



# THE CHRISTIAN.

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

Vol. XIV.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1897.

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## The Christian.

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"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

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OFFICE EDITOR:

HENRY W. STEWART, - - ST. JOHN, N. B.

### READERS, ATTENTION!

#### A PROVINCIAL JUBILEE.

We have been celebrating the Queen's Jubilee. Let us have one of our own. Bro. D. Crawford of New Glasgow, P. E. Island, has been preaching the gospel in these provinces over fifty years. At our last Annual Meeting, on Deer Island, a committee was appointed to provide for a suitable recognition of this long and faithful service.

The committee has decided to make up a purse of money, and present it, with a suitable address, to Bro. Crawford about the holidays.

Every individual disciple in the provinces, and every church, as well as numerous persons out of the provinces, will want to have a share in thus celebrating our brother's Jubilee. Let our thirty-five churches and nearly three thousand members do something handsome in appreciation of his long and invaluable service to the cause of New Testament Christianity in this region.

All money should be sent, with a list of the names of the donors, to R. W. Stevenson, Treasurer, Montague, P. E. Island, *not later than December 15th.*

Let no disciple fail to have part in this commendable enterprise.

M. B. RYAN,  
Chairman of Committee.

### NOTES AND NEWS.

Will our readers consult the address label on this number and see whether the date thereon is correct. If there is any mistake send us a post card about it.

The readers of *The Christian Standard* were given a pleasing account of the editor's eastern trip, and of the Leonardville meeting. For three weeks this part of the world stood out conspicuously on the editorial page. Bro. Lord is a friend of the east as well as of

the west, of the Maritime provinces as well as of New England; and he is heartily in favor of assisting the work here, for he believes the field is fruitful and the harvest ripe.

In 1886 sixteen persons, met in the house of John M. Addy, Pittsburg, Pa. On Sept. 12th, 1897, a new house of worship costing \$23,500, and free from encumbrance, was opened for the service of God. W. J. Lhamon, of Allegheny, assisted in the opening services.

R. H. Bolton, editor of the *New England Messenger* gave, in the last number of his paper, a very interesting account of his trip to the Maritime provinces, and also a very complete report of the Annual Meeting at Leonardville. He helped to make the meeting a success.

Our New England brethren hold their annual convention in Swampscott, Mass., during the first days of this month. Homer T. Wilson, of Fort Worth, Texas, is to be the "chief speaker." A well arranged programme has been printed in the *New England Messenger*.

We have received from the treasurer of the Foreign Missionary Society a splendid picture of A. McLean, printed on good paper 16½ x 20 inches. This is the best production of the artist's skill. The picture can be had by addressing F. M. Rains, Box 750, Cincinnati, O. The price is only twenty-five cents.

Our readers will be interested in W. J. Lhamon's Review of A. McLean's new book, "A Circuit of the Globe." We shall be thankful if Bro. Lhamon will send us reviews of other books which he thinks our people ought to read. There is now quite an interest in the circulation of good literature in these parts.

Our readers never before had such a full report of an annual meeting as we gave them last month. Both those who were there, and those who could not be, must have thanked the writer of it for his care and diligence. "But honor to whom honor is due." The report was written by J. Chas. B. Appel, pastor of the Main St. Church, St. John.

Next month, as is our custom once a year, we expect to enclose bills to all who are in arrears. Subscribers, who have not paid up to date, will greatly lessen our work by forwarding the amount due as soon as possible. Let all bear in mind that the balance after the printing, mailing, and incidental expenses are paid goes to further the work of home missions in P. E. I., N. S., and N. B.

The *Christian Standard* says: "Bro. Burnes was indeed a tower of strength among the churches of the Maritime provinces. . . He had been a supporter of the church in the chief city of his province from the beginning, and had much to do with its present prosperity and growth. The *Standard* joins with his numerous other friends in extending to his family and congregation the sincerest love and sympathy."

The National Missionary Conventions of the Churches of Christ will, this year, meet at Indianapolis, Ind., Oct. 14-22. The Christian Women's Board of Missions will hold its sessions first, and be followed in the order named, viz.: the Foreign Christian Missionary Society and the American Christian Missionary Society.

C. T. Paul, editor of *The Christian Messenger*, Toronto, has been chosen to succeed W. J. Lhamon as minister to the Cecil St. Church, Toronto. On Lord's day, Sept. 12th, he was formally set apart to the work of the ministry and welcomed to his new position. "On the occasion he preached an able and eloquent discourse on the message of the pulpit—which should be, first and always, to preach the word."

Some of our most successful missionaries in the foreign field, such as Dr. Macklin and Dr. Butchard in China, and Miss Mary M. Riach in Japan, have gone out from Ontario churches. We notice in *The Christian Messenger* that David Riach, a brother of our missionary in Japan, expects to enter upon mission work in India next year; also that F. E. Headen, who is laboring at Bridgeburg, plans to sail on Oct. 1st, for the mission field in South Africa.

For several years the Foreign Christian Missionary Society has been trying to raise \$100,000. Last year a large gain was made, but the total amount fell some thousands of dollars below the line aimed at. This year up to Sept. 20th, (or ten days before the year close) the total receipts were \$103,042.06. As the *Christian Standard* fittingly says: "We congratulate all who have taken any part, upon the splendid victory won; and in view of the close financial condition of the country, it is no small achievement."

We have examined the "Junior Endeavor Manual, with helps for Mission Bands and Circles," prepared by Jessie Brown Pounds and Mattie Pounds, and believe it will be a great help to any one who is interested in work along these lines. Many young persons in our churches, who would like to take up work with and for the children but who feel incompetent, will find this book just what they need. It can be obtained for only fifteen cents from Miss Mattie Pounds, 160 North Delaware Street, Indianapolis, Ind.

We believe in J. A. L. Romig's plan of evangelization. He goes into a town, lays siege, and before he leaves organizes a strong church. Then he attacks another town. Thus he entered Charleston, S. C., where there was but a handful of Disciples. Thus he went to Altoona, Pa., where he has now been for eight or nine weeks. The latest report states that there have been 183 additions. This is the way for us to enter some of our thriving towns. We now have a good tent, the Mission Board is trying to get a first class evangelist, and next summer we hope to see a good work done. Bro. Romig may possibly be secured for the work.

John T. Rowe, the venerable editor of the *Christian Leader*, who has been quite ill for some months, writes in his paper: "Sunday afternoon, the 12th inst., Bro. A. McLean, corresponding secretary of the Foreign Missionary Society, and B. L. Smith, corresponding secretary of the General Home Missionary Society, came six miles to visit us in our misery; and this too, in view of the fact that we lash them every week in the *C. L.* This is the real spirit of Christ. It is easier to fight against argument, prejudice and perversions of the truth than against the Spirit of Christ."

From many references, in letters to the office editor, to the great loss the Coburg St. Church, and the churches generally, have lately suffered, the following by a former member, C. H. DeVoe, now pastor of the Christian Church, Richmond, Ind., is given: "With much sadness I read in last week's paper of the death of Bro. James E. Barnes. A great man has fallen in Israel, one whose wise head and loving heart will be ever missed by the churches of the Maritime provinces. Truly he was a pillar in the temple of our God. My mind runs back to the first days of my Christian life spent in and around the church on the hill, and I readily recall the blessed influence of Bro. and Sister Barnes, who now have both gone to the reward of the righteous. Those were happy days and I always recall them with pleasure."

