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# THE CHRISTIAN.

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

Vol. XIII.—No. 2.

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## The Christian.

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## NOTES AND NEWS.

On December 2nd, 1890, the Jefferson St. Church of Christ, Buffalo, N. Y., was organized with thirty-two members. The church now numbers 285, has a Sunday-school enrollment of 335, and also the largest Junior Endeavor Society in that city. The church has just completed a new house that will seat nearly 1,000 people.

We desire to greatly increase the circulation of THE CHRISTIAN, and will consider it a favor if our subscribers will send us, on a post card, the name and address of some friend who does not take the paper, but who, probably, would after reading a sample copy.

A minister in Iowa recently delivered an address on the Holy Spirit, and one who was present afterward said that the speaker did not seem to know much about the Holy Spirit, and what he did know isn't true. We are afraid there are many people nearer home of whom the same might be said. They seem to be dwelling in the fog.

We have received the first issue of *The New England Messenger*, the monthly magazine edited and published at Everett, Mass., by Bro. R. H. Bolton. This number contains an excellent report of the annual meeting at Lubec. We hope the New England brethren will heartily support this paper, and help Bro. Bolton to make it a permanent success. They need the paper.

Bro. J. H. McNeill, whom many of our Island brethren know very well, has closed the seventh year of his labor with the church at Rushville, Ind. During this time about 700 have been added to the church, and a \$30,000 house of worship erected. May our brother's next seven years be even more successful.

At the convention in Dallas, Texas, the Foreign Christian Missionary Society was able to give an encouraging report. The receipts for the year amounted to \$83,514.03, a gain of \$10,255.87 over the year before. The churches gave \$36,549.99 and the Sunday schools \$27,553.41. Individual offerings amounted to \$13,254.69. This society is carrying on work in China, Japan, India, Turkey and Scandinavia.

The Disciples of Christ are soon to begin missionary work in Africa. Bro. E. E. Faris, of Paris, Texas, has been chosen as the pioneer by the F. C. M. S. He is young in years and stout of heart. He is taking a step that needs bravery, but God will be with him. How would the reader like to undertake this task? We are glad to see that the ministerial students in Eureka College have also decided to send a young man to the dark continent to preach Christ. So we shall soon have two representatives there.

The American Christian Missionary Society takes the place of the General Christian Missionary Convention, and Bro. B. L. Smith succeeds Bro. Hardin as corresponding secretary, the latter having accepted the presidency of Eureka College. After January 1st, the headquarters of the society will be in St. Louis, Mo., instead of in Cincinnati, Ohio.

An enterprising farmer thinks he must have a good agricultural paper. The doctor must have his medical journal, and the lawyer his legal magazine. We all want to know what is going on in the world around us, and so we take the local papers. Should we not as Christians be anxious to know how the battle goes in the religious world, and subscribe to a good religious paper? But how many homes there are into which no religious paper goes. This ought not so to be.

In the report of general home missions given at Dallas, Texas, by Bro. Hardin, we see that the evangelists employed by the Board preached 5,181 sermons, added 2,650 to the churches, and organized 13 new churches. They raised for salaries, for building and repairs, and for other purposes, \$52,858.60. These faithful men deserve our hearty support. The laborer is worthy of his hire.

Hereafter we intend to reserve one page of THE CHRISTIAN for clippings from other papers. We hope to make the page both interesting and instructive. This will leave less room for long articles, and may at times compel us to divide such between two issues. We have a number of original contributions on hand that we cannot insert owing to their length.

The more some people are doing the more they want to do. Our genial college mate, Bro. P. Ainslie, is that kind of a man. Besides preaching for a church in Baltimore and editing a bright weekly religious paper, he is now "planning to establish in West Baltimore, a Christian home for poor working girls who earn small salaries." That is just like our good brother Peter, and we wish him great success in his undertaking.

We see by our exchanges that Bro. H. A. MacDonald, of Hopkinsville, Ky., held a meeting during November at Olmstead, Ky. We are under the impression that Bro. M. passed through St. John last summer on his way to his old home on the Island. We are sorry we did not see him.

Bro. C. H. Devos has been preaching for the church in Richmond, Ind., since January last. In that time they have had thirty additions at their regular services. Have organized a mission school, which has an average attendance of over sixty. Bro. E. V. Spicer, of Louisville, began a meeting with them November 10th. They expect grand results.

We count ourselves happy in being able to give to our readers, this month, the excellent article on Christian Union, by Bro. Neil McLeod. We know he is interested in the work in these provinces, and in this way he is helping it along. We want to hear soon from him again. Some brief article from his pen on First Principles will be most acceptable.

To our provincial preachers scattered throughout Indiana, Kentucky, Colorado, Virginia, Ohio, and other of the United States, greeting. Let us hear from you. We have not forgotten you, and we do not think you have forgotten us; but we would like to be sure of it. We include Bros. Capp and Shaw, and others who have labored in the provinces in "our provincial preachers."

We feel that our readers will be interested in the letter from the College of the Bible. We hear good news from our boys who are studying there. Will the preachers notice that our correspondent wants more church news. They would have the same desire if they were away from home.

In a recent meeting held in Lebanon, Mo., by Bro. Northcutt, there were seventy additions. He is now holding a meeting in St. Louis. He is a grand man of God, and we trust he may be long spared to preach the word.

The Indian likes to make a display; hence his furs, feathers, and paint. But we fear there must be some Indian blood in many white people. What are these church parades that are so common in the cities, but the outcome of the love of show? It is all right for the societies to go to church (as societies if they want to), but let them leave at home their bands and banners and plumes and brass buttons. These are not essential to worship.

The Vermont Avenue church, Washington, D. C., gave over \$2,000 for missions last year, an average of over \$3.00 per member. The church gives fifty cents for missions for every dollar it gives for local expenses. The pastor, Bro. F. D. Power, says he won't be satisfied till the missionary offerings equal the regular church offerings.

Bro. and Sister Shaw are now located with the church in Walnut, Ill., a beautiful little town of about 1,000 inhabitants. The church has a membership of nearly 200. He is preaching to congregations that fill the main audience room and the Endeavor room. He is already hearing sinners confess the name of Christ. If Walnut is not stirred up to do grand things, it will not be Bro. Shaw's fault.

