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THE CHRISTIAN.

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

Vol. XII.—No. 6.

SAINT JOHN, N. B., APRIL, 1895.

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The Christian.

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P. O. Box 56

ST. JOHN, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P.E.I.

FINANCIAL MANAGER:

J. E. EDWARDS, - - - ST. JOHN, N. B.

PLEASE read the address label on your paper, and forward us your subscription. We need the money.

OUR Evangelist, Bro. Blenus, is now at Keswick. Our brethren are making a strong effort to build a house of worship.

SEVERAL articles received for publication have been crowded out. We will publish them next month.

THE Lubec Church will commence a meeting next week. Ex-Governor Chase, of Indiana, has been engaged to conduct the services.

BRO. FORD, who has been preaching at Picton, N. S., reports encouragingly. A good preacher must be located there before a permanent organization can be effected.

OUR Home Mission work is growing. Our brethren everywhere in the provinces ought to come to the help of the Mission Board. Remit to J. S. Flaglor, St. John, N. B.

WE rejoice to learn that Bro. R. E. Stevenson is permanently located at Montague, P. E. I. Already he has seen some decide to serve the Lord.

We are pleased to notice in this issue the large number of reports from the churches, and the good work that is being done. We should hear from all the churches every month if possible.

THE March Quarterly meeting is now being held with the St. John Church. Bro. H. W. Stewart is conducting the meeting and preaching every evening. A deep interest has been aroused, and already eleven persons have confessed the Saviour, and have decided to follow in His way. The meetings have been largely attended from the start. We pray that many more may be added to the saved.

News of the Churches.

ST. JOHN, N. B.

This has been a good month for missions in St. John. On the 1st the Mission Band met and collected \$5.00 for home missions; on the 3rd the Coburg street school took up its regular quarterly collection for home missions, amounting to \$15.60. The Children's Band for foreign missions met on the 6th and 20th and collected \$1.40.

On the 10th the Coburg street school took up its monthly collection for Sister Rioch's support—\$4.37.

On the 17th we took our yearly contribution for foreign missions. Bro. McLean asked for \$30.00, we sent \$30.75.

On the 23rd the Woman's Aid met and \$11.00 was paid in.

On the 18th the Coburg street school held its anniversary in the usual way. The scholars and friends of the school carried out one of the best programmes we have had for years. The refreshments were choice and more than enough. The collection was \$15.00.

We think the minutes of the Wide Awake Mission Band meeting of the 6th very interesting, and that Mrs. Morrison will excuse us for taking this account from her column. Band met at Mrs. Flaglor's; present, Nellie Emery, Belle Wilson, Maggie Barnes, Maud Boyne, Zela Morton, Lottie and Sarah Mount, Winnie and Grace Flaglor, Grace Johnston, Belle Cameron and Emily Carr. Maggie Barnes, the president, took the chair and announced the opening hymn, "Throw out the Life-line," after which she made some remarks on our example influencing others for Christ. Nellie Emery read a story of some boys and how they raised money to educate a heathen boy. Winnie Flaglor read a tract on each "shining in their little corners." Belle Wilson read a poem, "Giving like a little child." All these were pleasing and profitable. The Band then united in sentence prayers. Minutes of last meeting were read and adopted. Roll called and dues amounting to fifty eight cents collected for the support of O Gin San, their little girl in Japan. The secretary, Elsie Blackadar, was too ill to attend, but she sent a letter, wishing the Band a good meeting. They closed by repeating the Mizpah benediction. This Band is training these girls for future church work, which will be a blessing to them and to the church. Three of them are members of the church, and we hope soon to see the others giving themselves to him who said, "Suffer the children to come unto me."

We had one of our best meetings on the 12th—the missionary rally—to give us information and cause us to give more liberally to send the gospel to every creature. The following was the programme: Opening hymn, "From Greenland's Icy Mountains;" Bible reading, by Bro. Stewart; prayer, "Thanksgiving for the gospel," by J. E. Barnes; Object of the rally and sketch of the F. C. M. S., by H. W. Stewart; India, R. A. Johnston; China, Mrs. Dickson; Japan, Bro. Buchanan; Prayer for the workers, J. B. Allan; The world's condition, J. S. Flaglor; The world's need, H. W. Stewart; Solo, "Sunshine in my soul," by J. B. Allan; Paper written by Sister Lamont and read by Bro. Waite, on "Systematic and proportionate giving;" Reading, "Prepare to meet thy God," by Miss A. Wilson; The commission, by J. W. Barnes; Prayer that God will cause his people to offer willingly, by G. F. Barnes; The

missionary idea in the scriptures, by W. A. Barnes; Reading, "Voices of the women," by Miss Mabel Boyne. Closed with singing and prayer. We wish all these papers and addresses could appear in THE CHRISTIAN, and we will try and get some in. Sister E. Christie did good work in preparing the papers on India, China and Japan. Any church wanting a good meeting can carry out this idea.

A young lady was baptized on the 7th and received into the church on the 10th.

We began our March meeting on the 17th. Bro. Stewart's morning sermon was just what was needed to begin with. His text was, "He that winneth souls is wise." He told us what ought to be done, and how to do it in order to win souls during our meeting. At night he preached on foreign missions; text, "I am debtor both to the Greek, etc." He showed we were in debt for the gospel and its blessings, and the only way we could pay was to send it to those who had it not. After the collection was taken he made a strong appeal to those who wanted to be saved, and three came forward. Monday night two more responded to the invitation.

On Thursday two more came forward for baptism. The meetings were well attended during the week and on Sunday evening, the 24th inst., the house was so crowded we had to bring up seats from below. Certainly Bro. Stewart has every reason to be encouraged at the results of the first week's work. Bro. Barry Allan sings a solo every night, which has helped the meetings very much. In fact his songs are as good as a sermon, for they are spiritual and from the heart.

At this date (March 29th), eleven persons have made the good confession. The meeting is increasing in interest and large numbers attend the week-night services. The church is coming up nobly to the work, and we expect to see many more leave the ranks of sin, and become obedient to the gospel of the Lord Jesus Christ. It has been the experience of pastors, that with a live, earnest working church, and the blessing of God, "great things" have been accomplished.

MILTON, N. S.