Sister Flaglor in her foreign mission notes calls attention to a matter that should be considered. We have often thought that during our conventions the entertaining churches went to too much trouble in settling the question, "What shall we eat and what shall we drink?" And as it is the sisters who decide, they in the goodness of their hearts, and with a self-sacrificing spirit, stay at home making elaborate preparations while the visitors are enjoying and being benefited by the meetings. And it follows in consequence that the church which should be most helped by our annual gathering, misses much of the blessing that would come to it if the sisters in larger numbers could attend the meetings. We will give them a motto: Plainer living for the visitors, and a larger attendance of the entertaining sisters.

### News of the Churches.

#### ST. JOHN, N. B.

##### COBURG STREET.

Bro. C. H. Buchanan left on the 8th September for Lexington, Ky., where he will take a theological course in the College of the Bible.

Bro. Geo. F. Barnes has been appointed superintendent of the Sunday-school.

Bro. Baker, of P. E. Island, worshipped with us on Lord's day, September 12th.

Our beloved pastor, Henry W. Stewart, has returned from his vacation and preached at both services Lord's day, 19th.

Sister James Prince, who has been visiting Mrs. Saunders, of Lynn, Mass., returned home on the 14th.

Bro. Thoma. Lambert, of Deer Island, was at prayer-meeting Thursday evening, Sept 23rd.

Bro. James Prince, of Bridgewater, N. S., worshipped with us on Lord's day, September 19th.

Sister Kimball, of Brooklyn, N. Y., worshipped with us on Lord's day, September 20th.

At a special meeting of the church, held on Thursday evening, September 9th (after the prayer-meeting), the following resolution was unanimously adopted:

*Whereas*, It has pleased our Heavenly Father, in his infinite wisdom, to call from this earthly abode, to dwell with him forever, our dearly beloved brother, James E. Barnes, so long associated with this church as Elder, we cannot but feel the loss with which we have met, and words can but feebly express our feeling in losing so kind and beloved a brother. We shall miss him in every phase of Christian work, as he was ever found in his place, giving us wise counsel and words of encouragement, that should now, as he has gone, incite us to more activity and zeal in our Master's work. His exemplary life, coupled with his great liberality, will still live as a perpetual monument to his memory, and we can truly believe and say that "he fought a good fight, he finished his course, and he kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, bestows on all those that love his appearing."

To his sorrowing family, with whom we feel associated in a common loss, we desire to extend our heartfelt sympathy and condolence, with the assurance that a loving memory for his Christian character, and his many kind acts, shall ever rest uppermost in our hearts, and inspire us to greater zeal and more loving service for the Master.

*Resolved*, That this be entered on the minutes of the church and a copy be sent to the family of our deceased brother.

By order of the church,

W. A. BARNES, *Secretary*.

#### MAIN STREET.

A Junior Ladies' Aid Society was organized on Monday evening, September 13th, with the following officers: President, Miss May Hurd; Vice-President, Miss Maggie Roberts; Secretary, Miss Louise Whelpley; Treasurer, Miss Ethel Kincaid.

Bro. Frank Erb left on Wednesday, 29th, for Fredericton, where he will take the arts course in the university.

Sister Ray Currie, who has been spending a few weeks at her home in this city, returned to Boston on Wednesday, 22nd.

#### MILTON, N. S.

We are still on the move. Our prayer-meetings were never better, in fact never so good. We are now repairing and remodelling our church house.

We have our young Bro. Frank Ford with us now. He preached for us Sunday evening to a large congregation, and also at Summerville on Tuesday evening to a full house. All hands are much pleased with him and his preaching. He goes to Kempt for a few weeks. We hope to keep him in the county—for a while at least. We will consider ourselves very fortunate if we can secure his service in this county.

The demand for efficient young preachers is so great that our prospect for retaining Bro. Ford in this county is doubtful as soon as he is known.

We wish to express just here, in behalf of the Milton church, our profound grief in the loss of our departed Bro. Barnes, and to offer our tribute of respect and appreciation to his noble, devoted, consecrated life. We shall always remember his genial, pleasant way, even when walking in the shadow of the grave. We can never forget his work of faith and labor of love that have been such a blessing to us and to the cause we love, and we dare not regret his departure that is such an un-speakable blessing to him now. While we feel so keenly the loss of his presence, we rejoice to know that his profitable life can never find a grave. Eternity alone can reveal the great blessing his counsel and substantial aid has been to the cause of Christ in these provinces. May his departure be a voice to us all from our Heavenly Father calling us to a more devoted life and into a closer fellowship and sweeter communion with him.

H. MURRAY.

#### WESTPORT AND TIVERTON, N. S.

We were favored with a visit from my father and mother recently. Both churches were visited, and had the privilege of listening to sermons by my father.

Mrs. Bolton and I accompanied them to the annual meeting at Deer Island, after which they returned to their home in Everett, Mass. Mrs. Bolton and I went to Maine for a few weeks' visit with relatives. We enjoyed our visit and rest very much. Since our return we have been quite busy. The church work is going on as usual, with nothing special to report.

Miss Carrie Payson has gone away on a visit for a few weeks.

J. W. BOLTON.

#### HALIFAX, N. S.

We have had one addition to the North Street Christian Church within a few days. The brother comes to us from the Free-will Baptists, and is a fine help, in our prayer-meetings especially.

A number of our young people, by request, recently aided in an entertaining meeting in St. Paul's Episcopal Mission. This mission, to the neglected and depraved of our city, is filling a great need.

Our officers elect in the Y. P. S. C. E. for the next six months are: President, Miss Gertie Wallace; Vice-president, Mr. F. Roome; Recording Secretary, Mr. Lloyd Ibson; Corresponding Secretary, Mrs. Bessie Roome; Treasurer, Miss Stella Wallace.

Our junior Y. P. S. C. E.'s will observe their first anniversary the second week of October. Invitations will be extended to the juniors of Charles Street Methodist Church, North Park Street Presbyterian and the North Baptist juniors. Addresses, recitations, music and light refreshments will be the order of exercises.

Let no reader of these lines, who may have received a circular sent by the pastor of the North Street Christian Church of Halifax, neglect it. We intend to push, persevere in, and, if it becomes necessary, protract this effort. If you neglect us, we will jog your memory again in the near future.

During the month of September quite a number of our members have been absent from the city on brief vacations, and yet our services have been comparatively well attended. There is a constant increase of strangers at our evening service.

The thirteenth provincial convention of the Nova Scotia Sunday-school Association, a gathering of the Sunday-school workers of the province, will be held in Halifax on Monday, Tuesday and Wednesday, 11th, 12th and 13th of October. Since the organization of this association in 1885, the Sunday-school work of this province has made great progress both in methods and development. The association is undenominational, or perhaps better, interdenominational, and has a fine field-secretary constantly travelling in the person of that veteran Sunday-school worker, Mr. John Grierson, of this city.

The meetings at Elmsdale are well attended, but the brethren there are anxious to have more preaching, and have earnestly requested the writer to visit them more often. Enfield, the next station Halifax-ward from Elmsdale, is asking for preaching also. A full Lord's day each month could be most profitably spent between these points. The prevailing "faiths" in these localities are Roman Catholic and Presbyterian, but we have an excellent hearing, and some of the very best people of the community attend our services with great regularity.

One church, with an up-to-date pastor, and with a small, but true-hearted membership, has already given us a tangible response to our circular letter. A few such answers, and there would be lost to our "annual," at least one cause, for much "spouting." Other churches and brethren are promising us. Remember, beloved, we take notes, and have an excellent memory. We cannot forget you.

T. H. BLENNIS.

**SOUTHVILLE, N. S.**

Bro. George D. Weaver has been home from New Holland, O, on a visit. He preached for the church here on September 12th, and two young ladies, one his youngest sister, confessed Christ and were baptized on Monday, 13th. He has since returned to his work in the States.