## Correspondence.

## COLLEGE OF THE BIBLE.

THE CHRISTIAN has come! How these few words thrill the hearts of the provincial boys. While we always were proud of our paper, it is when we are over a thousand miles from home that we realize how much we appreciate it, and look forward to its coming. At once each one is anxious to get hold of it, and how eagerly they scan its columns. Every article is enjoyed, but we look first for the "news" from the churches. How we do enjoy reading the reports; it is nearly as refreshing as a nice long letter from home. For although far away, we are all interested in your work, and pray that God will bless bountifully all your efforts toward the spreading of the gospel in our native land. We look in vain for reports from a number of the churches, and wonder why they are not heard from. In my mind, I hear some saying, "Oh! there is nothing new or interesting to write about." Surely you can write and let the brotherhood know that everything is going along nicely or otherwise; for the brethren are all anxious, and interested in your welfare.

And now a little about our school. I wish you could be present at our chapel exercises every morning, and hear the songs of praise which come from more than a hundred consecrated hearts, followed by the helpful and practical remarks of the President, upon the scripture lesson. It is truly a fitting way for Christian people to begin their day's work; but how many there are who do not even take time to ask God to watch over them and keep them from danger and evil through the day. Only those who have had the privilege of attending these exercises know how much good there is to be gotten from them.

Students coming here do not feel that they are among strangers, because they all realize that the others are here for the same grand purpose, namely, to better prepare themselves for the work of our Lord and Master.

If a young man wants to go to school to study the Bible, here is the place. It is doubtful if there is any college on the continent where so much time is given to the study of God's word. The course of study covers nearly the whole Bible, with a close study of the New Testament. Or if he wishes instruction in ancient or modern classics, here is where he can get it, and at the same time be surrounded by the best of influences. Here the student can sit and get instruction from professors who would grace any Christian institution of learning. Here the whole soul of a person is stirred by purer, loftier and more ennobling ambitions, as day by day he comes into contact with such godly men.

There are a great many pleasant things in college life here, as in all colleges. Our literary societies are a pleasant and profitable change from the regular class work, and are a great help to any one who will enter them and work. While we have many enjoyments they are not unmixed with sorrows. Only last week a young brother in the Arts college died and was buried here. The students from the Art and Bible college marched to the cemetery. While all felt sad there is the comforting assurance that he is better off; for he was a Christian young man,

respected both by the professors and students. How much more sad for a person to be called to meet his God when he is not prepared. Oh may we all be ready when we are called from this earth!

We are all looking anxiously forward to the time when we will get into the new college building. It is now all ready with the exception that the furnaces are not in yet. Probably we will occupy it by December.

F. C. F.

## WEST GORE LETTER.

There have been two additions to the church at Nine Mile River since I last wrote.

On Sunday, November 3rd, at the regular service in Upper Rowdon, Bro. George Wallace, the efficient superintendent of the Sunday-school in that place, was the recipient of a copy of "Fausset's Bible Cyclopedia." It was presented to him by the scholars and friends of the Sunday-school as a token of their appreciation of his efforts to teach and train the young in the way of salvation. Bro. Wallace has been for many years an active worker in this department of church work, and well deserves this mark of esteem.

On Sunday, November 10th, Bro. John McDougall, superintendent of the Sunday-school in West Gore for a number of years, was presented with a nice teacher's Bible by the scholars and teachers of the school. This was done to manifest the esteem and regard of the school for their superintendent.

These occasions are gladsome ones, and go a long way toward creating and keeping up a feeling of brotherly love. The intrinsic value of these gifts is not much compared to the amount of good feeling created. Perhaps some of you who read this letter belong to a church where there is a superintendent, or an elder, who has been doing his (or her) best to keep the Sunday-school running, or make the meetings interesting, and you have been finding fault or holding aloof because something was not just the way you wanted it. Perhaps some of these workers are getting disheartened because of the coldness of their brethren in the church. Now, instead of finding fault, talk encouragingly, get everybody in earnest, get each other to give a trifle toward the purchase of some useful article, and you will have a good feeling in your heart and the knowledge that you have done a good work. Try it.

I have commenced my winter's course of lectures. My theme is "Church History;" there will be twenty lectures in all.

We sometimes hear of an effort that seemed for a time to be encouraging, gradually dying out. Why is this? I will tell you. For instance, a Sunday-school is started, or a Mission band is organized, and the leader is full of zeal and enthusiasm, and works hard until it is a success. In fact everything works so well that there is no need for very much effort now; and when this conclusion is arrived at, the effort generally sickens and dies. Does this not show us that, when we have worked up an interest, we need to keep on working? Never allow any good thing that you start to run itself, for things that run themselves run down hill. Be not weary in well doing.

I am sorry that so many errors appeared in my last article on "The Bible vs. Infidelity."

W. H. HARDING.

## News of the Churches.

## ST. JOHN, N. B.

One added by baptism this month. Brother and Sister H. L. Wallace, of Halifax, paid us a short visit on their way to Montreal for the winter. Sister Miles has returned from Milton. Her niece, Miss Burus, came with her.

Brother Stevenson and family are now settled here. They live at 77 Summer street, the house that Bro. Capp moved from when he left Saint John. Bro. Stevenson has been preaching four Lord's days, afternoon and evening. First afternoon 150 were present; second, 200; third and fourth, over 300. First evening, 75; second, 150; third and fourth, over 200. This is a larger attendance than we hoped for. The collections are nearly double what we counted on. Bro. Stevenson seems to be just the man to do this work. A brother says, "Any converts he makes will know what they are doing and whom they are uniting with." Bro. Stevenson is preaching first principles strongly, clearly and lovingly, and is making friends on all sides. We welcome, gladly welcome, this good brother and family to St. John. We will hold up his hands; and with all the brethren will pray for him.

Two prayer meetings have been held in Portland—65 were present at the first and 60 at the second. The Union Hall being engaged on the 20th—our regular meeting night—the Temperance Hall on the Straight Shore was rented, and Bro. Stevenson preached to nearly 100 people.

Bro. Edwin Stockford has charge of the school at Silver Falls.

An Endeavor Society has been organized among the students of the Normal School at Fredericton; Bro. Frank Erb is president.

At the last meeting of the Wide Awake Mission Band the following officers were elected: Maggie Barnes, president; Zela Morton, vice-president; Maud Boyne, secretary; and Nellie Emery, treasurer. This band has raised a goodly sum for the support of O Gin San, in Japan, whom the Maritime children have adopted.

