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THE CHRISTIAN.

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

Vol. XI.—No. 4

SAINT JOHN, N. B., FEBRUARY, 1894.

Whole No. 124

The Christian.

Published monthly by Earnes & 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 CRAWFORD, - New Glasgow, P. E. I.

FINANCIAL MANAGER:

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

T. H. CAPP has resigned his work at Springfield, Missouri.

Bro. HARDING's people believe in donations. Read his letter.

H. A. NORTHCUTT is holding a meeting at Cincinnati, Ohio.

The new meeting house at South Lubec, Me., is nearly completed.

J. A. L. ROMIG has gone to assist the church at Aberdeen, Dakota.

The Sunday-schools of St. John are alive. Look at their report this issue.

Nearly all our brethren and sisters at Keawick, N. B., subscribe for THE CHRISTIAN.

E. B. BARNES is preaching regularly for two churches in the vicinity of Lexington, Ky.

E. C. FORD has arranged to preach for the church in Halifax until a permanent preacher is secured.

R. E. STEVENS has returned to Lord's Cove. This church is helping nobly in the home mission work.

The Tiverton brethren have placed a bell in the tower of their meeting house. We know of some other churches who need waking up.

Bro. R. CURRIE, one of the many faithful workers that the Coburg St. Church has given to other fields, has been elected a deacon by the church in Somerville, Mass. From what we know of Bro. Currie we believe that church has acted wisely.

The brethren in New York are planning for an orphan's home. Already a gentleman has donated a fine house and grounds adapted for the purpose. This is practical Christianity and every true Christian should aid such a worthy enterprise.

Our preachers should see to it that THE CHRISTIAN should be well circulated among the members of the churches. We should have a few hundred new subscribers added to our list. Please remember that all profits accruing from the publication of THE CHRISTIAN go to aid the fund for home mission work.

To see the armies of great nations slaughtering each other is a sad sight. To see a vessel crowded with passengers going to pieces on the rocks in an angry sea would fill any humane heart with pity.

A Sad Sight. To see a fellow mortal casting imploring glances from the fifth story of a flame wrapped building would stir up some of the deepest feelings of the soul. But there are signs of the times which have in them elements of sadness, just as great, if not so striking, as in these cases. Take this as an instance. It is a very unusual thing for the writer to enter an auction room; but not long ago he was induced to enter a place where fancy articles, that did not bring fancy prices during the holiday season, were being sold for what they would bring. Soon after entering, the auctioneer held up two packs of playing cards. The very sight of them seemed to send a thrill through the room, and the young men and boys became suddenly filled with strong desires, not to leave the place, but to get the cards. How quickly they bid! You would have thought that upon these cards was to be found the secret of health, wealth and happiness. Bids flew like bullets from a repeating rifle. The conscience of the auctioneer would not allow him to hold out any longer, and so he knocked them down to some unfortunate boy for about ten million times their worth and five times their cost. A fine spirit of rivalry had now been developed, and the salesman concluded to take advantage of it. He held up a Bible and a prayer-book and asked for bids. They were beautiful books, but no one seemed to want them; or, if they did, their tongues were paralyzed and they could not speak. The moments passed in silence, save for the pleadings of the auctioneer. Finally, by hisculean efforts, he found some one willing to give twenty-five cents for the books. And perhaps it was to get them out of the way that something else might be offered. Were all the young men there supplied with Bibles? Probably some of them had not seen the inside of one for years; and still they had no desire to obtain a copy of the Book of books. A sad sign, truly.

The simplicity of the plan of salvation is one of its glories. God could have made it so hard to find and difficult to follow that only minds the most cultured, and experience the most protracted, would be able to comprehend it. Who, then, could be saved? What would become of the great mass of the people who have no time to search into the intricacies of theology, and no ability to solve the problems which have puzzled the intellectual giants of all ages? They would be lost. And still there are religious teachers who, apparently, think that before a person becomes a pupil in the school of Christ, he must be able to answer some of the most difficult questions in the realms of theology. But the Lord, in His wisdom, made the highway of holiness so plain that a person of limited understanding, and small chances for culture, need not err therein. Even boys and girls of twelve years, and sometimes younger, can know all that is needed for them to understand before becoming Christians. Then they are to be taught to observe all things that Christ has commanded. The unadulterated milk of the word has great sweetness for those who have been feeding on the dry sawdust of

theological speculations. It is no great wonder that they are anxious to turn from the latter as soon as they see the former. And especially is this true of young people whose taste has not been perverted. Somewhere in North America the Disciples have a Sunday school in whose classes there was a considerable number of scholars whose parents belong to a denomination wearing a name that does not honor Christ. They have ceased to attend. And why? The minister demanded that they be taken from under the influence of the truth as taught in that school. And why this demand? Listen to his answer. "I know a good deal about these people. I have watched their progress and I have found out that there is something in their teaching which commends itself to young minds, and we frequently lose our children when they are permitted to be under this influence." Could there be a grander acknowledgment of the simplicity of the truth as it is in Jesus? It is so easily understood that he who runs may read.

We are straining our eyes trying to catch a glimpse of some one willing to enter the home mission field. And, while we wait, hands are outstretched imploring us to help. Instruction is what the people desire. They want to have their Bibles opened up to them. They are anxious to have the fundamental principles of the Christian faith made plain. Have we not a messenger in our midst ready to go anywhere we ask with the sheaves of truth? Yes; we have THE CHRISTIAN. Let this willing preacher be sent out every month with the instruction that is needed to show men and women the way of salvation and to ground them in the things that pertain unto the kingdom of God. How necessary it is that all should know how to study the Bible. When people have learned to rightly divide it, they are like the man who has mastered the mariner's compass—prepared to use it to advantage. The two covenants need to be clearly distinguished. Combining them makes a tangled web that few can unravel. The establishment of the church needs some attention. There are many who think they can find its beginning in the time of John the Baptist, and some look for it even earlier. The proper name for the church and for God's people is a matter of no trivial importance. A name that ignores Christ is not the name for his church. A short article might be given to the conditions of admission into the Church of Christ. Is there any uniformity here? Do the conditions vary? It might be well to then take up faith, repentance, confession and baptism, and consider each separately. The Lord's supper would demand its place in the series, and so would the fellowship. A subject so important as prayer could not well be omitted. Three brief articles, on the relation of the Holy Spirit to the apostles, to the sinner and to the child of God, would seem to be in place. The Lord's day—why observed and how—would be a fruitful theme. Such are some of the subjects that need to be discussed; and if they could be treated in articles of not much over a column each, there cannot be a doubt but that great good would be the outgrowth. Many of the young people in our churches need instruction along these lines. Some of them probably have very indefinite ideas on some of these topics. Then there are not a few young members of the

Wanted at Once.

church who do not enjoy regular instruction. How needful that they be aided to a proper view of these subjects! More than that, in families where THE CHRISTIAN finds a welcome, there may be many who have not yet decided for Christ. Such teaching might be very helpful to them. And in order that still greater good might accrue, it would be well to make a special effort to have THE CHRISTIAN go into the homes of many thoughtful people who would be pleased to have their attention drawn to these themes. One step further; if thought advisable, it would be an easy matter to have these articles brought out in leaflets for broadcast sowing. Perhaps the Mission Board would help bear the expenses. But who will write the articles? Permit the writer, without being invidious, to suggest a brother—one whose familiarity with scripture teaching would make it an easy task, and whose experience as a teacher of the truths of the Bible would suggest to him what subjects to take up and how to present them. That one is the editor of THE CHRISTIAN—Bro. D. Crawford.