**SUMMERSIDE, P. E. I.**

We have recently had a visit from Bro. D Crawford. He preached for us on the 12th inst. Sister Crawford and daughter were with him. Bro. Crawford's health is as good as can be expected, and he preached in his usual clear and forcible manner.

I enjoyed a visit to New Glasgow on the 19th while Bro. Crawford preached at Tryon

Bro. Harding's meetings at Fredericton was a success—with sixteen additions. He intends returning to the Island to engage in evangelistic work.

Bro. John Crawford, of Tryon, has been very sick, but the last accounts told us he was somewhat better. May God grant this true and tried brother his health again.

We received the news of Bro. James Barnes' death with sad hearts. He was one of God's faithful servants. We will miss him and his wise counsel. He has done his work faithfully. May we follow his example.

Our quarterly meeting will be held with the church at Tryon on the 22nd. We hope to have a good time and to see the cause of Christ built up in that part of our field. Bro. R. W. Stevenson, of Montague, and Bros. Emery and Manifold will attend, also Bro. Crawford; and most likely, if Bro. Harding's engagements are not too pressing, he will be with us also. H. E. COOKE.

**FREDERICTON, P. E. I.**

Bro. W. H. Harding, of West Gore, N. S., while on a visit to the Island, preached in the hall at this place with much acceptance for thirteen nights. There were sixteen additions by baptism. Much interest and marked attention was shown during the meetings, much prejudice was broken down and good seed sown, which we trust will bear fruit in due season.

This shows us the advantage of sending an evangelist, such as Bro. Harding, to the different places where the gospel has not been preached in its simplicity and truth. J. M. S.

**CHARLOTTETOWN, P. E. I.**

**CENTRAL CHURCH.**

Meetings are still growing in interest and attendance. One addition by letter from Montague Evangelist Gale is expected here the second week in October to conduct a series of evangelistic services. He is coming here under the auspices of the Y. M. C. A. Judging from some remarks of my ministerial brethren, there is not much hope of Charlottetown, "for the people are hard to move." GEO. MANIFOLD.

**Home Mission Notes.**

Montague is the first church to contribute since the union. Bro. Ryan is there and hopes to hold a meeting.

We intend showing each month how our home mission fund stands in order that all may see just what is needed. If we *only* assist the points named at the Annual, \$50 a month will do. But if we are going to help other points we will have to raise more than \$50 a month. What say you, brethren, shall we do more than ever this year?

We tried the second of the evangelists that we hoped to get down here this fall, but he cannot come until next spring. We are in correspondence for others, and hope our U. S. Board will secure us the man we want.

The new house at Mascarene will be opened for worship on Oct. 10th. Captain Dick, who has succeeded so well in this good work, desires to have a church organized and trustees appointed, so that he can deed the property to them. He and the church at Letete have asked for help to open the house and hold a meeting. In order to carry out this arrangement we have granted \$20 for the meeting, and hope that much good will be done. At the request of the church Bro. W. H. Harding will conduct the opening exercises and hold the meeting. It is expected that Bros. Wm. Murray and S. W. Leonard will be at the opening on Sunday the 10th. Bros. Stewart and Appel will go down on Monday to help on the meeting. With this force of preachers during the week, grand results should follow. About fifteen are planning to go down from St. John to attend the opening.

In regard to our tent, Bro. Blenus, without cost to us, has had it moved and stored in Bro. E. Stevens' warehouse. There will be no charge for storage. Please remember that we need \$30 to pay for it yet. We also would like to get all that was pledged so that we will have a fund to move it from place to place. Let us plan on great work, let us give, in order to carry it on.

I must add my word in regard to the loss our mission work has sustained by the death of Bro. J. E. Barnes. He was our most liberal giver, always intensely interested in the work. Regularly each week he laid by for our collections, and it gave him great pleasure to quietly put it in unknown to any but the treasurer. May we all follow his good example. Be interested, lay by weekly, give cheerfully, and pray fervently for blessed results.

**RECEIPTS.**

Previously acknowledged, . . . . .	\$73 89
St. John, Coburg St. Mission Band, . . . . .	6 15
" " Sunday-school, . . . . .	15 12
" Main St. " . . . . .	3 00
Port Williams, Miss E Burnaby, . . . . .	3 00
Milton, per Miss M. G Freeman, . . . . .	4 90
Pictou, R. E Stevens, . . . . .	10 00
Montague, P. E. I., per R. W. Stevenson, . . . . .	12 92
Letete, per W. Gates, H R. McNichol, . . . . .	1 00
" " Mrs. S. S. Dines, . . . . .	1 00
" " Mr. " " . . . . .	1 00
	<hr/>
	\$131 98

**TREASURER'S REPORT.**

Balance on hand Aug. 1st. . . . .	\$19 23
Receipts, . . . . .	131 98
	<hr/>
	Total, \$151 21
	<hr/>
<i>Expended.</i>	
Halifax, Aug -Sept. . . . .	\$42 00
Pictou, " . . . . .	33 32
Main St St. John, Aug -Sept. . . . .	25 00
	<hr/>
	\$100 32
	<hr/>
Balance on hand, Oct. 1st. . . . .	\$50 89
	J. S. FLAGLOR, Treasurer.

**Foreign Missions.**

**Maritime C. W. B. M.**

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

**FROM THE SECRETARY.**

DEAR SISTERS,—As you have already had so full an account of the meetings held by the C. W. B. M. at the Annual, I will only mention one or two things. First we were so pleased to meet with the sisters of Deer Island, who have shown so much zeal in missionary work. In Leonardville the C. W. B. M. has been organized less than a year, but from the faithfulness already shown we know that it will grow and prosper.

Not only at this meeting, but at most of our annual meetings, we have found that the sisters who were entertaining were unable to attend the services. This is due to their endeavors to make it so pleasant and comfortable for the visitors. Now if our annual gatherings are to be a source of spiritual good to the churches where they are held (and this is one of the chief objects in holding them), the sisters need to attend all, or nearly all the meetings, that they too may receive blessing and inspiration.

We believe that the visitors would gladly have plain food and assist in the work, so that none should be kept from the meetings.

This matter has been talked over by several of the sisters and it was thought well to mention it here, hoping that the suggestion may prove helpful in the future, making our gatherings more enjoyable and profitable to those who entertain, and in this way to all who attend.

And now, dear sisters, I will speak of our work for the coming year. We want to make *this a good year—in every way our best year*; and there are many reasons why this should be. We have more workers to begin this year, more experience in the work, and we should have more zeal and more enthusiasm.

Our missionary will return before its close, and this alone should infuse new life into every part of our work. She will visit us and learn of our work and we of hers. Will she be encouraged as she sees our earnestness and devotion to the cause for which she has sacrificed so much? or will we appear to her to be but "playing at missions." I trust that the work of the year may be such that the reports presented at our next meeting may gladden not only her heart but ours.

Let us remember that by our faithfulness we may not only encourage and cheer our missionary and do much to send light into the dark places of earth, but that our Saviour sees and is well pleased. May we then for his sake and in his name labor patiently through the coming year.

The president of our C. W. B. M. has appointed as a committee to prepare a constitution for our Maritime society, the following sisters: Miss Carrie Payson, Mrs. Harris Wallace, Mrs. Horace Cole, Miss Stevenson, Mrs. Frank Richardson, Miss Annie Edmonds, Mrs. Susie Ford Stevens, Mrs. J. S. Flaglor, Mrs. D. A. Morrison, Miss Emma Christie, Mrs. M. B. Ryan, Mrs. John Lord, Miss Ethel McDougall, Miss Lila Jackson.