## LORD'S COVE, N. B.

I arrived in this field on November 2nd, to labor with the churches at this place and Leonardville. We have had very good audiences at all the services and evident spirit of earnestness in the work. I am not yet well enough acquainted with the field to give any detailed account of the work. The churches here have been without regular preaching for some time, but are now united in support of the work, and we hope to see a forward movement in all lines of Christian activity.

The church at Lord's Cove is taking up a collection for Home Missions on the first Sunday of each month, and will raise the amount asked for by the Executive Board. Leonardville will hardly wish to be behind in this good work, and we shall endeavor to stand by the mission work along with our brethren throughout the provinces. I trust the year will be one of faithful effort and enlarged success throughout the provincial field.

M. B. RYAN.

## MILTON, N. S.

On the 21st ult, the Ladies' Auxiliary, of the Milton church held a "Thanksgiving concert. Choruses, solos, readings, declamations, original poems, etc. All good. Full house. Fine attention. Four little girls passed the plates. Six dollars contributed, all for foreign missions.

Union thanksgiving service was held in the morning in the Congregationalist house.

Our whole county is in mourning over the death of our Dr. Smith. He was thrown from his waggon and lived but a short time. His kindness, benevolence and attention to the sick, the poor, and the afflicted, were unbounded. "From the prayer of want and the plaint of woe, he never turned his ear."

Our prayer meeting, on Wednesday the 30th ult., was intensely interesting. The subject was: "Rejecting Christ—the consequences." All seemed to enter into the spirit of the meeting, and about twenty-five had some thought to express, relative to the subject, all of which intensified the importance of seeking a greater interest in Christ and his cause. How anyone who loves the Lord can willingly absent himself from such a sacred, heavenly feast for the soul, is a problem that will have to wait till the judgment for solution. H. M.



## The Christian.

ST. JOHN, N. B., . . . DECEMBER, 1895.

## EDITORIAL.

A PRAYER AND AN ANSWER FROM TWO  
CROSSES.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise." (Luke xxiii. 42, 44.)

Three men were nailed to three crosses high enough from the earth to be seen by the multitude and near enough to be heard. Their lingering death gave them time to speak to each other. The death of the cross proclaimed the shameful criminality of the victims. Two of them were dying for their own sins, but one of them was dying for our sins. One of the sufferers spoke. He blamed not himself for his sufferings nor the law which demanded his death nor yet the men who executed that law. He blamed Jesus, denied his claims before men and joined the Jews in bitter revilings. For what did he blame him? For not working a miracle in defiance of law, of justice, and of rights human and divine, and allowing two thieves to escape from the cross with himself and give them full liberty to do as they had been doing. "You will not do that," he said, "and so you are not the Christ but an impostor." Jesus made him no reply. He had already declared the certain doom of him who denied him before men.

The other malefactor rebuked him for ungodliness, as if he had said, "What right have you to revile a man though he is condemned to the cross when you are in the same condemnation. We deserve this death, but this man has done nothing amiss." He then turned from the reviler to the reviled, to him whom he had just confessed before men, and prayed, "Lord, remember me when thou comest into thy kingdom."

It was a short prayer, coming from the heart of a helpless burdened sinner. Such prayers are mostly short. Let us consider:

## I. The prayer.

II. The answer,—both coming from the cross.

I. *The prayer* It was from one in great need. The last sands of life were nearly through and in a few moments the cry would sound, "He that is filthy, let him be filthy still."

His crimes were against God and man. To whom could he look for sympathy or help? Not to men who would all say, "We have no need of thieves. Society is better without them. The world can well spare them. Let them be crucified as a warning to others."

What could he expect from that God whose voice once shook the earth saying, "Thou shalt not steal." And yet this helpless, dying thief had hope, for without it his prayer would not be heard. Viewing them separately, he had nothing to expect from

man but hated repulsion, nothing from God but tribulation and wrath; but seeing in the man Christ Jesus the two natures sweetly blended, and that, too, to meet such cases as his, hope rose above all his woes. It was a divine illumination in that hour that shined upon his soul, showing him in awful simplicity just two things—his great need and the great love of his dying Saviour.

The great love of the Saviour was all-sufficient for his need as a great sinner, and it was the discovery of this, and his acceptance of that love, which gave him peace of soul and encouraged his cry for recognition. Then and there that very love was consummating its sacrifice for him, a guilty, dying man, and initiating him into that soul-clasp which unites the penitent believer to his loving Saviour. On two crosses a union began whose glory was to unfold forever. In this case that unfolding was not largely accomplished in time, because time was just closing and he prayed his dear Lord to remember him when the mortal strife was over, *his victories achieved, and his true character exhibited and acknowledged by the whole universe.*

II. *Jesus' Answer.* In the 72nd Psalm David gives this as a reason for the wide dominion and universal adoration to be enjoyed by Christ, the Son, when "all kings shall bow down before him and all nations shall worship him. For he shall deliver the needy when he crieth, the poor also and him who hath no helper." Throughout his whole life Jesus maintained that character. How often was he reproached for his friendship to the needy and the helpless! But in his death, in *this as in other respects, his brightest glory shone.* When this poor dying man (poor in character and in every way helpless) cried unto him, his simple and ready and loving response evinced unspeakable compassion—a love sufficient to meet the most obdurate and to encourage the greatest sinner to plead for pardon. Jesus' answer was brief. Even before the man cried to him he knew what was in his heart, and he waited to be gracious. He said nothing to him of his past crimes, for he knew how bitterly he regretted his past life, and how anxiously he resolved to turn to the service of God. All this was naked and open to his eyes. He did not tell the people what he would do for the man, but eagerly addressed himself as his new bosom friend, "Verily I say unto thee, to-day shalt thou be with me in paradise."

O Man of Sorrows here we see  
The lost, forsaken, turn to thee;  
When every other helper fails  
He pleads with thee and then prevails.

Some one has wisely said "that we have been defending Christ long enough, it is now high time to declare him." What is greatly needed is more contending for the faith and less contending against the faithful. Such a contention would be using Satan's weapons for the advancement of Christ's kingdom.