News of the Churches.

ST JOHN, N. B.

Annual report of the Secretary-Treasurer of Coburg Street Christian Sunday-school for the year ending December 31st, 1893:

Number of Scholars on roll,	175
“ Teachers	15
“ Officers,	4
“ New scholars,	56
“ Scholars added to church,	12
Average attendance,	113

COLLECTIONS.

From Scholars,	\$182 24
“ Anniversary,	20 51
“ Other sources,	42 18
Balance on hand at last report,	15 97

\$260 90

EXPENDITURES.

For Home Missions,	\$56 85
“ Foreign “	40 28
“ S. S. supplies,	95 79
“ Other expenses,	5 00

\$197 92

Balance on hand,

\$62 98

Below is given a comparison of the reports for three years:

	1891.	1892.	1893.
Number of scholars on roll,	105	135	175
“ new scholars,	18	26	56
Scholars added to church,	2	14	12
Average attendance,	91	90	113
Received from scholars,	\$163 61	\$163 37	\$182 24
Paid for Home Missions,	52 37	54 70	56 85
“ Foreign	3 77	10 09	40 28

Respectfully submitted,

J. E. EDWARDS, Sec.-Treasurer.

The Secretary of Main Street (North) Christian Sunday-school begs leave to submit the following report:

Number of Scholars on roll,	122
“ Teachers,	10
“ Officers,	4
Average attendance for first quarter,	49
“ “ “ second “	55
“ “ “ third “	61
“ “ “ fourth “	85
“ “ “ the year,	62

RECEIPTS.

W. M. A. S.,	\$60 00
Sunday-school,	84 81
Sunday afternoon services,	21 82
Concert,	15 50

Total receipts,

\$182 13

EXPENDITURES.

Paid for Rent of hall,	\$75 00
“ Library books,	42 13
“ S. S. papers,	24 75
“ New organ (on acct.),	10 00
“ Bibles,	9 00
“ Lesson pictures and cards,	7 21
“ Black-board and cartage,	1 75
“ Postage, etc.,	52

Total expenditure,

\$170 36

Balance on hand January 1st, 1894,

\$182 13

Respectfully submitted,

J. BAREY ALLAN, Sec. Main St. School.

The above reports should encourage all. We may add that on the last Sunday in January both schools had the largest attendance ever known, there was 163 at Coburg St. and 115 at Portland. On January the 14th a Sunday school was organized at Silver Falls. Twenty eight were present. Bro. H. Shollington was chosen superintendent. The prospects are good for an increased attendance. This school will be a great help to the little band at Silver Falls. Their house has cost about \$800.00, and we are glad to know they only owe \$100.00.

The Woman's Aid has given \$34 00 for books, papers, etc., for the Portland Sunday school; this makes nearly \$100 00 they have given towards this flourishing school. The Sunday school scholars of the Coburg St. school gave a concert in the house at Silver Falls on the 19th. About fifteen dollars was taken in the collection which goes towards the building fund.

One confession on January 30th.

On the 21st Bro. Stewart spoke to young men only, in the Y. M. C. A. building. His subject was the “Three Hebrew Children.”

William and Allan Gates passed through St. John on the 18th. Bro. George McElhaney, whose home is near Boston, worshipped with us on the 28th. We remember him as one of the faithful ones when he lived here years ago. Bro. R. E. Stevens, of Lord's Cove, was with us over two Lord's days, December 31st and January 7th. He preached in Coburg St., Portland and Silver Falls while Bro. Stewart was at Keswick. We were glad to hear him and rejoice to know that he will do a grand work for the cause. He will get a warm welcome from us whenever he favors us with his preaching again. By his help in St. John Bro. Stewart was able to hold a successful meeting at Keswick.

Sister Carrie Payson left for her home in Westport this month.

It is not often the St. John church gets such a useful visitor. We can say “she did what she could” for us. We lose but Westport will gain.

HANTS CO., N. S.

I have so much to tell you this time that I scarcely know where to commence. I will tell you first about my trip to Halifax. I preached twice for the church there on Sunday, January 7th. The attendance was good and the brethren seem to be very much in earnest. I am sorry that they have not had a regular preacher, for I think we have a good opportunity there, but of course we can only do the best we can. Every one of the preachers that have visited have written of the great importance of the work there. I could give you some extracts from articles written by Bros. Ford, Murray, Cooke, Crawford and others, but my space only permits the following from the report of the annual meeting in the October CHRISTIAN: “The consideration of our Halifax mission was the next in order. Bro. Northcutt, Bro. Rowlinson, Bro. Ford, and Bro. H. Murray offered some remarks relative to the importance of this mission and the need of a special effort to sustain the cause in that city. To neglect that field now would be not a loss to what has already been accomplished there, but the loss of all hope of doing anything again in the future. A resolution was then passed to sustain the cause there and provisions were made for sustaining a preacher there all the time.”

Now let me give you four facts, 1st. Since that time the church has been four weeks at a time without a preacher. 2nd. What preachers have been there have been fairly well paid between the church and the mission board. 3rd. The running expenses of a church in the city are very high. 4th. They have a large amount of interest to make up, and at the same time they are trying to reduce the capital. Now let us add to these the possibility

of their being longer without a regular preacher! What are we going to do about it? It is admitted by all to be a very necessary work, and the few brethren there backed up by the mission board will do all they can to build up. If the building could only be freed from debt it would be a great help.

Now, I have this suggestion to make. We have ten preachers in the Maritime Provinces, at least that is all I can think of at present. Could not an arrangement be made so that each of these preachers could spend a month, or provide a substitute in Halifax; the churches employing them to pay their salary; the church in Halifax to pay travelling expenses and board them. The Mission board to put the \$300 promised into the building fund. As a result of this arrangement there could be about \$500 paid toward the building fund and each of the churches would do its share and not feel it. Of course this would not be as good as to have a regular preacher, but it has its advantages and would be much better than the way things are going now. Preachers are generally supposed to be the leaders of the people, and we know it is always better to say “come boys” than “go boys.” So as the preachers have been writing a great deal about helping Halifax, let us now say “come boys” and I feel sure the arrangement will be a success. For my own part I am sure that the brethren here, in Hants Co., are quite willing to do their part if this or any good arrangement is made. Let us all unite to help carry on the work so well begun in Halifax.

I must not forget that I have some important news from Hants Co. On Christmas day I went to Newport. I went to Bro. Ben. Vaughn's house. In the evening the brethren came in one by one and two by two and some times more until the house was nearly full of brethren and friends, and a very pleasant evening was spent. During the evening order was called and Sister Tillie Stevens on behalf of the friends assembled presented the writer of these notes with a purse of \$30.00. She made a neat little speech, to which I replied as well as I could. Bros. Armstrong and Green also made speeches, and all seemed happy. I feel quite sure that the church here is in earnest in their efforts to spread the truth. While all did their best to make this a success, great credit is due Bro. and Sister Vaughn and their daughter Hattie for their kindness in opening their house and making everybody welcome.

