purpose. In this epistle the statement of this fundamental truth is more elaborate, the apostle giving in detail some of the "all things" that thus work together. In the fourth chapter he says: "And he gave some to be apostles . . . for the perfecting of the saints . . . till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

In the development of this theme, the epistle naturally falls into two marked divisions, the first three chapters being doctrinal, in which the apostle unfolds the relation between Christ and His Church and magnifies the grace of God in calling these Ephesian Gentiles into the fellowship of the saints, using the dark background of their former carnal lives on which to paint his glorious picture of God's amazing love, and then states the object and purpose of their calling; and the last three chapters being in the main hortatory and practical, the apostle setting forth definitely that this likeness to Christ is both subjective and objective, involving both the inner spirit and the outward conduct, and giving, as to little children, the very details in which they must be imitators of Christ.

First, there must be likeness to Christ in the inner life. Christians must be renewed in the spirit of their mind, and put on the new man which after the likeness of God is created in righteousness and holiness of truth. For if any man have not the spirit of Christ—the spirit of humility and obedience and consecration and love—he is none of his. But this great change, though radical, is not a constitutional, organic change, as the old theology teaches, involving the loss or destruction of any one of man's original faculties of body, soul and spirit, or the impartation of any new ones. The converted man thinks, reasons, remembers, imagines; he did all these before conversion. The regenerate heart feels, desires, loves, hates; it did all these before the "new birth."

But the converted man—the "turned" man—is changed objectively, in all of his relations. The chief subjects of thought, of love, of hatred, are changed, are revolutionized; what he hated before conversion, he loves now, and what he loved before he now hates. The supreme inclination of his affections is changed; he receives a "new heart." There is a change of masters, associates, employments and enjoyments; of will and purposes and plans. This is conversion.

Then follows of necessity the changed life; the "former conversation,"—manner of life, conduct—"is put away." The choice of Christ is conversion; the creation of a new life is sanctification. There is a radical change of character, of conduct. And this change always involves time. Even when men have the new life, there is a long and hard battle to be fought against evil. We are born "babes"—and the perfect life according to Paul's teaching in his epistle, and indeed, throughout his entire teach-

ing, is not to be gained in a moment. One cannot say, "Let me be perfect," and by that word or resolve become perfect at once. The Christian, as every one knows, has many a battle to fight, many an Apollyon with his fiery darts to overcome, many a Hill Difficulty to climb, many a poisonous weed to uproot. Sanctification is the work of a lifetime. Paul knew nothing of the modern doctrine of "Holiness" — "Sanctification" — the "sinless state." He felt that even he—who had preached the gospel to others—might himself become a cast-away, and so "must keep his body under." There was in his case a perpetual war between flesh and spirit. "When he would do good evil was present with him."

The conflict will have an end, however, and, although we shall never attain unto "the measure of the stature of the fullness of Christ," we shall become more and more like him, as we struggle on through life, "purifying ourselves as he is pure" under the inspiration of the blessed hope that we shall at last "see him as he is and be like him," and "be satisfied." And so he shall indeed be, as the Father foreordained, the "first-born among many brethren," and "see the travail of his soul and be satisfied," when he shall have "brought many sons to glory."—*Christian Evangelist.*

CONCERNING DIVISIONS.

If, among men, honor were always conferred upon those to whom it belongs, the words of Paul, "Honor to whom honor," would never have been written: neither would our Saviour have said: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Quite frequently one person receives the glory that belongs to another. The bold and self-conscious whose consciences will allow it, step forward and take the crowns that of right should be placed upon the heads of others; and too often, in human pride and blindness, an honor is conferred upon men which should be given to God only. The church at Corinth made a most serious mistake in this respect, which is set forth in Paul's pointed words of rebuke:

"Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" (I. Cor. i. 12, 13.)

