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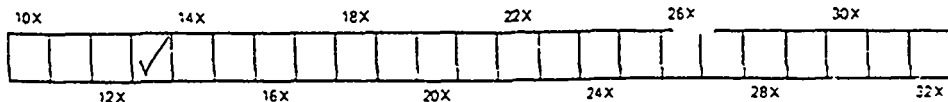
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THE CHRISTIAN.

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

Vol. XI.—No. 3

SAINT JOHN, N. B., JANUARY, 1894.

Whole No. 123

The Christian.

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St. JOHN, N. B.

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DONALD CRAWFORD, - NEW GLASGOW, P. E. I.

FINANCIAL MANAGER:

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

We wish all our readers A Happy New Year.

Now is the time to get new subscribers. We ought at least to have five hundred more on our list.

H. W. Stewart will preach a few evenings at Keswick, N. B., during the first week of the new year.

The history of the Church in Worcester, Mass. in this issue will be read with a great deal of interest by many of our provincial brethren.

Very few of our subscribers have responded to our appeal to assist the brethren at Silver Falls. The house is finished and occupied, and about one hundred dollars is yet needed to liquidate the debt. The zeal and energy of our brethren at Silver Falls is commendable.

Bro. and Sister Ford have returned to their home after a two months' visit.

Bro. R. E. Stevens, of Lord's Cove, is in St. John, and will fill Bro. Stewart's place during his absence.

The church in St. John has for many years held a New Year's day Meeting which is usually considered one of the best meetings of the church. This year our meeting was a grand one, at the close of the meeting a collection was taken in aid of the poor fund of the church. A liberal offering was received.

Bro. H. A. Northcutt, who so many of our readers will remember with pleasure, is now holding a meeting in Carthage, Mo. Bro. Northcutt is anxious to visit us again. It would be a grand move to have him hold a meeting for each of our churches in the provinces. Those who know him would gladly welcome him to these parts.

The Christian life is pre-eminently one of activity and usefulness. When it is spoken of as a race, we are commanded to *run*; when it is considered as a warfare, we are commanded to *fight*; when the Christian is likened to an agriculturist, he is commanded to *sow*, morning and evening; when he is referred to as a pilgrim, he is exhorted to *press forward* in his journey. Every Christian is expected to be a worker, and to share in all the various labors and activities of the Church. There should be no stragglers or camp-followers in the Lord's army.—*Sel.*

In the library of the years the volume for 1893 has taken its place beside the one thousand eight hundred and ninety-two

The Old Year, which tells the world's history since Christ was born. In this

book the months are chapters, days are pages, hours are lines, minutes are words and seconds are letters. The book has been written full and Father Time has bound it as he did all the rest; he has closed it with a golden clasp, and now everyone may read it, but no one can change what has been written. While we have been helping to fill this new volume in the history of the world, each of us has been writing his autobiography. Some of the readers of THE CHRISTIAN have been writing now for nearly eighty years. What a wonderful collection the volumes of all these years make. Some of the old ones tell the story of happy childhood days. How often aged people take these books down and read again the record of these years. Some of the books relate the events of prosperity and hopefulness, when everything seemed to be bright and no signs of coming clouds were seen. Others tell of misfortunes and sorrows that have been crowded into one volume. The tone running through these has lost the lightness, and the style has lost the sparkle that are to be found in many of the others. The books that our aged readers have been writing for the last few years are growing smaller and smaller. The authors have withdrawn from the busy scenes of life, and now they are writing with trembling hand, the lessons they have gathered from the past; and here and there we find paragraphs which all the younger people should study—paragraphs telling how differently some of the chapters and books should be written if it were possible to do so; how sins would be avoided and temptations shunned; how much more faithfully duties would be done and how steadfastly God would be glorified.

We are all starting to write another volume, and at the top of every page we see in large figures, 1894. We are writing

The New Year, the first pages now, but some of us may be compelled to leave the

last ones untouched. The book will be but a fragment. From the hands of a few the pen may fall when scarcely one chapter has been written. What will the record of that chapter be—joyous anticipations or sad retrospections. In many homes here and there, the story of the year may be carried half way through. The remaining pages will be blank. Some of us may be writing the closing chapter of the year, and before we finish it be called away. Many old people will never begin to write another volume. 1895 they shall not see. May they now write with care, and may every page, and line, and word, shine with a brightness that shall never grow dim. But the strong man and woman, the aspiring boy and the hopeful girl are not exempt. May those who close the volume of their lives before the year is ended, have arising from their recorded deeds the sweet fragrance of a consecrated life—a fragrance arising as naturally, and being as sweet as that which charges the air in the Garden of Delights. But the most of us will write our volume through. It will take its place with the ten, twenty, thirty, forty, fifty, sixty, or seventy, which we have already completed.

The book is now in our hands. As we are writing the first pages, let us engrave and put as a frontispiece, the prayer that God will enable us to place on every page the record of good deeds done in the name of Christ, of souls brought to Jesus for pardon and peace, and particularly that we, individually, are more and more being strengthened with might by His Spirit in the inner man, that Christ is dwelling in our hearts by faith, and that we are being filled with all the fullness of God. Let us also determine that we will try and do whatsoever Christ would have us do. And thus exercising care on our part, and being divinely aided, we may feel sure that the volume for 1894 will be one which we can often take up and read with pleasure.

During the year which has closed, each of our churches in these Provinces has been writing a new book. Is not the present **The Church Book.** a good time for the members to take up that volume and study it carefully. Whether the pages

tell of success or of failures, they are full of profitable lessons. Failures may be made the stepping stones to success, or they may be allowed to be hindrances to all progress. Success may urge to increased efforts to spread the knowledge of Christ's name and power, or it may lead to contentment and consequent inactivity, inspiring the thought that since we have done more than others we may well afford to rest. None of our churches has done all that it should have done—perhaps not all it hoped to do. But nearly every one has made some advance. The membership has been increased; there has been a deepening of the channels of religious life; the young people are becoming more active as they are being led to see that there is work for them to do—and work which they can do; the sisters in our churches are finding out more and more that their talents are not to be hidden away, and the year has shown not only that they can work, but that their work has a general tonical effect. Regretting all failures, and thankful for successes, our churches should begin the New Year with strong desires and earnest purposes pointing to a very large ingathering of souls; an increased attendance at the prayer meetings; a larger number of children and of young men and women in our Sunday-schools; a more complete enlistment of the energies of all our young people in every one of our churches; the development of a more universal spirit of giving on the part of all Christians—giving cheerfully, proportionately and systematically. If each one of our churches will plan great things for God, and follow up its resolutions by its endeavors and its prayers, when the volume for 1894 is finished, it will prove to be the best that has yet been written.

Another year in the general work of the Provinces has gone. The book in which its doings are recorded has been closed. Let **The Provincial Book.** for our encouragement. More money was collected for Home Mission work during the past year, and a greater number were added to the Lord than during 1892. Three new houses have been opened for public worship; and one church and two Sunday-schools, and three Endeavor Societies have been organized, besides several Women's Auxiliary Societies and Children's Bands;

and these are not separated from the Churches; they show the life in the Church. The visit of Bro. Northcutt to the Provinces, and the impetus which he gave our work, forms a bright chapter. He is lovingly remembered by all. The Annual Meeting at Deer Island, and the P. E. I. Meeting at Montague, seem to tell of the rising of the tide. More churches are becoming interested in the general work. Four of our young men—three from P. E. I., and one from N. B. are studying for the ministry who were not a year ago. The interest in Foreign Missions has greatly increased, as is shown by the more generous giving to this most laudable and important work. Taking the merest glance at the book for the year, we find much to be thankful for. But there yet remains a great deal to be done. A forward movement should be the cry of every Disciple of Christ in these Provinces. There are opened fields on every hand. We should unite to gather in the sheaves. New churches ought to be organized and new houses erected. There should be an enlarged liberality in view of the needs of the Home Mission field. Every Church that loves the souls of men should become a partner in this work. Foreign Missions, too, should be upon the hearts of all, and if it gets there it will soon get into the pockets. Let a more prayerful and concerted effort be made. In all departments of Christian activity, let us seek for a great expansion, and the closing days of 1894 will be bright with success, and will be indicative of greater triumphs.