The day after Christmas I drove home through a snowstorm, and after getting home I found something was up, even though it was a stormy day. Yes! another donation. Notwithstanding the storm the house was filled, and a very pleasant evening was spent. Bro. John McDougall, on behalf of the friends presented the writer with \$35 00 in cash as well as vegetables, etc. Several who did not get there on account of the storm came another evening and made up for it. I do not find it very hard to talk generally, but I do confess to my inability to make a donation speech. I have felt better ever since those donations.

Rawdon comes next. Tuesday, January 16th, was the time; Bro. George Wallace's was the place. But what a storm and what drifts of snow in the road, so we gave it up for that night; but, determined not to be beaten, a number of the brethren and friends met the next evening, and had a very pleasant time. I did not get there, but I received as a token that I was not forgotten, the sum of \$20.00. It was too bad that time, wasn't it? For I should have enjoyed being among those folks so much; but I must stop. Acknowledging the kindness of the brethren and friends in all these places and the goodness of my kind heavenly Father, I close for this month.

W. H. HARDING.

West Gore, Hants Co., N. S.

WESTPORT, N. S.

We have been holding meetings through the week of prayer. Our interest is increasing and we hope will continue. Thanking God for past blessings we look for greater results. We spent a very happy Christmas season. I was the recipient of a very handsome Christmas gift from my Sunday school class and friends. Another very handsome gift was presented to Mrs. Cooke, from the church members with best wishes.

The people are very kind to us indeed. May God in his infinite mercy bless them is our sincere prayer.

Many other tokens of good will and brotherly kindness speak volumes that need no explanation.

H. E. COOKE.

TIVERTON, N. S.

We have our bell ringing at last to call the people together at our appointments for worship, work and praise to the God of all grace. This has cost a good deal of work and not a few dollars, as we had to build a tower, or belfrey, to our house before we could use a bell. We began the work in faith, believing it was needed and have succeeded beyond our expectations. Those who have not seen the house at Tiverton since we began this work will find its features much changed for the better both outside and in when they pay us the next visit, and we owe almost nothing except thankfulness to the Great Giver of every good and perfect gift.

H. A. DEVOR.

MILTON, N. S.

We had union meetings here during the week of prayer. On Monday evening at the Christian church. Tuesday evening at the Baptist church. Wednesday at the Congregational church. Thursday evening at the Christian church. Friday we were stormed out. The meetings were well attended. Ten took an active part the first evening, twelve the second, twelve the third and fourteen the fourth, making twenty-one different ones who helped make the meetings. The subjects for the four meetings were, Humiliation and Thanksgiving. The Church Universal. Nations and their Rulers. Foreign and Home Missions. We had interesting and we trust profitable meetings. Bro. Giffin, the Baptist preacher, and the writer were the only preachers, as the Congregationalists are without a preacher now. Bro. Giffin is quite a young man, but a diligent student, an intelligent preacher, and an earnest worker. His brethren are showing their appreciation of his labours by a donation sociable, at the present writing.

One of the hopeful signs of Milton is the spirit of Christian union that seems to be growing in the minds and hearts of the people here. We are all coming to see how anti-scriptural and anti-christian this whole business of sectarianism is. We are feeling much like the noted Dr. P. S. Henson (Baptist) who said before the Christian Endeavour Convention at Montreal: "I must be frank, Bro. Clark, and say that I do not believe in denominationalism a bit. I won't say which way we will get over it, but we have got to get over it. . . . There is none of your Dolly Varden business in Heaven and there ought not to be on earth. . . . We have got to come together. The forces of evil are massing and so must we. We must get into line and learn to keep step. We must form a Macedonian phalanx. We must have out of sight the little things about which we have been contending."

These are strong words from a strong man. How true that to overcome the powers of sin we must stop our contending for doctrines that are of no importance and unite our forces against the evils that are destroying our peace.

Let me make an appointment before I close this letter, and please don't forget it.

In September, 1896, our annual meeting will be held in Milton, if no one objects. I will give you the directions how to come. Leaving the boat at Annapolis you take the train to Middleton, change cars there and come to the Gardens, and then change again and come to Milton! Don't you believe this unless you think it is true. But it is nevertheless true. The company, and it is the strongest company that ever built a railroad in these provinces, and both the Local and Dominion Governments have signed the contract and sealed the bonds for the completion of a railroad in 1895. Both governments having granted the subsidy. Now doubt it if you can. H. M.

LORD'S COVE, N. B.

Though I have nothing new or startling to report from here, yet I think there should be a report from some representative in each of our churches every month in THE CHRISTIAN.

I spent Christmas week visiting my home and mother, and the two weeks following with the brethren in St. John,—taking Bro. Stewart's place while he carried the message into the regions beyond.

Returning about January 10th I found sickness in nearly every home, la grippe having laid siege to the whole community. Am pleased, however, to report nearly all are recovering. One of residents succumbed last week to an attack of pneumonia, and on Lord's day afternoon we laid him to rest in the cemetery. Two or three others appear to be lingering just on the border side.

Our meetings since my return have been very well attended. I think the attendance last Lord's day, both afternoon and evening, was the best since our annual meeting was here in September. The report of work done in Keswick this month ought to give fresh impetus to our home mission work, especially to our contributions then; too, many other fields in our own provinces are sending out the Macedonian call "come over and help us."

R. E. STREVEN.

NORTH SOMERVILLE, MASS.

Since my last letter several have been added to the church by letter, and some who had lately acknowledged their faith in the Lord Jesus received the right hand of fellowship. The work here is still very encouraging and on every hand we can see that the Lord is blessing our efforts; although from a human point of view we might say that we labour under difficulties.

Our hearts are made glad to see the young men coming forward to acknowledge their Lord and Master. Several fine young men have made the good confession and identified themselves with the Disciples at North Somerville.

Our meetings are well attended. At a special business meeting held at the beginning of the New Year, to discuss plans for the advancement of the Master's cause in this place, it was decided to add two deacons to the board of officers to help along the work; four persons were nominated, and a week later Bro. J. L. Brittain and Bro. Ronald Currie, both former residents of St. John, were elected to serve as deacons in the North Somerville church.

We are sorry to note that the business depression, or what is known as a "hard winter," is upon us, and affects North Somerville as well as other parts of the country. NORTH SOMERVILLE, MASS.

CHRISTMAS-TIDE.

Extracts from a sermon delivered at Westport Christian Church, by H. E. Cooke, Christmas Eve.

Another year has rolled into Eternity since we spent the last "Christmas Tide." It has gone with all its cares, its sorrows, its joys, its blessings, its losses, its gains. Its opportunities and privileges are gone forever. We cannot recall the past year and live it over again.

Though we may promise to spend the time to better advantage it matters not.

The world with all its mental and physical power cannot arrest the wheels of time. They linger not to accommodate the millions of earth. It is as a

mighty current rushing swiftly on, and though the eternal destiny of myriads of souls hang upon the extension of a single moment, yet the pendulum of time ceases not.

