

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CHRISTIAN.

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

Vol. XII.—No. 8.

SAINT JOHN, N. B., JUNE, 1895.

Whole No. 140

## The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

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.

### NOTICE.

The annual meeting of the Christian Churches of P. E. Island will be held in Charlottetown on the second Lord's day in July. Further particulars will appear in the July number of THE CHRISTIAN. GEO. A. JEFFREY, Summerside, May 1895. Secretary of Association.

### NOTES.

BRO. DONALD CRAWFORD, of P. E. Island, will be in St. John during July.

BRO. HOWARD MURRAY and Bro. H. W. Stewart, will attend the Y. P. S. C. E. Convention at Boston.

BRO. T. H. BLENUS will hold some meetings in Hants County, N. S., commencing next Lord's day (June 2nd).

BRO. WM. MURRAY is at Letete, N. B. The church has been lately re-organized, during Bro. Blenus' stay with them.

BRO. SHAW has resigned the work at Halifax. He will return to his home in the United States. Bro. Shaw has done faithful work while in Halifax. His resignation will be heard with regret.

BRO. IRA J. CHASE died in Lubec, Maine, on the evening of May 11th, of erysipelas. He had commenced a meeting there which promised rich results. After preaching a short time, he was taken sick and soon succumbed to the dread disease. Bro. Chase was elected Lieutenant-Governor of the State of Indiana in 1888, and on the death of the Governor in 1891, succeeded him to that office, making an honorable record in that important position. He was a faithful preacher of the gospel, and much beloved by all who knew him.

Boys and girls have receptive minds. The thoughts that are hidden there in youth send their roots into the very fibres

of the brain, and removing them

is like removing beech stumps.

THE ROMAN Catholic priest

knew this when he said, "Give me the first

seven years of a child's life, and I do not care

who teaches him after that." That is an

extreme statement, but it suggests a great

truth. Prejudices may be so firmly impressed

that knowledge shall fail to remove them;

error so deeply seated that truth tugs at it

in vain. But truth may have so strong a

grasp that all the assaults of error shall be

powerless to break it. This being true, the

Sunday school teacher holds a position of

very great responsibility and widespread opportunity.

And the half hour spent with

the class should be prepared for with a conscientious thoroughness. No one should be

content with passing the time; rather let him

determine to use it, and use it to the full. The

great object, of course, is to lead the children

to the Saviour, that living near him they may

grow up into his likeness. But the teachers

in our schools should from time to time instruct

them in what are often called our

"distinctive peculiarities," and almost every

lesson will open the door for remarks on one

of these. It may be the observance of

the Lord's Supper, the name of the church,

the divinely given creed, the significance

of baptism, the conditions of forgiveness,

etc., etc. These should be impressed upon

young minds with an earnestness that

will leave them almost ineffaceable. The

meaning of this nineteenth century re-

formation should be kept prominent. The

churches will lose nothing by so doing.

God is continually opening doors, and he opens them that we may enter in, not merely

that we may look in, or loiter

around them in a hesitating,

perplexed manner, till some

one else sees the chance and

takes it. Then when we find that great

success gathers around them, we reproach

ourselves because we did not have the faith

to enter. Napoleon said on one occasion

that he won by not delaying. To-day much

is lost by following the opposite course. To

delay when a door is open, and when the signs

combine in telling us to go in, means that an

opportunity is passing that may not return

in ten years or in a generation. "There is

a tide in the affairs of men which, taken at

the flood, leads on to fortune." Business

men have found that out, and many a man

struggles on in comparative poverty who

might be living in affluence if it were not for

an extreme cautiousness which he now deplores. The same truth has been carried home to churches time after time, and many remain weak and struggling because they did not have faith to take up a work that would quicken their life, renew their energies, and redouble their influence. Perhaps they can say, "Lord, I believe," but they have occasion to add, "Help thou my unbelief." The more work that a church undertakes in an earnest, prayerful, prudent manner, the better for the church. It calls into service of the most active kind, many who otherwise would never know their powers. The way to have a live church is to have work in hand that only live members can do. If such work abounds such workers will be developed. Work for everyone and responsibilities upon every one mean a greater soberness in walk and a greater earnestness in life; and open doors make this possible.

The brethren on P. E. Island cling to this word to designate the annual meeting of the churches, and we do not know

ASSOCIATION that they could have chosen a more appropriate term. This

year the meeting is to be held at Charlottetown, commencing on Saturday

before the second Lord's day in July, and closing the following Monday. We understand

that the church there is planning to have one of the best meetings possible—a

meeting that will mark the beginning of a new era of progress in the history of the

Island churches. With Pres. Zollars at the gathering, adding his words of wisdom to the

wise counsels of the Island preachers and other prominent workers in the churches

there, we think we may hopefully look for such a meeting. We notice, too, that Bro.

Miller promises a "hot welcome" to those who attend. Apparently there is nothing

lukewarm about the church. It seems to be a little unfortunate that the P. E. I. meeting

and the N. B. and N. S. meeting could not be held a little nearer the same time. It

would be to the advantage of both; for this year Pres. Zollars might be induced to remain

for the latter meeting and the former might have Bro. J. H. Hardin (who is to be at the

latter) with them. Thus our blessings would be multiplied this year. And in the future,

a knowledge of the fact that both meetings could be attended without the loss of

much time, would be an inducement to distinguished preachers in the States to meet

with us in our annual gatherings. As the dates are now fixed (July 13-15 and August

8-11) about one month intervenes. Last year the date for the N. S. and N. B. meeting was

set back three weeks. If the Island brethren could see their way to set theirs forward as

much, the object would be accomplished to our mutual advantage. But it may be that no date would suit the Island churches so well as the one upon which they have been meeting for many years. Still the matter is worth thinking about.

## News of the Churches.

## ST. JOHN, N. B.

Three additions since last report—one by letter from the Free Baptists, and two by baptism.

Sister L. A. Miles has returned from Milton, and has taken up her good work in the church and Sunday-school. Sister Blenus and Gertie has been visiting on Deer Island since May 3rd. Brother Stewart went to Keswick on May 6th, and returned on the 9th. He preached once to a goodly number in a private house. Sister Tillie Freeman was here from the 11th to the 17th. Bro. Wm. Murray attended our prayer-meeting on the 16th. Bro. George Fullerton worshipped with us on the 26th.

The Portland Sunday-school went into the W. C. T. U. Hall on the 5th. This is the largest and best hall in Portland, and the change is a good one. Brother Stewart preached in it on the 27th, and will continue to do so on Monday nights. He also began his Wednesday night preaching at Silver Falls on the 29th. Good results must follow such earnest work. The Mission Band met on the 8rd. The following were elected for the year:—President, J. S. Flaglor; Vice-President, Miss L. L. Hoyt; Treasurer, Miss J. Lingley; Secretary, Miss N. Johnson. This band contributed more last year to Home Missions than in any year since its organization.

The news of Bro. Chase's unexpected death in the midst of his meeting at Lubec, made us all feel sad.

We sent Bro. J. H. Hardin \$41.50. This is more than we sent last year.