H. M.

## Original Contributions.

## THE BIBLE versus INFIDELITY.

W. H. HARDING.

## III.

My present theme is "The Unity and Harmony of the Bible." We observe the unity and harmony around us in nature, and are apt to say that nature is a unit. Chemistry tells us that the whole mineral kingdom is composed of about sixty elementary substances united in the most exact and definite proportions; and we know that there is a close connection between mineral and vegetable and animal kingdoms; leaving the earth, though composed of millions of atoms and inhabited by multitudes of species, one harmonious whole. Nor are we confined to the earth. This world, with a number of other planets, is bound to the sun by the power of attraction, forming what we call a (the) solar system; this system to other systems by the same power, until the whole forms one glorious, boundless universe. It is true that in this vast and sublime universe there may be some apparent discrepancies. Some plants are poisonous; some animals fierce and cruel; some planets move in one direction, some in another; their orbits are not all alike; but these very discrepancies (so called), only serve to promote the harmony and unite in one the entire universe. And so it is with the Bible. It has its elementary parts (if I may use the expression), but they blend together in one harmonious whole. This shows that the God of nature is the God of the Bible.

The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other book that was ever written. Man, as he was, as he is, and as he will be, are its three great themes. It reveals God by unfolding the mysterious relations of the Father, the Son and the Holy Spirit, in the three great works of creation, Providence and redemption.

The Bible is divided into two great departments, called Old and New Testaments—it would be more proper to say Old and New Covenants. These two great divisions are again sub-divided into sixty-six distinct books or pamphlets; thirty-nine constitute the Old or Jewish Covenant, and twenty-seven the New Covenant or Christian Scriptures. We put down the immediate writers of the Bible as not many less than forty. From the birth of Moses, the first writer, until the death of the Apostle John, the last writer, is a period of about sixteen hundred years. These books were, therefore, in progress of completion not less than fifteen hundred years, and grasp in their historic outlines a period of over four thousand years. A volume of such immense compass, and of such transcendent interest to mankind seems to possess claims upon the attention of every human being capable of appreciating its history, its prophecy, and its doctrine, above

those of any other volume in the world. It is a book equally worthy of God to bestow, and of man to receive. Dictated by infinite benevolence, characterized by supreme intelligence, and perfectly adapted to the needs of human nature, it is worthy of universal reception.

Its plan is superhuman and divine. No one class of men of any one age could have formed such a plan as that of writing the history of one family for four thousand years and of incorporating with that history a scheme of eternal redemption from sin. And yet it is as clear as the sun in a cloudless sky, that Moses, Joshua, Samuel, Ezra, Nehemiah, —with all the Jewish historians, poets and prophets, during a period of fifteen hundred years, were, without conference or voluntary co-operation, prosecuting just such a work, without seeming to comprehend it. And not they only, but all the patriarchs before Moses—all the renowned fathers, were orally transmitting such information to their descendants; and all the scribes of the Jews from Malachi to Matthew, were, in their chronicles of Jewish times, recording such incidents and events as make out the entire history of the family of Jesus Christ from Adam to Joseph, his reputed father, and to Mary, his natural mother. This was done but once in all time, and for a purpose as peculiar and singular as the Bible itself.

A skeptic might as well argue that King Hiram's thirty thousand woodmen and builders, and King Solomon's one hundred and fifty thousand hewers, stone cutters and laborers, with his three thousand three hundred supervisors and directors, severally and each one working after a plan of his own, and that without any pre-arrangement, prepared the materials which fitted into, and constructed the most beautiful building on the earth,—as to say that shepherds, husbandmen, fishermen, artisans, scribes, law-givers, kings, living in different countries, in ages very remote, speaking diverse languages, and of every peculiarity of character, could have got up such a volume as the Bible, marked by such originality of character, such unity of design, and such harmony of teaching; so simple and plain, yet so sublime.

How are we to account for this unity and harmony? Only in one way, and that is: to admit that there is a Supreme Designer. The Architect of the Universe drew the plan of the Bible; for on y the infinite mind could devise and carry out such a stupendous scheme of redemption.

To the devout mind, there is much that calls for gratitude to that being who has supplied our physical wants so bountifully from the material world; but still more there is revealed to us in the Bible that which calls for our deepest love.

It will be freely admitted that there are difficulties in the Bible—things that we do not understand. If there were not, it would, to say the least, look suspicious. For as God's way is higher—much higher—than our way, we must expect Him to know more than we do.

From the foregoing we conclude that, as the plan and design of the Bible is superhuman, as seen in its unity and harmony, therefore the Bible is inspired. Yes, Moses, Samuel, Ezra, were men, but they wrote as they were moved by the Holy Spirit. In this we see the blending of the human and the Divine. When God created man, He made him out of the dust of the earth, then breathed into him, and he became a living soul. The Hebrew word *neshamah* translated "inspiration" in Job 32: 8, is the same word translated "breath" in Genesis 2: 7, etc. In II. Timothy 3: 16, the Greek word *Theopneustos* translated "inspiration" literally means God-breathed. By putting these together we have the following: In the creation of man God used the material at hand, He then inspired it with life. In giving man the Scriptures He did the same. The more we study the Bible, and the plan of salvation it reveals, the more we will feel like exclaiming, "Oh the depth of His wisdom; His ways are past finding out;" and at the same time say: "The way is so plain that none need err therein."

A story is told that Henry Ward Beecher once met Robert Ingersoll. Some friends present were anxious to hear the two engage in conversation. After some time this desire was granted and the Bible was the subject of discussion. After listening to a long speech from Ingersoll, Beecher said to him: "What would you think if you saw a poor old crippled man crossing the street on his crutches, and as he did so, a boy ran out, kicked his crutch away, knocking the old man down in the mud." "I would say," said Ingersoll, "that that boy should be horsewhipped." I am sure you can all see the application. Poor, weak humanity looking to God for support find in the Bible that which comforts the mourner, helps the discouraged, prompts man to do better, inspires him with new hope; and infidelity seeks to take this from him and give him nothing in its place; thus leaving him in a worse condition than ever.

But this article is long enough; if the reader wishes to pursue the subject further, I would refer him to Campbell's "Antecedents of Baptism," Milligan's "Reason and Revelation," "The Inspired Word," by A. T. Pierson, from which I have taken several extracts.