This committee will meet in St. John on or near Oct. 10th. All who can be present are urged to do so. Mrs. J. S. FLAGLOR.

**RECEIPTS.**

Previously acknowledged, . . . . .	\$57 75
St. John, Coburg St. Sunday-school, . . . . .	2 58
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	Total, . . . . . \$60 33
	SUSIE FORD STEVENS, Treasurer, Pictou, N. S.

## The Christian.

ST. JOHN, N. B., OCTOBER, 1897.

## EDITORIAL.

JAMES EUSTACE BARNES.

In the death of James Eustace Barnes a faithful follower of the Lamb has been called from his labors to his rest. The grief of parting from loving friends is much assuaged by lively remembrance of their virtues, and although there is danger of dwelling excessively on these virtues and ignoring the weakness and imperfections which stain the lives of all, yet it is a wise decree that the memory of the just shall be blessed. If he who is the Judge of all, and is Truth itself, could point to "an Israelite indeed, in whom is no guile," he can also show us here and there persons whom he has so redeemed and trained and honored as to make it difficult to exaggerate their worth. It is because he knows our frame, and remembers that we are dust, that he pities man and enables him to rise above selfish meanness and take rank among his own nobility.

Bro. Barnes was widely known both in the church and out of it, and known only to be respected as a man of truth and firmness. His superior judgment was seen in his business. He could foresee and shun an evil while others passed on and were punished. He thus prospered in business. That foresight and judgment enabled him to be a wise leader in the church of Christ and accounts largely, under God, for the wonderful success of the church in the City of St. John. The church lay very near his heart and for it and its members he watched as one who must give account.

My first acquaintance with Bro. Barnes was in the summer of 1850, while spending a few weeks in St. John. He was then a healthy, blooming, modest young man, quite active in Sunday-school work, and led the music in church. While earning money at his trade he was noted for Christian liberality, not only in supporting the church, then comparatively young and weak, but also in his private donations to worthy persons and objects. These things adhered to him and grew till the last. He was a successful Sunday-school teacher and superintendent, and in this way did great and good work for the Master. His liberality in church work is described by the members as unbounded. He was deeply concerned for the spirituality and growth of the church, and did all in his power for the prosperity of the cause, both at home and abroad.

It was his lot to be united to a faithful, Christian lady, who was always ready to encourage and aid him in every good work. Her love for Christ and her interest in his cause, was a constant inspiration. As they aimed not to live for themselves but for Christ and his cause and people, their commodious house was the home of travelling

Christians. Many a weary stranger was entertained and made happy there. One incident is related as an index to our brother's character. A minister and his wife were entertained during their stay in the city. On leaving Bro. Barnes accompanied them to the station, slipped into the office and bought a ticket for each. This was done quietly and easily, as if it were only one of the luxuries of his life.

During the last twenty-five years I have frequently been invited by Bro. Barnes to labor a month or more for the church on Coburg Street, and every time the pleasure I enjoyed with brethren so kind and united, has been enhanced by my sojourn with his estimable family. My last visit was two years ago. As usual, he met me at the station to see that I was safely conveyed to his house. I was startled with the changed appearance of his face since we parted four years before. Since then he had lost his beloved wife and his grief was silent and deep, and beside this wasting disease was effectually doing its work. But his was a tribulation that worketh patience and experience and hope, and he was joyful in the midst of it all. As in times past, his great anxiety was for the cause of Christ, and how to best promote it was the question before us night and day. My last visit with him and his Christian daughter will always be gratefully remembered. His last words before we parted, when I mentioned his kindness, were, "It is no more nor as much as you would do for me."

His family who highly revered him, and whom we trust are walking in his steps, have met a great loss indeed. The church of which he was an elder has also sustained a great loss; so has the cause in these provinces. He was the wise and sympathizing friend of all.

He was largely instrumental in starting THE CHRISTIAN, and how much he has done to sustain it and make it a blessing, is known only to him who "is Lord of all." Let all who mourn his loss "know that he died at his post." Let it be the prayer of all that the God and Father of our Lord Jesus Christ will raise and qualify others to take the place of the worthy dead.

[A photo-engraving of Bro. Barnes, which was to have accompanied this article, has been delayed. It will appear next month.]

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THE NATURAL AND THE  
SPIRITUAL MAN.

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We have been asked to throw some light on these words of Paul: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ." (I. Cor. iii. 14-16).

In the Commentary of Jamieson, Fausset and Brown, we have those words: "Natural man—literally a man of animal soul. As contrasted with the spiritual man, he is governed by the animal soul, which overbears his spirit, which latter is without the Spirit. 'He that is spiritual.' The spiritual is the man distinguished above his fellowmen, as he in whom the Spirit rules. In the unregenerate, the spirit which ought to be the organ of the Holy Spirit—and which is so in the regenerate—is overridden by the animal soul, and is never called spiritual." This is one view, and a very common one; but there is good reason to doubt its correctness. The words, *psuchikos*, natural, and *pneumatikos*, spiritual, are wide enough in their scope of meaning to allow this interpretation, but they will also allow, without any strain, an interpretation much more in harmony with the connection. We understand that the natural man of this passage is the uninspired man, whether regenerate or unregenerate; and that the spiritual man is the inspired man.

Paul has before his mind the fact that divine truth came to be known to men, not by *discovery*, but by *revelation*. Mere natural men, no matter how wise, were unable by their searching to come to a knowledge of the truth which God had been keeping hid for ages. They had not sufficient power of discernment. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (i. 21, 22). Paul as a spiritual man—a man inspired by the Holy Spirit—could say: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Had the truths which Paul preached been reached by human discernment or research, there would be danger that the faith of those who believed would stand in the wisdom of men and rather in the power of God. The truths which Paul preached had been kept hid from the eyes of all human discoverers. They came to Paul by the revelation of the Spirit, who searches the deep things of God.

"Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him,"

God revealed unto his apostles by the Spirit.

While natural men could not reach these truths by searching, after they have been revealed unto the apostles, and made known for the enlightenment of all men, they are within the reach of all.—*Christian Standard*.

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In the true Christian though "weeping may endure for a night joy, cometh in the mornin'." A sweet smile of hope and love follows every tear, and tribulation itself is turned into the chief of blessings.



## Original Contributions.

## WHAT MAKES A MAN A CHRISTIAN?

M. B. RYAN.

A stirring incident is pictured in Acts xxvi: 28, 29. Two men face each other. One is a prisoner—the other a king. One is a Christian—the other is not. The Christian is a preacher of the gospel of Christ. The one who is not a Christian is a listener while Paul preaches. Paul's preaching was evidently intended to make Christians of men who were not Christians. Agrippa confessed that he was almost persuaded to become a Christian. The situation was this: a man who was a Christian; a man who was not a Christian; a preacher trying to make a Christian out of the man who was not a Christian. The question "What makes a man a Christian?" grows out of the situation. The question is discussed here solely with reference to human duty. God does his part of the work, and does it rightly. We need not be concerned about that. We must understand *our* part of the work and attend to it.