Home Mission Notes.

Some have supposed the large meetings have ceased because none has appeared lately in the CHRISTIAN. The following will show that good work is still being done:

Place.	Preacher.	Additions.
Girard, Kansas,	Harlow,	106
Webster City, Iowa,	W. A. Foster,	152
Phillipsburg, Kansas,	Erwin,	102
Nevada, Mo.,	Boles,	108
North Topeka, Kansas,	Romig,	477
Dewese, Neb.,	Hedges,	103
Newton, Kansas,	Rose,	120
Nashville, Tenn,	Lloyd,	103
Cameron, Mo.,	Ely,	104
Toledo, Ohio,	Updyke,	181
Masillion, Ohio,	do	124

Bro. H. Murray, in another column, gives a full account of the meeting at Summerville. \$30 00 of the Mission Fund was paid to help hold the meeting. We think this is mission work, and believe the money well spent. Bro. Ford says "Much good has been done that cannot be reported. The brethren there are loud in their expressions of satisfaction and pleasure as to the results, and say as much has been done as they hoped for. The influence of this little church is widening every year, and in the near future they will be the leading church in that locality."

All will be glad to know that a preacher, Bro. Baker, has been decided on for Halifax. Bro. J. H. Hardin has approved of him, and we expect he will be in Halifax in a few days. He is a graduate of Spurgeon's College, and Bro. Davis of Dallas, Texas, speaks very highly of him, he says. "Bro. Charles Baker, the young Baptist preacher, trained in Spurgeon's College, of whom I spoke recently as having joined the Central Church, has decided to give himself entirely to the preaching of the Word. He has resigned a good position and salary, and is now ready for vigorous work. He is unmarried, is about thirty-three years old, is a fluent, forcible, and pleasing speaker, and is as full of zeal as an egg is of meat. That he will do good—great good—I have no doubt, and any church needing such a man should write him at once, for he will not be idle long. Bro. Northcutt's meeting of 23 days at Nashville, Tenn., resulted in fifty additions. He is now

holding a meeting in Carthage, Ill., and in January will hold one for the Central Christian Church in Cincinnati. Our own Bro. J. A. Lord is pastor there, and they ought to have a grand meeting.

RECEIPTS.

Previously acknowledged, St. John Y. P. M. B.:	\$163 33
Per Miss Bertha W. Barnes,	5 25
St. John Sunday-school, Lords' Cove:	18 84
Per R. E. Stevens, Tiverton:	3 49
Per H. A. Devoe, Milton:	1 00
Per Miss A. A. Collic. Sun merville:	4 25
Per E. C. Ford,	17 25
	\$218 29

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.

We would like to remind our brethren of the sermon on and collections for Foreign Missions, on the first Lord's day in the year.

We trust that those Churches especially, not already contributing, will in this way assist us.

MRS. J. S. FLAGLOR, Secretary.

RECEIPTS

Previously reported, Halifax:	\$97 92
Women's Auxiliary, Milton:	1 88
Woman's Auxiliary, St. John:	9 00
Women's Auxiliary, Sunday School,	3 00
Lotote Sunday-school,	3 25
	1 00
	Total, \$116 05

CHILDREN'S WORK.

Previously reported, Halifax:	\$13 44
Mission Band, Westport:	1 18
Mission Band, St. John:	1 14
Wide Awake Band,	10 49
	Total, \$26 25

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

Children's Work.

Address all communications to Mrs. D. A. Morrison, 137 Queen Street, St. John, N. B.]

While we are all busy with our Christmas work, it is also the time to be about our Father's business; we ought to feel especially active in the Lord's work at this joyful season.

I have not yet heard from all the Bands, but shall hope to in the near future, as I have written to all in the past week. I received a very bright little letter from the ten year old secretary of the Westport Willing Workers. They have an enrolment of twenty-five, and intend holding a concert or open meeting after Christmas.

Our Wide Awake Mission Band held a missionary concert, and realized ten dollars from the silver collection. Can't some of the other Bands do something in the same line? Almost every one is willing to go to the children's meeting or a children's concert, and do not object to the silver collection.

We have below Miss Rioch's letter to the children.

Mrs. D. A. MORRISON, Sup't Children's Work.

7 E noki Machi, Ushigome tu, Tokio, Japan, October 28, 1893.

DEAR CHILDREN—How often you think of the work here in Japan, and sometimes of me too, yet I have never even let you know I appreciated it. Well, I do indeed. It is a real inspiration to me to know that even the children of Canada offer up so many prayers for the work and for me that I may be worthy of you all and of my Saviour, who gave himself for me.

It is rather a puzzle to know what to tell you that will interest you most. I have already told you of my Charity school. By the way, I shall send you in this letter a copy of their penmanship. You must know the little boys and girls here write with brushes. Their ink is in sticks which they rub down with a little water on a stone. Then when the water is sufficiently black, they are ready to write. I might add that they generally got more on their hands and face than on their papers. The paper they use is made of a kind of mulberry bark with rice flour mixed in. When I told them I was to send their writing to America, they all looked so happy and wrote their very best. The Japanese are always fond of hearing about America. That is the one country they dream of. Almost every boy I have met has the one ambition—that of going to America—constantly before him.

Not far from Tokio, on the sea coast, is a little village called Ramakura. Thousands of years ago it was Japan's capital. There are now only a few old temples to show what grandeur has faded away, and our friends never tire of telling us of its greatness and of the brave men who lived and fought then. The one thing that attracts most attention is the statue of Buddha Daibutsa, as it is called. It stands facing the sea shore, towering above most of the surrounding trees. I shall send you a picture of it to give you a little idea of its size. Inside of the figure is a temple with many shrines. They allowed us to enter. We ascended a stair which leads to a platform situated near the shoulders of Buddha. After giving a passing glance at the images, one gets tired of looking at them here. We spent the rest of the time we were in regretting having left our pocket knives at home, we wished to scratch our names on the inside of his kimono (dress) as so many others had done before us. It had been made with their own hands, therefore treated as such, with little or no reverence.

While in Ramakura we saw hundreds of pilgrims come to worship at this noted shrine. Most of them seemed to think the most that was required of them was to drop their pennies in the large box in front of this image; for although they folded their hands and bowed their heads it was done with a careless bored expression, and their devotions did not last more than a second, when they spent the rest of their energy looking at and admiring this magnificent piece of workmanship.

To-day I can give you no more news, as the mail leaves in a short while, and there are other letters to be written. Let me know what you would like to hear, and I promise at my earliest opportunity to write you.

Hoping this may find you all well, and still working hard for your Master,

I am your loving missionary to Japan, MARY RIOCH.

CHILDREN'S WORK.

Last month we published the paper read by Sister S. B. Ford, on "Foreign Missions" at the Annual Meeting. This month we publish Sister Morrison's paper on "Children's Work" which she read at the same meeting.

When asked to write this paper my first impulse was to refuse, but someone has said—"never lose an opportunity to improve," and so it is with the double motive of endeavouring to be of some slight service to those assembled here, and of better fitting myself for the work my Master would have me do, that I have consented to place on paper a few of the thoughts which have been helpful to me.