#### SHEMAIAH.

H. MURRAY.

I am not an admirer of Shemaiah. His advice to Nehemiah was no credit to him. Tobiah and Sanballat were bitterly opposed to Nehemiah, and they tried every possible way to destroy his work. After scorn and contempt and opposition in every conceivable form, and all to no purpose, they undertook a stratagem through Shemaiah, an old friend of Nehemiah, one from whom he had received counsel and in whom he had confidence as an adviser. They went to Shemaiah and asked him to advise Nehemiah to give up his work. In course of time Nehemiah went to the old prophet and to his surprise Shemaiah advised him to abandon the work, and go into the temple or the enemies would destroy him and his men. If Nehemiah had acted on this advice that would have been the end of his work. It was a very strange thing that his old friend and adviser should be so perfidious; that for a little secular or mone-

tary interest he would go back on his friend, and on the cause of righteousness. What will not love of money do!! Tobiah and Sanballat were bad enough but they were paragons of goodness compared with Shemaiah, one who would betray the confidence of a true friend and destroy the work of God for paltry gain. This acme of meanness is destructive of all respect and confidence on the part of any who have the love of right and honor within them. But Nehemiah was not the kind to be frightened by foes or to be turned from his purpose by assumed friendship. "Shall such a man as I flee; shall I desert a good work because my friends desert me?"

#### CHRISTIAN UNION—HOW CAN IT BE ACCOMPLISHED?

NEIL M'LEOD.

#### II.

If we have agreed as to what Christian union is, we may begin to consider how it is to be. Two points have been settled; first, that Christian union must be nothing short of union, and second, that it cannot be anything else than Christian. Against these there is no law, no voice; unless the law of sin and the voice of selfishness. Union in Christ is the will of God, the prayer of Jesus, the command of the Spirit, the glory and the power of the church, and the salvation of the world. Who is against these? In the United States it would not be safe for any one to talk against union. It would be treason against the government. In the Church of Christ, he who speaks against Christian union is a traitor to the government of heaven and the authority of Jesus Christ. None dare speak against it. Some are found who try to defend or apologize for sectarianism, but nearly all are sentimentally in favor of Christian union. But how can it be brought about?

Union sentiment is very good as far as it goes, but it doesn't go far enough. It is very well to pray with a few, the prayer of Jesus for all that believe on him, that they all may be one. It is well with the many to say "amen" to that prayer, but praying and saying "amen" will not accomplish Christian union. Something must be done. The way to unite is to unite.

But the religious world is not quite ready for action. We are saying nice things about one another and trying to get acquainted. We are courting. But we don't love each other yet well enough to set the day and get married and become one. That involves a radical change in our relations. It means the breaking up of many old ties, and leaving the old homes and going to housekeeping anew. Many of us are not quite ready for that. We don't like to be disturbed. We say solemnly, "Christian union is a good thing, but I don't think it will be accomplished in our day."

But now if Christian union is a good thing what are you doing to secure it? If we pray for union we must work for it. It is like the one pearl of great price, which, when a man found, he went and sold all that he had and

bought it. The price of Christian union is the sacrifice of all our sects. Are you ready to sell out? Here is a great chance for the churches to make an investment that will bring eternal gain. Here are the terms of sale.

The basis of Christian union must be Christian. Nothing not Christian can enter into the agreement. Anything of human origin would prove a flaw in the diamond. It would not stand the test. For such a divine consummation there must be a divine foundation.

I will mention four things that I believe to be essential and sufficient for a working union of all Christians.

1. *The name of Christ.* There can be no union without this exaltation of the name which is above every name. Every other name is sectarian and divisive. This is the only Christian name and the only common name. All others are party names and must be sacrificed for union in Christ's name. This will be cordially accepted as soon as the time comes that we are willing to give Christ the glory due unto his name, and to say, Let no man glory in men, but he that glorifieth, let him glory in the Lord. And now, will anyone say that the name of Christ is not all sufficient.

2. *The faith of Christ.* This is the faith which was once for all delivered to the saints, for which we are to contend earnestly—the common faith—the truth as it is in Christ Jesus, the word of God which liveth and abideth forever. This is the Word which by the gospel is preached unto us. This divine faith must be adopted in lieu of all party creeds and confessions. As there is one Lord, so there is one faith. The unity of the spirit in one body can never be secured and kept, apart from these.

3. *The ordinances of Christ.* This is of greater importance than is generally supposed. These ordinances of the gospel—baptism and the Lord's supper—have both a divine and a human significance. On the divine side they are primarily designed to embody in visible form the great facts of the gospel, namely, the death and the burial and the resurrection of our Lord. The essential characteristic of a divine ordinance is that it commemorates an event in the divine history. It perpetuates to all generations something that God has done. "As oft as ye eat of this bread and drink of this cup ye do show the Lord's death till he come." And whenever we see the rite of Christian baptism administered according to the example and commandment of our Lord, we see the symbolism of his burial and his resurrection from the dead. These ordinances are not, as we have been told, outward signs of an inward and spiritual grace, but they are the memorials of the great facts of the gospel, 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."

On the human side they help the infirmity of our flesh and mind, our desire and need, as long as we are in the body, for some material symbols and ceremonies that will serve as earthen vessels to hold the treasure of spiritual truth lest it slip away from our human hands and carnal minds. By the faithful observance of these ordinances, we are constantly brought back to the original facts.

"And so the Word had breath and wrought,  
With human hands the creed of creeds,  
In loveliness of perfect deeds  
More strong than all poetic thought."

To pervert or change these ordinances, therefore, is to destroy their divine significance and bring in endless discord among the

followers of Christ. We must follow Christ in all things, and keep the ordinances as they have been delivered unto us. Therefore there is not only one Lord and one faith, but also one baptism. "For by one Spirit are we all baptised into one body . . . . and are all made to drink unto one Spirit," (an evident allusion to baptism and the Lord's Supper). There can be no Christian union without uniformity of practice in keeping the ordinances of the gospel.

4. *The work of Christ.* Co-operation in the work of Christ, instead of isolated efforts to build up sectarian enterprises, is one great motive to Christian union. So great is this work that it ought to overshadow, at once and forever, all petty denominational ambitions. This work is the evangelization of the world. This supreme mission of the church is retarded and crippled at home and abroad because of the wicked waste of men and means in supporting rival denominations.