We who enjoyed this happy season one year ago know assuredly we are one year nearer the close of life. In this the saint and sinner are on equality. The saint is not one whit ahead of the sinner; but in regard to the future there is a vast difference. Though this be a season of joy and gladness, yet we are brought face to face with two of the most vital questions of the day, LIFE and DEATH. Life is as swift as the shuttle through the loom, and death walks beside us in Life's brightest pathway. We should hail this season of the year with joy, because it is a time of giving and receiving. A time when our best gifts are bestowed, and our best wishes are tendered. A time when friends hold fellowship with friends, and recollections of bygone days become a topic of interest; when the young mind is made to revel in sweet anticipation, and the aged in reflection and deep meditation. But, while we talk of the presentation of gifts our minds go back over the centuries past, to that eventful night when God bestowed upon the world the gift of "Eternal Life;" when the "Son of God" stepped from the threshold of "Eternal Glory" to the threshold of earthly humiliation; when the "Son of God" bid farewell (for a season) to the courts of Heaven, and amid the ranks of angels descends—the gift of God to a ruined and sin cursed earth. While the curtains of night were closely wrapped about the memorable and ancient "City of Bethlehem," and while the sons of earth were quietly sleeping, the stillness of the night was broken by the sweet song of the angelic host. And as the eastern shepherds listen to those heavenly strains they mistake not the words ("for unto you is born in the City of David a Saviour in which Christ the Lord.")

Thus God's Christmas gift was bestowed, and a lowly manger in Bethlehem was the birth and reception place of the "King of Glory." Contrast if you will the birthplace of the "Son of God" more than eighteen centuries ago, with the many happy homes resounding with mirth and gladness that participate in the Christmastide of 1893. Contrast those happy homes with the manger home of the Saviour. No kingly palace home, or royal court did God approach in which to bestow his gift. No downy pillow on which to pillow that loving head. No mottoes of greeting decked the walls of that lowly birth place of the world's Redeemer. Though no earthly pomp or grandeur marked the birth place of Heaven's King; though no earthly honors distinguished that eventful hour, yet the angelic hosts of heaven are in waiting. Though no earthly choir was present to chant the Christmas coral, yet the ethereal choristers are in attendance: And as they strike their angelic fingers across their golden harps, the arches of the skies resound with the sweet "hosanna to God in the highest, on earth peace, good will to men." From the battlements of the "Celestial City," to the manger home at "Bethlehem," the vaulted heavens resound; and suddenly the star peers forth from the eastern horizon, and with its effulgent beauty augments the intensity of that midnight scene. Though earth lie unapprised of the gift of Heaven, and therefore made no demonstration at his arrival, yet this was the honor paid to him who came to redeem the world. Why should we not lift our hearts to God and with the Apostle Paul exclaim, "thanks be to God" for his unspeakable gift. The advent of Jesus Christ into the world was not only to battle with sin, and measure swords with death, but to bestow peace and good will, to "break down the middle wall of partition," and cause new light and life to breathe o'er the earth. We are indebted to Him for the peace and joy that come to us at this season of the year. It is his name that graces and brightens the Christmastide. We are not attempting to prove that the twenty-fifth of December is actually the birthday of our Lord and Saviour. But we know that he was born in a manger at Bethlehem over eighteen centuries ago. How dear to the Christian are the records of that sacred birth. How strong are the historic moorings of faith that bind us to these living truths: Christmas of 1893 is passing, we are entering upon the threshold of 1894. What the changes will be before the return of the season we know not. But he who came into this dark world to brighten it with his presence, and renovate it with his Truth, to guide it by his Spirit, and control it by his Law, and win it by his Love; the same has said to every traveller in life's pathway, "Come unto me all ye that labour and are heavy laden and I will give you Rest."—From Free Press, Weymouth.

The Christian.

ST. JOHN. N. B. FEBRUARY 1894

EDITORIAL.

REASON OF THE CHRISTIAN'S HOPE.

But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. I. Pet. iii. 15.

The Lord's disciples are to shine as lights in the world. When spoken against and their religion condemned, they are to take it patiently; and when asked even by their opposers a reason of their hope, they are to be always ready to give that reason, neither in a boasting nor trifling manner, but with meekness and fear.

True Christians may expect others to enquire about their sentiments, some from improper motives, to tell others that they have heard their deadly errors from their own mouths. They may also expect others, who are anxious to know the way of salvation, to ask a reason of that hope which seems to fill them with joy and abiding peace. But how vastly important under all circumstances are the injunctions at the head of this article, to sanctify the Lord God in our hearts, to consult His will and His glory above everything else, and then to give to every man that asks us, whether friend or foe, a humble, confident and scriptural reason of our hope. If an inexperienced Christian gives the captious querist an improper answer, he will use it against his religion and pass it over as a weapon for others to use for the same end. Again, if an improper answer be given to an anxious enquirer for salvation, it will tend to darken rather than to enlighten his mind; hence, the wisdom and importance of these inspired injunctions.

Some may join the church of Christ without duly understanding the position and principles of the church, and on that account be unprepared to give a proper reason of their hope. Three things, at least, seem necessary to prepare us for this service. 1st, That we, by constant watchfulness and earnest prayer for the Holy Spirit to guide and help us, live a Christian life. 2nd, That we study the word of God so as to live on it and walk by it. 3rd, That we take a delight in answering and encouraging every enquirer after salvation.

To simplify the matter we will suppose an anxious enquirer and an intelligent Christian meet and talk together as follows:

Question.—I would like, if it be agreeable, to ask how it is that you always appear happy and never in doubt of your salvation?

Answer.—I am most happy to meet you, and more especially to talk of those matters which are vitally important to our interests for time and eternity. I am happy now, but was very unhappy once—when I knew I was a condemned sinner.

Q.—And have you never doubts of your salvation now?

A.—I always wish and pray to be a better Christian and be more like the Master, but I never have a doubt that He graciously saved me, as He promised, from all my past sins.

Q.—What was it that gave you the deepest conviction that you was a sinner?

A.—It was believing that Jesus, the Son of God, died on the cross for my sins. I thought my sins must be dreadful to require such a sacrifice to atone for them.

Q.—Were you really anxious to forsake and be freed from sin?

A.—I would, with all my heart, give up what I knew to be sinful if the Lord would enable me and pardon me.

Q.—What gave you encouragement that He would save you? and what resolution did you make?

A.—Everything that Jesus said and did and suffered for me declared that He did not want to condemn me, but that it was His greatest delight to blot out my sins as a thick cloud. The more I read of Him, and thought about Him, the plainer this appeared, and I resolved that in the Lord's strength I would forsake my sins and do whatever He told me.

Q.—Did you ask for the prayers of the church and of good men that Christ would save you? which is a custom very popular in our day.

A.—I thought that Jesus loved me far more than any good men could do, and had promised to save me on His own terms, and was graciously waiting to fulfil that promise, and that I must submit to Christ's terms and not He to mine, or to those of good men. How, then, could I look to good men, or to any but Christ? Again, if it were Christ's plan to save anxious sinners by the prayers of good men, He would have told His apostles, who were men of earnest, constant and prevailing prayer, to offer their service to pray for enquiring penitents; but the commission has not a word of the kind in it, nor has the apostles' directions to anxious penitents.

Q.—But is it not reasonable and proper for sinners in distress to plead for mercy, and to get others to pray and agonize on their behalf? Did not Saul, of Tarsus, pray when he was in deep conviction? Did not the woman of Canaan plead and cry to the Son of David on behalf of her daughter?