When I think of the subject before me, I ask,— "where shall I begin?" So much can be said of the children's work that I mentally look around not knowing from which point to start.

Too long we have been leaving the burden for those who are old in service to bear. It is only within the last few years that the young people,

and especially the sisters, have begun to do their share of the work. To-day we see that grand army of Christian Endeavourers marching shoulder to shoulder, and forming a solid phalanx against the attacks of the enemy. But the little ones! Is there no work in the Master's vineyard for them to do? Yes! Christ Himself has said,—“suffer the little children to come unto me,” and Christ never yet called anyone to Himself and then allowed them to sit with idle hands. God has a work for their little untried fingers, and who can estimate the harvest which may be reaped from the labours of the little ones?

The Bible says,—“and a little child shall lead them.” We know not what unseen work for the Master may be accomplished by the judicious training of the children. Teach the little minds to reason aright, for it is thought that rules the world, and if we succeed in guiding the young thoughts into right channels, we have accomplished a great factor in the cause of Christ.

One of the first places to begin in the Sunday-school. “Why?” You ask. Because it is the fountainhead from which all the other forms of work must flow. The little ones must be taught to love the Sunday-school, and this largely depends (with the very little ones at least) not on home training, but on the teacher. And can these little ones be taught to love the Sunday-school? Where can you find a fairy-tale fraught with more of interest to the childish minds than the stories told in the Bible? They will listen to you with wrapt attention while you tell of many of the Old Testament characters. Then tell them of the little Baby, born in far-away Bethlehem, of that Baby as he grew to boyhood, and from boyhood into manhood. How their eager, earnest, little eyes will gaze into yours as you relate this ever-new story! What questions they will ask! Ah, yes, the children can be interested in Christ's work! Then the older girls and boys; those who are just ripening into girlhood and boyhood. Here is a grand soil for the earnest worker! These girls and boys are leaving behind them their childish ways,—they begin to feel a strange new responsibility as if life were not all play, (as indeed it is not). Let them see that we need their help; that we want them to work, not for us, but with us, and for Christ, and we will find smiling faces and ready hands in answer to the call.

I have not yet touched upon any special branch of work. There are many ways in which to direct the minds of the children and in which they may be intensely interested, but I will touch upon but one or two, and those, I may say, which lie nearest my heart.

The children should be interested in the temperance cause. Our future nation is to be swayed by the minds of those who are to-day little more than babes in arms; and if the girls and boys of to-day are to be the women and men of a few years hence, what great and imperative need to instil the principles of pure and upright living into these fresh young minds under our guidance. True, if the work of the Lord were done as it should be done, we would have no place, no need for temperance societies in our midst. But the lamentable fact remains that it is not done as it should be, and while the day is hastening, I pray, in which every child of the King will stand together on the Rock of Ages, with the Bible and the Bible only, as their guide heavenward, and shall clasp hands in the work of enlarging the kingdom, still it behooves us to seize every opportunity at hand to further that cause; hence I say, we must interest the children in the temperance cause. And it is not a difficult matter to do this? Our city children at least, know only too well the signs of drunkenness, and the little ones will turn with disgust or fly with terror from the reeling form, who with bleared eyes and foul tongue is a blot upon our Christian civilization.

A little intelligent, well-directed talk with the children is all that is needed to organize a brave little band of temperance advocates. In our own two Sunday-schools in St. John, we have found that blackboard temperance lessons are enjoyed keenly by the children, and I think, by the older ones as well. The chairman of our S. S. committee provided with a movable blackboard and colored chalks, at the close of the Sunday-school lesson, tells a temperance story and illustrates by drawing on the board as she talks; and there is nothing which the childish mind will so readily retain as a story which they can see as well as hear. These lessons are given at least once a quarter and sometimes oftener.

Next I wish to speak of missionary work for the little ones; and here let me say, that while I pray that the cause of Christ may be abundantly fruitful here in our own provinces, still I have a deep interest in the work being carried on in the foreign field as well; and I would like to see the children interested in that work too.

But how can you interest children in lands and people of whom they know nothing, you say? Ah! there is the point! Let them find out about them; tell them of those things yourself, and if you do not know about them study together, and believe me, you will be surprised to find how much nearer those people have come to you, how much more real and tangible is the life of darkness they are leading.

We have formed a band to work for the aid of our missionary, Miss Rioch. We meet once a month and open by singing and each member repeating a verse of Scripture containing some word previously chosen by the band. A subject is also previously agreed upon, and as our work is for Japan, we have been choosing such subjects as these:—“Children of Japan,” “Schools of Japan,” “City of Tokyo,” etc. One little girl belonging to our band has been to China and Japan, and has a number of views and pictures of scenery and native life, as well as many of the household articles used by the Japanese. These she has brought, and a happy hour soon slips away in talking over, and handling these things. While every band may not be so fortunate as to possess such a member, and therefore cannot easily procure these things, still it is comparatively easy to get good descriptions and sometimes pictures which never fail in interest to the children.

I have said nothing so far about money—Well, we agreed to lay by two cents a week; this is paid monthly to our Secretary-Treasurer. But money is not the prime object; it is the missionary spirit which we want to foster and educate. Get the child thoroughly in earnest over the meetings; nourish that interest as he grows older; and the money will come afterwards without the asking.

Before I close I must say one word to our sisters. We live in a Christian land where our sex has every privilege, every advantage which Christianity can give. We have a God-given work before us, a work which we and we alone can do. Let us not sit with idle hands while others gather the sheaves. Every soul which we win for Christ will make another jewel to shine in that crown which He will one day place on our brows. While we enjoy the sweet blessings of our Lord and Redeemer, dare we stand aside and say,—“It is not my place, women should keep silent in the church?” No, my sisters, we dare not do it; we cannot do it; for Christ has said,—“With what measure ye mete, it shall be measured to you again,” and as we expect to hear the “Well-done!” at the last day, so must we work to deserve that reward.

We cannot afford tamely to sit by whilst there are thousands, aye millions, dying around us who have not heard the sweet story of a crucified Saviour, and if at the last day, when we gather round that great “white throne,” we see some who can turn

to us and say,—“you know of this great salvation so freely offered to all, and yet you never told us,”—what can we say in extenuation, my sister? When Christ shall ask the questions,—

“I gave my life for thee,
“What hast thou given for me!
“I suffered much for thee,
“What hast thou borne for me!
“I bring rich gifts to thee,
“What hast thou brought for me!

Shall we dare to say,—“Lord, I have hid thy talent in the earth; lo! there Thou hast that is Thine!”

Oh! may we so live and work, that our joyful words to Christ may be,—

“That each departing day
Henceforth may see,
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.”

GO FORWARD!

Read at the Womens' Missionary Meeting, Cornwallis December 21th, by Clara Wood.

Before we commence any thing we should first decide whether it is right or wrong, and if right we should persevere and go forward.

If this be true in relation to other things, it is also true in reference to Mission work.

When we have begun any work relating to Missions, we must persevere in it if we would succeed. We should not falter; for even though the outlook may be gloomy, and we do not seem to be accomplishing much good, and though it seems hardly worth while to continue, yet we should go forward, for we may be near to victory. Our reward is certain if we persevere, and let us not be weary in well-doing, for in due season we shall reap if we faint not.

“The path of conquest before you lies,
Be faithful, and true, and brave,
For “the Lord's occasions” lightly passed
Return to Him who gave.
Oh! remember the source of all your strength,
On the heaven-sent manna feed,
And follow the pillar of fire and cloud,
Let the Lord Jehovah lead.