At our annual business meeting on the 14th, the treasurer reported that \$1,000.00 had been paid during the year for preaching; also that the plate collections were the largest in the history of the church. The old board of trustees were elected. A committee was appointed to consider the advisability of organizing a church in Portland. This has been in the thoughts of many for a long time, and we think in a short time something definite will be accomplished in regard to a second church in this city. At this meeting, Brother Stewart's manly letter was read, leaving the church free to engage him or not. Of course everybody voted to continue him as our preacher. We look forward to another successful year's work. We have every reason to thank God and take courage.

## CORNWALLIS, N. S.

I announced to my congregation last Lord's day my determination to close my labors with this church in the near future. My present term of engagement expires July 1st. We have been with this church eight years, and while the results of our labors have not been what we hoped, they have not been altogether fruitless. This church was not strong enough to suffer the loss of so many of its members. Since we have been here we have lost by death and removals some forty members, among whom were many of our strongest members. This loss has made the work very hard for those who remain, and has greatly hindered our progress. Still we hope the church here may see brighter days, and that the cause we plead may long live to do a much needed work in this beautiful valley.

We have made somewhat of a new departure in having a preaching service in the new hall at Port Williams, on Lord's day evenings. This will give us a much better hearing than we can get at our meeting-house, as it is so far away from the people. We began this new service last Lord's day evening with encouraging prospects. This is a field that should not be neglected, and I hope and pray some good man can be found to carry on the work to a much greater degree of success than ever before. This church owns a good home for a preacher, partly furnished, situated in one of the finest parts of this country. I never expect to enjoy a more beautiful home this side of heaven. But the time has come when I feel it my duty to make a change. It is not pleasant for me to make these changes, nor have they been very frequent

with me. I was with the churches at Westport and Tiverton for fifteen years, and with the church here for eight years; thus in twenty-three years I have made but the one change until now.

E. C. FORD.

Port Williams, May 24th, 1895.

## HALIFAX, N. S.

Collections for General Home Missions amounted to \$24.91 this month.

A young man confessed his Saviour at prayer-meeting, was baptized the following Sunday, and yesterday helped to seat the audience at the evening service. It pays to put young converts to work, and those who will work at once show the right kind of material.

We were glad to welcome in our morning service yesterday, Sister Wisdom, from St. John. It is an inspiration to meet and worship with the tried and true soldiers of the cross. God bless our veterans!

A letter from Bro. M. B. Ryan contains the glad tidings of forty-four added to the church in the Williamsport meeting. By the way, brethren, are we all praying for our evangelists in their work? In two weeks at Mill Hall, Bro. Ryan reports nineteen additions. We are glad to know that he counts on coming to the annual in August.

W. F. SHAW.

## BRADALBANE, P. E. I.

One addition by obedience at this place last month.

D. C.

## Home Mission Notes.

A PROPOSITION in regard to the collections at our next annual meeting.—In the past the collections have been divided between our preachers to help meet their expenses. It is now proposed that all collections (but one each for home and foreign missions) be given to pay off the debt on the Halifax house of worship. Will our good brethren, the preachers, agree to this? Some have, and no doubt all will. Now, as the preachers give up from \$5.00 to \$10.00 each, let every delegate that attends the annual contribute as liberally, if possible. Those who cannot attend could send at least the amount of their fare. Will the brethren in Halifax unite cheerfully in this giving? If we all join heartily in this way, a large part of the debt can be wiped out. The interest which will be saved can go towards the preaching, and the Home Mission Board, being relieved of spending that amount in Halifax, it can be used in other worthy places. What say you all?

We are glad to announce that Bro. J. H. Hardin will attend the annual in Halifax. He writes: "I have fully determined to come to your meeting. I hope to come to you in the fullness of the blessing of the gospel of Christ. I will send you dates and you can make appointments for me. Hoping this will be satisfactory." This means that our annual will be a success. Bro. Hardin is just the man to arouse us and fill us with enthusiasm. Then we are to have Bro. M. B. Ryan and Bro. Blenus, besides our own beloved preachers. We look forward to one of the best meetings in our history.

Bro. Shaw reports over \$24.00 collected for the General Home Mission Fund. There has been one baptism and the interest continues good in Halifax.

Bro. Weaver reports strong opposition in Pictou. Those who have the cause at heart there are used to this, and it will only make them stronger in the faith and more willing than ever to do all they can to establish a church there.

Last month we acknowledged \$5.00 from West Gore church; it should have been credited to Bro. and Sister Josiah Wallace. We are glad, though, to acknowledge a contribu-

tion this month from West Gore and Shubenacadie. May their interest and contributions to our mission work increase as the days go by.

We are pleased to announce that Bro. Blenus will spend June in Hants County. He needs no introduction there. We ask for him the united and hearty support of the brethren while he endeavors to turn sinners to the Lord.

Bro. Blenus has spent May in Charlotte County with good results. There were 16 additions at Lord's Cove—11 baptized, 4 restored, and 1 from the Reformed Baptists. We hear nothing but good reports from this county in regard to Bro. Blenus' work. His efforts have been greatly blessed. Certainly it should be a pleasure for every Disciple in these provinces to help support our Home Mission work, when they see the good that is being done through the preachers working in its interest.

We are sorry to announce that Bro. W. F. Shaw has sent in his resignation as pastor of the church in Halifax to take place at the close of his year in September. He writes: "It is hard for me to leave here but I can not avoid it and do justice to my home people. My father and sister have been ill for months and I promised them in case of sickness I would return. They both desire me to come. The work is hard here, but I expected that and came prepared for it. I love the brethren here, and I trust they do me. I have thought and prayed much over this matter, and feel that I am guided right;—that the cause here will lose nothing, but in all probability will gain; and that only by going home can I treat those who rely on me for a little comfort in their last years as I should. Bro. Ford can take this work and do as well and I think better than I. He wants me to stay and does not desire the place unless I will not remain. All are unanimous in wanting him when I go. He has done more for this place than any preacher I know. I hope, wish, pray and urge that he succeed me." It is too bad to lose Bro. Shaw. He and his wife have worked and sacrificed for the church in Halifax. Not only Halifax but these provinces will lose an earnest excellent preacher and an out and out Christian. We pray that his relatives may be long spared to him and that he may be greatly blessed wherever he may labor.

## RECEIPTS.

Previously acknowledged, . . . . .	\$679 76
St John Mission Band, per Miss Lingley, . . . . .	7 54
do. Y. P. S. C. E. (self-denial) per H. Buchanan, . . . . .	9 00
do. W. F. Leonard, . . . . .	5 00
Profits from CHRISTIAN, . . . . .	50 00
Halifax—per W. F. Shaw, . . . . .	25 00
do. per W. F. Shaw, . . . . .	25 00
Milton—per Miss A. Collic, . . . . .	3 62
Milton Sunday school, per Miss A. Collic, . . . . .	1 38
Lakeville, N. S., Mrs. S. Wood, . . . . .	50
West Gore—per W. H. Harding, . . . . .	5 00
Shubenacadie—do . . . . .	4 00
Fredericton—Per T. H. Blenus, . . . . .	5 00
Lord's Cove—do . . . . .	60 00
	\$880 80

J. S. FLAGLOR,  
Secretary.

Post Office, St. John.