A.—It was right and reasonable for Saul and that woman both to pray and cry for mercy, and if they did not prevail it would be vain for them to ask for the prayers of others. They would not think of such a thing. Their hope was in Christ, and in Him alone. The woman had no promise that Christ would heal her daughter. Jesus did not tell her to do anything. But she was in distress and barely hoped that He would have mercy on her and her daughter, though not of the house of Israel. It was a beautiful sight indeed to see her pleading with the Son of David, and after he had tried her, exclaiming, "O, woman, great is thy faith," and healing her daughter. Jesus did not tell Saul what He would have him to do and he did not know it, but prayed most earnestly. As soon as Ananias told him to arise and be baptized and wash away his sins, calling on the name of the Lord, he gladly obeyed and was made free from sin to be a servant of righteousness. Had he refused to obey the Lord, and asked Ananias and other good men to pray for him, what would be the result? If the man with the withered hand had not stretched it forth, as Jesus told him, but asked others to pray for him, would he honor Christ and show his faith in Him? Or if the blind man would not go and wash at the pool of Siloam, but instead plead with Jesus, and get others to plead with him to be healed without the pool, what would his and their prayers avail? But this would be my course if I would not obey the Saviour, but ask for the prayers of the church. A man that believes Jesus, and loves and obeys Him, has confidence to call on the name of the Lord, and feels the Saviour to be nearer and dearer to his heart than any one else can be. Saul felt this, the blind man felt it, and so does every one who anxiously enquires, Lord, what wilt Thou have me to do? and when he hears it, submits to Christ.

Q.—On what does the assurance that you are saved rest?

A.—It rests on Christ's faithful promise in His last commission. That commission stands between me and every doubt and fear. "And He said unto them, Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved," etc. That gospel is "that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures." Now Jesus commanded His apostles to declare this gospel to

every sinful creature in the world. I know that I am one of these, hence He has sent this gospel to me with the annexed promise of salvation. I believed in Jesus with all my heart and was baptized and received His promise, filling me with joy and peace in the Holy Spirit. His command to me to be baptized was just as plain as His command to the blind man to wash in the pool of Siloam, and the result as sure. The power and virtue and glory in both cases were alone in Him who commanded, and the free unmerited favor enjoyed by the cheerfully obedient.

Q.—Were you satisfied before your baptism that you loved the Saviour as you ought?

A.—No, indeed, I was much dissatisfied with myself, especially with my want of love to the Saviour, and thought He would on that account reject me. One of my past and greatest sins was my lack of love to Him who loved me so much. But I was glad to learn that He would not reject me for it—that He came to call sinners to repentance, and when He plead with me so lovingly to come to Him and He would forgive me "all trespasses," it was hard, very hard, to refuse Him. Indeed all my objections to come to the Saviour seemed to be anticipated by Him, and in His word He removed them, one by one, with the sweetness of divine compassion, and I yielded, as "by dying love compelled and owned Him conqueror."

Q.—Then you consider Jesus' plan of saving sinners very plain?

A.—The world, the flesh and the devil are opposed to man's salvation, and every obstacle to darken and prevent it is thrown in the way. But the man who determines in God's strength to break away from all these obstacles, and to believe Jesus and trust to Him alone, finds it plain. When Jesus pleads with those who are weary and heavy laden with the yokes and burdens of men to come unto Him, He adds, "My yoke is easy and My burden is light, for I am meek and lowly in heart and ye shall find rest unto your souls."

This article treats of the present salvation by Jesus Christ. We expect in the next CHRISTIAN to speak of the Christian's hope of eternal life, of which the present salvation and the love of God are the sweet pledges. For "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." (Rom. v. 10).

Original Contributions.

THE UNUSED TALENT.

There was no reason or excuse that the servant could give, that would compensate for his failure in not improving or using his talent. Good intentions could not improve it. Nothing but trading or the use of it could make any improvement. Suppose the servant had shown his Master that his motives and intentions were good, but his condition in life was so unfortunate that he was not able to use his talent, would the Master say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things?" But, you ask, "Would the Master condemn the servant for not improving his talent if he did not have the opportunity?" We would say not. But is the withholding of punishment the reward of faithfulness? When the father withholds his threatened punishment from the child for not attending school, does that give him a reward? Does that educate him? Does the salvation of man mean the withholding of punishment? If so, I can believe the benighted souls in heathen darkness will be saved, and do not therefore need

the gospel. God will never punish a man for rejecting that which he never had. But here is where we see the great need of a higher and broader conception of man's salvation and a clearer vision of the gospel of salvation. Man's salvation is a present salvation. "Now is the day of salvation." It is not so much to the future life as to elevating and re-constructing men in the present life. The great question is not how shall we escape hell and gain heaven, but how shall we escape an ignoble life and gain a noble Christian manhood. True, manhood is the true idea of salvation. To be saved is not simply submitting to certain lines of duty, but the growing into a noble life. We need to realize what a manly thing it is to live, but what a shameful thing it is not to live well. The work of Christ, when on earth, was not a treatise on the future destiny of men, but faithful labor with men for their present salvation in their reformation and transformation. The saving of man in this life is the only possible thing that can save him in the future life, unless there is such a thing as a *post mortem* gospel. How can sin be happy? How can there be any joy or peace in a heavenly place who have not the heavenly divine nature? Must we not first be raised up and made to sit together with Christ in heavenly places before we can enjoy the heavenly kingdom in the great future? The heavenly place can only be for heavenly people from the very nature and fitness of things. "The new heavens and the new earth is where only the righteous dwell." An unrighteous man cannot enjoy a righteous place no more than a sick man can enjoy health. His health is the important matter, his enjoyment will necessarily follow. The idea that man's salvation is to be rescued from the fearful place of torment is the reason why so many are putting off the work of their salvation until the last of earthly life, believing all that is necessary is to make their peace with the Lord which can be settled in a very little time. This low conception of salvation leads many to do the will of the Lord about like some boys do the will of their father—to save themselves from a sound thrashing. The little boy, after finding out that the work of the policeman was to keep order and punish those who were unruly, said to his father: "Couldn't we have great fun if it were not for God and the policeman?" How many there are who seem to hold this false notion, that to be right with God will save us from punishment, but it spoils a good time.

It is the true idea of man's salvation that shows us the imperative need of the gospel, for it is "the power of God unto salvation to all who believe it." It is a mighty power. It will untold and uplift the soul and enlarge the heart and purify the nature of man. Christ, by the power of His truth, is transforming man until he becomes complete in Him. But this truth must be received and applied. It is not in the possession of the truth, but the use of it, that can give us the growth of Christian character. As we have said, the one talent was of no account if not used. The blessing of the servant depended upon the use of the talent. Good motives or good intentions could never improve the servant or talent. The power to reform and uplift and save man is in the truth of God when received and applied. Nothing else can substitute for the truth. And this is why we send the gospel into all the world, because without it man cannot be saved. This is plainly seen in the nations of the world. Look at China and India. Who does not believe that those devoted heathens are as sincere and true to their convictions as those in civilized lands? and yet, with all their devotion and pure motives, what are they? Benighted, impure in life, degraded and unsaved creatures of humanity. Their case in the future need not be worse, but will it be better? If so, why? If we say the goodness of God without the power of the gospel will reform them in the

next world, why not reform them now? Why keep them all these years in darkness and consequent misery? There is but one answer. The truth of God is His power to raise man and give man the power and capacity to enjoy the glories of the heavenly kingdom. We believe in the ultimate triumph of the truth, in the "parliament of the world, in the federation of man." We heartily endorse the sentiment of Tennyson, who says:

"I doubt not through the ages
One increasing purpose runs,
And thoughts of men are widening
With the process of the sun." H. M.

AM I MY BROTHER'S KEEPER?

Gen. iv. 9.