The world is making greater progress every year. Men are making new discoveries in science, and seeking to advance art and education; and while people are devoting their time and strength, and means to these things, Christians should not be idle, but seek to advance their Master's kingdom, and be always ready to heed their Leader's command to go forward. There may be difficulties in the way, but we must conquer these, and each time we gain a victory we are strengthened and encouraged to make greater efforts.

It is estimated that nearly 30,000,000 heathen are dying every year. Is not the thought of that enough to make us strive to do all we can to send the gospel to heathen lands? Remember that this year will be the last opportunity to preach the Word of God to 30,000,000 people.

We should go forward in our work now, and not trust to the future, for in the meantime millions are dying without hearing the gospel. God's command is, “Go work to day in my vineyard.” We should work before the night comes, for then it will be too late. You are called to work. Your Master needs your services. Go forward and aid in conquering the world for Christ. If we should pause in our work or give it up, it might involve a terrible responsibility; for God has said, “that no one who putteth his hand to the plough, and looking back, is fit for the kingdom of God. May we so work that it may be ours to hear the King in His glory say, “Well done.”

We are now near the commencement of a New Year. Let us endeavor to go further forward this coming year than ever before. Though the work may be great, and though there may be many obstacles in the way, God will be with us, for he has said “Lo, I am with you alway, even to the end of the world.”

The Christian.

ST. JOHN, N. B. - - JANUARY, 1894

EDITORIAL.

THE NEW YEAR.

In wishing the readers of THE CHRISTIAN "a Merry Christmas and a Happy New Year," we may glance at some of our reasons for joy and gladness.

This season points us to the most important event on record, the birth of our Saviour. On different occasions angels came to earth to proclaim God's righteous judgments against transgressors and to punish them for crimes. On such an occasion one angel seemed sufficient for the gloomy task, but when an angel announced to the humble shepherds of Bethlehem the good tidings of great joy to all people he was suddenly joined by a multitude of the heavenly hosts in the song of "Glory to God in the highest and on earth peace, good will toward men, and strange, very strange would be our infatuation if we refused to "join the cheerful song of angels round the throne."

Our provinces have enjoyed many temporal favors in the past year while many of our neighbours through pressure of hard times are unemployed and suffering in want. We have had a good harvest and fair trade so that the willing and obedient have "bread enough and to spare." This with the blessings of peace call for our hearty thanks to the bountiful Giver.

The Columbian Exposition has made 1893 famous. Instead of "nation lifting up sword against nation," millions from all parts of the world have met as brethren to show each other the blessings of civilization, that all may be benefited by the progressive skill of each. It would be altogether too much to expect that such crowds from all places and from all sorts of society would be together without some exhibitions of lawlessness and immorality, but when there was so little of this compared with what was feared and expected, it is truly astonishing. Persons who attended the Fair from day to day, report that they never saw a man intoxicated or saw rowdyism of any kind, but on the contrary when anyone in the crowd was jostled or fell accidentally he was immediately assisted with a brother's friendship.

Last spring many were in anxious fears for the outcome of the Exhibition. It was expected that vice of every kind would be rampant and that though religious efforts would be made they would be swallowed up by the high tide of iniquity; but how vastly different has been the result.

After the managers of the Fair had broken their pledge to Congress and opened the gates on Sunday to accommodate the irreligious and get their money, they found it would not pay and closed the gates for want of patronage. Theatres which were prepared for their patrons had to be closed and were rented to Mr. Moody and others for preaching places where many thousands heard from the mouths of the most talented men the story of the cross.

One of our own brethren preached the gospel to learned and influential men from Japan, who like the Corinthians of old "hearing, believed and were baptized" and then returned to establish missions and spread the gospel in that Empire. Who can tell how many for the first time heard the gospel of Christ in Chicago, or how many have been drawn to Jesus by the attractive power of the cross? In meditating over God's dealings with men we can truly exclaim "we have heard strange things this year."

The principles advocated by THE CHRISTIAN seem to be gaining ground in every Christian country. How many see and deplore the evils of sectarianism and plead for the union of Christians. Man-made creeds which divide, are losing their charms and the perfect adaptability of the Bible for all religious instruction is being

understood and acknowledged. These facts are cheering. The growth and prosperity of the Disciples where the gospel is faithfully and continuously preached, is further proof that it "pleases God by the foolishness of preaching to save them that believe." In these provinces the cause is greatly retarded for want of preachers. From among the few we have, faithful and efficient men pass from service to their rewards, but others are coming on to take their places and to increase the number of laborers, and we trust that the Lord of the harvest is answering the prayers of many, to send forth laborers into the harvest. The number of our young brethren now studying for the work of the ministry is quite encouraging.

The churches in different places seem to be taking on new life, the older members stimulating the younger to Christian activities, and the young, feeling the church of God to be their home, requiring their best energies and amply providing for their noblest enjoyments. More is being done than ever before for spreading the gospel at home and among the heathen, and the spirit of Christian liberality is evidently on the ascendant.

These favorable signs of the times are the more remarkable when we remember our lack of love and zeal and faithfulness to Him who has redeemed us with his blood. God bestows these favors for the great love wherewith he loved us in Christ.

Let all who love the Lord praise and magnify His holy name and never forget that He wants to be gracious, wants to give more grace to the humble and to make in future years the triumphs of the cross far more abundant than in the past.

Original Contributions.

THE ACCIDENT OF BIRTH.

Diagonally across the street from where I live, there lies the remains of a neighbour who died this morning about one o'clock; beside her four wax candles are burning although the sun is shining on clear snow and nature supplies abundant light. She died under the rules and having received the rites of the Roman Catholic Church. In the full assurance of the faith of that church she lived and also died. As far as we can judge she was no hypocrite, no imposter. She neither tried to deceive herself nor others. Her faith was without guile. If she was deceived, she, herself, was honest, and so did the best she could according to the conditions. Had she been born in the Protestant Episcopal Church, and had she received the training of that church in childhood, learned her catechisms, repeated her prayers, and when considered ready for the rite, receiving confirmation from the holy hands of the authorized bishop of that church, she doubtless would have continued to live in that communion, and in the full assurance of faith she would have come down to the end of life, finally going down into the cold embrace of death, in the firm hope of a glorious immortality. Had she been born of parents belonging to any other sect of Christendom she doubtless would have lived and died, under and to some extent, obedient to the teaching of the particular sect, believing that sect to be right above all others. Why? Because the teaching of that sect was the religious teaching of her childhood.

But to go farther out still. Suppose she had been born in a Mormon family, she would no doubt have lived and died in the firm belief that Mormonism was the true faith, and that all who lived and died out of Mormonism were exposed to the wrath of God and in danger of endless woe.

How different again would be her faith had she been born in a Mohammedan family in Arabia? To her then all Christian teaching of whatever sect would not only be ignored, but despised. To her

in life, "God is God and Mahomet is His prophet." In the faith of Islam she would live and in the faith of Islam she would die. In that faith she would hope for a glorious immortality.

If we go out further still—go out into the heathen world we will find men and women who as firmly believe in supreme powers (of whatever kind) as we believe in the Omnipotent hand and infinite mind which rules and keeps in harmony all worlds in infinite space and supplies the want of every living thing. They believe in the punishment of the wicked and the happiness of the brave or virtuous or good beyond this life.

Suppose again that a child is born in a London slum, where the first air which it breathes is an atmosphere of crime, and as its mind develops, and it learns from its surroundings, the impressions made on its mind are, that deception, lying and stealing are virtues, but to be detected in any of these is a crime. The child thus raised will have no conscience in the matter. Crime to the person thus taught will not be criminal as it would be to the person trained in the pure atmosphere of a community enlightened by the teachings of a spotless Son of God and the Apostles whom He sent to make known His will.