## Foreign Missions.

## Maritime C. W. B. M.

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

DEAR SISTERS—You will be pleased to hear the good news that we have sent \$25.00, or one half the money asked for by Sister

Rioch, for the erection of a charity school in Japan. We were enabled to do this by the very generous offer of a brother who called and gave me \$30.00, saying that he had been reading in THE CHRISTIAN of the urgent needs of the work, and wanted to assist it more liberally. He was especially anxious that the charity school should be built.

Twenty dollars of this money given by him was sent with the five dollars we had on hand to the Ontario sisters. Their secretary writes that they hope to raise the balance at their June meeting, and send at once to Sister Rioch. This is the largest individual contribution yet received; and we rejoice that the Lord is opening the hearts of his children. May many more be led to offer thus willingly to His work. The doors of opportunity are opening up before us in Japan. The work should be enlarged. To carry on the training school for Bible women which we can make entirely our own work, and to open Sunday-schools where the older girls in the school can teach, will cost about \$400 00 extra. We appeal to all our brethren and sisters to help us in raising that amount.

The other \$10.00 given by one brother was sent for the extra expenses and enlargement of the work.

Received a letter from Sister Rioch, a few days ago. She is well, and seems to be enjoying her work very much. She says—"One old lady in church, the other day, was telling me that I was very much of a mother—meaning that I had a great number of children. Have fourteen Japanese in the house with me; nine of whom are young. It is so pleasant to have them; they are such a delight; the little ones especially. They are so cunning and interesting".

FOREIGN MISSION RECEIPTS.		
Previously reported,	....	\$200 96
St. John—		
A Brother,	....	30 00
Brethren,	....	5 00
Wcman's Auxiliary,	....	1 95
Sunday-School,	....	3 40
Kempt, N. S., per Miss Freeman,	....	4 00
Women's Auxiliary,	....	3 05
Sunday-school,	....	3 81
Eldron, P. E. I.—		
A Sister,	....	2 00
Kempt, Queen's Co.,		
Women's Auxiliary,	....	4 00
<b>Total,</b>	....	<b>\$203 67</b>

CHILDREN'S WORK.		
Previously reported,	....	\$49 57
Westport—		
Willing Workers,	....	1 75
West Gore—		
"Golden Rule Band,"	....	2 00
St John—		
"Wide Awake Band,"	....	1 00
do do	....	96
Kildare, P. E. I.—		
"Golden Circle Band,"	....	3 00
<b>Total,</b>	....	<b>\$58 28</b>

SUSIE B. FORD, Treasurer.  
104 North Street, Halifax, N. S.

WEST GORE LETTER.

I have just read in the *Christian Standard* of the death of Bro. Ira J. Chase, of Indiana, who died at Lubec, Maine, where he was engaged in a protracted meeting. Over twenty years ago, when I was a boy, I heard him preach in Halifax in a hall then used by our brethren for their meetings: it was the first sermon I had ever heard from one of the "Disciple" preachers. At that time I knew very little about the plea that was being made by our people. One thing I knew and

that was—the people hated the doctrine, and I early learned to stand up for the side that was so much abused. After hearing Bro Chase, I received a training in first principles from Bro. Carson that will stand by me as long as life shall last. Bro. Chase fell with the armor on, and reading the announcement of his death has re-called many memories of days that are gone.

Death has been in our midst taking one here and another there. Sister Rebecca McPhee, after weeks of suffering, was called home on May 5th. A large number of friends and relatives followed the body to the last resting place. On Monday, May 6th, Bro. David McDonald passed away. He had been unwell for some time, and we hoped he would get better, but our hopes were vain. We shall miss him very much. When I first came to this County seven years ago, I became acquainted with him, and ever since have found his home open to me. He seemed like a father, his sons like brothers, and on the day of the funeral I felt like taking my place with the mourners. I felt like saying to the bereaved widow, "Mother, father has gone home." Although living a long distance from the meeting house he was generally there, and during the last year or two, he was interested in the building of the house at Nine Mile River; but after it was finished, he did not live to enjoy it very long. He was known and respected all over the County. May the God of all grace comfort the mourning ones. We shall meet again.

I was saddened and surprised to read the death of Bro. Boyne, of St. John. I met him some years ago at our annual meeting, and enjoyed his company very much. "They are gathering homeward, one by one. We, too, shall come to the river side, yes; one by one."

Since I last wrote, there have been eight added to the church at Rawdon. There are others almost persuaded, and we hope to see them decide for the right ere long. The church here is taking on new life. All our churches are doing more or less for Home Missions this year, and some are interested in Foreign work. What we need is to work in the very best way we can, so as to accomplish the most good.

Our County Meeting will open on Saturday, June 29 h, at West Gore. We hope to arrange for a Mission Band entertainment in the afternoon, 3 P. M. The following is an outline of meetings:—

SATURDAY, 29TH	
3.00 P. M.	Mission Band.
7.30 "	Preaching.

SUNDAY, 30TH.	
9.00 A. M.	Sunday School.
10.30 "	Preaching.
11.30 "	Breaking Bread.
2.30 P. M.	Social Exercises
3.00 "	"a. "Christian Giving," by Lois McDougall.

b	"How to Help the Preacher," by Tillie Stevens.
c	"The Past Year," by Alfred McNeill.
d	"The Benefit of this Meeting," by Olive Wallace.
e	"The Coming Year," by Rose McPhee.
7.30 P. M.	Preaching.

MONDAY, July 1st.	
9.30 A. M.	Business Meeting.
7.30 P. M.	Preaching.

We expect several preachers to be in attendance, and hope the meeting may prove as

enjoyable and profitable as the one last year; for that was good.

The brethren here are planning on making you welcome when you come.

I had a number of other items on my note book for my letter this month. I was going to tell you about a man I read about, who could not do much to support the gospel although he had plenty of money—how he got sick and the doctors took it out of him.

I was going to tell you not to scold, for it would do no good. I also had a note on the benefit of kindness; but we all ought to know that we cannot cheat the Lord, nor win friends by scolding those who do not do just as we want them; and as for being kind—well, BE KIND! W. H. HARDING.

West Gore, Hants Co., N. S.

I HAVE NEVER BEEN IMMERSSED.

In the December 1st *Evangelist*, page one, there was an article with the heading, "The Leading Revivalists Immersed." It was credited to the St. John CHRISTIAN, and of course was believed on that authority to be correct. One of our subscribers wrote us saying that a neighbor had questioned the statement, at least so far as Mr. Moody was concerned. In the circumstances we thought the proper thing to do was to write to Mr. Moody and ask him to kindly state the fact.

Mr. Moody replies, "I have never been immersed." So let all papers and persons who may like ourselves, have given currency to the incorrect statement, be at pains to give equal publicity to the true one

As to other leading revivalists reported to have been immersed, we have no further information than the article referred to contained. If we had their addresses we should write to each directly. Any reader who can help us in this matter, will oblige us by sending us a post card.—*From the Disciple of Christ, April 1, 1895.*

[As before stated, the article above referred to was copied from "Business in Christianity," published by Bro. G. W. Muckley, Cincinnati, O.]

Married.

McKIEL-BUSTARD.—In St. John, on May 22nd, 1895, by Henry W. Stewart, Arthur P. McKiel and Rosie R. Bustard, both of St. John.