This is the reply made by Cain when the Lord asks him, "Where is Abel, thy brother?"

As far as Cain was concerned, it must be looked upon merely as an attempt to escape from the Lord, or to escape from the consequences of a sin committed. It certainly betrays, on his part, an ignorance of the supreme power and knowledge of God.

How far are we like Cain? is what we might all ask ourselves.

Let us consider this question under two heads. *First*, Who is my brother? and *second*, How far are we responsible for the acts committed by our brother?

Who is my brother?

We may take this in the broad sense and say all mankind are brothers; if brothers, then we should all be interested in the affairs of one another; we should be pleased when we see a brother prospering; we should be ready to assist a brother when in want, and we should always be endeavoring to lead a brother from darkness into light. We should rejoice in the success of a brother, and if we do this there will not be found within us that spirit of rivalry which is condemned by our Saviour; if our help is needed to enable him to attain success, we will be ever ready to give that help, even though some selfish hopes of our own may have to be forced to the back-ground.

If we ourselves are prospering, and find a brother who is in want, or who is in danger of coming to that point when he will be compelled to ask for assistance, it is our duty to stretch out our hand to help him, even if our assistance has not been asked. Let us not hesitate to deny ourselves some of the pleasures or luxuries which we had been looking forward to, in order that we may assist a brother in need, and we will find more pleasure in bringing back to the life of one troubled and in want a portion of sunshine than we would find in any number of selfish enjoyments or pleasures all our own.

We must never forget that "it is more blessed to give than to receive." No one is so poor that he cannot share this blessed privilege of giving. A crust of bread even may be shared with another who is perishing for want of food.

And while we rejoice at the success of another in this world, or do all we can to assist others in this life, let us not forget that there is something grander and better that we may accomplish, which has been referred to as leading from darkness into light. This should be our aim above all others, and should never be forgotten while other kindly acts are being done.

If we only rejoice with a brother's success, or assist another when in want, we have not half performed our duty; as before said, our chief aim should be to lead others to the light.

A few short years at most is all we can expect here, and at the end death; and death means so much.

If we neglect our opportunities to point others to the "Lamb of God, which taketh away the sins

of the world," it may mean that they will be eternally lost. It may be that they were only waiting for someone to ask them to give themselves to God, or only waiting to be told of the love of Christ, and just because of our neglect they have stumbled on in darkness and never came to the light, which is free to all. What a difference there might have been had we only done our duty! Instead of passing out of this life into the darkness of despair, they would have learned to know their Lord and Master, and knowing Him, would have loved Him. Then whenever or however the end might have come, they would have been ready, and would have passed from the trials and difficulties of this life into "the rest that remaineth for the people of God."

There are also those who have been led to the Saviour, but who, at times, become discouraged and need help, how often a kind word spoken to such an one is of more value than meat or drink? It will help to scatter the clouds of despair and reveal anew the Sun of Righteousness that to the troubled brother had become dimmed.

Let us now consider our responsibility for the acts of others.

We all have a certain influence in the world. How careful, then, we should be that our influence is in the right direction.

We start out when quite young and attend school, scarcely thinking that we have any influence at all, but we gradually gather around us a number of others of our own age, or perhaps younger, over whom our influence seems to grow until some day we, as it were, awake in surprise to find how great that influence has become. The younger children look at us, and if we are successful in our studies, or in sports, our influence widens until we leave school and enter into the worry and trials of college, or it may be business life. If the former, then the experience of school life is repeated on a larger scale; if the latter, our influence may not be as widespread, but it may be stronger, for we must all have realized how often a man who has succeeded in business is held up as an example for others to follow. If, then, he is a Christian, his influence will be for good, but if on the other hand he has never accepted Christ as his Saviour, or tried to follow in His footsteps, what a glorious opportunity he has missed! And he has not only missed the opportunity of doing good, but he has set an example which others are only too ready to follow; then at the end he will awaken, when too late, to find that besides his own neglect he will have the sins of others as well to answer for.

If we study diligently, and try to do as our instructors wish; if we look carefully after our employers' interests, or if we shun those who delight in doing evil and try to follow after that which is pure and good, so do those who are looking to our example. In one and all of these cases we are responsible for many acts not committed by ourselves, but committed by our brothers.

Let us not shirk the responsibilities which rest upon us, but as the Apostle Paul says, "quit you like men, be strong." Go forward, feeling assured that although the work which is before us may be arduous, yet the strength to accomplish it will be forthcoming.

Do not try to throw the responsibilities which are ours upon the shoulders of others, but study how, day by day, we may fulfil the tasks set for us to do.

No one of us will wish to meet at the judgment seat of Christ any brother who is on the side of the lost and who might have been saved had we done our duty as Christians and pointed him to the "Lamb of God which taketh away the sins of the world."

To go further, then, with our responsibilities; to those whom we have never seen and who never heard the glorious truth of the gospel; to those

who may perish because the opportunity to repent and be baptized was never given them. Have we given of our substance for the preaching of the truth? Have we done all in this direction that we might have done? If we have not, then why? Oh, let us beware "lest a promise being left us of entering into His rest any of us should seem to come short of it."

Now in the early part of this now year may we all resolve that with God's help we will take up bravely the duties of this life and go forth, feeling that we are our brother's keeper, and that realizing more than ever before our great responsibilities, we will look carefully to our conduct and try at all times so to arrange our steps that those who look upon our lives may "take knowledge of us that we have been with Jesus," and those who follow after may truthfully say he "hath done what he could," but most of all, that at the last we may hear the voice of Jesus saying, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." M.

DO THEY BELIEVE IT?

Believe what? Believe that in Christ alone there is life and salvation; that without a personal faith in a personal Saviour, and a conforming to the requirements of the gospel, there is no salvation for any man—Heathen, Mohammedan, Jew, or nominal Christian.

Do Christians believe this?

Let us look at the Christian world for an answer to the question. In our serutiny, what do we find? We find a few, who, by outward manifestation, appear to believe the doctrine, because they, as far as we can judge, are doing all that they can to bring men and women to believe the teachings of inspiration and to act in accordance therewith. They labor morning, noon and night—in season and out of season. They pass by the great opportunities which the world presents, to rise in its social scale, and to gain the position and influence which the accumulation of wealth gives among the children of men. They prefer to suffer hardness as good soldiers of Jesus Christ, and to become of no reputation among men, if thereby God may be glorified, the name of Jesus magnified and men and women saved from "this present evil world" and the overwhelming flood of iniquity which is sweeping over millions of our race. It rejoices my heart to know that these exist, because, if possible, I would have the question answered affirmatively.

Such persons may be poor and have to suffer many privations but "they have meat to eat" which the others know not of. They have a relationship far above any which earth can give. In the midst of earthly changes, calamities, sighs, groans and tears, they have a continual joy which is not of earth. Human tongue cannot describe it. It is unspeakable and full of glory. But look beyond these, in the (so called) Christian world, and see the hurry, the bustle, the striving after wealth, position, power—the continual effort on the part of each to outshine all others in that which is merely of the earth earthy—which can never be of any value beyond the narrow limit of this transitory, feeling life.