Co-operation is also one of the vital conditions of Christian union. Nothing can bind us so closely together as a common interest in the work of the Lord whose we are and whom we ought to serve. The work is one.

And finally, this work is the end for which the church exists. When we come to realize this, every excuse for our divisions vanishes, and we are convicted of supreme folly in working so hard and so persistently in ways that forever defeat the very end for which the church exists and labors.

If we would set up our banner in the name of Christ alone and with the faith of Christ in our hearts, practice the ordinances of Christ in our worship, and labor together with God to bring the world to Christ and not to our various creeds, then would the kingdom come for which we pray.

### SOUND.

H. MURRAY.

Take your Bible, kind reader, and turn to the passage where "sound doctrine" occurs, and you will find in the margin of the New Version that it is "healthy doctrine." This means that a "sound Christian is a healthy Christian—one who is translating the doctrine of Christ into a Christ-life." A healthy Christian life is one that is producing kindness and love and benevolence. This is more than mere sound. The unsoundness of the age is a departure from this healthy life. Christ, when on earth, challenged the attention and the faith of the people, not simply by what he believed, but by his life—by what he did. A practical Christian life is the soundness that is in great demand just now.

A preacher once visited a certain church. It cost him \$2.50 for travelling expenses. He preached the gospel as well as he knew how, and was successful in leading some precious souls to Christ. The church gave him twenty-five cents and a squash, and after he got home he received a letter from the church charging him with "unsoundness in the faith." Let us be healthy Christians, and whatever we receive as sound doctrine, let it have a saving influence on the world. "Ye are the salt of the earth." It is not the doctrine but the disciple who receives the doctrine and reproduces the life that will save the world.

### THE PROBLEM OF LIFE.

T. H. BLIENUS.

What are we here for? What is man's earthly mission? How must he live and act toward this wilderness through which his path leads him to his eternal destination? Shall he simply be a plunderer of the world? Rob it? Get all he can out of it? Pluck the flowers and eat the fruit, suck it dry and leave it barren? If so what shall become of those who shall follow? Posterity would have a rough road, and this world would soon become a dreary Sahara, a wilderness of misery and death. Nay, man is to be a builder, a planter, a sower, a workman, a doer. This world is to be bettered by our having lived in it, both in a material and moral sense. Human life is not for plundering the world but for improving it. Not to rob it, but to robe it. Not to plant thorns and sow nettles in it, but to plant flowers and sow the seeds of immortality.

The general sense of responsibility exists in a greater or less degree in all minds. This is evidenced by the idea and practice of sacrifice among all nations. But there must be more than this general sense of responsibility; there must be a personal conviction. There must be an individual awakening to the truth that life is not for mere enjoyment but for doing; not for idle dreams, but for heroic deeds; not for aimless drifting, but for steady sailing. While in the country not long since, I saw trees of various sizes and colors, flowers of various odors and hues, weeds of all sizes and shapes, and grasses of different kinds, all growing in the same soil. I thought, why is this, that the same elements of soil produce this variety? And the only answer that came to me was that God is superintending the whole, and that each tree, flower, weed, and blade of grass had, under divine guidance, its mission in life. It is so. The tree was not for fragrance, nor the flower for shade. The weed could not charm the beholder with beauty, nor the flower so effectually absorb the gases. The grass could not make fuel, nor the tree nutriment for the beast. Each had its mission, and without murmuring or dissatisfaction each place was filled. Would that men would as truly and as naturally fill their places in life—whether it be preaching the gospel, administering civil law, practising medicine, selling goods, tilling the soil, manufacturing articles, building houses, or patiently suffering for Christ, which is the highest and most Christ-like mission of all.

In many an humble home, or alley, or court, you may find the child of affliction with but few wants, more contented than those in worldly strife. No murmur, no complaint; thankful for the most frugal food, with simple faith in God, and fulfilling a mission you and I would shrink from, and men of valor would shun. Even the tiny babe of a few days, that came in loveliness and cast a sunbeam of joy in the home, and then faded so soon, had its mission; and often

has done more to thaw selfish hearts and draw parents to God and heaven than a long and rugged life. Every human life is a divine plan. Every one has a mission to this world. So fall in line, stand in your place, do not envy another. No place so grand to you and for you as your own, and none you can fill so well. Without this conviction of a personal life mission, your life will be aimless, and consequently a failure; a drift life, tossed by the waves of circumstances and tide of events, driven by the winds of doubt, no anchor, no rudder, no compass. Some day the ship will be wrecked. Aim at the glory of God. Take your bearings carefully. Know where you are going. One mistake may wreck unnumbered barks that follow in your wake. A wrong direction or bias may land you at the gloomy portals of endless despair, instead of the pearly gates of unfading glory.

**Selected.**

**OUR PROGRESS.**

The prime object of the church is the Christianizing of the world. The effectiveness of a body in accomplishing this end is a most favorable symptom of its progress. Many Christians fail to grasp the unprecedented and ever increasing progress of the Christian church from a failure to read our literature.

Our progress during 1880-90 was very encouraging according to the United States Census Report. The New York *Independent* has carefully compiled the statistics for 1890-94, which is still more encouraging.

Considering the Christian church in its age as a Reformation the M. E. is twice as old, the Presbyterian five times, the Baptist and Congregationalist each four times as old. With an equally perfect grasp of the gospel, an equally zealous ministry and membership, and the same great field, it is clear that the growth of either of the denominations should far eclipse the growth of the Christian considering the comparative age of each. Again the old statement, "that large bodies move slowly," can not apply here, since every convert should become so much working force. As the army of Christians increases, the effectiveness should also increase.

In the light of these principles, let us examine the gain in the churches:

	1890.	1894.	Net gain.
M. E.	22,844	23,800	956
Presbyterian	13,478	14,850	872
Congregationalist	4,808	5,400	500
Baptist	43,029	44,797	1,678
Christian	7,246	8,168	1,522

The M. E. (North) had three times as many churches in 1890 as the Christians. They also had three times the number of members. Their increase, therefore, should be more than three times as great. On the contrary, they built a little over half as many churches as the Christians. Neither can they lay claim to more valuable property.

In all twelve branches of the Presbyterian church there were almost double our number of churches with almost double the working force, yet they have a very small margin over one-half as many edifices in the increase.