## I. THE MATTER INVOLVES SOMETHING WITH REFERENCE TO CHRIST.

This is learned from two sources. First; The term "Christian" equals *Christ-ian*, implying a relation to Christ. Second; Paul was a follower of Christ—was a *Christ-ian*. Agrippa was not a follower of Christ—was not a *Christ-ian*. Paul's preaching was about Christ—he was trying to make a *Christ-ian*. *The attitude of a man toward Christ determines whether he is a Christian or not.* Mark this! You are not necessarily a Christian because you have been born in a "Christian" land. Jews are born in Christian lands, yet reject Christ. Nor because you were born of Christian parents; many infidels have had Christian parents. Nor because you live a moral life; Paul did that before he became a Christian—as many a Jew does at this day. Nor because you believe in the Bible in a general way; Paul said to Agrippa, "I know that thou believest the Prophets;" yet Agrippa was not a Christian. Nor because you have repented of your sins; the Ninevites repented at the preaching of Jonah—yet Jonah said nothing to them about Christ, and they knew nothing about him. Nor because you feel good and are satisfied with yourself; the Antediluvians were happy—yet doomed nevertheless. Something more than all these is necessary to make you a Christian. A man may be a Jew, a Manometan, a Buddhist, because he is born such. If a man wants to be a Christian he must be "born again." There must be a personal, intelligent acquaintance with Christ; a sincere conviction of the truth of his claims; a ready and voluntary acceptance of Christ as a personal Saviour and Lord; an implicit obedience to him in the commandments and institutions in which he has expressed his authority; and thus a public identification of one's self with the cause and people of Christ. This makes a man a *Christ-ian*.

But this is a general statement. You ask for specific information. What definite steps are necessary to make a Christian of a man who is not a Christian? What must be done for him? What must be done by him? In

answer let us remember one thing: There is only one source from which we can learn this—the New Testament. The new Testament is the text-book of Christianity. You cannot learn how to become a *Christian* anywhere else. If you ask me what it takes to make a man a Mohammedan I will take you to the Koran; if a Buddhist, to the sacred books of that religion; if a Jew, to the Old Testament and the Talmud. But when you ask what it takes to make a *Christian* I must take you to the New Testament. You can learn this nowhere else, not even in the Old Testament. The new Testament is the will of Christ. All that pertains to Christianity is taught here. Christ is the author, the inspired apostles the teachers of the Christian religion. Not Moses, nor David, nor Isaiah, nor Daniel are to be men's teachers in this matter. They taught much that was good and of perpetual worth. Their words have been handed down to us "for our instruction." *But not to instruct us how to become Christians.* This only Christ can do, of whom God said "This is my beloved Son, in whom I am well pleased, hear ye him." Matt. xvii. 5. This he has done through his inspired apostles. It is recorded in the New Testament—the text-book of Christianity.

If you want to learn astronomy you go to the text-books on astronomy; if geology, to the proper text-books. So with any science. When you want to learn Christianity you must go to its text-book. What you find there as a part of Christianity you may safely accept and authoritatively teach. No man has a right to accept or to teach anything as Christianity not found there. What a man teaches *on his own authority* is not Christianity. If a man wishes to invent a system of religion he has a right to teach that on his own authority; *but he should not call it Christianity.* Christianity is a system of truth which has Christ for its author, the apostles of Christ as its authoritative expounders, and the New Testament as its text-book. Whoever would teach Christianity must teach it as there recorded. Whoever would become a Christian must learn how from the teaching of Christ and his apostles recorded in the New Testament.

## II. THE NEW TESTAMENT TEACHES DEFINITELY WHAT MAKES A MAN A CHRISTIAN.

*First:* In the commission under which the apostles were sent out. This commission is recorded by Matthew, chap. xxviii. 18-20; by Mark, chap. xvi. 15, 16; by Luke, chap. xxiv. 46-48. The apostles were sent forth to make "disciples." This is the reading of the Revised Version in Matthew. The "disciples" were afterwards called *Christians*. Acts xi. 26. The apostles were then going out to make Christians. What were the apostles to do for men to make them Christians? Preach the gospel to them. Mark xvi. 15. Bear witness to Christ. Luke xxiv. 48; Acts i. 8. Just what Paul was doing before Agrippa! What was to be done by men themselves to make them Christians? They were to BELIEVE in Christ. Mark xvi. 16. They were to REPENT of their sins, Luke xxiv. 47; they were to BE BAPTIZED, Mark xvi. 16, into the name of the Father, Son, and Holy Spirit. Matt. xxviii. 19.

These requirements are peculiar to Christianity. Other religions may require faith; this requires *faith in Christ*. Others may require an abandonment of the former manner of life; this requires an abandonment of sins, secret and open, a change of mind and purpose resulting in a thorough reformation of life. Others may have ceremonial washings. This has a baptism into new relations signified by the names used—a baptism

which is the profession of a good conscience toward God (I Peter iii. 21); and which symbolizes the thorough revolution which takes place in becoming a Christian—the death to sin, the burial and resurrection to a new life—by being itself a burial and a resurrection. Rom. vi. 1-4; Col. ii. 11, 12. It therefore takes a new motive power—faith; a new life, the result of repentance; new relations, the result of obedience to Christ in baptism, to make a man a Christian. All this according to the commission.

*Second;* In the preaching of the apostles under this commission. They did for men what Christ told them to do—preached the gospel to them. They taught men that the things Christ commanded must be done by them if they would be Christians. So we have the apostles preaching the gospel, and men hearing it, believing in Christ, repenting of their sins, being baptized, and thus becoming Christians. See Acts 2nd, 3rd, 8th, 9th, 10th, 16th and 18th chapters.

All this is illustrated in Paul's own case. He was a Christian when he stood before Agrippa. But he had just told Agrippa that he had not always been a Christian. "What makes a man a Christian" will be illustrated at the point where Paul became a Christian. The story is told in Acts 9th, 22nd, and 26th chapters. Notice the following facts:

1. *Saul heard of Christ.* First, when Christ spoke to him on the way. Acts ix. 5. Again from Ananias in Damascus. Acts ix. 17; xxii. 14, 15.

2. *Saul believed on Christ.* This is evident from his saying "Lord, what wilt thou have me to do?" and his going into Damascus to learn his duty. This faith purified his heart, brought on *repentance* for sin, and made Paul desire and determine to serve Christ. In Damascus, before the visit of Ananias, we see in him a humble, penitent believer in Christ, waiting for the promised instruction as to his duty.

3. *Saul obeyed Christ in baptism.* That was his public surrender to Christ, a public identification of himself with Christ and his cause. Then he was a Christian; and he immediately began to preach the Christian faith which he had formerly destroyed. Acts ix. 20. What he was when he stood before Agrippa was just what he was when he had obeyed Christ in Damascus—a Christian, and a preacher of Christianity. Acts xxii. 19-23.

Thus does the New Testament answer this important question. Don't mistake the question. It has to do with *human* responsibility, not with the divine. The divine provision for making men Christians is complete. It is the *human* duty in the matter that concerns you. It is not "What keeps a man Christian?" or "What is a Christian?" These are different questions. You must become a Christian before you can be a Christian, or be kept a Christian.

This question has to do solely with becoming a Christian. It is concerning what must be done for man by his fellow man, and what must be done by man for himself to make him a Christian. In the light of this New Testament teaching you can readily decide whether you have ever become a Christian or not. If you have met the requirements of Christ, you have become a Christian. This I can say on the authority of the New Testament. Whether you are now living a Christian life is another matter. If you have not met these requirements of Christ, I have no authority to tell you that you have ever become a Christian. *No man has any authority to tell you so.* I leave you with the facts of New Testament teaching, and the facts of your own life before you. BE HONEST WITH YOURSELF AND WITH GOD.

## THEORY AND PRACTICE.

T. H. BLENUS.

A great many people who term themselves Christians seem to have lost sight of the important truth, if they ever saw it, that the religion of Christianity deals not in theories, but with conditions. I have an extended acquaintance with a large number of Christians who are theoretically and doctrinally the truest and best men and women the world ever knew. Their religious theories often present a perfection of Christian character transcending even the limits of Christian requisition. Theoretically, their benevolence is unbounded; theoretically, their charity is proverbial; theoretically, their religious soundness is above and beyond reproach; theoretically, they are graduates from the school of revelation; they are unteachable, for they know it all.