Now in all these conditions and many more which might be added, *what makes the difference?*

To this question, there is to my mind but one answer, *viz:—the ACCIDENT of birth.*

Why are you a Roman Catholic? Because I was born a Roman Catholic.

Ask the question to all the members of all the churches down all the graded line of protestantism and with the exception of only a few members among them all, you will receive substantially a corresponding answer: I am a Baptist because I was born a Baptist, a Presbyterian because born a Presbyterian, and so of the Methodist, Protestant Episcopal and all others.

It is true they may give you in many instances another answer and think also it is true; that is, that they have investigated and found that the church to which they belong is the true church. This, however, is not true of more than one in an hundred. They have not investigated. Men do not investigate in those matters. The door against investigation is closed by their early training—their catechisms and sectarian colouring of God's Holy Word. By these also they are so built up in righteousness (!) that, were the door open to investigation they would not enter in. O no, men do not investigate, they do not "try the spirits," they do not "prove all things and hold fast that which is good," they drift on the current of influences in which they were born, time wafting them on until they disappear in the unseen, beyond the limits of earth.

With many there is no opportunity of proving the ground on which they stand. For instance: the Mohammedan on the sands of the desert, as he turns his face toward the sacred shrine and prays to the God whom he adores, saying, "God is God and Mahomet is his prophet." He believes he has the true religion, he has no means of trying, he lives and dies in the hope of a Mohammedan paradise.

The heathens have no means of investigating, they are shut in from even the possibility of it.

The man raised in the London slum is virtually shut in from investigation.

The Roman Catholic is also shut in by authoritative priestly gates and bars, so he cannot investigate.

Many others to a greater or lesser extent are shut in from attempting to try the ground on which they stand religiously, sometimes by priestly authority, sometimes by family pride, and sometimes from lack of opportunity.

Now then some questions: Where does responsibility end? Are all equally responsible? If all are equally responsible and if men are to be saved only

by the pure gospel of the grace of God, why is not the gospel in every country, in every city, in every home? Why are there so many millions of our race in heathen and Mahomedan darkness? Why are not the foul places in our large and smaller cities purified by the holy influence of the living Christ, as presented in the gospel of the grace of God?

I will now express an opinion, but only as an opinion. I expect it to be criticized—criticized severely. It is this: When "the books are opened" there will be there the books of opportunity and ability, and out of those books, or by those books men will be judged in the light of the great day of eternity where there will be nothing to obscure the vision, and when He who will sit on the throne will look into the hearts of all and see the motive of every act in life, see why it was done and what were the conditions; many of those whose condition in life, (because of no opportunity for better), whether religious or moral, is far from the requirements of the pure gospel of the Son of God, will stand above many who to-day belong to fashionable Christian churches and wrapt in their comfortable pharisaical Christian righteousness, are ready to say: "Stand away from me, I am holier than thou."

I dare to think to-day, that the revelations of eternity will be much more satisfactory than we in our narrowness are apt to suppose, because they will be more in harmony with the mind of God than with the mind of man. With man in temporal and spiritual matters, it is "me and mine." With God, His tender mercy is over all His works and His mercy endureth forever. O. B. E.

Charlottetown, P. E. I., Dec. 21st, 1893.

WHY IS IT?

What do you mean? I mean that I cannot understand why it is that persons whom I have good reasons to believe are sincere and fully consecrated to the work of the Lord, can rest satisfied with a disputed question or doctrine which involves their religious interest. This is made still more surprising when we see such persons so very partial to take the undisputed side of a question in which only the secular or financial interest is involved. But, says one, "they believe what they do is right, and why should they not do what seems to them right and safe." This would be all right if what they did was not disputed and therefore in doubt. Why not reason thus in secular interest? What would we think of a man who would receive a bank note because he thought it was genuine, when he knew that it was believed by many competent judges to be spurious, when at the same time he could have other notes that all admitted to be genuine? It is safe to say there is not a person of a sound mind who would accept the disputed note, however much he might believe it was genuine, when he could just as well have one that was not in doubt. We cannot conceive any motive to accept what is in dispute when we can have that which is not disputed. What motive could we have to induce a man to change his course and take a road that was in doubt, when he was on the road that all admitted as right and safe and would lead him to his destination? If we should advise him to change his course it would surely be for other motives than his safety. Just at this point is where I am staggered and completely lost, in regard to why people who act wisely and reasonably as to their safety in worldly matters, but in their spiritual eternal interest will take the doubtful disputed side of a doctrine.

There is not a denomination that does not admit that immersion is baptism. Every denomination admit immersed believers into their churches and often immerse their own candidates. The educational world admits immersion to be baptism. I have heard of preachers who attempted to prove that immersion was not taught in the Bible and at

the same time had immersed believers in their respective churches, showing that they did not believe what they were preaching, but pulling down practically what they were trying to build up theoretically. Every immersed believer is admitted to be safe as far as his baptism is concerned. The doctrine of baptism is beyond a doubt and out of disputed questions. But we know that something else is called baptism, and by many good and honest hearts believed to be baptism, is in dispute, and that a large portion of the best educated minds say that anything else but immersion is not baptism and all the lexicons extant give immersion only as baptism; all of which show plainly that anything else but immersion for baptism is greatly in doubt and thus in dispute. This view of the subject places a potency on my question, "why it is that persons who know of these doubts and disputes, will take the disputed way when they know the other way is not in dispute." We have shown that where secular interest is involved they act wisely in choosing the undisputed way, but in spiritual religious matters they choose the doubtful disputed way. Shall I say that this is trifling with divine eternal things? Be it understood that I am not bringing into question the honesty or the high moral standing of those who caress the disputed way, but simply recording my inability to understand why it is or what motive there can be in taking the side of doubt when there need be no doubt. One would suppose that we should be as anxious about our souls as our dollars. It seems to me now, that I would not spend much time to prove the dollar I had was genuine if it was disputed, when I could have one that was not in doubt. This is the way it seems to me about baptism, that I would not spend much time to prove something besides immersion was baptism when immersion is not in doubt. Why is it that others will do so? H. M.

HISTORY OF THE FIRST CHURCH OF CHRIST IN WORCESTER, MASS.

(An Address delivered at the 32nd Anniversary.)

The Worcester branch of the Church of Christ started with Mr. Blaisdell and wife in 1857. The death of Christ was commemorated by them and a few friends who gathered with them in their own house, by the breaking of the loaf, reading of the Scriptures, and remembering of the fellowship.

It may be interesting to some of you to know a little about how Mr. Blaisdell and his wife became interested in the Disciples. Mrs. Blaisdell, before her marriage, lived in Salem, and was a member of the Church of Christ there. Mr. Blaisdell attended also more or less through the influence of the lady with whom he boarded.

After their marriage they came to Worcester to live, and as there was no Christian Church here they went to the Advent Chapel on Thomas street. Mr. Blaisdell became interested, and began to study his Bible diligently. He, with the help of his wife, found all the prophecies in the Old Testament relating to the promised Messiah, and traced their fulfilment in the New Testament.

Finally, to make a long story short, on a prayer-meeting night after listening to the reading of the eighth chapter of Acts, concerning Philip and the eunuch, and the singing of this verse:—

"Give me a Bible in my hand,
A heart to read and understand
That sure, unerring word.
I'd ask no company to stay,
But sit alone from day to day
And converse with the Lord."

Bro. Blaisdell arose and said he was just in the condition of the eunuch of whom they had just read; and that he had decided to be a Christian, and wanted to be baptized immediately.