THOMPSON-CONRAD.—At the home of W. P. Farnsworth, Esq., Port Williams, N. S., May 22nd, 1895, by E. C. Ford, Mr. Roderick G. Thompson, of Windsor, to Miss Annie M., daughter of Aaron Conrad, Esq., of Mill Brook, Hants Co.

Died.

MURRAY.—At St. Eleanors, P. E. I., May 7th, Lizzie Murray, daughter of Brother and Sister (John) Murray, aged 17 years. For about two years she had been falling in health and everything that medical aid could do was done; but death claimed her as his own. She passed away peacefully, trusting in Jesus, and in full assurance of a blissful immortality.—G. A. J.

LING.—At his home in New Glasgow, P. E. I., on the 7th of May, Bro. Jacob Ling, aged 76 years. Within a few hours of his death his grand daughter, Lizzie, second daughter of Bro John Murray, also fell asleep in Jesus in her 17th year. The sad circumstances of both dying at the same time prevented members of the family visiting each other in their grief. How blessed the thought that Jesus is everywhere and a present help in time of trouble. When the late Bro. Ira J. Chase preached at New Glasgow, in 1871, he baptized Bro. Ling. Soon after his wife and nearly all his children joined the church here. How remarkable that Bro. Chase, who led him to the Saviour, should in four days follow him to the better land. Bro. Ling bore his protracted illness with cheerful resignation to the divine will, and died as he lived—confiding in the blessed Saviour. An aged widow, two sons and six daughters are left to mourn their loss.—D. C.

## The Christian.

ST. JOHN, N. B., . . . . . JUNE, 1895

## EDITORIAL.

## SEEKING THE LOST TO SAVE THEM.

For the Son of Man is come to seek and to save that which was lost.—John xix. 10.

The above leads us to consider—

I. The great Missionary.

II. His mission.

I. Jesus, the great missionary, is an extraordinary person. He is human and divine. When speaking of himself the human is prominent; when his disciples speak of him his divine nature stands pre-eminent. They are saved by believing with all their heart that Jesus is the Son of the living God, confessing it before men and holding fast that good confession till death. Jesus calls himself the Son of Man, virtually telling every man and woman on the globe, "I am your brother. You partake of flesh and blood, so do I; you live on earth far away from heaven and happiness; I came all that way to live with you. You are tempted to sin, so was I; you may suffer from sickness, cold and hunger, I have suffered all these things. Even death itself awaits you, I have felt its bitter sting."

Jesus was God's first missionary to the whole world. He came down from heaven to do the will of him that sent him. Not to condemn the world, but to save it. His history fully testifies that he was sent on a mission from the Father, and would again return to God.

II. His mission was to seek and to save the lost. It was entirely different from what the scribes and Pharisees expected of their Messiah. It was two-fold—to seek the lost and to save the lost. He might have come to seek the lost to judge and punish them, but he came not to judge the world, but to save the world. Instead of asking the lost to come to him, or waiting for them to come, he came to find them out so that he might save them. Who ever heard of a nation or a single individual seeking after Christ or his salvation. Man never goes after the gospel till he is first sought out. He is too completely lost for that, but Jesus seeks men that He might save them. This was his work when he was on earth. And when leaving the world and going to the Father, it was his last solemn command to his Apostles to seek the lost that He might save them. The grand work of the Apostles till their death was to seek the lost and point them to Jesus, and through them and the converts they made, the Son of Man is still seeking and saving the lost.

At the present day the lost are found in the same way. Jesus tells his true disciples, "Ye are the light of the world," because they tell the lost of his dying love and anxiety to save them. Their own joy and peace in believing stir up their heart's desire and prayer to God that others may be saved. They feel anxious to

"Tell to those around  
What a blest Saviour they have found."

And when opportunity offers, they cheerfully assist in sending the gospel to "the regions beyond."

When John Williams, who was afterwards killed and eaten on the island of Erromanga, preached the gospel on Rorotanga and a large number of the natives were saved, he held a missionary meeting one night. "You remember," he said, "how dismal was your state when you were in dark idolatry, and how happy you are now in Christ's salvation?" "O yes!" they replied, "Well," he said, "it was Christ's people who sent you the gospel. Would you not like to send it to those islands that are now as you were once?" "Yes, we would," they replied, "but we have no money and can't raise any. Will you tell us how to make some money?" He said, "If you would take a number of those hogs (which were abundant on the island) kill and dress them, the captains of these ships in the harbor would buy the pork." That night he could not sleep for the squealing of the hogs. They were so delighted to get money that they could not wait for daylight, but had the carcasses all ready, and the next day took a considerable sum for them which they gave for the mission. Nearly all these islands have embraced Christianity, and not only support the gospel at home, but send money to other parts. Before Williams' death, he had the joyful satisfaction of seeing very many turn to the Lord.

When we compare the attitude of the so-called Christian world to Foreign Mission with that of a hundred years ago, we can but exclaim, "What hath God wrought."

In 1792, William Carey was considered even by many of his own brethren, as fitter for an insane asylum than a Christian pulpit, because he insisted in going to India to preach the gospel. The society which favored him raised less than a hundred dollars for his mission. In 1891, the same society proposed to raise one million dollars for the same mission. Among the many things the Lord enabled him to do but one will here be mentioned. He and his associates translated the Bible into about forty languages and dialects of India, and thus left the Word of God to be read by its hundreds of millions until the end of time.

Our own brethren are interested in Foreign Mission, and although this interest may not be as intense and widespread as could be desired, yet we rejoice, yea, and will rejoice, that it is steadily increasing. Our brethren and sisters who have left friends and the endearments of home to tell dying heathen why the Son of Man came from heaven to earth, and what he has done and suffered to save them, are meeting with encouraging success; and although climate and the mode of living are constantly admonishing them of sufferings and premature death, yet none of these things move them, nor do they seem to count their life dear unto themselves, so that they may finish their course with joy, and the ministry which they have received, etc. We observe with joy the increasing efforts in

these provinces to sound out the Word of the Lord to those who have it not, and we are not without hope that even the little the CHRISTIAN has been doing to aid and encourage the work, will not be overlooked by Him who counts the hairs of our head.

We would earnestly and affectionately ask our readers' attitude to Foreign Missions. We can hardly ask—are you for or against it. The latter seems too revolting to think of. But what are you doing or planning to do? The heathen are dying in darkness. Will you send them the gospel or not? Will you plan to lay money by for that purpose, and earnestly pray for their salvation, or will you lay money by for other calls and let this call go unheard? Decide deliberately, for the judge stands at the door.

We think that our brethren, above all others, should be earnest in having the gospel preached in all the world, for at least the following reasons:—1st. We believe that the good seed is the *Word of God*, and it is where that word is received into honest hearts there will be joy and salvation. Hence all men should hear it. 2nd. No people are better pleased with preaching the Saviour's last commission than we, because Jesus tells so plainly in it how he determines to save sinners, and no anxious inquirer need remain away from Christ. Why should we insist on obeying the last part of the commission more than on the first part? It is right to be clear and positive on the last part. "This ought ye to have done and not to leave the other undone."