It has often been said that Paul here places those who said "I am of Christ." in the same condemnation with those who claimed Paul or Apollos or Cephas as their leader. But nothing could be farther from the truth. He first simply states the fact, that at Corinth the honor of leadership was divided between Paul, Apollos, Cephas and Christ. So far the lines of difference are not drawn. But how clear become these lines when he asks: "Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" That is to say, Christ is not divided; Paul was not crucified for you; ye were not baptized into his name; he is not your Christ; he is not your leader. They would at once infer that the same was true of Apollos and Cephas. But as Christ their only Saviour had been crucified for them, and they had been baptized into his name, taking him as their leader, not one of the objections which Paul mentions can apply to those who made the direct and truthful claim, "I am of Christ." Who dare challenge these with the questions, was Christ crucified for you? or were ye baptized into the name of Christ? As long as this challenge can not be made, so long will those who say, "I am of Christ," be vindicated in this respect, and those

who give the names of men the place that belongs to Christ's name alone, will not remain blameless. Paul regarded this matter as an exceedingly serious one. He besought his brethren in the most earnest way in respect to their duty in putting themselves right as to scrives about leadership. He says "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." They had not yet separated into different religious bodies. They were not refusing each other Christian fellowship. They worshipped together still, and partook of bread and wine from the same table. Yet Paul saw among them divisions and contentions utterly out of harmony with the one undivided and supreme place of exaltation occupied by Christ as the Lord and Saviour of men, divisions and contentions that were clearly at war with that oneness among believers which formed the burden of the Saviour's petitions when his soul went out to his Father in behalf of his churches throughout the ages.

These things being true, it is not to be believed that the unity for which the Saviour besought his Father is realized at the present time, notwithstanding the existence of many religious bodies wearing different names. True, there is now much more brotherly love, as well as less unbrotherly hate, manifested among those who go to the sacred Scriptures for religious instruction, than was seen when instruments of torture were used to lead men's thoughts in the ways that others deemed right. Indeed, there are now and then outbursts of brotherly love and Christian fellowship which, disregarding all denominational barriers, carry sweetness and grace to all who love our Lord and Saviour; and for the moment we are almost made to feel that the barriers are all down, and that Christian love abounds much more than the sin of division. But immediately some representative asks, "Who are the Congregationalists?" and another publishes to the world that the Disciples deny the divinity of the Lord, and still another declares that they teach baptismal regeneration; and then the news comes that several good brethren have been reimmersed because the body whose fellowship they seek would not recognize their baptism as Christian, and then the spell is broken, and we see the fences all up again, and the streams of love that were flowing with such power, appear to have hid themselves in the sand, and the sin of division is seen to abound as oneness of mind and heart does not abound. And is not this a fact?

In the cities the sin of division does not appear at its worst. As a rule, in the cities, places of worship are not too numerous for the population, though often the churches are thinly attended; and there is comparatively little strife between the various denominations in the city churches. The sin stands out in the small towns and villages most prominently. Who has not seen in a town of three or four hundred inhabitants five or six churches, representing as many different denominations, struggling, to keep a preacher constantly in their employment, when one building of small capacity would hold the entire church-going community? It is under such circumstances that the burden which religious divisions impose are felt to be most heavy and grievous to be borne. Strifes and jealousies abound, and the spirit of love and good-will depart. Usually the rivalry, and the deceptive methods that are employed to gain hearers and converts, are not surpassed by business men to bring custom to themselves in their various lines of trade. Misrepresentations are heard on every hand. This ought not so to be. Paul would certainly say now as in the early days, "Are ye not carnal and walk as men?"—*Christian Standard.*

STANDING BEFORE GOD.

And now St. John declares that when he passed behind the veil he saw the dead, small and great, stand before God. Do you not see what that means? Out of all the lower presences with which they have made themselves contented; out of all the chambers where the little easy judges sit, with their compromising codes of conduct, with their ideas worked over and worked down to suit the conditions of this earthly life; out of all these partial and imperfect judgment chambers, when men die they are all carried up into the presence of the perfect righteousness, and are judged by that. All previous judgments go for nothing, unless they find their confirmation there. Men who have been the pets and favorites of society, and of the populace, and of their own self-esteem, the change that death has made to them is that they have been compelled to face another standard, and to feel its unfamiliar awfulness.