Do they believe that all who are outside of Gospel influences are forever lost? Do they believe that the gospel message has life-giving power? Do they believe that the carrying out of the great commission has any claims on us? Do they believe that men and money are necessary to carry the gospel message, and yet cripple the men who would go, by keeping the key to the Lord's treasury—appropriating to their own use that which belongs to the divine Master? To their own use, did I say? No! they never use it. They cannot use it; but they can hide it away; "dog-in-the-manger,"—like, cannot, themselves, use it, nor will they

permit it to be used. Thus the hundreds of thousands, yea, millions, are hidden away, while many millions of our race are shut within the dungeons of heathen darkness and superstition, the doors of which might so readily be opened by the "golden key" so tightly held within the grasp of professed followers of Him who gave up all to save a lost race.

Do they believe it? No! they do not believe it.

To believe in reality, that the world, without Christ, is lost, would send a thrill through every Christian heart and imbue every Christian life with an earnestness such as is unknown to-day, except in the lives of very few.

There are mission calls to-day; "Come over and help us." Who hears (pays attention to) those calls?

The merchant advertises his goods, in order to sell. The missionary secretary calls for money to sustain workers and send others to open the eyes of those in darkness, and in the habitations of cruelty. The comfortable Christian reads both "ads" and says: If they each succeed it will be all right; but, whether they do or not is no particular business of mine.

He may then, perhaps, purchase a garment from the merchant and send a little money to the mission, doing each act merely for the sake of respectability. Does he believe that the world is lost without Christ? Would it not require the strongest kind of faith to give an affirmative answer?

Does not the world (religious) need a revival? Do we not need an awakening from that self-satisfied, going-home-to-heaven feeling which lulls us into insensibility and inactivity? Do we not need to awake to a sense of the needs of the world, lost in sin, and living without God? Do we not need more of a hungering and thirsting for the salvation of men and women, and to be more impressed with the great fact, that, to a certain extent, the keeping of our brother has been placed within our hands, and that one day, we will be required to say something about how we have discharged our duties and met our obligations.

O, may each member of each Christian church (so called) through out the world, wherever the name of Christ is named, awake to the great truth, that wherever there is ability and opportunity, there is also privilege and responsibility.

"He who knew his master's will and did it not shall be beaten with many stripes." Shall we ask: Are we represented by that character?

Let us examine carefully whether we are thinking of a possibility of our squeezing into heaven selfishly and alone. O. B. E.

Charlottetown, Jan. 23, 1894.

DID NOT SEE THE POINT.—A good lady was very much exercised over my reference, in the January CHRISTIAN, to a person who had just died, said person being a member of the Roman Catholic church. She thought my object, in writing, was to give her (the Catholic's) obituary. The lady did not see the point, which was simply this: Beyond the line of ability and opportunity there is no responsibility. God does not require of any man beyond the line of possibility; but, where there is ability and opportunity, He will require an effort to be made up to the limit of that line. See Matt. 25: 14 30. O. B. E.

A FEW THOUGHTS.

We profess to know the way of salvation better than any other people. What are we doing to prove it? Are we doing more than those around us? It seems doubtful. A church in this town (Presbyterian) took a collection for missions, a short time since, which amounted to two hundred and sixty dollars; and it is not a wealthy church. The Saviour has said he that knew his master's will and did it not "shall be beaten with many

stripes;" "to whom much is given much will be required." Brethren and sisters do wake up and do something for which we may receive the "well done, good and faithful servant," at the end of the journey. But we need not expect the "well done" if we have not done well. Let us not leave all our means behind us—send some before us, so the good effects may meet us on the other shore. Paul speaks of his course as his "crown of rejoicing in the day of the Lord Jesus." Will we have any "crown of rejoicing?" The Lord says, (Dan. 12: 3) "they that turn many to righteousness shall shine as the stars for ever and ever."

We are not numerous in this province, but if we all contribute every week according to our means, from one cent to one dollar, or more, what a grand work we could do.

Help the weak churches out of debt, such as Halifax and others, send preachers where there is none, and the Lord would bless us. And we would esteem the preachers all the more for showing a little more anxiety for the salvation of souls.

But they require food and clothing and other blessings like ourselves. In these provinces there is no danger of injuring them with large salaries for some time yet.

Let us strive for the salvation of souls, and the advancement of the Lord's cause, so that we may at last hear the salutation "come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." D. F.

Pictou, N. S., Jan. 9th, 1894.

WASPS.

I well remember, once upon a time when I was but a small boy, I found a nest of these cantankerous insects not far from our house. I asked father what they were like, and if they were any good. He advised me to let them alone, that they were of no special use and harmless when not disturbed. But, like many others, I was not good in taking advice. So, when a good opportunity came, I secured a good stick and gave the hive a severe blow, but instead of running away, as I ought to have done, I waited for further developments. I did not wait long, however, before I was awfully sorry that I did not take father's advice. It is needless to say that I got a fearful wasping. They made an impression on body and mind that will never be forgotten. I learned a lesson from this dearly bought experience that has been of lasting benefit to me, i. e., to leave wasps severely alone, and never trouble man or beast, bird or insect, that have more sting than honey. H. M.

Home Mission Notes.

St. JOHN, N. B.,
Jan. 23rd, 1894.

To the Home Mission Board of N. B. and N. S.:

DEAR BRETHREN,—On January 2nd I went to Burt's Corner, York County, and remained there till the morning of the 11th. I was most kindly received. The people in that community are as enterprising and as intelligent as are to be found in our provinces. They came to the meetings with a gratifying regularity, and willingly assisted in every way they could. I wish I had space to tell how much they aided in the work. This is a splendid field in which to sow the good seed of the kingdom. An abundant sowing would, I am sure, yield a plentiful harvest in the near future.

The following is the statistical report:

Days spent in the field,.....	9
Sermons preached,.....	10
Visits made,.....	16
Confessions and baptisms,.....	17
Amount collected,.....	\$9 00

Fraternally yours,

HENRY W. STEWART.

The above speaks for itself, and all will rejoice over the good work done. Bro. Stewart found some of those whom Bro. H. Murray baptized

whom he was there. They came to his help and did all they could to make the meeting a success. We are glad to know Bro. Murray's work was not in vain. We understand the young people have organized and will raise all they can for our home mission fund.

We are sorry to say Bro. Baker, whom we thought was secured for Halifax, has decided to stay in Texas. We must believe that "all things work together for good," etc., and of course it must be well for Halifax, or he would have come. Bro. Ford is there now holding the fort until Bro. Hardin can secure a suitable man. Let all pray for blessings on Bro. Ford's work in Halifax.

We understand that Bro. Fullerton's hall in Pictou, N. S., will be ready to worship in this summer, and he wants a preacher to labor there. It is not often we are offered a building seated, lighted and cared for free, besides promising to help support the preacher. We trust the right man will be found to establish the cause in Pictou, which is so dear to Bro. Fullerton's heart.

Our late Bro. E. Hames left \$10,000 for Eureka College. A good brother near Des Moines, Iowa, gives \$10,000 a year to educate missionaries in Drake University. Dr. Wood, of Kansas City, has given the Christian orphans' school of Missouri a property worth \$50,000. Dr. McGill, of Kentucky, has given \$5,000 to the Bible College at Lexington. Alonzo Havens, of East Aurora, N. Y., has offered the Christian Missionary Association of that state a fine \$10,000 building and spacious grounds, to be used for an orphans' home and home for the friendless.

Considering the population, the Christian Sunday-school of Cameron, Mo., is said to be the banner school of the world. Cameron has 3,000 population, and on January 7th there was 566, or about one-fifth of the population in the Sunday-school. Average attendance per Sunday-school last year, 253.