## Original Contributions.

## A CAPITAL SUGGESTION.

A few weeks ago Bro. J. S. Flaglor suggested to me that in the interest of the work in Halifax the preachers attending the annual there in August agree to pay their own expenses and that the usual collection for that purpose be taken to aid in paying off the debt on the meeting-house. This suggestion meets my hearty approval, as, I believe, it also will that of all my preaching brethren in these provinces. But this means a contribution of from \$5.00 to \$10.00 from our preachers, this being about the amount they usually receive from this collection. But I am sure that every one of our preachers will feel it a privilege to make this little offering for so worthy a cause.

My object in speaking of this thus early through the columns of THE CHRISTIAN is to bring this matter before the brethren generally, feeling assured that there are many of them as deeply interested in the cause we plead in Halifax as the preachers, and will gladly avail themselves of this opportunity of contributing as liberally as the preachers toward paying off this debt. There may be those, too, who may not be able to attend this meeting who will be glad to send their Christian greetings in the shape of a \$5.00, \$10.00, or a \$20.00 contribution to help swell

the amount of this special collection to be taken at this annual to aid in paying the debt on the Halifax meeting-house. This effort on the part of the brethren will encourage the brethren in Halifax to make a supreme effort at this time, and thus by our united efforts a thousand dollars can be raised on this occasion. Let it be remembered, at the same time, that every dollar of interest money that can be saved by paying off this debt will add that much toward making the church in Halifax self-sustaining, and enable our Mission Boards to turn their attention to other points where we are anxious to establish the cause we plead. But this is enough on this subject for this time, but we shall aim to keep this before the brethren until that debt is wiped out.

E. C. FORD.

### THE ATTRACTION OF CALVARY.

#### II.

So far as we can see, everything earthly and heavenly is subject to laws. These laws may be unknown, perchance they are, by us incomprehensible; yet they exist, and by them, or in accordance with them, are the mightiest achievements produced. But the cross is divine, and so is nature; and the salvation of the soul no less than the flowering of a shrub is in accordance with inviolable law. Alike in nature and in grace, it may be said, "And hitherto my Father worketh."

The *first* law of attraction is similarity of nature. I speak with reverence—Christ is divine. I speak with emphasis—Jesus is man. Like only attracts like. Matter can never pass the bounds of the divine decree and attract spirit. The divine and the human must have something in common. Though broken and marred we still possess the divine image. Spirituality is nonforfeitable. God and man are in this respect eternally allied. We find that among men the soul is not insulated by either purity or impurity. Spirit attracts spirit whether up or down. God crosses the chasm of the infinite, and in the form of the finite stands by our side, speaks to our heart and draws our spirit. Beasts and birds may have somewhat in common with God, as the spark is related to the central sun, but they have not enough to lift them to the divine contemplation and to entwine about them the cords of divine attraction. Man feels in Christ the touch of a kindred spirit, and so is drawn by this power toward newness of life.

The *second* law of attraction is superiority. In matter attraction is regulated by density and bulk. Materials of weight fall to the earth. Stars swing around the sun. The heavenly systems are held in poise by worlds that the divine hand has weighed and measured. The very clouds are balanced by this law. In the realm of the spirit, attraction depends upon two things: capacity of both soul and intellect, and culture. Mind leads mind, in proportion to its greatness, as the sun leads and controls the stars. Genius is

sure of both a recognition and a following. Born in obscurity, or cradled in opulence, living in times of peace, or amidst the tumult and upheaval of the throes of national convulsions, mind recognizes its master and hastens to do obeisance to its rightful sovereign. Savages even, have their heroes and demigods. Civilization boasts its leaders in church and state, in philosophy, science, literature, and arts. And these, in proportion to their greatness, and the culture of their intellects, control the thoughts and the fairs of men for an age, or for the centuries. And then as distinguished from greatness of intellect, there is a greatness of soul that shines out across the world's darkness, luminous as stars, great orb'd spirits that stand like the light-houses upon the reefs of a rock-bound coast, flinging the beams of holy lives athwart the troubled waters of time, to guide the lost mariner to heaven and home. Unite these two, and you have the greatest of earthly attractions. And, so, just because of this, God, when known, must ever be the one all absorbing attraction. Men turn away from God because they do not know Him. "Oh righteous Father," said Jesus, "the world hath not known thee." They look up through the distorted medium of their own passions, with blinded eye, perverted taste, and warped affections, and, behold! to them, God is a tyrant grasping the thunderbolts. Like Israel of old, we flee from Him with the cry, "Let not God speak to us lest we die." And yet among all people, God is held to be the sum of all excellence. Sin has, indeed, reared its barriers and dug its impassable gulfs. The divine excellence was held to be incommunicable, but by a very necessity of reason, God is the all perfect. And hence the necessity of the incarnation. It was to unravel the contradictions, and to make plain the inexplicable. It was a revelation in human form of the divine goodness and greatness, His character and thoughts. The incarnation was infinite wisdom coming in contact with human thought, dissipating our darkness, broadening our vision, and leading us out into the unfathomable depths of truth. It was divine goodness coming in contact with human wretchedness and sin; and though veiled in humanity, pouring upon the human race a blaze of all but insufferable glory. What wonder if, when all these are conjoined in Jesus, and concentrated on Cavalry, their influence goes out in ever-widening circles, if all brains are busy with the problem, and all hearts are drawn by the spectacle of a crucified Christ. He has moved along the plane of our being, and by the grandeur of his character, and the infallibility of his wisdom, He is captivating and drawing to Himself the intellects and affections of the world.

T. H. BLENUS.

It is stated that there are more self-supporting churches in Japan in proportion to the whole number of churches, than there are in Kansas or Nebraska.

### SOWING AND REAPING.

The Bible informs us that we must reap as we sow. That the harvest will be according to the sowing is an inevitable law; or in other words, the present must determine the future. There cannot be anything in the time of harvest that can possibly change the nature of the sowing; if so, it would not be true "that we reap as we sow." It is a fatal mistake to suppose that the reaping time is going to make right that which was made wrong in the sowing. That which is made wrong here will never be made right in the next world. We will never be permitted to do our earthly work in Paradise. We will have plenty of Paradise work to do, no doubt, but it will not be the work that should have been done in our earthly sowing. This idea that the Lord will correct our earthly mistakes in the next world is superannuated nonsense. But will he not forgive us for our mistakes? Suppose he does, will his forgiveness cure and rectify the injury the mistake has made on our soul? If the father forgives the child for not taking the medicine as he commanded, will that cure the child? If we are sowing disease in our soul here, will forgiveness cure the disease in heaven? The carnal mind that is not subject to the law of God here on earth is not going to be made spiritually minded in heaven. The spirit of party here is not going to be made the spirit of unity in heaven. If the wife and husband, or parents and children, or brothers and sisters, are divided on earth by the spirit of party, how can they possibly be united in heaven, the law of sowing and reaping being true? If we sow division, how can we reap union? Let us not be deceived, the law of God and of the universe cannot be revoked? There is nothing in the Bible or in the nature of things that even suggest the idea that we shall reap union in heaven that has not been sown here on earth. It would be a wise thing for those who are saying that we will be united in heaven if we cannot here, to consider carefully what they are saying and see how such an idea is the complete overthrow of the established laws of God.