The church here is still alive. The Sunday-school is increasing in numbers and interest. The Endeavor society is doing a splendid work. The woman's missionary society is putting on new life. A missionary meeting was held the first Sunday in March, in the evening, by the ladies, and all hands were delighted with the interest and the efficiency manifested by the sisters. Ten dollars were taken in the collection. Five dollars of which go to home mission and five dollars to the foreign field. We are more than pleased to see the church here as well as in other places learning more perfectly the true idea of religion and the great design of the church of Christ. Talmage tells us "that there is a great wound on the heart of the world and the gospel is the plaster. How to put that plaster on the wound is the great practical question." This is the work of the church, to so apply the gospel that the world may be healed. We have the "plaster," all right, but we too often fail in the application. But we better mistake in our efforts than to mistake in not making an effort. As Cecil says, "A warm blundering man does more for the world than a frigid wise man." It is so unfortunate to fall into the habit of spending one's precious time inquiring about prophecies, while the world is sick and dying. Yes, we are glad to know the Church of Christ is coming to see and realize that we are living in an

age that makes true life sublime, that to develop and cultivate the spirit of love for fellow humanity in the ideal life on earth. We admit that the age in which we live should not be our rule of life, but it should be our indicative, and as H. R. Howes says, "We must keep our fingers on the pulse of the age if we would play upon the hearts of the people."

May the Lord give us more wisdom to win the hearts of the people from the paths of sin to Him who is the "way the truth and the life." H. M.

HALIFAX, N. S.

Different departments of the work are fairly prosperous for March.

The C. W. B. M. raised about \$4.00 at their meeting Sunday night, March 3rd. This meeting was open to all, and consisted of most touching exercises in song and appropriate readings by the *little girls and young ladies*.

The ladies have organized an Aid Society, and with characteristic energy have gone to work to make something for the blessed Master with hand and needle.

The mission band is growing and more than thirty boys and girls are now at work in it. The wonder of it is there are nearly as many boys as girls!

Sister H. L. Wallace has surely solved the problem of a sensible Christian kindergarten, and so earnest are the little people that even March storms cannot keep them from their Saturday afternoon exercises. To see them follow the Life of Christ upon the blackboard would surprise you. Miss Ford will write more concerning the band.

Seventy-two, seventy-four, sixty-one is the record of Sunday-school attendance for the past three Sundays out of an entire registry of seventy-five names.

We are sorry to state that Bro. George D. Weaver was called home from Dalhousie College by the death of his dear mother. Bro. Weaver has endeared himself to the entire church here by his manly Christian bearing and his work as teacher in the Sunday-school, and has the sincere sympathy of every one of our number.

Mother! the name that fills the home

With fragrance, sweet as new born song,

Pure from the heart of love divine

As chorus from angelic throng;

Steal o'er the senses; with thy gentle wand

Pour incense o'er my soul:

Mould me, dear friend, with thy artistic hand

In one symmetric whole. W. F. S.

SUMMERVILLE, QUEENS CO., N. S.

Bro William Murray has closed his labors of six months here in Summerville. He held a short series of meetings during March, assisted by Bro H. Murray. The weather, part of the time, prevented many from attending the meetings. But when the weather and roads were favorable, the meetings were interesting and encouraging. There were seven baptisms, besides much good that cannot be reported. The church is in a position to do a work that will secure permanent success if the brethren will work together for the development of Christian life and the salvation of others. But no church will ever amount to much, or be of much use to the cause of God, unless it is seeking to save the lost.

Bro. William Murray goes to Kempt for a few weeks, and then to any place where he can be of service to the cause of Christ.

TIVERTON, N. S.

Bro. Cooke has helped us at this point in a meeting of two weeks duration. It was never our good fortune to attend better meetings. Bro. Cooke did the preaching with an earnestness that sent the message down to our hearts, and the brethren (including the sisters) made each social effort a power for good. The immediate result was three baptized, seven restored and one from the Free Baptists.

We hope to send in good reports from South Range and Gulliver's Cove in the near future.

H. A. DEVOR.

PICTOU, N. S.

At the request of Bro. D. Fullerton and the home mission board I am in this town trying to preach the gospel to as many as are disposed to come to hear. At quite a large expense and sacrifice Bro. Fullerton has built a fine hall right in the heart of the town, and is now very anxious to have the cause we plead established in the town of Pictou. In this building he has two very fine halls; the one on the first floor, which he has reserved for a place of worship, is seated with 240 chairs, brilliantly lighted with gas, and heated by a furnace, and makes a very comfortable place in which to worship. The hall on the second floor is one of the finest, if not the best hall in town, and is seated with about 400 chairs and has a capacity for a larger number. With such a building as this owned by our brethren here, and at the command of the cause of Christ it would seem that there was an opening here for the preaching of the gospel as presented by the Disciples, such as we have never had before in this town.

The experience of the last few weeks has satisfied me, at least, that with a faithful man stationed over the work here, the cause can be permanently established. It is true that he will not be greeted with large congregations for some little time. The prejudice in this town is too strong for this, and the great majority of the people are well satisfied with themselves, religiously. But notwithstanding this there is a grand work for the Disciples to do here. There are those so firmly established in what is known here as Baptist principles, meaning the baptism of believers only and that by immersion, that they cannot feel at home where infant baptism is taught, and where the sprinkling of a little water has taken the place of the baptism commanded by the Lord and practiced by his apostles. If such have no home where they can worship more in harmony with their sense of duty, they are very apt to grow cold, and lose their spiritual life altogether.

Besides these, there are the children growing up around us, who must either be taught the way of the Lord more perfectly, or they too will be gathered into the churches which are responsible for these unscriptural practices, or fall of church fellowship altogether. To assist Bro. Fullerton to accomplish the desire of his heart, and for which he is ready to sacrifice so much, the Home Mission Board have made an offer, which, with all the work they have on hand, is certainly very liberal. But even this in itself is not sufficient. Unless other aid can be secured, I do not see how it is going to be possible to maintain the work here. Even though as much can be obtained from other sources as our Board has promised, still the few who are here will have to sacrifice considerable to make the work a success. But this they are ready to do, and will do it gladly.

I have thought it wise to make this plain statement of the case concerning the work here in Pictou that the brotherhood may be encouraged to come up to the help of the Board, so that they can assist such a work as this more than is now in their power to do. Any one who knows what it costs to secure a good hall, in a town like this, all lighted and warmed, can form some idea of the sacrifice Bro. Fullerton is making. Nor is this all, he is ready to do considerable. I do not speak of this to sound his praise; he does not need anything of this kind. But I speak of it to awaken a greater interest on the part of others.

My mission here is to see what the prospect is for establishing the cause in this town, and my judgment is that it can be done if the aid necessary can be secured. E. C. FORD.

Pictou, N. S., March 26, 1895.

SUMMERSIDE, P. E. I.

The readers of the CHRISTIAN will begin to ask. What is the church at Summerside doing—we never hear from it. For a year and a half we have had no preacher, therefore we had very little progress to report. We meet regularly every Lord's day to break bread, our meetings are both profitable and interesting. We have also woken up to the fact that we ought to do something for foreign missions. So on the first Lord's day in March we took up a collection for that purpose, and sent it forward to Bro. McLean. It is a good investment, the King himself will pay good interest.