Just think of it. A man who, all his life on earth since he was a child, has never once asked himself about any action, about any plan of his, is it right? Suddenly, when he is dead, behold he finds himself in a new world, where that is the only question about everything. His old questions as to whether a thing was comfortable, or was popular, or was profitable, are all gone. The very atmosphere of this new world kills them. And upon the amazed soul, from every side, there pours this new, strange, searching question, "Is it right?" That is what it is for that dead man to "stand before God."

But, then, there is another soul which, before it passed through death, while it was in this world, had always been struggling after higher presences. Refusing to ask whether acts were popular and profitable, refusing even to care much whether they were comfortable or beautiful, it had insisted upon asking whether each act was right. It had always struggled to keep its moral vision clear. It had climbed to heights of self-sacrifice that it might get above the miasma of low standards that lay upon the earth. In every darkness about what was right it had been true to the best light it could see. It grew into a greater and greater incapacity to live in any other presence, as it had struggled longer and longer for this highest company. Think what it must be for that soul, when, for it, too, death sweeps every other chamber back and lifts the nature into the pure light of the unclouded righteousness. Now for it, too, the question, "Is it right?" rings from every side; but in that question this soul hears the echo of its own best-loved standard. Not in mockery, but in invitation; not tauntingly, but temptingly; the everlasting goodness seems to look in upon the soul from all that touches it. That is what it is for that soul to "stand before God." God opens his own heart to that soul, and is both judgment and love. They are not separate. He is love because he is judgment; for to be judged by him, to meet his judgment, is what the soul has been long and ardently desiring. Tell me, when two such souls as these stand together "before God," are they not judged by their very standing there? Are not the deep content of one and the perplexed distress of the other already their heaven and their hell? Do you need a pit of fire and a city of gold to emphasize their difference? When the dead, small and great, stand before God, is not the book already opened, and are not the dead already judged?—*Brooks.*

The same measure of trouble being laid upon two men, is far lighter to him that bears it with patience. Of how pure wood soever an instrument is made, yet if it warp with the sun, or crack with the weather, we dislike it. Let us not lose our credit of the holiness by the least murmur of impatience.—*Adams.*

IRREVERENCE.

It was a common saying of the Rev. Dr. Washburn, that unbelief comes oftener from irreverent association than from intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truth, a habit of reckless criticism on religious things, is to "take the name of God in vain" as the truly vulgar oaths; and when I hear him who calls himself a Christian, or a gentleman, indulging in a burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows of much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge in that habit, nor allow sacred things to be jested at without rebuke, but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without a perceptible pause, and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will paralyze our piety.

WHAT A SMILE DID.

A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked:

"But what part do you take in the work?"

"O," she replied, "I smile them in and smile them out."

Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad shouldered, hard fisted men who entered the place of worship, delighted to get a smile from her as she used to stand in the door way to receive them. Why do not the working classes attend the house of God? They would in greater numbers, if self-denying Christ-loving Christians would "smile them in and smile them out."—*London Christian*.

DON'T STEP THERE.

A man started out for church one icy Sunday morning, and presently came to a place where a little boy was standing who, with a choking voice, said,

"Please don't step there."

"Why not?"

"Because I stepped there and fell down?" sobbed the little fellow, who had thus taken it upon himself to warn the unwary passer-by of the danger into which he had fallen.

There are many men in the world who have good reasons for giving such warnings as this. The man who had trod the dark and slippery paths of intemperance, as he sees the young learning to take the first glass of spirits or wine or beer, has good reason to say to them, "Don't step there, for I stepped there and fell down." The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, "Don't step there, for I stepped there and fell down?"

How many there are to-day in prison and convict settlements, with reputations ruined and lives blasted, who could say to the young man tempted to enter the paths of dishonesty and wrong-doing, "Don't step there, for I stepped there and fell down."

It is well for us to be warned by the sad experience of others, and it is sometimes a duty for those who have fallen by these temptations to lift a warning voice. There are slippery places all around us, and thousands are passing needlessly along. Let us entreat them to beware, and as we remember the bitter experience of our own sinful lives, let us say to those who are just yielding to such temptations, "Don't step there, for I stepped there and fell down."

LET BY-GONES BE BY-GONES.