The Advent minister, Bro. D. D. Taylor, did not see the necessity of any hurry about the bap-

tism, and as it was winter tried to put him off, saying there was no water, (for they had no baptistry as we have).

But Bro. Blaisdell had been reading the book of Acts, and was convinced that there should be no delay about it. He told Bro. Taylor he would furnish the water, and did, by chopping a hole through the ice on Salisbury Pond himself.

Another young man, a member of the Advent Church, but who had never been immersed, in whom we were all interested, seeing the stand taken by Bro. Blaisdell, declared his intention of going with him, and was baptized at the same time, and that is—our Bro. Aurin Wood, Sr.

It is said, that as Bro. Blaisdell came up out of the water, his face fairly shone; from henceforth everyone he came in contact with heard of his Wonderful Saviour.

At the church in Salem they remembered the Lord every first day of the week; and as the Advents did not, Bro. Blaisdell being convinced that that was the Bible way, began remembering the Lord, as I said before, in 1857 at his house every week.

At first they met Sunday morning at 9 o'clock, so as not to interfere with any church meetings. Bro. Wood, who was an Advent, met with them and several others; but soon they changed their meetings to Sunday afternoons, then Bro. Wood's brethren wanted to know why he left his own meeting. He didn't have a "Thus saith the Lord" answer to give them, so he staid away for quite awhile until he had time to search the Scrip'ures in this respect and become thoroughly satisfied that it was the custom of the first Christians, the Apostolic way.

Other Advents now became interested—two Smythe brothers and A. B. Price among the number. They began to spend two or three evenings a week looking into these things. It was no uncommon thing for them to meet and study their New Testaments long after the midnight hour.

Of course it was natural when they were filled with these good things, that they should tell their brethren about them, and the Advents couldn't or rather didn't agree with it all, and became quite disturbed, for these men were the leading men of their church. Finally, a committee of five were appointed to investigate this matter. Their report was accepted. Then a motion was made to hold communion service every Sunday afternoon. After quite a discussion, it was decided in the affirmative, but a short sermon was to precede it. It was tried: but so many were opposed and showed this opposition by retiring after the sermon, and by a noise in the vestibule, that it was voted to do away altogether with the sermon.

This capped the climax. Very few attended the communion service in the afternoon, and very soon the Advent church went off bodily to the next street where they hired another church, leaving those interested in the Disciples in full possession of Thomas street Chapel.

It seemed that Bro. W. A. S. Smythe bought the Advent Chapel and paid for it himself, different brethren agreeing to pay certain amounts until it was all paid for. Some had paid what they had subscribed. The money was refunded to all such who left the Disciples, they also giving the Advents the Sunday-school library and all money in the Sunday-school treasury.

The Disciples now in 1861 have for the first time a church home. They immediately sent for Bro. Garrity who organized the church. Bros. Blaisdell and Wm. Smythe were ordained elders, and Bros. Price and Wood, deacons.

At the time of organization, there were sixteen members. Quite a number of these were Advents. Bro. Aurin Wood and wife; Bro. W. A. S. Smythe and wife; Bro. Robert Smythe; Bro. John Q. Bent, and Bro. B. B. Price, among the number.

At the time of the separation, the Disciples tried to induce the Advents to take the name of Christian and drop their name. One sister said she would never give up her name. "She wanted the name Advent written on her back and all over her," and the others agreed with her. They say, I believe, to this day, that we stole their church; so if you ever hear so you can contradict it.

Another one of the charter members which I must mention, was a crippled sister, "Aunt Dolia," as she was called by both old and young. Both feet were crippled, so she was obliged to hitch about in a chair and one hand, the right one was useless. But she was very industrious—sewing and making pin-cushions, etc. She was an inspiration to us all. Never did she forget the treasury; her mita was always ready. Two brothers, Bro. Blaisdell and Bro. Wood, carried her to and from the church on every Lord's day, and her accustomed place was always filled.

Now I expect you will all be interested in our first convert. He was a young man, James Goodwin, who worked for Bro. Wood. He went to Bro. Blaisdell and told him he wanted to be baptized. Here was a difficulty at this time. We had no preacher, and it being mid-winter, the ice was so thick at Salisbury's Pond, that that wasn't available; but he was persistent, and said that he wanted Bro. Blaisdell to baptize him, and said there was water in Ethan Allen's Pond on Main street. So one night Bro. Blaisdell immersed him. Bro. Wood witnessing it.

In the morning the papers had a full account of the proceedings. A policeman was passing Ethan Allen's place at 9 o'clock at night and saw a bright light. Upon investigation, he found two young men at the pond, one baptizing the other.

This brought the Disciples before the people. Many comments were made upon them, most of them hard and severe. Nothing was too bad to say against them; they were for a time very unpopular. The Baptists were particularly bitter in their judgments. But one paper, I think Congregationalist, said, "I think if you read the book of Acts you will find a precedent for this."

But it was very hard to bear and took a great deal of courage to face public opinion. For a long while we had no regular preacher, but the elders and deacons preached many good sermons. It was their custom to meet in the morning for the sermon. In the afternoon we remembered the Lord and a chapter was read from the epistles and studied carefully and explained to the younger ones. In the evening we would have a praise service. Those were very enthusiastic times.

We used to call a minister for two or three weeks, when we could afford it, to help us. At one time Bro. Belding preached for a few weeks and we had a large gathering, about 30 were added.

After a while the chapel was raised and a vestry put under it, and other repairs made—the people in the meantime worshipping in a hall at the Lincoln House.

The early Disciples were very devoted and self-sacrificing, so they wished to spread the gospel. The church bought a lot in Swampscott, and Bros. Wood and Wm. Smythe erected the church building in Swampscott, and helped the brethren there to start the thriving church which they now have.

Bro. Smythe has since gone to his rest. He was a man after God's own heart, like King David of old. His religion was carried in his face. You would know to meet him that he was a follower of the Master.

They also started missions in Buinfield and East Boston.

The first settled pastor was Bro. Wilcox, who came in 1871. He stayed two or three years, and was followed by Bros. J. M. Atwater, Wm. Rowzee, F. W. Cottingham, F. N. Calvin, J. A. Thayer, and A. B. Chamberlain.

When Bro. Calvin was with the church in 1831, we made a great effort and a big sacrifice, and raised the church debt of about \$7,000, thus opening a way to dispose of the property.

Soon after, when Bro. Cottingham was with us, the church was sold to the M. E. Swedish denomination, and our present lot purchased and church built thereon—we in the meantime worshipping in the old Central church, which is now a hotel.

We feel that it is again time to make another strenuous effort if need be, that we may have the desired and necessary changes in our church property which will give us more commodious facilities to spread the gospel of our Lord and Saviour Jesus Christ.

Respectfully submitted,

MRS. ROBINSON.

News of the Churches.

ST. JOHN, N. B.

Three additions this month; two by baptism, one by letter. Collections for missions very good. Attendance at Sunday-schools large—especially in Portland.