Our Y. P. S. C. E. that was organized last July, by Bro. Stewart of St. John, N. B., is doing very well. We meet regularly every Tuesday evening. Our meetings are lively and nearly all take part. We have begun taking up a collection once a month for foreign missions. Our social committee has been at work, and it resulted in a nice social, which was held at Bro. Tanton's. It was quite a success. Bro. and Sister Tanton know how to make the young folk feel at home.

Bro. and Sister Milligan celebrated their silver wedding on March 8th. They both look hale and hearty, for thirty years they been members of the church at Summerside. And through all those years they have been faithful to Christ. And now in their declining days they can look forward to that rest that remains for the people of God.

GEO. A. JEFFREY, Clerk.

Summerside, P. E. I., March, 1895.

NEW GLASGOW, P. E. I.

On the beautiful evening of the 18th of March, ninety-eight persons met at our house for a donation visit, bringing with them of the good things to supply the table enough and to spare. All seemed to be happy, and about midnight gradually left for their respective homes. About eleven o'clock the meeting was called to order and the following address was read by Bro. R. E. Stevenson:

To ELDER D. CRAWFORD:

Dearly Beloved Pastor.—We greet you to-night in the bonds of Christian fellowship and goodwill. You who have so long and faithfully ministered to us as becometh a true servant in the vineyard of our Lord and his Christ.

You have devoted your whole life (which, by the mercies of a kind Providence, has been a long one and productive of much good), to the noblest of all work—the proclamation of the Oracles of God and the betterment of our fellow mortals.

By your earnest preaching and teaching of the word and unblemished Christian character, you have led many here and elsewhere to embrace the Christ of the New Testament,—nay, you have by your bright example and wise teaching in the pulpit and in our homes, shown us the way of life more perfectly; and truly the words of Goldsmith are no exaggeration when applied to you, that you have "lured to brighter worlds and led the way." Therefore, in consideration of these and other things, we beg of you, dear brother, to accept of this purse and other gifts as a feeble token of our sincere appreciation of your kind care and unceasing endeavors towards our spiritual growth. In conclusion we unite our wishes and prayers that your useful life and that of Sister Crawford may long be spared in your labor of love for still further usefulness in the cause that lies nearest our hearts, so that you may hear that plaudit promised to the faithful, "Well done thou good and faithful servant, enter thou into the joy of thy Lord" to receive a crown of life at the appearing of our Lord and Saviour Jesus Christ.

To which about the following reply was made.

Dear brethren, sisters and friends,

It is very pleasant indeed to meet at our home so many friends in whose present and eternal welfare we feel so deep an interest and to witness such tangible tokens of Christian affection. It is but two days since we had the least expectation of such a visit.

Considering the scarcity of money in the country, at the present time, it is no small surprise to be greeted with a purse containing over \$40 00 in cash and \$30.00 worth of suitable articles, many of which are of more value to us than money.

The feelings your countenance reveal we can readily understand, when we remember the words of our Lord Jesus how he said: It is more blessed to give than to receive. Our own feelings indicate yours. Your kind address I feel to be overdrawn, for although I have in weakness labored and prayed for the salvation of our fellow men, and a merciful Father has added a measure of success almost beyond my hopes, I feel that I should have been "in labors more abundant," and done much more for that dear Saviour who has done so much for us.

It is just forty years since I began laboring at New Glasgow. Many friends tried and true have passed away during this time, and I and my partner in life are among those who cannot expect to remain long behind, but we are anxious, if a kind Father so permit, to spend the close of life in the active service of the Master and "cease at once to work and live."

It is no small gratification to us both to have retained your friendship, confidence and co-operation till the present, and we hope and pray that brotherly love will continue till we reach the heaven where adverse winds molest no more.

It is cheering to witness so many young persons present. The great Friend who always showed such loving interest in the young, has much noble work for them to accomplish, and while he surrounds them with many advantages, over past generations, he waits to be gracious and kindly asks them to improve these advantages to his eternal glory.

Mrs. Crawford and I ask you, kind friends, to accept of our hearty thanks for this visit which will be long remembered, and we pray that you will not lose your reward.

D. CRAWFORD.
New Glasgow, P. E. I., March 21st, 1895.

Home Mission Notes.

Bro. Shaw's report of Bro. Ford's meeting came too late to be mentioned in these notes last month. Great good was accomplished. Bro. Shaw says, "We hope for more additions soon. There is evidence of more life all the time and we hope for the best." The fact that in addition to meeting their obligation to Bro. Shaw, they gave Bro. Ford a good sum for his labor is evidence of growth in interest and liberality in Halifax.

The receipts last month read "\$5.00 per D. F. Lambert," it should have been from him, as this is his half yearly payment for home missions. Are there not others who will follow this example and give a stated amount in addition to the regular collections?

Sunday-schools attention! Please remember the quarterly collection for home missions. Superintendents, we ask you to help in this good work.

The secretary receives some letters worth mentioning. For instance, one contained \$3.00, but no name signed nor did it say who it was from. Another, a model one (the first one we have received) it contained a three cent stamp for acknowledgement. This saved three cents for missions. How would it do for the acknowledgement to be made in THE CHRISTIAN only? It would save postage and the time of the secretary to answer. Please give me your opinion next time you remit.

Bro. Blenus says, "I read to one of our most consecrated couples an appeal from Bro. Ashley Johnson for help. They listened attentively to what Bro. Johnson had done and about what he needed. The good sister said, "I intend to give more this year for the support of our home church, for home and foreign missions, and I will send Bro. Johnson \$50.00. Another proof of the more we give the more we are willing to give."

Bro. Blenus returned from Deer Island and Letete on the 11th. He was completely used up and had to rest for over a week. The brethren on Deer Island have held up his hands in every way. They have given liberally to all his appeals. At Letete he re-organized the church. Twenty-seven came forward and bound themselves together to carry on the work of the Lord in meeting regularly to break bread, in prayer meetings and Sunday-schools. They are now ready for an ingathering, which we hope will soon be brought about by Bro. Blenus or some other preacher. Bro. Blenus did not have time nor strength to re-organize at Back Bay. The brethren there are as anxious and as willing to go into the work as those at any place he has visited. We hope soon to see the church set in order there and many added to the saved. Bro. Blenus is now at Keswick.

Once more we appeal for help in this work. Remember we need \$120.00 a month to meet all our obligations. Brethren we have made these pledges, trusting to your liberality in

giving. Some are doing nobly. Some churches and many brethren have not yet aided us in any way. Delay no longer; but give us a helping hand in this good work.

RECEIPTS.