It is generally without thought, seldom with intention to inflict pain, that a child's past misdemeanors are kept fresh in his memory when they should be forgotten; but that this very often is done by those who should do better, sometimes even by parents, no careful observer can doubt. That the harm thereby done to the child is unrealized makes it none the less real. In some natures a hard sullenness is engendered; in others an unhealthy tendency to brood over their own failures and a sense of discouragement as to the future. Forgiveness which does not forget, nor allow the offender to forget, is of small value. It brings no peace. It will be prized lightly, and slowly sought, by any keen-witted child.

"Let by-gones be by-gones," is a maxim won from the wisdom of the ages. What need to probe a well-healed wound? If the discipline which follows a child's offense is wise, and his own repentance is sincere, the lesson has entered into his life. That is enough. He has taken a step forward, but it was a rough, hard road. Let him forget the path as far as he can. Do not keep vivid before his mind the thought that he has been naughty, and therefore cannot be so again. He will soon begin to feel that he is rather expected to be so, and he will be prompt to fulfil the expectation. Your child will find out soon enough that he is one of a race of "poor miserable sinners" without your trying to emblazon the fact on the walls of his inner consciousness. Make him feel that rectitude is expected to be the rule of his life; that lapses from it are not to be tolerated, only as the exceptions which shall prove to him the beneficence of the rule. Their lesson learned, they are to be cast behind his back—and yours.—*Babyhood*.

PLAYING FOOL.

An industrious young shoemaker fell into the habit of spending much time at a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply, "O, I've just been down a little while playing pool."

His little two-year-old caught the refrain, and would often ask, "Is you going down to play fool, papa?"

Smith tried in vain to correct this word. The child persisted in his own pronunciation, and day by day he accosted his father with, "Has you been playin' fool, papa?"

This made a deep impression on the shoemaker, as he realized that the question was being answered by the falling off of his customers and the growing wants of the household. He resolved again and again to quit the pool table, but weekly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, and out of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim:

"No work to-day—what I'm to do I don't know!"

"Why papa," prattled the baby, "can't you run down and play fool some more?"

"O hush! you poor child," groaned his father, shame-stricken. "That's just the trouble. Papa has played fool too much already."

But he never played it again, and to-day his home is comfortable and happy once more.—*Temperance Review*.

SENSITIVENESS.

We have heard people talk about their sensitiveness sometimes as if it was a peculiar meritorious quality—something to be proud of, indeed—until we had longed to undeceive them; for sensitiveness they only meant that they were extremely quick to take offense, and uncommonly apt to fancy hidden meanings where none existed.

Such sensitiveness has other names not quite so flattering to its possessors, as touchiness, suspicious temper, and even self conceit. Few people are more uncomfortable in every-day life than these sensitive ones; and too often they exhaust the patience and alienate the love of their best friends. To be explaining or smoothing over is a wearisome task, and when we must stop to measure our words and adjust our phrases continually, the constraint becomes irritating, as well as tiresome, and we feel like that Rhode Island woman who used to say to her son: "I don't know what to make of my Sammy; he is so 'sensible' I don't know what on earth to do with him."

A little good, wholesome self-restraint and homely common sense would greatly improve these "sensible" people, who seem to think the world revolves around them, and that everybody is thinking of them, or speaking of them, or intruding on them. When they learn the lesson of their own littleness, and find how small a place they occupy in the universe, they will be less self-conscious and sensitive, and much more peaceful and comfortable.—*The Christian*.

WHAT CHRISTIANITY CAN DO.

Writing from a town in northern India, a private correspondent says: "I had before me to-day a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quiet native style, came into the little drawing-room, and sat down and talked with us as if she was a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longing in her breast, shocking as the conduct of her Christian sister would seem to her."

I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am and more truly glorify his name than if I were either going out of my own sphere to do the work of another or calling in another into my sphere to do my proper work for me.—*Ruskin*.

No wise man would seek to be exempted from the healthy discipline of trouble any more than an intelligent child would wish to be excused from school and be allowed to play all day and every day in the meadows. No; we are not butterflies that flit from flower to flower. Life is real, life is earnest, and the tonic of sorrow braces and strengthens us to make it so.—*Surgeon*.

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