These dear, deluded souls are practically as barren as the seashore. Their benevolence begins and ends with themselves, and their charity is bounded by their own selfish wants and desires. Many of them mourn and deeply sigh over the ignorance, the superstition and the sad and woful departures of the religious world from primitive faith and practice, but at the same time they are totally and unmovably unwilling to live, to work and to spend for the correction of error or for the alleviation of suffering and distress. They are a contradiction in themselves. While in theory they are philanthropists, really and practically they are misanthropes.

Theory, if true, is good, but practice is better. Theory alone never fed the hungry, never clothed the naked, never relieved the distressed and never saved a soul. Theory in religion without practice is a great source of pride, arrogance, coldness, formality, irritability and pugnacity, and is a cheap, deceptive, yet effectual means in the hands of the arch-enemy in subverting the interests of Christianity, and dwarfing the human soul into a condition of uselessness. Theory may be the stalk but practice is the blossom, the leaves, the fruit. Theory may see and understand error and its attendant evils; but practice does more; it lays hold of them and with an open hand, a loving heart, and a practical concern engages at once in the exemplification of truth and love by works and deeds.

I have long since been quite satisfied with the theoretical part of our position, but I have also for a long time been dissatisfied with much of the external and practical in our religion. The heathen will not be brought to Christ, our neighbors will not be converted to the truth of a pure religion, our own hearts will not burn with an intense interest in the souls of our fellowmen till we theorize less, and practically come in contact with the needs and wants around us. Theories however true they may be, however logical, or clearly defined and well founded, are worth no more than the breath it takes to utter them, unless they are of practical importance, and are practically carried out. The truth of what I write has been very often a ground of unfortunate comment by those before whom we are written epistles. We ought not to be satisfied with the justness and correctness of our plea. To be right, is to do right.

## THE UNITY OF THE SPIRIT.

O. B. STOCKFORD.

Notwithstanding the pretty thorough discussion, during the last few years, of the subject of Christian Union, and the clear teaching of the New Testament thereon, there yet seems to be much misunderstanding as to what it consists in. Many prominent religious teachers, for instance, still contend that denominational divisions are but natural and right.

I think that it is generally held, by those who defend denominationalism, that the possession of the Spirit is all that is necessary to unite Christ's disciples; and as Christians have the Spirit, irrespective of these distinctions, they are therefore united. If they follow this reasoning to its natural conclusion, however, they will find that it contradicts the scriptural teaching respecting divisions.

I believe that true "unity of the Spirit" will produce as perfect a union as can be attained in this life. But admitting that many of the members of the denominations have the Spirit (as undoubtedly they have), can they be said to possess true unity of the Spirit?

In order to discuss this question we must first know who the persons are that it is intended to unite. We would naturally take the term Christian Union to mean the union of *Christians*. Whether or not this is what is generally understood by the phrase to-day, it is certainly what our Saviour prayed for and inspired writers enjoined.

Now Christians all have the Spirit, for "if any man have not the Spirit of Christ, he is none of his."

These two facts—that the union sought for is that of Christians only, and that all Christians possess the Spirit—one would think need only to be stated to be received. But much of the misunderstanding concerning Christian union arises from not considering them.

If it is true, as those favoring denominationalism affirm, that they who possess the Spirit have true union, then there cannot be any divisions in the church of Christ; for the church is composed only of who have the spirit.

But there actually were divisions in the church in apostolic times. Paul severely denounces the schism in the "church of God" at Corinth. And again, why would our Saviour pray for the union of his followers if there was no possibility of their ever becoming divided? No distinction can be made between what God and what man considers the church, as it is not recognized in scripture.

Some contend that the schisms in the church, referred to in the scriptures, are caused by heresy. The word heresy is sometimes used to-day to denote the adherence to some new idea or opinion respecting some speculative religious theme. If the word is used in this sense, then sectarianism affords the best example of its results.

If, however, we mean by heresy the denying of the fundamental doctrines of Christianity, then heretics cannot be members of the church of Christ, because it is on the belief and acknowledgment of these facts that a person becomes and continues a Christian. This is the scriptural teaching respecting heresy. The Apostle Paul calls upon the churches to reject heretics—evidently because they have ceased to be members.

When certain persons have separated themselves from a certain society, we cannot logically say that they form divisions of that society. So an heretic cannot form a division, or part of a division, of the church, because he is not in the church. We must therefore look elsewhere for divisions.

The Apostle Paul severely condemns the factions that existed among the early Corinthian brethren. Now there was probably but one congregation of Christians at Corinth. At least it is very apparent that their divisions were not as great as the present denominations.

If one body, therefore, be censured for divisions, how much more should a number of bodies be condemned when their differences are so great that they do not care to worship or commune together? It would, indeed, be hard to imagine greater divisions in the church than sectarian ones.

While, however, Christians, although divided, must have the Spirit; yet it is evident that while such separations continue, they do not possess the *unity* of the Spirit. Indeed it would appear that they who cause and keep up divisions do not possess the Spirit so far as they do these things. Paul told the Corinthian brethren that they were carnal on account of their "envying strife and divisions." The carnal mind is placed in opposition to the spiritual by the same writer. But although lacking the Spirit in this particular they possessed it in some degree, for the apostle addressed them as "The Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." The apostle, however, evidently does not refer to those contentious persons who foster and delight in divisions. They evidently have departed from the faith. (Gal. v. 19-21).

So that no argument can be drawn in favor of denominationalism, on the ground that all Christians possess the Spirit—such possession not necessarily carrying with it true Christian union.

Nevertheless, I believe spiritual union to be the great requisite in church unity. There cannot possibly be true union without it.

The question therefore arises, What is true spiritual union?

Peace and love are given as two of the fruits of the Spirit. Can these two virtues be said to characterize the intercourse of the members of the different sects? Can it be truly said that the adherents of the various denominations are "endeavoring to keep the unity of the Spirit in the bond of peace," while engaged in contending for "distinctive peculiarities?" Take away these barriers and denominationalism will fail, peace will reign and love will bring forth her fruits.

The scriptural teaching respecting the unity of the Spirit seems to be quite plain. It all tends to harmonize with the admonition given to the Phillipians, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord of one mind."

The above are my views regarding this phase of the union question, and I think they are those of the majority of the Disciples

of Christ also. When we plead for Christian union we necessarily acknowledge the kinship of those we invite to fellowship.

On the other hand we recognize the sinfulness of division and the evils growing out of it. Both the church and the world are suffering greatly from the lack of union among the followers of God.

Let not the Disciples of Christ think that by persistently advocating union that they are engaged in a much more insignificant work than by direct evangelization. We cannot expect to have any very large percentage of unbelievers converted until we are united. (John xvii. 21).

So that while we should always be ready to acknowledge the good in others and recognize them as brethren yet we are not thereby excused from endeavoring to impress upon them the necessity to "stand fast in one spirit with one mind striving together for the faith of the gospel."

#### MINISTERIAL ASSOCIATION OF THE MARITIME PROVINCES.

The Association opened on Thursday, Aug. 5th, at 2.30 p. m., R. W. Stevenson in the chair. E. Burnaby was appointed Secretary *pro tem*. After singing and prayer several committees were appointed and some preliminary business attended to. The first paper was read by W. H. Harding, his theme "The Ministerial Dead Line, How to Avoid It." M. B. Ryan, J. W. Bolton, J. C. B. Appel, R. H. Bolton and others offered many practical suggestions on the subject. A number of persons who did not hear the paper read, but heard reference to it during the meeting, have requested that the paper be published; so next month if there is room, the readers of THE CHRISTIAN may have an opportunity to read for themselves.