Previously acknowledged	....	....	\$401 71
St. John—			
Mission Band,	....	....	5 00
Sunday School,	....	....	15 00
South Range—			
Per H. A. Devoc,	..	....	1 00
Maitland—			
Mrs. D. S. McDougall,	....	....	2 00
Frank McDougall,	..	....	1 00
Lockeport—			
H. H. Harlow,	....	....	4 00
Per T. H. Blenus—			
Leonardville,	....	....	9 00
Lord's Cove,	....	....	10 00
Letete,	....	....	31 00
Milton—			
Per Miss Collie,	....	....	5 00
Cornwallis—			
A. Bligh, per E. C. Ford,	..	....	1 00
			\$ 546 81

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,—The time is passing and we are nearing the beginning of the last quarter of our year. Many of you have been doing faithful, earnest work, and we have thus been greatly encouraged. But now we would like to ask that the closing months may see yet greater efforts put forth to extend the Kingdom of Christ in foreign lands. Will not those who have not been assisting do so in the remaining months?

Our foreign mission rally proved to be very helpful and instructive, and we would like to hear of others responding to the call of the F. C. M. Society.

The receipts of the March collection, so far as heard from, are fifty per cent. larger than those of last year. Out of the 700 churches reported over 300 did not contribute last year.

MRS. J. S. FLAGLOR.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 25 Dorchester Street, St. John, N. B.]

DEAR BOYS AND GIRLS—Now that the snow and ice are beginning to disappear, we begin to think of the beautiful spring weather so close at hand. You have all—especially the girls and boys who live in the country—noticed how everything seems to take on fresh life in the springtime. The trees put out fresh buds and leaves; the brown earth lays out her new green carpet; the flowers begin to peep above the ground; and even the little birds seem to sing newer and sweeter songs than we ever heard before.

Now then, Mission workers! what about ourselves! Are we going to take to ourselves new life, or are we going to say we have worked so hard during the winter that now we must have a rest? I think I know the answer that all our loyal workers will give. Some of our Bands have not been able to meet as often during the cold winter months as they did in the warm weather, but I have been receiving letters from most of them, and am glad that they did meet as often as they could in spite of cold weather and bad roads. It shows that our girls and boys are in earn-

est when they do not give up their meetings altogether during the winter.

Let us all try our very hardest during the coming spring and summer months, to do more and better work for Jesus. We want to have a better report of our Mission Bands at our Annual Convention when it meets in Halifax next August, than we had last year, and we can only do it by keeping hard at work all the time.

I heard from the Milton Band, and they are working well. Their letter reached me just too late to mention it in my last letter though. I also got good news from one of the members of the Summerville Band, that is, that some of our Mission Band girls and boys have given their hearts to Jesus during the meetings just held there.

Miss Rioch is soon to have the girls living with her again. You know they were taken from her for awhile in order to give her more time in which to study the Japanese language, but now she writes that they are to be placed under her care again. This will increase our dear missionary's work, and I want you all to remember her and her girls in your prayers.

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

I wish our Mission Band boys and girls could have been with me the past two Saturday afternoons. I would have taken them in to visit the "O Gin San" Band here. The first day I got in, there were thirty-two present, and the next day being very stormy, only twenty-four. And such a busy, happy band as they were! The girls were sewing, and the boys, over a dozen in number, were gilding shells, nuts, etc., for ornaments. They stop for some singing once in a while; and sometimes when the boys get restless they have some marching. Then came the stories, told and read to them, and the last thing their leader—Mrs. Wallace—gives them more of their black-board lesson on the Life and Travels of Christ.

Now, boys and girls, don't you think that sounds as if our boys and girls enjoyed themselves? They are trying to earn a little more money, so that they can help other boys and girls to know more about Jesus.

Some of them are wondering why that circular letter has not gotten around again.

Now, boys and girls, when you ask God to keep you safe each day, don't forget to pray for O Gin San, and don't forget either, to ask him to bless all the boys and girls, whether in Mission Bands or not, who are trying to help tell others of Jesus.

Halifax, N. S., March, 1895.

S. B. F.

FOREIGN MISSION RECEIPTS.

WOMEN'S WORK.

Previously acknowledged,	....	....	\$101 08.
St. John—			
Woman's Auxilliary,	....	....	3 40
Sunday-School,	....	....	4 37
Summerville, Q. Co—			
Christian Endeavor Society,	....	....	1 00
Lord's Cove—			
Women's Auxilliary,	....	....	14 00
Milton—			
Women's Auxilliary,	....	....	18 00
Tryon, P. E. I.—			
Mrs. John Crawford,	....	....	2 00
Charlottetown, per U. G. Millar,	....	....	7 00
Westport—			
Women's Auxilliary,	....	....	1 18
			Total, ... \$206 06

CHILDREN'S WORK.

Previously acknowledged,	....	....	\$44 55.
St. John—			
"Wide Awake" Band,	....	....	1 40
Westport—			
"Willing Workers" Band,	..	....	62
Summerville—			
"White Star" Band,	....	....	1 00
Maitland—			
Frank Macdougall,	}	....	2 00
Raymond Macdougall,		....
Alexander Macdougall,		....
			Total, \$49 57

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

The Christian.

ST. JOHN, N. B., APRIL, 1895

EDITORIAL.

HUMAN WEAKNESS AND DIVINE STRENGTH.

Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress, for Christ's sake; for when I am weak, then am I strong. II Cor. xii. 10.

The sight of a really happy man is so rare and so refreshing that he becomes an interesting study. Neither wealth nor poverty can make a man happy. In order to be happy a man must be contented with his lot. Such a man was the Apostle Paul. He had learned in whatever state he was, therewith to be content. He belonged to a people everywhere spoken against. Persecutions and tribulations were their lot in general, and his in particular. "I will show him," said Jesus, "how great things he must suffer for my name's sake." He was constantly exposed to these sufferings; but instead of being overcome by them, he considered them a pleasure, and what his enemies intended as punishments, he received as blessings in disguise.

But a thorn in the flesh seemed to be an exception. Perhaps at first he could see no good that could result from his being tortured by such a thorn, or insulted by one so loathsome as a messenger of Satan, and he besought the Lord thrice that it might depart. He would prefer scourging and stoning for Christ's sake to such mean and debasing torture. But when he learned that it was sent to prevent him from undue exaltation through the abundant revelation of the third heaven, he welcomed the thorn and glorified in the weakness which felt its goading because Christ's strength was made perfect in that weakness. How tenderly would the great High Priest hear Paul's cry for help and remember the day of his own weakness, when he met the shafts of Satan, when thrice he pleaded if it were possible the cup might pass from him, and how he learned obedience by the things which he suffered.