The divisions caused by the spirit of party is one of our greatest evils, and destroying the very spirit and principles that make our heaven. Dr. George V. Reichel, of New York, member of the American Association for the advancement of science, has said that "denominationalism in the land of the blessed is as ridiculous as it is offensive. If out of place in heaven, why is it not out of place on earth? Some one may say that this is not a fair way of putting the matter. But since what time was earth better than heaven?"

Pere Hyacinthe says, "The world will not believe in Christ as long as it sees Christians divided. The world will refuse to see the peace of Jerusalem in the confusion of Babel. It will regard more and more with pity and disgust, if not with horror, these pretended Christians, who are causing torrents of ink and torrents of hatred to flow, in their sectarian polemics."

Paul says, "Let there be no divisions among you." Christ prays, "That we all might be one that the world might believe."

How can it be possible that any could be deceived in view of this monstrous evil, to suppose that the spirit of such an evil on earth could reap the spirit of joy and peace and union in heaven. By their fruits you shall know them. "The works of the flesh are manifest, which are these . . . enmities, strife, factions, divisions," etc., (N.V.) "and they who do such things shall not inherit the kingdom of God." "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" "To be carnally minded is death . . . because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be." These scriptures, and many more that could be produced, show plainly that there must be different sowing before there can be a harvest of spiritual life. We are glad to see in the world an interest growing up in this all-important subject of Christian union. Let us sow to the Spirit and we shall of the Spirit reap everlasting life. H. M.

#### THE PASSOVER LAMB.

In 1 Cor. xv. 3, Paul tells us Christ died according to the Scriptures, typical as well as prophetic, we think.

No one will dispute that the passover lamb (Exodus xii. 6), was a type of our passover, Christ "sacrificed for us."

The typical lamb was taken from the flock and kept four days, (Exodus xii. 3, 6.) If Christ was taken Thursday night and crucified Friday morning at nine o'clock, would it have been "according to the Scripture?"

We think not, and ask our learned friends for a "thus saith the Lord." It is as much Scripture that the lamb was taken from the flock the tenth and killed the fourteenth, at even, as that "a bone of him shall not be broken."

The typical lamb was killed at even, (Exodus xii. 6), at the going down of the sun, (Deut. xvi. 6).

And when the even was come, he sat down with the twelve (not with the Jews), (Matt. xxvi. 20, 38).

He said, "My soul is exceeding sorrowful even unto death," (Mark xiv. 34). Luke xxii. 43, tells us there was an angel strengthening Him. Verse 44 states He was in agony. Will not this suffering answer to the death of the typical lamb, and be according to the Scriptures.

In John xi. 49, 50, we find that Caiphas told the people it was "expedient that one man should die for the people," and the writing goes on to say, that "this he spoke not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation."

The fifty-third verse says, "From that day forth they took counsel together to kill Him." John xviii. 14, adds, "Now Caiphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people."

John was at the supper, in the garden, in the high priest's hall, at the cross, through the whole scene. He declares his record is true—"He knoweth that he saith true, that ye might believe," (John xix. 35.)

He says—(John xiii. 1-2)—"Now before the feast of the passover, supper being ended." This is according to Scripture. The lamb must be killed the fourteenth of Nisan. The feast commenced the fifteenth.

Paul tells us also, (1 Cor. xi. 23), "The same night he was betrayed, he took bread, saying, This is my body; in like manner the cup, saying, This cup is the new covenant in my blood." And in chapter v. 7, "Christ our passover is sacrificed for us;" all of which goes to prove that in the divine reckoning, Jesus gave up his life for us the night of the betrayal.

Now, was there any other passover lamb killed at this time besides what Christ ordered? If so, who said so, and where shall I find the statement? Had the Jews killed the passover lamb the night Jesus ate with the twelve, they must have eaten it or disobeyed the command, (Exodus xii. 10). That "nothing of it was to remain until the morrow," and John states that even at the time of the trial, which we believe was several days later, "the Jews would not go into the judgment hall that they might eat the passover." As we have before noted, Caiphas gave counsel that a man should die for the people; and I think in all probability the Jews were so intent upon the man dying for the nation, that they gave themselves little trouble about the lamb for sacrifice.

Mark xv. 25 makes two statements: "And it was the third hour and they crucified him." What was the *it*? It could not be the crucifixion, for Matthew, Luke, and John, all say it was the sixth hour when he was given up to be crucified.

It is not the law of Roman, Jews, or British, to accept one evidence against three. What then was the *it*? He had evidently omitted a statement which he should have made earlier in his history. The Jews could put no man to death. They brought him to Pilate "the third hour," and after the trial before Pilate, "they crucified Him."

The third hour was not the time for killing the sacrifice. It would not have been according to Scripture.

The Jewish day commenced at six o'clock. If Jesus was crucified at nine o'clock, it would give three hours only for four trials before Caiphas and the Sanhedrin, with much clamor and many witnesses; before Pilate, mocked, crowned with thorns, his garments changed twice, accused of many things; before Herod, questioned in many things, mocked by Herod's soldiers, and back again to Pilate.

Any person who will read these four trials, as recorded by the four evangelists, and say it was all done in three hours, must think they had a much quicker way of getting through a case they called criminal, than our modern courts, when in this case, the judge "was determined to let him go."—(Acts iii. 13).

The Jewish Passover feast lasted seven days, and to my mind, John who was an eye witness of all the proceedings, makes it very clear, that Christ ate the Supper the evening before the first day of the feast, (John xiii. 1, 2); that He was betrayed that same night, (John xii. v); kept on trial four days and given up to be crucified on the fifth or preparation day, about the sixth hour, (John xix. 14); and that he rose on the first day of the week, making seven days in all, and fulfilling the Scripture, that the lamb should be kept up four days, and that "as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—(Matt. xii. 40, and Mark viii. 31.)

B. N. PINEO.

#### MISSIONS.

[Paper read by Miss Mary McDonald, at West Goro, at the County Meeting, June, 1894.]

When the great scheme of sending the gospel to the heathen was first proposed, it was scouted by the authorities, not only of the state, but of the church. The first mission enterprise of Englishmen was started in 1649 by Oliver Cromwell, but the strongest and most fruitful impulse to mission work came from neither bishops nor statesmen, but from a Baptist cobbler. His name was William Carey. His interest in the heathen seems to have been first awakened while teaching a poor school, which he also did for a living, and brooding over a map of the world which he had posted up for geography lessons; and seeing how vast a part of the globe was covered by waste places fertile in sorrow. Just about one hundred years ago he read at a meeting of ministers a paper on the duty of attempting to spread the gospel among the heathen. This for a time seemed to have no further effect than to anger those who heard him, for they told him to sit down, that if God wished to convert the heathen he would do so himself. They had not observed that God works by man, that as a part of his divine government he never does for man what can or ought to be done by man. Though at that time so little attention was paid to this effort made by Wm. Carey, we find that the work of modern missions dates from that effort. Another poor boy, by the name of William Marshman, grew up to join Carey, to become a famous man, to translate the Bible into twenty languages.