The next was an excellent paper by J. W. Bolton, on "How to Reach Men." He urged the need of personal effort or direct contact. He also showed the need of "Tact." This paper was much enjoyed. Quite a number participated in the discussion which followed and many excellent points were made. Meeting adjourned.

At 7.30 p. m. meeting opened by a short service of song and prayer. Minutes of previous meeting read and approved. R. W. Stevenson gave an address on "The Minister in Society, or the Safe Ground between an Iceberg and a Geyser." After defining his terms, he showed a preacher must be manly sociable, intelligent, patient, courageous, a benefactor, no respecter of persons. Most of the preachers present took part in the discussion which followed. R. E. Stevens came next with a paper on "Congregational Missionary Zeal, How to Awaken It?" This was a most helpful paper and was highly commended by all. Educate, donate, agitate, congratulate, were the key words. A discussion followed. Bro. J. A. Lord of Cincinnati, gave some very practical remarks. Meeting adjourned.

Friday, Aug. 6th, meeting opened at 9.30 a. m. with a short social service in which many earnest prayers were offered.

J. C. B. Appel then gave a very practical address on "How to Secure a good Working Church." We need to know our force, our field, ourselves, and not to do things *simply* because others do them. These and other practical points made the paper interesting. J. A. Lord emphasized the point that organization should come from need not need from organization.

M. B. Ryan then gave an address on "A Successful Protracted Meeting—What and

How?" He showed that the church or congregation had a great deal to do with the success of a meeting. Many practical suggestions were given. A number took part in the discussion which followed, and many things of a helpful nature were brought up.

The reports from the different committees were read. The following officers were then appointed: President, H. W. Stewart; Vice-President, R. E. Stevens; Secretary, W. H. Harding. Meeting then adjourned with prayer.

It is needless to say that this part of our Annual was very much enjoyed; and it is hoped that at our next meeting all the preachers and elders will attend in force. Let us help one another.

W. H. HARDING,  
Secretary.

West Gore, Hants Co., N. S.

#### Correspondence.

##### NOTES OF TRAVEL.

Since I last wrote notes for THE CHRISTIAN I have been on the wing and have not yet found a resting place. During the months of July and August I spent three weeks with the brethren at Letete. I found here a number of earnest workers in the vineyard, and also some who are not so much interested, but still I think they all mean to do all they can some time. I found the people kind and hospitable wherever I went. My home was made with Bro. Wilson Wentworth or Bro. John Holmes, or perhaps I had better say both; for I think they are partners, and they with their partners did all they could to make me comfortable.

I also spent some time at Mascarene, a place about four miles from Letete. The brethren here are building a new meeting house that reflects great credit on the taste and determination of its projectors. There will be good work done here.

I preached in Back Bay five or six times, making my home at Bro. Kinuey's. He and his wife and family did all they could to make me comfortable. One made the good confession and was immersed. A few gathered around the Lord's table on Lord's day morning, but only a few. Here is a community of five or six hundred within a mile of a meeting house that will hold four hundred people, and not a dozen to meet to remember the dear Saviour. You say there is something wrong. I answer there is, and we ought to do all we can to make it right. This meeting house is the property of the Disciples of Christ, built when Bro. Gates was there. Here are three places: Mascarene, Letete, and Back Bay where a good man would do a good work, and *after a time* get a good support.

From Letete I went to the Annual Meeting at Leonardville. Of this meeting you have all heard and I can only echo what has been said, it was a grand meeting.

From the Annual I went to P. E. Island, and the Sunday after the meeting found me in Tidnish. How glad I was to meet old friends again, to renew old acquaintances, and make new ones. Of course Bro. Rayner and I had to have some shooting and fishing together. We missed Bro. Arch Haywood, but he was so busy with the new breakwater they are building at Tignish, that he could not come with us. Bro. Cooke is spoken of

by the brethren here in a way that shows they appreciate his efforts. I would like to tell you more about my visit here, but I am on the wing.

There is one thing I must mention. Our enjoyment is not unmingled with sorrow. On Monday, Aug. 23rd, we laid to rest in the cemetery at Greenmount, Silas R., son of Bro. and Sister George Wells. He was only a year old but suffered much ere he departed this life. The sympathy of the community goes out to the bereaved parents, especially to the mother; for affliction's hand seems to have rested heavily upon her in her short life time. Sorrow may endure for the night, but joy comes in the morning.

After the funeral I went to Summerside and saw some old friends there. I was disappointed in not seeing others, but my time was short. One day at Kelvin Grove, then on to Fredericton. Here I held a meeting of two weeks, preaching on Sunday in New Glasgow. There were seventeen additions, sixteen by baptism, one restored. I made my home in Fredericton mostly at Bro. James M. Stevenson's and found it a home indeed. I found Bro. and Sister Crawford enjoying good health for persons of their age. Bro. Crawford was with me in the meeting when he could. But I must close for this time.

W. H. HARDING,  
West Gore, Hants Co., N. S.

#### NOTES FROM LEXINGTON, KY.

Bro. J. W. Gates and I had a pleasant journey all the way to Lexington. We arrived here Sept. 13th, a little tired, but that was to be expected. Since we arrived the mercury has been ranging about 100° but it is a little lower now.

College opened for the term on Wednesday, 15th inst., with a large number of students. Friday evening was set apart for the inauguration of the new President of the College of Arts, R. Lin Cave. It was held in Morrison Chapel, and was very largely attended, both by students and by the citizens in general. A grand address was given by Pres. McGarvey, of the College of the Bible, after which Pres. Cave delivered his inaugural speech, which was greeted with rounds of applause. All then repaired to the Gymnasium, where the Alumni had prepared a bounteous repast. A pleasant time was spent by all and then we dispersed.

We are all at work now with the one end in view: preparing to preach the gospel of Christ.

HOWARD BUCHANAN,  
College of the Bible, Lexington, Ky.

A. McLEAN'S "CIRCUIT OF THE GLOBE." (Christian Publishing Co., St. Louis, Mo. \$2.00).—I suppose I was only one among many who wrote to A. McLean soon after his return from his trip, requesting the publication of his letters of travel in book form. Now that they are in hand under the title "A Circuit of the Globe," I am greatly pleased. The author's well known brevity, vigor, and insight, mark every page. His work is a genuine piece of himself. His descriptions are so graphic that with a very moderate imagination you may sit by your fireside and travel with him. It is not every traveller who sees through things, and all sides of things, and especially the right side of things. You may trust McLean's vision, for it is keen; and his description, for it is



honest; and his praise or blame, for it is just. Humor is not wanting in much of his description. Note the following of a Chinese mandarin: "On the boat from Tientsin to Shanghai, a mandarin and his servants occupied all the cabins but one. One servant filled his pipe and kept it lighted. One supplied him with a wet rag with which to wipe his face and fingers after eating. One furnished him with a piece of brown paper when he wanted to blow his nose. When he ate he threw the bones under the table. When he drank soup he could be heard across a ten acre field. In this way he showed that he relished it."

Here is a sample piece of description: "Peking has a population of one million, three hundred thousand. The walls are high and in good repair. There are two cities, one Chinese and the other Tartar. Within the Tartar city is the Imperial city, and within that the Forbidden city. The streets are wide and unpaved. In dry weather one is blinded by dust. In the wet season one is in danger of being drowned in the pools or the streams that rush along the thoroughfares. There is an air of decay everywhere. It extends to the palaces and the temples. Peking is the filthiest city in the world. When the Son of Heaven goes out it is in a closed chair. The streets are hidden from his sight. If he would get out and walk he would see what a sty his capital is. On one of the streets we saw a dead beggar. He had been stripped of the rags he wore. No one seemed concerned."