He did not remove Paul's enemy, but gave him sufficient strength to endure and conquer that enemy. He heard his prayer and granted him more than he could ask or think. Man's way is to shun great trials; God's way is to meet and conquer them. "Let him come down from the cross and we will believe him," said his enemies. But Jesus would not come down, but *endured* the cross, despising the shame, and is set down on the right hand of the throne of God. These trials which Paul had pleasure in are the weapons Satan uses to annoy and overcome Christians. What, then, must be his disappointment when the Christian passes through them one by one without a murmur, but rather takes pleasure in them—glorying in tribulation—because of its results. These weapons were used on the Saviour in his passage through earth to heaven, and by his

personal knowledge of them he utilizes them as channels through which his own strength shall flow to his followers. It was through them Paul exchanged his weakness for Christ's strength. Suffering for Christ's sake is suffering for the right, and there is no union as strong as the fellowship of Christ's sufferings. The spirit of glory and of God rests on him who thus suffers. It would be unjust to ourselves, and doubly so to Christ, to repine or murmur at those things in which others rejoiced so much.

When the apostles, deserted by every earthly aid, were beaten and threatened with certain death if they spoke any more in the name of Jesus, his strength rose to the surface, filled every nerve, and without a feeling of revenge in their hearts they charged their judges with the murder of the Son of God, and declared that God had raised him from the dead, and that they would preach what they had seen and heard. They rejoiced that they were counted worthy to suffer shame for the name of Jesus and went on with their work, utterly regardless of the power and terror of the world.

What a blessing to know that when we were yet without strength, in due time Christ died for the ungodly. Our weakness does not prevent his strength for it is made perfect in weakness, but our unwillingness to give up our weakness and to accept freely of his strength is ruinous.

The anxious sinner who forsakes his sin gets Christ's strength and salvation by believing in Jesus, trusting in him, and doing with all his heart what Jesus tells him to do. No one who does so is rejected by Christ. But many try in their weakness to improve themselves and will not trust wholly to Jesus, and so reject him. We have the Acts of Apostles showing us particularly how Christ saves sinners—confirming his last commission. Christ commanded his apostles to teach the disciples to observe all things which he had commanded them, and says, "Lo, I am with you always, even unto the end of the world." It is by studying that teaching and making it our own by our daily life that Jesus will be with us and make his strength perfect in our weakness.

Original Contributions.

HEARING—DOING—SAFE.

See Matt. 7: 24-27.

Jesus spoke as never man did. He spoke as one having authority, and not as the scribes. He, and those who were sent to the world of mankind, by his authority, gave all the forms (as far as form stands, by divine authority) of all things which pertain to life and Godliness. But they gave more than form.

Before the advent of the Christ, God gave to his people all the forms of all things, which in that age, pertained to life and Godliness; yet, many of them, who thought they were the special servants of God—the favorites of heaven, lacked all, or, nearly

all, of that which binds men to God and to their fellow-men—LOVE.

It is true, they were anxious to observe all the forms, every jot and tittle of their machine-like righteousness. They would surely wash before eating. They would tithe *rue* and *mint* and *anise* and *cummin*, but, Jesus said: They omitted the weightier matters of the law—"judgment, mercy and faith," or "judgment and the love of God." (See Mat. 23: 23 and Luke 11: 42.) Jesus said: These ought ye to have done.

They would not violate the Sabbath, even by doing a work of mercy, but they could look on a Lazarus laid at the gate, sore and suffering, the companion of dogs (more compassionate than they) without, perhaps, feeling any sorrow for his suffering or pity for his loneliness.

The priest and Levite (perhaps thinking of their religious duties and the forms to which they had to attend) could see a poor brother by the way-side, sore, suffering, *dying*; and yet feel no helpful compassion for him; while a stranger and a reputed enemy lifts him up, attends to his wants, and by trouble and expense, preserves his life.

Hear and do! That is all right. If Jesus says: Believe! It is right to believe. If he says: Repent! It is right to repent. If he says: Confess my name! It is right to confess his name. If he says: Be baptized! It is right to be baptized. If he says: Observe all things commanded! This is also right, and forfeiture of discipleship must of necessity follow wilful disobedience of any of the commands of Jesus. And yet, while discipleship is a life of continual obedience, we might comply with every outward requirement—yield to every form, and all amount to just nothing, if we failed to partake of his nature, drink in of his spirit, become one with him.

A man is not saved, in the gospel sense, by simply putting him into a position, as we would house a machine in the late autumn, to save it from injury, by the storms of winter.

Salvation means more than that. It means to come into communion with God and Christ, to partake of their nature, so that, as far as we may, we will do as they would do, love as they love and do good as they would do good.

Men saved, on the way to heaven, or, a little place which they, in their imagination have pictured out as heaven, and yet not care what may become of the great mass of man-kind outside of themselves, their wives and their immediate connections? Men possessed of the spirit (?) of the loving Saviour and yet thinking with David, whose national theology said: "The wicked shall be cast into hell with all the nations that forget God," believing that hell to be a place of endless torment, far beyond the conception of the most lively human imagination?

Surely there must be a mistake somewhere. They (we) have not yet quite learned what manner of spirit they are of. Where is God's

love? Why was Christ's self-sacrifice? Why was the cross raised on Calvary? Wherefore the agony of Gethsemane? Why the self-denial of that sorrowful life if not to bring a lost race back to God?

The more I think of God, as revealed in his word, the more I think of Christ as a manifestation of his goodness and love, the farther I get away from the idea, which is so sacredly held by some, that God hath for his own glory foreordained a certain number of angels and men to eternal death, by a decree, inflexible as the laws of the Medes and Persians and lasting as his own eternal throne, I also get away farther from every kindred idea, and I behold God, as the fountain of that all-abounding and universal love which he would implant in the heart and soul of every son and daughter of Adam.

I, therefore, no longer look upon the All-Father as the embodiment of wrath, and vengeance, looking for satisfaction for offended justice, and therefore, ready to hurl the arrows of his wrath, or the thunderbolts of his displeasure, until Christ, in mercy and love stepped in between an offended God and a doomed race, receiving in his own person, the outpouring of the wrath and fury which otherwise would have blotted out, forever, the sinful, rebellious family of man, and brought peace and satisfaction to an offended God.

O, no; Paul gives us a better idea and one more in harmony with the nature of God, as manifested in the Christ, when he says: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," etc.

A loving Father. The plan for the recovery of a lost race, originated—not in Christ, either as the son of Mary or the Son of God. It originated with God, the creator, the upholder, the Father of all. GOD so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life, for God sent not his son into the world to condemn the world, but, that the world through him might be saved." I rejoice in the thought, which the same apostle who records these words from the lips of the blessed Jesus, gives us in another place, where he tells us that he (Jesus) is the propitiation, not for our sins only but also for the sins of the whole world.

Form is all right. You can have but very little (and certainly, not Godliness) without form; but, you may have form and form only. Form only is of very little value, even the form of Godliness, if it is a form destitute of the power thereof.

It may be just possible that we (Christians generally) have spent too much time over forms and "shibboleths," in trying to make (persuade) people to submit to, or be measured by our standards; and while thus engaged, we may have forgotten, in a great measure, "justice, mercy and faith," or "judgment and the love of God." Forgotten that "God is love," that he is the father of all and that

man, however much he may be mistaken in matters of faith, or otherwise, is our brother still.