On Lord's day, December 17th, Bro. Stewart preached the opening sermon in the new house at Silver Falls. The house was well filled, and Bro. Stewart's sermon was one of his best. It was on "Precious faith." He showed why it was precious, and then exhorted all to contend for it earnestly. He said the Disciples of Christ take the Bible only for their rule of faith and practice. They own only the names written therein, and are working for the fulfillment of our Lord's prayer, that all His people should be one. The Disciples at Silver Falls had erected this house for the purpose of teaching these truths, and they hope to see many unite with them, and thus honor Him who is the author of this precious faith. This sermon did great good, and many who had never heard Bro. Stewart, expressed great pleasure in listening to him. About twenty drove out from the city. To say they were surprised and pleased does not express their feelings fully. They found the house finished and painted outside. Inside it is ceiled with wood, which is oiled and varnished. Neat blinds are on the windows. Two beautiful chandeliers holding six lamps which lights the room well. A low platform runs across one end, the centre of which is raised two steps for the chairs and stand. A fine new organ is on one side and a table with a nice cover on the other. The whole platform is carpeted. The house is warm and cheerful, and is one of the best country houses the writer has ever been in. Chairs are now used, but in a short time pews will be put in. They also intend to have doors so placed as to make a small room for prayer meetings, etc. We hoped to see it opened free of debt, but it could not be done. Something over \$100 is needed. The brethren at Silver Falls are very thankful to those who have helped them to build this house, and they will in time pay off the debt. While on this subject I may remark, that so far but one dollar has been received in response to the appeal in the CHRISTIAN. The St. John church has scattered some bread upon the waters of these Provinces, and some day she will reap a greater harvest than this.

Bro. Stewart is now conducting a meeting in the new house, assisted by Bro. Stevens, who has given up a part of his home visit in order to work in this meeting. They do not expect many additions, but want to give these brethren a good start in their new house of worship. This is the first new point in New Brunswick in many years that has erected a house for the Disciples of Christ to worship in. We hope and pray that a new era has dawned on us; and that we shall see every year a new place opened up where the Word of God will be taken as the only creed for the congregation to follow.

HANTS CO., N. S.

I commence by wishing all my readers a "Happy New Year." And I shall hope to give you something fresh every month during the coming year, under the above heading in the CHRISTIAN.

Since coming to Hants County I have received many letters from preaching brethren and others, giving me a welcome back to Nova Scotia. Of course, some may think it only a small matter of common courtesy to do this, but it manifests a fraternal feeling and shows what the inclination is. It has taken quite a little time to get settled up, and I am only now getting to work in earnest. At my present writing, I am in Newport. Our services here are being well attended; and while the brethren are very much scattered, and the roads not very good, yet the number in attendance on Sunday afternoon and evening is larger than it has been for a long time. We are in hopes to get a young people's meeting started in a short time, so as to have regular work carried on.

In West Gore we have had a great deal of sickness during the last two months. Bro. F. McPhee had a serious time from an eruption of the skin. We are glad to say he is better. Bro. John McDougall and his wife and family have been having a hard time of it. Scarlet fever found its way into their home and took one of their little ones away. Dear little Winna she is better off. It seemed hard to think she had gone; only a few days before she was playing around the house. She was only about two years old. A few days after we laid this little one to rest, we were called upon to pay the last sad respects to another—Mrs. Shoppard. She was ninety-four years of age. The day was very cold and stormy on which we laid her to rest in the quiet cemetery at West Gore. The resurrection will be something wonderful.

We have a young peoples' meeting every Sunday evening, and the young people are very much interested in it. We want our young men and women to grow strong, and become earnest workers in the Master's vineyard.

In Rawdon we have a splendid hearing, and also a young peoples' meeting. We hope to have a good active work go on here.

The gold mines which have been shut down for a long time are beginning operations again, and this will be a benefit to the place.

At Nine Mile River, the new meeting house is nearly completed; the inside being plastered, and we are getting the furniture ready as fast as our means will allow. We do not think much of having it ready until spring, as we could not use it much this winter.

At Shubenacadie we have very encouraging meetings. At one of my appointments there, we were made sad by an accident to Bro. Burton Wallace. He was driving home from the meeting house with his wife and three children, when the horse stumbled, throwing them all out. Bro. Wallace had his leg broken badly, but fortunately none of the others were hurt. The young people here are having very good meetings. Some of our sisters here are very active in this work.

At Elmsdale we get a good hearing. I baptized two here since coming to these parts. Taken altogether, the work in this county is of an encouraging nature, and while I do not expect to see many confess Christ this winter, I hope to sow the seed and not sow sparingly; hoping to have a bountiful harvest, always realizing as best I can, that Paul may plant, Apollos water, but it is God who gives the increase. I find myself in all these places backed up by brethren good and true, who are anxious to see the advance and progress of the truth. We have no societies in any of these churches, and yet we have all the societies; for we have pledged ourselves to endeavor to do all we can for mission work. I do not want you to think that the churches here are anti-missionary, oh, no! If you follow us along you will see what mission work we do.

W. H. HARDING.

SUMMERVILLE, N. S.

Our Quarterly meeting here in Summerville commenced Nov. 12th, at 3 o'clock, with Bro. Ford in the pulpit. This was one month earlier than usual, in order to accommodate the people. December would be too late to hold meetings in this locality. The first week we had one stormy evening. Our congregations were not as large through the week as we expected. A number of the church members were busy, and some were sick. At the close of the week the interest began to increase. Some difficulties that were troubling the church were buried and a stone placed over the grave, and we bid adieu to the man who removes that stone.

On Sunday of the second week the house was filled with interesting hearers. Two evenings of the second week we were stormed out. However the interest still increased, the brethren all got into line and in a good working condition. No less than sixty persons took an active part in the meeting—a number of whom were Baptists and some Methodists; thus giving a fine feeling and spirit to the meetings. There were three confessions during the second week. On Lord's day of the third week, Bro. Ford had another full house, every available seat was occupied. Bro. Ford did some splendid preaching. His clear, earnest and kind way of presenting the gospel won the hearts of all, and brought them to church from east and west. Every prospect was encouraging for a successful meeting in this third week. But just here the curtain fell. The writer was taken sick and was obliged to lay off for repairs, and was not able to be on duty for two weeks. On Monday evening, the severe storm prevented a meeting. However, the meeting continued Tuesday, Wednesday and Thursday evenings with only Bro. Ford at the helm. On Thursday evening there were two more confessions. On Friday, Bro. Ford was called to Milton, his wife was taken suddenly and seriously ill. We are happy to say at this writing, that she is very much better. Bro. Ford returned to Summerville the following Sunday and also the second Sunday in December, and then he was taken sick, but is now convalescent. This third week of our meeting that we had hoped to be our best was thus unexpectedly broken off by these unfortunate and uncontrollable circumstances. It was a disappointment to us all. Our regrets can be better imagined than expressed. Two of the five who made the "good confession" are not yet baptized. Other good has been done that cannot be reported. The better condition of the church, the removing of prejudice, the reaching the minds of new hearers, and many other good things, must be left to our imaginations. We expect, as the work goes on, to see the development of much more that is good, the seed of which were sown at this meeting. We expect the church will work earnestly and unitedly, and thus make the prospects favorable for a good meeting another year. The truth will prevail when made to shine in the lives of those who accept it.

H. MURRAY.

CORNWALLIS, N. S.

After an absence of eight Lord's days, we are again at home, and settled down to our regular work. The brethren report interesting meetings during our absence, with a very good attendance. On account of the sickness of Mrs. Ford and myself, our stay in Queen's County was much longer than we had planned. Still we have reason to be thankful that we were in Milton among as kind friends as ever ministered to the wants of the afflicted. We owe much to the faithful and loving attention of our Sister Hattie Barnaby, nor should we soon forget the skilful and patient care of our good sister H. Murray, who remained by Mrs. Ford from Friday morning till Tuesday afternoons, only going home for one night's rest. How much we are indebted to her faithful and intelligent care

for the life so dear to us all God only can know. But while we are gratified to God for his great mercy, we feel that under God we owe much to the skilful attention of Dr. Smith, and the faithful and loving watch-care of Sister Murray and Sister Barnaby. May God bless these faithful women in our prayer.