The Baptist brethren are all taken together that a better appearance may be had. With six times the working force meeting in six times our number of edifices in 1890, they should have established more than six times the number of houses of worship. They have exceeded our number by only 156. While the Regular Baptists (North) show a

decrease of 64 houses of worship, and the Regular Baptists (South), an increase of 586. The Congregationalist church has made a far greater proportionate gain than the Baptist.

We shall now examine the growth in ministers:

	1890.	1894.	Net Gain.
M. E.	15,424	15,530	116
Presbyterian (12)	10,448	10,881	433
Congregationalist	5,008	5,236	178
Baptist	15,642	17,804	2,250
Christian	3,773	4,040	1,167

The M. E. (North) had a working force of ministers in 1890 over four times as great as the Christian church, and a membership three times as great. From this array of material they have a net gain of only 116 preachers. Instead of a gain in ministers, even doubling the Christian church, we find a gain of only one-tenth as many ministers as the Christian church.

As you may make the proper comparison with the Presbyterian and Congregationalist, we will pass to that of our Baptist brethren.

With a working force of ministers over four times that of the Christian church in 1890 and a membership over three times as great, the increase in the number of ministers is not twice as great.

Moreover, there can be no consolation among our neighbors that their gain in ministers has been of educated men when the truth is that the education of the ministers of the Christian church compares most favorably proportionately, with the denominations.

We will now take a survey of the gain of communicants:

	1890.	1894.	Net gain.
Methodist	2,240,854	2,850,720	110,872
Presbyterian (12)	1,278,832	1,416,204	137,872
Congregationalist	512,771	580,000	67,229
Baptist (13)	3,717,969	3,785,740	67,771
Christian	641,051	871,017	229,966

With three times the membership, and over four times the ministry, the M. E. church gained one-half as many communicants.

The Presbyterians in all twelve of their branches, have nearly twice the membership and three times the number of preachers, yet their gain is a small number over one-half.

The Congregationalists with almost double the ministry, and not quite so many communicants, gain some over one-fifth as many.

The thirteen different branches of the Baptist church, from colored to white, Regular to Old-two-Seed-in-the-Spirit, had over five times the membership and near seven times the ministry. Instead of a gain even six times as great as the Christian church they fail to gain one fourth as many members.

It might now be of interest to add the gain of the Methodist Episcopal, Congregationalist, and Baptist of all branches, giving a gain of 245,372, just a small margin over the gain of the Christian church alone, yet it requires thirteen times the ministry, eight times the working force.

There is yet a fairer comparison to be made. It is a simple rule of arithmetic that the net gain divided by the amount upon which the gain is computed (base) will give the per cent. This is really the only fair comparison, as it gives every factor its proper value.

According to this rule, we divide the net gain for four years by the number in 1890, with the following results:

Methodists	5 per cent.
Presbyterian (12 branches)	11 "
Congregationalist	13 "
Baptist (all branches)	1 "
All added together	31 "
Christian (alone)	36 "

During the census decade, from 1880 to 1890, the United States Census Bureau shows a per cent gain in the Christian church equal to the Methodist and Baptist combined. During the last four years, the four leading denominations, Methodist, Episcopal, Baptist, Congregationalist and Presbyterian gain but 31 per cent. in contrast with a gain of 36 per cent. for the Christian church alone. There is food for thought. Let us be thankful and press on.—O. J. Page in *Christian Evangelist*.

**THE RESCUE FROM THE WRECK.**

A thrilling story of German heroism at sea, which goes far to offset some of the reports regarding the loss of the "Elbe," comes from Schleswig-Holstein. One stormy morning a fishing village was awakened by a gunboat off the coast. Hastening to the beach, the people saw a ship wrecked on a reef a mile away. The crew were in the rigging. A life-boat was run out, but Harro, the leader of the crew, was absent.

Eight men, however, rowed out to the wreck. The crew were got into the life-boat with the exception of one who was lashed high up on a mast. He was half frozen, and as the storm was increasing and the life-boat overloaded, it was decided that he could not be taken off. When the life-boat returned to the shore Harro had arrived. He asked if everyone had been saved, and was told that one remained.

"I will fetch him," said Harro. "Will you go with me?"

The men refused, saying that it was impossible.

"Then I will go alone," cried Harro, and sprang into the life-boat. At this moment his mother came running down and begged him not to venture out, reminding him that both his father and brother Uwe had been drowned. Uwe was his youngest brother, and as he had not been heard from for years, he was supposed to be dead.

"For love of me," Harro's mother begged, "don't go!"

"But the man on the mast!" exclaimed Harro. "Are you sure he has no mother to mourn his death?"

Harro's mother said no more, and her son and four other men set out for the wreck, which was now quite under water. The waves were so furious that it was difficult to approach. At last the life-boat reached it, and Harro climbed the mast and fetched the half-frozen man down. He was laid in the bottom of the life-boat, and Harro bent over him and remained so until the boat was so near shore that his voice could be heard. Then he waved his cap and shouted—

"Tell my mother we have saved Uwe!"—*New York Sun.*

**GLADSTONE ON PREACHERS.**

Mr. Gladstone, upon being asked what sort of sermon he liked best, wrote that in his opinion, the clergymen of the day were not as a rule severe enough upon their congregation. They do not, continued Mr. Gladstone, sufficiently lay upon the soul and consciences of their hearers their moral obligations or bring up their lives to the bar of conscience. The sermons most needed are those similar to the one that offended Lord Melbourne, when he complained that he was obliged to listen to a preacher who insisted upon a man's applying his religion to his private life. This, said Mr. Gladstone, is the kind of preaching man needs most and gets the least of.

**BE KIND TO-DAY.**

A little child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheartened, to sweeten cups that are bitter, to hold up the hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you, it will do the preacher no harm to tell him so. If the editor writes an article that does you good, he may write a still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgement? If you know a weary neglected one, would it not be Christ-like work to seek an opportunity to brighten and bless that life? Do not wait till the eyes are closed, the ears deaf, and the heart still. Do it now. Postmortem kindness does not cheer. Flowers on the coffin cast no fragrance backward over the weary days.

**A DYING SOLDIER'S MEMORY.**

After one of the hard-fought battles of the war a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said:

"Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want him to cry to God for help in his extremity; it was not so.

"Chaplain," he said, "I want you to cut a lock of hair for my mother; and then, Chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the Chaplain.