"Who," said Jesus, "was neighbor to him who fell among the thieves? He who showed mercy on him; Jesus said: "Go thou and do likewise."

Christ came to take down every partition wall, to obliterate every dividing line, to make men understand that the whole world is kin; and, that "we have one father, one God created us," Malachi 2: 10., to give us to understand that God hath made of one blood, all nations of men to dwell on all the face of the earth. Acts 17: 26.—that we are—and intended to be—*one* family.

What do we most need today? Not to believe that Jesus is the Christ the Son of the living God. We do believe that. We need to believe *more*, that God cares for other people as much as he cares for us—that he has "other sheep which are not of our fold, and that he will bring them;" and then—"one fold, one shepherd."

We need more of the Christ-spirit—the spirit of universal love—love for all for whom Christ died. This alone will give us a peace which passeth all understanding. It will cause us to cease to labor for mere worldly place or power. It will remove from our minds the fear of what men say of us, and help us to work disinterestedly for the glory of God, the making known of his love as revealed in Christ—in his self-sacrificing life and ignominious death—and, laboring for the well-being and salvation of our brother—man.

Until the church of Christ (I mean all who profess to follow him) becomes emptied of selfishness, and the desire which seems to be almost universal, to shine in worldly splendor and the lustre of mammon—until she lays aside the holy (?) rivalry which now exists, in each section striving to outshine every other section, and becomes filled with Christliness, *i. e.*—the Christ-spirit, we may shout as loudly as we will: "The world for Christ." The world *will* NOT be for Christ, but, it will remain in "the gall of bitterness and in the bond of iniquity."

We have not got over our childishness. As we used to think that if we were over at a certain place, we could touch the limit of the universe, or gather some of the stars in our hands, so now we think we can understand the measure of God's love, and we define its limits, the theological boundary of our little universe.

Since we have heard the learned talk of one hundred billions of miles to *not* the farthest away of the fixed stars, we began to think that the stars are not so easily gathered, to think of infinite space—that which is so utterly beyond the reach of human imagination to comprehend, so, as it is beyond the grasp of our finite minds we try no longer to measure it. So it is with the love of God. It is far beyond our grasp, as are his ways and thoughts, it is high above us; but our loving Father has given us the opportun-

ity to learn something of it from him who is its manifestation to the needy children of men.

The great design in the manifestation of Christ was: To bind man to his fellow, and bind all back again to God. To this end God has proved his love for all. He would have us love all. He does good to all. He would have us do good to all, and so bring in universal friendship.

Form, then, let me repeat, is all right, but we may build on form alone, and perish. The Jews did. There is something above all form, that is: Love to God and love to men.

Love will abide forever. After all narrowness, selfishness, wrath and sin shall be banished from God's universe, and all enemies shall be crushed beneath the feet of the conquering Son of God, love will still abide, as that which will bind the universe in one holy compact, in perfect harmony with the pure mind of the loving Father, of whom, and through whom, and to whom, are all things, to whom be glory forever, amen.

March 20, 1895.

O. B. E.

WEST GORE LETTER.

This is my birthday. On the 18th day of March, 1861, I was born. The same day, service was held for the first time in Spurgeon's Tabernacle, London. Strange coincidence, was't it?

I hear a great many speak of the improvement of the "print" of the CHRISTIAN, and I think the change of type a decided improvement. I think the brethren who have the conducting of our paper deserve great credit for the way they discharge that duty. I have a number of papers coming to me regularly, and I think the CHRISTIAN as free from typographical and other errors peculiar to this sort of work as any of them, and let it ever be borne in mind that this is done without charge; that the only expense incurred in publishing is that of paper and printing. This is done so that every year a surplus may be paid into our Home Mission Board. Encourage this work if you are in arrears by paying up promptly. I have got a list of the subscribers living in Hants Co., and I find some are *ten years* in arrears. Brethren, I am coming for the money some day. When you read this think about when you last paid for the paper.

I have finished my course of lectures—eighteen in all—on the Old Testament. I have preserved the notes, and some day may publish them.

In my last I spoke of taking up the insinuation sometimes heard that our preachers are not learned. Persons acquainted with our history and literature would not talk that way; for the number of educational institutions maintained and run under the auspices of the Disciples of Christ would show at least that we are anxious to encourage our young men to get the best possible education. Education is not always synonymous with a college course. Some take a regular college course, and "crib" their way through by

the aid of "keys" and translations. We can hardly call them educated. Then there are those who are educated who have not had a regular college course, such as Franklin, Errett, Beecher, Spurgeon, etc. We think it better to have an education than to have a regular college course, but it is best, mark you, to have both. But even allowing the courses leading up to the degree of B. A. to be a standard, or even taking the number who take the post graduate course into consideration, we find the Disciples well represented by comparison with the denominations. A man need not remain ignorant in these days of "Corresponding Courses" and literary helps, so that to a certain extent a man may become his own educator, and the man who will not avail himself of these helps and put his energy and ambition into better fitting himself for his work, will soon have to take a back seat; for here, as nowhere else, do we find the survival of the fittest.

The preacher who makes a failure is generally one who thinks, now he has been graduated, there is nothing more for him to do in the way of study. He knows it all, or else he is one who thinks he has the plan of salvation at his finger ends, and all he needs to do is to open the Bible and begin to talk. When he has preached a few times, you begin to find it is the same story over again, the people get tired, and the preacher wonders why his congregation is so small. This is why so many preachers of middle age find it hard to find churches to engage them. I think this class as scarce among the Disciples as anywhere. While on this subject, I might quote an extract from "The Philosophy of Preaching," by Prof. Behrends. It is as follows:—"The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere, and the preacher must be a live wide awake man."

I sometimes think that preachers of the gospel keep too far apart. How much they could help each other by an interchange of thought and experience. If Sir Walter Scott could exclaim on one occasion:—"Throughout every part of my career I have felt pinched and hampered by my own ignorance;" or if like the great Newton we say, "that he has been only engaged in picking shells by the sea shore, while the great ocean of truth lies all unexplored before him." If these men, dealing with things of time could talk thus, how should we talk in dealing with what pertains to eternity. I had not thought to get on this strain when I began to write this letter; but I feel there is a need of greater strength right here among us. As co-workers together with God and each other, we should stand by each other for better or for worse, in sickness or in health, until death do us part, and in eternity take up the relationship again, and while matrimonial alliances and all other contracts are severed at death, you, my brothers, have entered into a contract that will last for eternity. Let our motto be:—"To win souls is to be wise," and then our education will be of the right kind.

W. H. HARDING.

West Gore, Hants Co., N. S.

TEMPERANCE.