In 1792 the Baptist Missionary Society was formed in England, then followed, within a few years, a number of other societies. And to give an idea of the progress that missionary work has made during the present century, it will be necessary to give some statistics, which may not be perfectly accurate, but the best we can do; and no Christian can look upon the work done by the Church of Christ in the last hundred years without exclaiming what a work hath God done. At the close of the last century there were only seven Protestant missionary societies, properly so-called, existing, and three of these were formed during the last ten years of that century. Now the seven has increased, taking the whole world, to eighty or more societies, and there are computed to be from three to three and a half million converts.

Besides these direct and spiritual results, no one can doubt that there have been many indirect blessings conferred on the world by missionaries. Even as a great civilizer, the value of missions must be acknowledged. It has been shown from consular and other reports that every additional missionary has been the means of adding indirectly £10,000 a year to the commerce of Madagascar, and also to the South Sea Islands. A hundred years ago Capt. Cook was murdered by the savages of the Sandwich Islands. Now Honolulu is an important port with a trade of £600,000 a year. In India, since the commencement of mission work, the most important changes have been introduced; as the abolition of slavery, Brahmins have been made amenable to the laws as much as the lowest Sudras. The rights of property and inheritance have been secured to every one who may change his religion, and the reading of the word of God is permitted by the government in colleges and schools. These and many other similar benefits in India and China, if not in every case directly,

are all more or less the results of the influence of missionary agency.

A similar result is acknowledged in the advancement of science.

Christian missionaries have held a prominent part in making important geographical discoveries, and in reducing many unwritten languages to writing. It is a striking coincidence that the prize which the infidel Voltaire established for the study of African languages was awarded a few years ago to the missionary Koelle.

Still far beyond these benefits are the untold spiritual blessings conferred, which no pen could really write. The record of various missionary societies is a record of Christian triumph which has never been surpassed since the foundation of the Church of Christ.

Surely in these truths and many more I have not mentioned we find an answer to the question, Have missions been a failure? and surely we can find sufficient encouragement to help carry on this grand and noble work. But notwithstanding this wonderful work and progress, notwithstanding all the suffering there has been, all the sacrifice that has been made, and the wonderful results of all this, as a writer on the subject has said, "the work is only beginning, and we have barely touched the fringe of it." And though, perhaps, over three million converts have been made in this century, it is said that the natural increase of the heathen world in that time has been 200,000,000. It is said there are 800,000,000 on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty million are not in any sense Christianized; of these 35,000,000 are passing every year into Christless graves. They are dying very fast; in China alone it is estimated that 1,400 die every hour, and that in one day 33,000 have passed beyond the reach of any human help, and if this meeting were to agree to send a missionary to China to-morrow, before he could reach Chinese shores one and a half million souls would have passed from this world into eternity. Nineteen centuries have passed away and only one-third of the population of our earth is even nominally Christian.

And there is more for us to think of than that these millions are passing into their graves without a hope in Christ. Think of the degraded lives of these poor heathen. Just let us glance at some of the horrors of such false faiths as Buddhism, Hinduism and Mohammedanism. How little we know how sin is enthroned and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core, so of Buddhism. They reduce women to the very depths of degradation; the intellect is so dwarfed that a woman of thirty years is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, hate, murder. These passions running to such an extent that one missionary says she has scarcely ever been in a woman's house without being asked for drugs with which to disfigure the favorite wife or to take away the life of the favorite wife's infant son. This is only an indication of the daily life of those of whose miseries we think so little. It follows necessarily, that there is also the lowest degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, corruption, which is worst under Mohammedan rule. There are no scanties of home, nothing to tell of righteousness, temperance and judgment to come. Then if we think of their sins let us think also of

their sorrows. Think of what sickness is to them. We think sickness a great trial and we dread the suffering; but if we are sick everything is done to alleviate our pain, we are surrounded by every kindness and attention that loving friends can bestow upon us. The most skillful physicians are employed; if we are too poor to have this attention at our home there are hospitals where everything that skill and money can do is provided for us, and if we are Christians "death has no sting and the grave no victory," 'tis hope and peace beyond. But to those in heathen lands how different; sickness is supposed to be the work of demons. The sick person becomes an object of loathing and terror, is put out of the house, is poorly fed and rarely visited, is subjected to horrible torture too dreadful even to think of. And this is only a glimpse of the sorrows of which we have all read and heard so many times, but which perhaps we still need to have brought to our minds, again and again. So notwithstanding the great work that has been done, we see there is still a greater work to do. Have we not been fully impressed with the great need of this work? And have we not had sufficient encouragement to make a greater effort than ever before? But have we not heathen near home? Will it not demand all our effort, all our sacrifice to Christianize them? And is it not our first duty to do so? If any man provide not for his own, specially for those of his own house, he hath denied the faith and is worse than an infidel (1 Tim. 5: 8). Certainly it is our duty to provide for our own, but are they not all our own? Can we make any distinction between home and foreign missions? Do they not both run together? The members of our households go to foreign lands and foreigners come here. When Dr. John Hall was visiting in Scandinavia, he learned at the missionary meeting then in progress in Sweden, that in Wisconsin and Minnesota alone were 140 Scandinavian ministers laboring among their own countrymen, sent out by the mother churches of Sweden, and supported by their contributions until such time as the Scandinavians resident in this land could take care of their own pastors. The same distinguished clergyman coming out of the Yosemite valley carried over night in a village where there might have been 1200 people and where there was no church of any denomination. So oppressed was he by the sight of such destitution that he went from house to house inviting the people to meet for worship, and himself addressed them. This is only an illustration, probably not a rare case. I do not doubt we could find many similar cases many miles nearer than Yosemite valley; but such facts as the above illustrate the kinship of all missionary work at home and abroad. Dr. Pentecost goes to India to evangelize English residents there. The heathen come to our shores. The Chinese and Japanese are here by thousands to learn our political system and our faith. If we do our duty we may here on this very soil grow the seed of the kingdom to be planted the whole world over. To evangelize our country, to leave no part to desolation and degradation, to abandon no class of the population to vice, crime, ignorance, infidelity and irreligion will be a means, blessed by the Lord, of sending into all the earth the sowers of the seed of the kingdom.

Surely we have been informed of and impressed with the greatness of the opportunity and emergency which confronts us. Is the opportunity not inspiring? and is it not possible for us to arise to the emergency? I think it is. We stand upon the verge of unparalleled victories for the kingdom of God if only every Christian will consecrate