"For giving me such a mother. Oh, she is a good mother! Her teachings are my comfort now. And then, Chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank Him for giving me dying grace. He has made this hard bed feel 'soft as downy pillows are.' And O, Chaplain, thank Him for the promised home in glory—I'll soon be there."

"And so," said the Chaplain, "I knelt by his bed with not a petition to utter; only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home in glory."—*Exchange.*

**Married.**

MULLEN—WAGONER.—At Riverdale, N. S., October 27th, by H. A. Devoe, Enoch Mullen, Esq., of Easton, to Carrie, daughter of the late Elder Benjamin Wagoner.

WILSON—MARSHALL.—At South Range, N. S., November 20th, by H. A. Devoe, Clarence Wilson, Esq., of Hainsville, to Clara E. only daughter of Stephen Marshall, Esq., of South Range.

**Died.**

OUTHOUSE.—At Tiverton, N. S., November 12th, Ruie, wife of Bro. Dantford Outhouse, leaving a husband and seven children to mourn the loss of a kind and faithful wife and mother. We trust their loss is her eternal gain. She was a great sufferer and longed for the end to come.—H. A. D.

MCDONALD.—At West Gore, October 29th, Benjamin McDonald, aged 57 years. The deceased was a member of the church here for many years, and his place on the Lord's day morning was seldom vacant.—W. H. H.

STEVENS.—At Newport, November 15th, Burnett, eldest son of David Stevens, in the 28th year of his life.—W. H. H.

STEVENSON.—On Lord's day morning, the 3rd of November, at Fredericton, I. E. I., Bro. Andrew Stevenson fell asleep in Jesus in his 58th year. He was the third son of Elder John Stevenson. In early life he confessed the Saviour and by his grace held fast the confidence and the rejoicing of the hope firm unto the end. In meeting with his brethren a few months before his death he spoke with great fervor of the rest that remains for the people of God. In his last illness of a few weeks, he waited in strong hope for the time to come when he would depart to be with Christ.—D. C.

BOUYER.—The death of Stephen Boyver, Esq., at Bunbury, Lot 48, on Nov. 10th, inst., removes another of the pioneers of this island. He was born at Lot 48, in 1811, and was the son of John Boyver, Esq., of that place, who was the descendant of an English yeoman family. Mr. Boyver, during the active years of his life, was foremost in all matters affecting the good of church and state. He was one of the first deacons of the church at Lot 48 Cross Roads, and with the late Dr. Knox was actively engaged in the services of that institution. He was one of the most respected members of the magistracy of Queen's County, and for many years was the one to whom his neighbors, having disputes between them, came for settlement. About 1878 Mr. Boyver met with a terrible misfortune by the loss of his eyesight, becoming totally blind; but his energy soon overcame this mishap to some extent, and his wonderful memory of the Scriptures gave him solace during his lonely moments. In 1886 a stroke of paralysis affected his mind to some extent, but during the lucid intervals that came to him he evinced the same kindly Christian spirit by which his life had always been actuated. His industry in early life gave him kindly comforts and generous provision for his declining years, and the filial affection of the son with whom he lived made his last years as comfortable as his case could obtain. He married in 1841 Catherine Emma Norton, of Brudenell, in Kings County, who died in 1877. His family that survive him include Frederick G. Boyver, Esq., of Georgetown Royalty, Mrs. George Brenner, of Charlottetown, and his youngest daughter Louisa, who is an M. D. in Nebraska. The funeral services on November 12th were conducted by the Rev. Mr. Emery, and a large number of his neighbors accompanied his remains to their last resting place at the Cross Roads, Lot 48. A good friend, an obliging neighbor and a true Christian has found rest." The above is from the pen of a nephew of the deceased, Geo. F. Owen, Esq., in the *Charlottetown Examiner*. I might add an expression from the lips of his elder and only surviving brother, Bro. Robert Bowyer, viz.: "He was a good man from his youth up." The truth of this saying was shown in the strong habits formed, which caused him in moments of mental clearness, either by night or day, to quote the promises of God in the inspired volume, or, like Paul and Silas, when in great affliction, sing the praises of God. The earthly pilgrimage, with all its lights and shades, is ended. The physical blindness and bodily affection are laid aside. The glorified body and the garments of immortality, the heritage of the redeemed of God, are his forevermore. Friends bereaved need not weep for him. Relieved of the heavy burden which in the last few years pressed so heavily upon him, he has entered through the portal to that blissful home where they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever—where the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of water, and God shall wipe away all tears from their eyes. It is well! Thanks to our Heavenly Father, it is all well.—O. B. E.

CRAWFORD.—On the morning of October 28, 1895, Ernest, the adopted and dearly beloved son of Elder Donald and Mrs. Crawford, New Glasgow, P. E. I., while on his way home from Boston to spend the winter, as he supposed, in the society of those he loved so well, and whose tender care and wise guidance had brought him up to a noble manhood, died at Halifax, N. S., in the 37th year of his age. It is sad to think of a life so full of energy, hope and work, ending so soon and so far away from those whom on earth he loved most dearly. Being raised and trained in his tender ears under the care of Bro. and Sister Crawford, whose life-work has been, and is yet, to lead as many as possible to the Lamb of God who taketh away the sin of the world, Ernest, at an early age, began to think seriously of the claims of Him who came to redeem a world, and at the age of thirteen years he yielded to those claims and fully began the life of faith which ended only when faith was lost in sight, and hope gave place to glad fruition. Bro. Ernest was a good student, and at an early age became a first-class teacher on P. E. Island, but being under the impression that teaching on this Island did not agree with his health, he resigned and went to Boston, where, during the last eight years of his life he was book-keeper for the firm of Messrs. George Rockwell & Son. Being clear in head, honest in heart, and inclined to do with all his might that which was his duty to do, he excelled both as teacher and business man, and being kind, gentle and unselfish in his nature, he won for himself a host of friends who, with those who were yet nearer and dearer to him, sadly mourn the early death of one whose life appeared so full of promise. One, who knew him intimately, said of him: "He passed away without a stain upon his character." How consoling it is to know that, in the provisions of our heavenly Father for the restoration of a lost race there is: the cleansing fountain—the life of faith—the falling asleep in Jesus—the awakening in his likeness, and then—the eternal satisfaction, where there will be fullness of joy and pleasures for evermore.—O. B. E.

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