As Bro. Murray has reported our meeting at Summerville, it will not be necessary for me to speak of it here. I would only say that Bro. Murray has done a work in that locality which will prove a great blessing to the cause in the near future. We have as good brethren there as we have any place known to me. While the church is yet small, the material is so good that they must grow; and in a few years, if they are as true as in the past, they will control the religious interests of that section of country.

Bro. Murray has done, and is doing a grand work there, and only now are the brethren coming to realize that he that "preaches the gospel must live by the gospel." But the church there is young, and have got to learn their duty financially, as well as in other departments of church work. But they are coming up to this, and we hope they will soon be heard from in support of our Home Missions, and also in support of the work generally.

But for the sickness of Mrs. Ford and myself, our visit to Queen's County would have been very pleasant. As it was, it was very enjoyable to meet our old friends and renew old acquaintances.

The church in Milton is now very prosperous. The congregations were never so large, and the social meetings are largely attended and very interesting. The Endeavor Society has done much to increase the spiritual interest of the church there.

Bro. R. E. Stevens is at home with us for a few days, and preached for us acceptably on Lord's day the 24th. Bro. S. is looking well, and speaks highly of the prospects of the work in Lord's Cove. He returns to St. John where he will spend a few days before returning to his work on Deer Island.

Not having fully recovered from my sickness, I have not been able to visit the friends nor fill my appointments at my Mission points. But we hope by the blessing of God to be able to take up the work in January and fill our appointments regularly. We are now enjoying the holiday season, having our children with us again, and also our nephew, A. T. Ford, of Amherst, and our nieces, Carrie Ford and Evelyn Barnaby of Milton, Queen's Co. With all these pleasant young people, we expect a Merry Christmas and a Happy New Year.

To the editors and managers of the CHRISTIAN, and to all its readers, we wish a very Happy New Year, with many pleasant returns.

E. C. FORD.

SCHOOL OF THE EVANGELISTS—OPENING DAY—HOW TO REACH IT.—Come to Knoxville, Tenn., by rail, and taken the early Saturday morning steamer February 3, 1894. Rooms all furnished with new stoves, bedsteads, mattresses, tables and chairs. Board, tuition, room with furniture and light for six months, \$36. Incidental expenses correspondingly low. Students must furnish bed-clothes. We have ordered a library of books of reference, but greatly need our own publications. Let me suggest to our authors, publishers and brethren who have idle books, that here is a chance to do good. I have undertaken to answer the greatest "Macedonian cry" since Paul—the education of our poor young men to preach the gospel. I shall keep twenty young men at school myself. Would to God you could hear the cry that sounds in my ears without ceasing. Address: Prof. Ashley S. Johnson, Komberlin Heights, Tenn.

"That land is henceforth my country which most needs the gospel of my Lord Jesus Christ."—Zinzendorf.

GULLIVER'S COVE BUILDING FUND.

Previously reported,	\$184 06
Miss Douglass, South Range,	1 00
Mrs. A. Marshall,	50
Isaac Shortliff, Tiverton,	50
Collection at Tiverton, etc., per J. Reid,	6 00
Ladies' Sewing Circle, Gulliver's Cove,	6 20
Proceeds of Sociable,	7 06

\$205 32

We are now working up the last \$100, which begins to look like success in getting the building paid for. We are more than thankful to the kind friends who have assisted us thus far, and are anxious to extend our gratitude to others from whom we yet hope to receive aid. \$94 68 is the amount still due. We are in receipt of the following pledges towards its payment, which amounts will be duly acknowledged when received, viz.:

John W. Hines, Gulliver's Cove,	\$5 00
John Wentzel,	5 00
John Reid,	5 00
J. S. Hines,	5 00

\$20 00

The Sewing Circle, composed of only four members who can work at present, hope to raise \$5 00 more very soon, as a result of their efforts. They are doing their very best, and deserve all encouragement.

We wish to acknowledge with much thankfulness the gift of a nice pulpit Bible, and twelve hymn-books from Mrs. Belle Morse of the Digby Bookstore, and her sisters, the Misses McKay of Rossway.

We hope to see a monthly meeting held in this house soon, and other precious souls added to the saved who have already taken Christ as their Prophet, Priest and King beneath its roof.

H. A. DEVOE,
Treasurer.

HALIFAX BUILDING FUND.

Oct. 27th, Previously acknowledged,	\$1,491 86
Nov 28th, Elder D. Crawford, New Glasgow, P. E. I.,	3 00
" John Houston, North Rustico, P. E. I.,	2 00

\$1,496 86

HENRY CARSON,
Halifax N. S., December 22, 1893. Treasurer.

Married.

HANSEPACKER-WELCH—On the evening of December 6th, at the residence of the bride's parents, in Leonardville, Deer Island, Captain Leverett A. Hanselacker, of Fredericton, to Miss Ina, eldest daughter of John Welch, Esq., R. E. Stevens officiating.

McLAREN-FARQUHARSON—At Charlottetown, November 30th, 1893, by O. B. Emery, Mr. Stewart McLaren, of New Perth, Lot 51, Kings County, and Miss Jane Ann Farquharson, of Mount Herbert, Lot 48, Queens County, P. E. I.

JELLEY-FRENIS—At the residence of Mr. A. McLean, Fredericton, P. E. I., on the 31st of October, Mr. Herbert Jelley of O'Leary Station, P. E. I., to Miss Lovenia Frenis of Fredericton, by D. Crawford.

CALIBECK-LINKLETTER—At the home of the bride, by D. Crawford, Mr. James J. Calibek of Tryon, to Miss Mattie Linkletter, of Linkletter Road, P. E. I.

DEWOLF-WISDOM—At the residence of George Wallace, Esq., East Rawdon, November 12th, by W. H. Harding, George DeWolf to Mrs. Elizabeth Wisdom, both of East Rawdon, N. S.

WYAND-JELLY.—At the residence of the bride's parents, Linkletter Road, P. E. I., December 23th, by Rev. B. H. Bentley, Chester Wyand, Cavendish Road, to Catherine B. Jelly.

Died.

BERNARD.—At Lock Shore, P. E. I., Dec. 6th, of inflammation, Mary Caroline, beloved wife of Jesse Bernard, aged 21 years. She lived a faithful Christian and died trusting in Jesus, leaving a husband and two children, and a large circle of friends to mourn her loss.

A Trip to Europe

An Ex-British Consul's Experience.

*A Friend's Kindness Protects Him
from an Old Enemy.*

F. J. Cridland, of New York, formerly British Consul at Mobile, Ala., and Charleston, S. C., when about to start for Europe found himself short of a valuable article which he feared he would not be able to obtain in Europe. He wrote thus to a friend who had previously supplied him:—"Last year, when suffering from the worst cold and cough I ever experienced, for which medical skill appeared to afford no relief, you kindly gave me a bottle of Hawker's Balsam of Tolu and Wild Cherry which afforded me great relief at once, and in a short time I found that the cough had entirely left me. I have carefully hoarded a little of the contents of that first bottle fearing I could not obtain another, and I wished to have such a valuable remedy at hand." In response, his friend supplied him with more of this valuable remedy. Mr. Cridland thus expresses his thanks: "Your generosity has fortified me against my old enemy, and I send you many thanks for the same. I shall always recommend Hawker's Tolu and Wild Cherry Balsam wherever I may be, as I consider it without an equal for the cure of coughs, colds, etc."

Hawker's Tolu and Wild Cherry Balsam is manufactured by the Hawker Medicine Co., St. John, N. B., and is a perfect cure for Coughs, Colds, Bronchitis, Hoarseness, and all forms of throat and lung troubles. 25 and 50 cents a bottle.

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