The book contains well nigh a hundred pictures of our missionaries, besides photographs of many objects of interest to the traveller and reader. Nothing has touched me more than the pictures of the graves of Mrs. Josephine Smith and Miss Sue A Robinson. Of the former of these the author writes: "On the way home we visited the cemetery where Mrs. Josephine W. Smith is buried, and scattered some flowers on her grave. This saintly woman was born in Nova Scotia and died here. In her life of purity and devotion we see the best imitation of Christ. In her case

"Love took up the harp of life  
And smote the chords with might;  
Smote the chord of self, that trembling,  
Passed in music out of sight."

As a book of travels, the work will interest the general reader; to all who are enlisted in missions it will have double interest; and to those especially enlisted in our own missions a triple interest.

The press work is excellent. The reproduction of photos could not as a rule be better. The Christian Publishing Co. has surpassed itself. For the good of the author and the publishers, and more than all else, for the good of its readers, I most heartily wish the book an extensive sale.—W. J. LHAMON.

#### TENT FUND.

Previously acknowledged, . . . .	....	\$87 73
Lord's Cove, C. A. Lambert, . . . .	....	2 00
Port Williams, Miss E. Burnaby, . . . .	....	1 00

\$70 73

J. S. FLAGLOR, Treasurer.

#### Married.

WYAND-SQUAREBRIGGS.—On Thursday morning, Sept. 9th, at the residence of Capt. George McKay, Summerside, P. E. I., by H. E. Cooke, Henry C. Wyand, Esq., New York, and Miss W. F. V. Squarebriggs, Summerside. The happy couple left on the ten o'clock boat for their home in New York.

#### Died.

BARNES.—On August 20th, 1897, Bro. James E. Barnes ceased from his labors. The summons came in the morning—after the darkness had fled before the rising sun; on the morning of the Lord's day, which reminds us that the Sun of Righteousness, by his resurrection, scattered the darkness that had long hung over the tomb. For ten years Bro. Barnes had been ailing—sometimes more, sometimes less; but only ten days before the final hour he was diligent in business; and we may almost say, that "he ceased at once to work and live;" and thus rather than a long period of enforced idleness was his desire. He was born in St. John, May 7th, 1821, and at the time of his decease was in his 74th year. Of a large family of brothers and sisters, only one, Sister Emery, of Charlottetown, survives. The early years of his business life were spent with W. L. Avery, stationer and bookseller. In 1854 he and two brothers entered into partnership as Barnes & Co., and carried on business along the same lines as the new firm, with the same name, follows to day. A man of splendid business capacities—obliging, careful, judicious and far-seeing—success attended his efforts. And of him it can be truly said, that he made money for the Lord. He regarded himself as the steward of Christ. All who knew him well, knew of his delight in giving, but none know the full measure of his generosity to the poor, nor of his contributions to the spread of the truth. His left hand knew not what his right hand did. Bro. Barnes united with the Church of Christ in St. John on December 20th, 1840, and for almost fifty-seven years he sought to honor the name which he then chose to wear. On May 19th, 1879, he was appointed an elder of the Coburg Street Church, which owes so much to his wisdom and liberality, and he magnified his office. He aimed to be a disciple of Christ in deed and in truth. Always and everywhere—at home and abroad, in his store and in his dwelling, on the street and in the prayer-meeting—he was the same unostentatious, sincere, devoted servant of Christ. He sounded no trumpet before him. His light shone before men. As regularly as the Lord's day came the hours of worship found him in his place in the house of God, unless he was absent from the city, or very ill. Only a short time ago illness kept him from the morning service, but in the afternoon he was well enough to sit up, and in the evening he was present, and made the characteristic remark, that he might as well, since he was able to sit up, spend the hour in the Lord's house as in his own. He showed the same joy and regularity in attending the Thursday evening prayer-meetings. Anxious to have others take part, he was also pleased to have "an opportunity to speak of the Lord's goodness to him." He spoke briefly, earnestly and hopefully, and his noble life gave power to his words. Many times, in words of encouragement to those who had started on the course later than he, he told of his joy in the service of Christ and of his "determination to go on until he should see the end of the Christian race." He has finished his course with joy. For more than forty years (and some who ought to know say, for nearly fifty), he filled the office of Sunday-school superintendent. He gave much thought to the interests of the school. It was close to his heart. He knew its worth. In him the teachers had an example of promptness, order and faithfulness. He was ever ready to help them. The scholars found in him a true friend. Bro. Barnes was the friend of the preachers, as many of them can testify; and as those who have been the preachers of the Coburg Street Church can testify from fullness of experience. By kindly acts and words of encouragement, he made the writer's pathway brighter and his load lighter. He was one of the safest counsellors and one of the best listeners a preacher ever had. For the encouragement of the speaker he listened closely to even a poor sermon, and his upturned face improved many a discourse. A great sorrow came to Bro. Barnes on December 4th, 1892, when the bride of his youth, and his faithful companion for many years, was called from his side. She was so thoughtful, so helpful, so true, so interested in the work that possessed his heart, that he could not but miss her sorely. But now he, too, has been called away. He leaves behind him to cherish his memory, emulate his example, and carry on the work which he has laid down, three sons, George F., James W. and Eustace, and one daughter, Sister Ethel, who miss his presence, but rejoice in his faithful life and triumphant death. The school and the church will long hold him in grateful remembrance for the work of faith and labor of love which he in the strength of Christ was able to do. He toiled long and faithfully. He is entitled now to rest.

"Life's work well done,  
Life's crown well won,  
Life's race well run,  
And now comes rest." H. W. S.

CHAMBERS.—At Letete, July 10th, after a lingering illness, which he bore with Christian fortitude, Robert Chambers, in the 70th year of his life, leaving a number of friends and relatives to mourn his loss, among the number being an almost helpless wife, suffering from a stroke of paralysis. Bro. Matthew was an elder in the church at Letete, and faithful in the discharge of his duties. W. H. H.

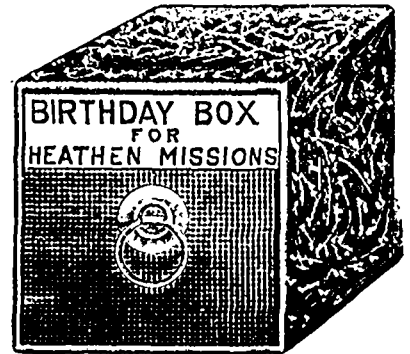
PUGH.—At his home in Westport, N. S., Lyman Pugh passed away August 11th. His disease was consumption. He recently became a Christian, and his last days were his happiest. We have the assurance that he died a triumphant death. The funeral services were conducted by Rev. C. E. Pineo, Baptist, in the absence of the pastor.

MURRAY.—John Murray, of Fredericton, P. E. Island, aged 79 years, died on the 2nd of September. Three days before feeling that death was near, and he was too weak to go far from home to be baptized, which he anxiously desired to do, he requested his brother to dam up a small stream near by. All was done as he desired, and he was baptized in confessing the Lord Jesus to be the Son of the living God in the presence of about twenty persons. He was happy in the assurance that the Lord was pleased with him till he died. "He that believeth and is baptized shall be saved," said Christ. D. C.

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More names will be added as they are appointed



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#### THE ST. JOHN BUSINESS COLLEGE.

Boston, Mass., June 9th, 1897.

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