Ten years mission work in Missouri shows 305 churches organized and over 31,000 additions.

Bro. Northcutt was at Carthage three weeks and had thirty-six additions; at Kahoka one week, where fifteen were added. He is now in Cincinnati.

Updyke's meeting at Masillon, Ohio, resulted in 255 additions.

RECEIPTS.

Previously acknowledged,	\$218 29
St. John Mission Band—	
Per Miss Bertha Barnes,	3 08
Tiverton—	
Per H. A. Devoe,	2 00
Halifax—	
Per W. H. Harding,	5 00
Maitland, Hants Co.—	
Mrs. D. S. McDougall,	2 00
Milton—	
Per Miss A. A. Collie,	3 00
Keswick, York Co.—	
Per H. W. Stewart,	9 00
Lord's Cove, Deer Island—	
Per R. E. Stevens,	5 50
	\$247 87

J. S. FLAGLOR,
Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

The following extracts are taken from a letter received by the secretary a few days ago.

"You wish to know more about our girls and their work. Well to-day they have been washing and are now sewing on their winter clothing. Their sewing and washing are very different from ours; not nearly so hard. What they cannot sew we get a tailor to do. It would not do for us to give too much time to this work from our studies. When we show them how, they learn very quickly. The helper teaches them their own particular kinds of sewing. As we cannot afford to hire help, the older ones assist in the cooking. We want them all to learn to do this. The oldest girls teach a Sunday-school class and do it well too. During the last month in my charity school, we had in the Sunday-school an average of 74, which is a large increase. How many bands and auxiliaries have you now? When you speak of my putting you all to work I feel that

I wish you could help me to master this 'ard language more quickly. Yes, thank you, dear sister, I am getting more and more contented to stay here, and am real happy, and only wish I were more worthy of all the love and good things my Father has given me. Thank you all for your prayers on my behalf. You all have mine.

Yours lovingly,
MARY M. RIOCH.

RECEIPTS.

Previously acknowledged,	\$116 05
St. John—	
Sunday school,	7 57
Woman's Aid,	1 85
A Sister,	1 00
Total,	\$126 47

CHILDREN'S WORK.

Previously acknowledged,	\$26 25
St. John Wide Awake Band,	41
Total,	\$26 66

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

Children's Work.

(Address all communications to Mrs. D. A. Morrison, 127 Queen Street, St. John, N. B.)

We have interesting news for all the bands this month; Sister Rioch writes me that she has procured the little girl for the bands to adopt. I will give an extract from her letter.

"I shall not withhold that I felt a little guilty in urging you to take on such a load. \$60 00 a year is a good deal, and when one considers that it must come regularly year after year, it is quite an undertaking. How I wish I could talk with you instead of writing. I am afraid you will misunderstand me. I do not fear your bands cannot do anything they put their hands to, only I am afraid it is asking too much. I felt so just as soon as the letter was posted. I have taken a girl, and have had her for two months. She gives great promise of being a fine woman. Her parents are of good parentage; her father is of a literary turn, one of Tokio's learned men, so to speak, but as poor as,—well, as poor as most literary men are. He begged me to take her as my servant, but not needing one, and after due consideration I took her, hoping for a support from home. She is sixteen according to their count, but about fourteen or fifteen according to ours. I keep her until she is twenty-five. Her parents cannot take her from me till then. I have their promise. She is rather nice-looking, very pleasant and particularly helpful and obliging. Now if you are willing, you can take the care of her support. The children are certainly to be congratulated on their zeal for the Master's cause. Well, I must stop, wishing you all a happy New Year. All the girls are well and happy."

I have written Sister Rioch telling her that we would undertake the adoption of the girl she mentions, and we will hope to hear more particularly about her in the near future. Having a girl of that age, it will not be many years before she becomes an active worker herself.

Below is a copy of the letter written by Sister Rioch to a little girl, a member of our "Wide Awake" mission band. She raised six dollars by holding a concert, and sent the money with a letter to Sister Rioch.

TOKIO, Japan, Dec. 21, 1893.

My dear little sister,
I was quite touched with the contents of your kind little letter. Had it translated to the girls, and told them lots more about you and your fellow-workers. They were all very much interested, and think it will have the effect of making them more grateful for their many mercies.

It was indeed good and noble of such a little girl as you to do so much for Him who loved you and gave Himself for you. You enjoyed it too, did you not, dear? It is always so; the more we do for Him the happier we are.

Now I want you to pray for our little girls, and for me too, for we need it so much. We do not forget you. Hoping to hear from you and some other little girls soon. I must close now, for we are very busy this happy Xmas time. We shall have a tree and little entertainment for the girls. They are all happy, and looking forward to it with so much pleasure.

Your fellow-worker with Christ,
MARY M. RIOCH.

We have good news from all the bands. All are working hard, and if we keep striving we will have no difficulty in raising the necessary sixty dollars over year. Sickness has visited the leaders of both our bands on Deer Island, but we hope to hear of them being fully recovered and resuming their work soon.

The band in Halifax now numbers thirty-two. They held an enjoyable entertainment at Christmas at which Santa Claus appeared and distributed gifts among the little folks.

The band of "Daily Workers" at Milton have adopted an original plan of work, which others might do well in copying. Each member pledges himself or herself to make four visits a week among the sick or needy and report at each meeting as to the number of visits made. They also held a concert about Christmas time.

The "Wide Awake" band, St. John, collected cards and sent a scrap book and a number of loose cards to Sister Rioch to be used in her charity school.

There are prospects of bands being organized at West Gore and RIVERSDALE. That is just what we want. The greater our numbers, the more work we can do for Christ.

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

GULLIVER'S COVE BUILDING FUND.

With God's blessing we have something to credit each month towards the above fund. We are very grateful to our Westport brethren for the amount acknowledged below.

If all our churches in the two provinces which have not manifested their sympathy by aiding the few faithful ones at Gulliver's Cove in their efforts to pay for their church-home, would follow the example of Westport they would confer a great blessing for which we believe God would abundantly reward them, both on earth and in heaven. That those who read this may put our belief to the test is the prayer of the treasurer.

RECEIPTS

Previously acknowledged,	\$205 32
Church at Westport,	2 10
From a friend, Westport,	5 00
Total,	\$212 42

H. A. DEVOE,
Treasurer.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,496 86
Mr. Johnston, Halifax,	50
Arthur Harvey, Waverly, Mass.,	2 00
A Friend, Halifax,	1 00
	\$1,500 36

HENRY CARSON,
Halifax N. S., January 22, 1894. Treasurer.

Married.

PAYSON-PORTER—At Westport, December 20th, by H. E. Cooke, Mr. Arthur C. Payson, to Miss Sadie E. Porter, both of Westport.

BELL-BISHOP—By D. Crawford, at the residence of the bride's father, on the 10th of January, Mr. George W. Bell of New London, P. E. I. to Miss Sophia Jane only daughter of Mr. George Bishop of Summerside, P. E. I.

LORD-MCGINNIS—At the residence of the bride's parents in Lord's Cove on the evening of January 24th, by R. E. Stevens, Harry N. Lord and Nora M. McGinnis all of Lord's Cove.

Died.

LORD—At his home in Lord's Cove, January 18th, Andrew M. Lord, aged 54 years. Leaving a wife and family with a large circle of friends to mourn their loss.
R. E. S.

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More names will be added as they are appointed

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