Our subject to-night is "Temperance in all things." If we turn to the 9th chapter of I Cor., and the four last verses, we will find these words (I will read the revised version): "Do you not know that they who run a race, all run, but one receives the prize. So run that you may lay hold on the prize. Now every one who contends is temperate in all things; they, indeed, that they may receive a fading crown; but we, one that does not fade. I therefore so run, as not out of view. So I fight, not as beating the air, but I mortify my body and keep it in subjection, lest, perhaps, having proclaimed to others, I myself should not be accepted." Paul is showing us here that we need to prepare for the heavenly race, as well as the earthly race. We may all run in that race, but we may not all gain the prize. "So run that you may lay hold on the prize." Now every one who contends is temperate in all things. Those who run in the earthly race have to prepare themselves for running, they have to be very careful about their health, there are certain things they must not eat. Now, when it requires so much care to be able to run an earthly race, how much more care is needed for the heavenly race? We have our rules laid down in the word of God and must obey God in all things. Our earthly race lasts but a short time, but the heavenly race lasts as long as life itself. We, as Christians, cannot be too careful of our actions, we must keep our bodies as well as our souls pure. We read in I Cor. iii. 16, "Do you not know that you are the temple of God, and that the spirit of God dwells among you? If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple you are." Also in the 6th and 19th, What! do you not know that you body is the temple of the Holy Spirit? who is in you whom you have from God. Besides, you are not your own, for you are bought with a price; therefore, with your body glorify God. In I Tim. v. 22, Paul says: "Keep yourselves pure." And how can we keep ourselves pure and yet indulge in any bad habits, even should those habits do us no harm. There may be others whom they may hurt, and who would like to give them up, but find it very hard to do so; and if we do not make the effort to save our brother, what can we answer when we stand up before the Judge at that great day, to give an account of the deeds done in the body. For we read, Rom. xiv. 10, "But you, why do you condemn your brother? and you, also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ. For it is written, As I live, says the Lord, surely every knee shall bow to me, and every tongue shall confess to God." Well, then, every one of us shall give an account of himself to God. "Let us therefore no more judge one another, but let us decide, rather, not to lay an occasion of stumbling before a brother, or a cause of falling. But let us abstain from these things for the sake of the weak

brother for whom Christ died." As Paul says again in Cor. viii. 12, "and by thus sinning against the brethren and wounding their weak conscience, you sin against Christ. Wherefore, if meat make my brother stumble, I will never eat flesh lest I make by brother stumble." Also Rom. xiv. 21, "It is good neither to eat flesh, nor to drink wine, nor to do anything by which your brother is made to stumble, or to fall, or is weakened. You have faith, keep it to yourself in the sight of God. Happy is he who does not condemn himself in what he approves." We must abstain from all appearance of evil, we must not defile the temple of God, and then, again, we should not be too ready to judge our brother; for Matt. vii. 1 says, Judge not, that you be not judged; for as you judge, you shall be judged; and the measure which you give, the same shall you receive. And in Rom. xv. 1 we read: We, then, who are strong, ought to bear the infirmities of the weak and not to please ourselves. "For even Christ sought not his own pleasure." Paul says, I therefore so run, not as uncertainly (or not out of view). So I fight, not as beating air, but I mortify my body and keep into subjection. (It was usual for those who intended to box in the Grecian games, in order to obtain greater agility, to exercise their arms with the gauntlet on when they had no antagonist before them. This was beating the air; not so when they had an antagonist before them), lest, perhaps, having proclaimed to others I myself should be a cast-away (or not accepted). The cast-aways were those whom the judges of the games disapproved as not fairly deserving the prize, they were not approved, or cast away. So we see that no matter how much we may profess, if we do not live up to that profession, we may hear the sentence, "Depart from me, for inasmuch as you did it not to one of the least of these, you did it not to me." We must be doers of the word as well as hearers; since then we have so great a cloud of witnesses placed before us, laying aside every incumbrance and the sin which easily entangles us, let us run with perseverance the race set before us, looking to Jesus, the leader and perfecter of the faith, who for the joy that was set before him endured the cross, despising the shame, and set down at the right hand of the throne of God. We must be temperate in all things; we must thus let our light shine before men that they, seeing our good actions, may glorify our Father who is in heaven. Then we will hear the salutation, "Come, you blessed of my Father, inherit the kingdom prepared for you from the formation of the world.

Ye are called, with a holy calling, the lights of the world to be,
To lift up the lamp of the gospel that others the path may see;
But if you bear it onwards, leading the feeble astray
"Till they sink into hidden pitfalls, what will your Master say?

Arise in your Master's honor, and cleanse your hands from the stain,
And let not the shadow of darkness or that name of light remain;
Away with each false pleasure, that makes your lamps burn dim,
He gave his life for your ransom, will you give up nothing for him?

Up, Christians, up and be doing, this is no time for repose,
If you take not the part of your Saviour, you take the part of his foes;
Fling the bondage of evil custom and the fetters of self aside,
Nor destroy with your strength and knowledge the souls for whom Jesus died.

ELLA FULLERTON.

Pictou, June 22nd, 1894.

SYSTEMATIC AND PROPORTIONATE GIVING.

[Paper read at the missionary rally at Coburg Street Church, 12th March, 1895.]

I don't think we can devise a better system than that given us by the Apostle Paul—"Upon the *first day* of the week (of every week), let every one of you, (men as well as women) lay by him in store as God hath prospered him.—1 Cor. xvi. 2. Now, I think this is as good a method as we can get, namely—to lay by us, every Lord's day, a proportionate share of our weekly income. It will be noticed that we are not required to give this amount—whatever it may be, we will come to that later—weekly into the church treasury, but to put it into our *own* treasury for the Lord's work. I do not think it is expedient for us to give all of the "Lord's money" to our home church—that would be charity staying at home! But we should have "cash on hand" to help forward the grand work of spreading the Redeemer's Kingdom anywhere and everywhere.

This was the method of a good Christian lady with whom I was acquainted. Each week she laid by a share of her income in a little safe—which she called the *Lord's money*; and each Lord's day she gave part of this for the support of the home church, and the rest was on hand to be given as required for the schemes of the church at home or abroad. She was satisfied that she was doing the Lord's will, and prospered accordingly. There is just one thing more I wish to mention in this part of the subject, namely, this—that some of us cannot every first day of the week lay by a share of our income, for the simple reason that we do not get it weekly to lay by, but perhaps monthly, or quarterly, or only half yearly. However, whenever it comes, is the time to put away a certain percentage for the Lord's work. We should not wait till we get everything we want for ourselves, and then give the Lord a part of what remains—if there is anything remaining. This would be robbing God! But let us "Honor the Lord with our substance, and with the first-fruits of all our increase."—Prov. iii. 9.