their lives fully to God and his work. But if we do not do this, if our hearts are not filled with love for God and our fellowmen, we will lose our opportunity and likewise our blessing. Now which shall it be? Shall we put away every feeling of love and pity from our hearts that surely must arise there for our suffering fellowmen who have not been blessed with the light of the gospel as we have? We have often heard said, better leave them alone if they know not Christ, they will not be responsible. This is something we are not privileged to take into consideration. Even could we grant it, could we, with love in our hearts, leave them to the suffering, misery and degradation they are in for this life? Then there is God's command, "Go ye into all the world and preach the gospel to every creature;" a command which, it seems to me, is just as binding as the one following, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Now shall we not arise with love to God and our fellowmen, filling our hearts and make such an effort as we never made before? We know this will demand self-sacrifice, not on the part of some, but all of God's children. But surely with all the noble examples of self-sacrifice which we have before us we should not hesitate. Where would we be if it were not for self-sacrifice? If God, the greatest of all beings, with infinite love in his heart, had not given his only begotten and well beloved Son to come to this earth to suffer and die for us? If Christ, our loving Saviour, had not come here and suffered all the ignominy and pain, even the most cruel death on the cross for us? Then look at the apostles who suffered scarcely less for their love to God and man. Look at all the sacrifice and suffering of the early Christians and down through the ages to the present century. Look at the sacrifices our missionaries have made and are making, to leave their loving friends, their homes and all the attendant comforts, to go to heathen lands to suffer, many of them cruel deaths, for the sake of saving their fellowmen and spreading Christ's kingdom. Then let us ask ourselves what sacrifice should we make in consideration of all these facts and the command "Go preach the gospel." Perhaps God does not want us to go out into the world as preachers, so-called, perhaps we are not called upon to go into heathen lands and there proclaim the glad tidings of salvation, and perhaps he does want some of us to go. But there is one thing sure, the command to go preach the gospel is for us all, and if we are not privileged to make the grand sacrifice of giving our lives to the heathen, there is a sacrifice for us to make.

One of the greatest hindrances to mission work is the want of means to carry on the work. It seems to be easier to find some person to carry the gospel than the other necessary means. Have we all done all we could in this respect? If not, then here is an opportunity to preach the gospel.

May our hearts be so filled with love to God and humanity that we may make whatever sacrifice God requires of us, and we will receive the blessing.

In one province of China there are 50 churches<sup>s</sup> self-supporting, self-taught in the Word of life, growing constantly in grace, and all this the result of hearing the message told as a story. They have their own preachers, pay their own expenses, keep gathering more and more of their heathen neighbors into the brotherhood of the faith. The native preachers wear Chinese dress, eat Chinese food, go barefoot, live in a mud cabin, and ask no cash which the poorest can give.



*Are you*

WEAK ? NERVOUS?  
TIRED ? SLEEPLESS?  
PALE ? BLOODLESS  
THIN ? DYSPEPTIC?

*you need*

A COURSE OF

**HAWKER'S**  
Nerve and Stomach  
**TONIC.**

*It makes weak nerves strong,  
promotes sound, refreshing  
sleep, aids digestion, restores  
lost appetite, is a perfect  
blood and flesh builder,  
restores the bloom of health.*

All Druggists sell it. 50c. a Bottle. Six for \$2.50.  
Mfd only by Hawker Medicine Co Ltd St John, N.B.

**MONT. McDONALD,**  
Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET  
SAINT JOHN, N. B.

**LEONARD BROTHERS**

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK,  
BRANCH 299 COMMISSIONERS ST. MONTREAL.  
Packers of Boneless and Prepared Fish.

Pure Boneless Cod, Finnan Haddies, and Scaled Her-  
rings, are our leading lines. Dry and Green Cod; also,  
Frozen Fish in Season.

W. F. LEONARD,  
Montreal.

C. H. LEONARD,  
St. John, N. B.

**Yes, That is True.**

We have been fortunate in always having classes of bright students. We do not want to claim more credit than we are entitled to: but they have turned out well, haven't they? That is the main point, because you will stand as good a chance as they did, and better too, because we are trying hard to improve all the time. No summer vacation. Send for catalogue to

**S. KERR & SON,**

St. John Business College, St John, N. B., Odd Fellows Hall.

**VITÆ-ORE!**

A Puzzle to the Scientist!

An Enigma to the Medical Student!!

A Boon to the Afflicted!!!

**A RECENT GREAT DISCOVERY.**

No doubt no remedy before the public will become as popular as Vitæ-Ore, which is now being introduced in New Brunswick by the General Agents, **A. B. WALLACE & CO.**, Germain St., St. John. It is the sediment of a once famous mineral spring oxydized by a simple natural process in the open air. We find in this ore, after it is oxydized, all of the natural constituents of the waters of the world's most noted healing springs. By its use the sufferer obtains at home, at a very small cost, the same blessings which the wealthy patients procure at the springs at an expense of hundreds of dollars. The ore is in no way made over or subjected to any artificial process; it is given to the patient in the same state in which it is found, a pure, unadulterated product of nature.

Hundreds of unsolicited testimonials are received from grateful people all over New Brunswick where it has been introduced. Many are received like the following from Mr. John McKenzie, ex-Mayor of Moncton, N. B.: "I have derived more benefit from Vitæ-Ore than from any other medicine I have taken for the last seven years." Not only is Vitæ-Ore a scientific article, and the greatest remedy before the public, but it is a marvel of cheapness. One package, which makes a five weeks' treatment, costs only one dollar. Any afflicted member of the Order would be wise to write to Mr. Wallace, and without doubt will be answered in an honest, intelligent manner.—N. B. Forester.

We will continue our offer in giving one half of commission on order sent in to Home Missions to the readers of this paper. Should you not be acquainted with the virtue of V.-O., we will be pleased to send you the names of some of those that are taking it.

Address:

**A. B. WALLACE & Co.**

General Agents for New Brunswick.

28 Germain Street, - ST. JOHN, N. B.

**\$1.00 PER PACKAGE.**

**AGENTS FOR THE CHRISTIAN.**

MRS. PETER CHING, Little Harbour, P. E. I. o  
Lots 46 and 47.

MRS O. M. PACKARD, 353 West 57th Street, N. Y

W. R. McEVEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

W. W. BOVYER, Charlottetown, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

KENDRICK OUTHOUSE, Tiverton & Freeport, N.S

GEORGE BOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

GEORGE LEONARD, Leonardville, Deer Island, N. B

FORESTER McPHEE, West Gore, Hants Co., N. S

JOHN W. WALLACE, Shubenacadie, " "

ISRAEL C. CUSHING, Kempt, N. S.

W. J. MESSERVEY, Halifax, N. S.

More names will be added as they are appointed

"Nothing Like Leather."

**J. J. CHRISTIE & CO.**

73 Germain Street, St. John, N. B.

IMPORTERS AND DEALERS OF

**French Calf Skins,**

**FRENCH FRONTS AND KID SKINS**

**English Fitted Uppers, English Kip,**

**SOLE LEATHER, UPPER LEATHER, LINING SKINS**

And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to

**BOOTS and SHOES.**

We have the largest assortment of BOOTS and SHOES in the city, including

**ALL THE LATEST STYLES MADE.**

We manufacture a line of

**MENS' HAND-MADE BALMORALS**

Which for style and fit cannot be equalled, and guaranteed to give satisfaction.

**OUR LADIES'**

French Kid Button Boots is the best value ever offered.

**OUR BOYS'**

Hand-Made Balmorals leads them all and we sell them at the same price as you pay for machine-made boots.

**CHILDRENS' BOOTS**

Of every description

**FRANCIS & VAUGHAN.**

91 King Street, - ST. JOHN, N. B.

**SPECIAL ANNOUNCEMENT.**

Having in the last few months added to my usual lines of

**WALL PAPER, WINDOW SHADES, Etc.**

a general stock of

**HARDWARE,**

your patronage in these new lines is respectfully solicited. All communications by mail will receive prompt attention.

EDWARD A. EVERETT,

90 KING STREET,  
ST. JOHN, N. B.