In regard to proportionate giving, I think our conscience would be a very good rule to follow, provided our conscience were rightly trained. The Jews were required to give tithes of all they possessed, and if they withheld anything from the tenth part they were charged with *robbing* God. Mal. iii: 8-10. And I know of no place in God's Word where this requirement was revoked. It is true that there is not a definite rule laid down in the New Testament directing us just how much or how little to give, for it seems to me that the important question with some is not how much can I give, but *how little may I give*. I think the reason why more explicit directions are not given is this: The early churches were largely composed of Jews who had been thoroughly trained in giving a tenth, and as Christianity is superior to Judaism, and the knowledge of Christ and his salvation is above the temple worship, so the privilege of supporting the former is to that of the latter. Also, the words of Christ were fresh in their memory—

"freely ye have received, freely give." For ye know that the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (2 Cor. viii: 9.)

About two years ago I remember having heard Mr. Gates speak on this subject and among other things he said: "You ho are priding yourselves on giving one nth of your income to the Lord, you are *not giving* to the Lord at all, but only returning what is already his, and if you keep back a part of this you are robbing the Lord of his own. If you want to *give* to the Lord you must give more than a tenth." This was a new idea to me and I have not forgotten it. For a number of years I had been thinking that I had been giving to the Lord and just then found out that, hitherto, I had not given anything.

Some would tell us that if they have money it is their own, for they earned it, and they have no right to give a tenth, or in fact any of it to the Lord unless they want to. To all such I would say, read Deut. viii. 11-20. And in your memory write the words—"And thou say in thine heart, My power and the might of mine hand, hath gotten me this wealth, but thou shalt remember the Lord thy God: for it is He that giveth the power to get wealth."

Let us be faithful and just stewards, and while we give systematically and proportionately, let us not forget to give cheerfully—"For the Lord loveth a cheerful giver."

S. M. L.

A GOSPEL CONQUEST.

One of the most remarkable of all the conquests of the gospel is that of the Telugu nation in farther India. The American Baptist Foreign Missionary Society has been working amongst this people for the past fifty years, but for thirty years with scarcely any visible result. Time and again, the society talked of removing its one missionary from this post to some more promising field but Dr. Jewett refused to leave the Telugus. For them he had decided to work as long as life lasted. Seeing his determination, the society at last decided to send him reinforcements. Rev. J. E. Clough, who is now called the apostle to the Telugus, was sent to his assistance, and ten years more were spent in apparently fruitless toil. All this time the good seed was being sown, and by and by came the harvest. Slowly at first, then more rapidly, and at last in multitudes the people turned to God.

One day the missionary was surprised by a number who came to his house, piled up their idols in his yard and asked for baptism. Had they come by twos and threes it would have been surprising enough, but they came by thousands. The missionary thought he must be very careful, the people might be laboring under some excitement, they might not fully understand their duty. But they did. They continued to demand baptism at his hands until he yielded, and in one day he and his assistant baptized two thousand, two hundred and twenty two converts, almost the Pentecostal number. And in that year ten thousand converts were received. Now there are more than thirty thousand Christians, and a large number of faithful ministers who are doing noble service for God in that region. C. B. R.

There are two things in which all Hindus agree: The sanctity of the cow, and the depravity of women.

To-day the whole world is ringing with voices like the sound of many waters, calling the church to an aggressive campaign of world-wide activity, and eventually of universal conquest and peaceful occupation.—Dennis.

Bishop Taylor, of Africa, has \$6,000.00 a year salary. He lives on \$500.00 and gives \$5,500.00 a year to missions.

"The latest good news is as startling as anything that has been reported from the seat of war. The Japanese government has voluntarily given permission for six native missionaries to accompany the army as chaplains. They are to have every facility for work and are to be officially recognized by the authorities. The highest hopes of the missionaries had not reached this remarkable state of affairs. It is another proof that God rules the nations. And although kingdoms fall the kingdom of Christ shall be universal."

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,546 21
Sister Anna Anderson.. . . .	1 00
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HENRY CARSON,	
Treasurer.	
March 8th, 1895, Halifax, N. S.	

Married.

COLP—HUPHMAN—At Summerville, N. S., by Elder William Murray, Reuben Colp, of Port Mouton, to Esther Huphman, of Summerville, March 2nd, 1895.

Died.

LEONARD.—Doubtless some gifted pen will write the obituary of Bro George Leonard, lately deceased, an elder of the church at Leonardville, Deer Island, N. B., who was very highly esteemed for his works' sake, and also for his noble Christian character; but I desire to say a work in testimony of what I knew of his goodness, his loving-kindness, his charity, his patience, his perseverance, and his untiring zeal in a constant endeavor to promote the cause of Christ and the well-being of humanity. His heart and his hand were ever open to relieve, as far as possible, the sorrowing, the suffering or the needy. No man with whom I was ever acquainted, so fully obeyed the word of the blessed Son of God: "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." Because of this, he often suffered loss, and the burdens of life were, perhaps, made more heavy. He could not say No! to the apparently needy, and he was therefore often imposed upon by designing men who would rather gain a dollar in any other way than by honestly earning it. Now his earthly race is run. Honestly and faithfully he did what he could as he believed right, to bring the greatest good to the greatest number. He rests from his labors. The burdens of life are laid down forever. The effect of his works will follow. For him there is the well done. There is rest—peace—home—heaven.

To those who are left in sorrow, who sympathized with him and helped him in every good word and work, my desire is, that they may be sustained and kept in peace until the great gathering time, in the great by-and-bye, in a fairer world than this.

I can understand, in some degree, how much Bro. L. will be missed by Sister L. and those who are left without father's counsel, in the hospitable home, where, in days gone by, I have spent so many pleasant hours.

It is all right, however. We are passing over one by one. We are gathering to a home which will be more permanent—a home where all will be harmonious, peaceful, and imperishable; and, where "he who is in the midst of the throne shall feed them (who gather there) and lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Blessed home! Glorious end!

O. B. E.

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Elder H. E. Cooke writes:

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H. E. COOKE, Westport, N. S.

Elder John Cook writes:

January 18, 1895.

BRO. WALLACE,—
Inclosed find two dollars, please send me two more packages of Vitæ Ore. That one package you sent me did me more good than anything I ever took. I can now eat a meal without distress, which I have not been able to do before for twenty years. Mrs. Craig says she feels better already, and has only been taking it a few days.

JOHN COOK,
St. George, Back Bay, N. B.

Sister Bailey testifies:

January 15, 1895.

This is to certify that I have taken Vitæ-Ore and can cheerfully recommend it to the suffering public. I was a sufferer for a long time from that dread disease Eczema. I tried various remedies, but failed to get relief. At last I was prevailed upon to try V. O., and in three weeks from the time I took the first dose, I was able to attend to my household duties and walk most anywhere. The swelling from my knees to my feet was something unusual, but the swelling disappeared after a short time, and am thankful to say that I feel completely cured, and I consider it one of the best remedies and the greatest blessing of the nineteenth century in the form of medicine.

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