

THE CHRISTIAN.

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

Vol. XIII.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1895.

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The Christian.

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St. JOHN, N. B.

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

ARE our churches planning for a great work during the winter? Great success is not an accident.

THERE is still a cry for more church news. Nothing that goes into the paper seems to be more desired than this.

WE are glad to know of the good work done by some of our boys in Kentucky during their vacation. You will find the news in another column.

MANY subscribers made our hearts glad last month by paying their subscriptions. We thank them for their promptness. We are anxiously waiting to hear from those who have not yet paid. Are you among them?

THE paper on Missionary Extension, by Sister Freeman, Milton, which we published last month, was read at the annual meeting in Halifax; as also was the paper by Sister Ethel McDougall, West Gore, which we publish this month.

WHAT does "Nov. '96" on the address label on your paper mean? That you have paid one year in advance. What does "Nov. '94" mean? That you are one year behind. What does "Jan '90" mean? That you have paid nothing since that date, and owe for more than five years. What is the date on your paper?

WE give considerable space to the New England meeting at Lubec, because many of our readers live in New England and desire to know what was done; and also because the brethren in these provinces have the same desire. We are near neighbors, doing the same kind of work in the face of like difficulties.

The *Missionary Intelligencer* for October is an historical number. It tells about the organization of the Foreign Christian Missionary Society in 1875, and shows how the work has grown. Portraits of Isaac Errett,

W. F. Moore, B. B. Tyler, C. L. Loos, J. H. Garrison, W. S. Dickinson, and others, are given. It is a valuable number.

BRO. J. E. EDWARDS, who has been the financial manager of THE CHRISTIAN since the first issue, and to whom its financial success in large measure has been due, has tendered his resignation. We regret that circumstances are such that he feels unable to act any longer. The office editor will act as financial manager until some one else is appointed. Will those who send in the names of new subscribers, or pay their own subscriptions, please address their letters to THE CHRISTIAN, Box 106, St. John, N. B.

At the Association in Charlottetown in July, a committee was appointed to consider ways and means for carrying

A GOOD MOVE. on home mission work on the Island. It was thought an evangelist could be secured and

supported by the churches, especially as some of them were without regular preaching. At the annual meeting in Halifax, the matter of union of the three provinces in home mission work was brought up, and a committee appointed to meet with the Island committee on the subject. A joint meeting was held in Charlottetown in September, at which Bro. D. Crawford, O. B. Emery, Thos. Beattie, Theo. McDonald, M. Stevenson, R. W. Stevenson, and H. W. Stewart were present. After considering the matter, those present signified their approval of the contemplated union, believing that under the circumstances it is very desirable; and the question is to be presented to the Association of the Island churches, at Lot 48, in July, for their approval. If the three provinces should unite on home mission work, we believe that they would find no difficulty in supporting an evangelist, and a good one, all the time. By carrying the work on prudently and prayerfully, we think that soon two good men could be put into the field, and before many years there could be one for each province. With this union in mission work, there would naturally come a Maritime Convention of the Disciples of Christ, meeting sometimes on P. E. Island, sometimes in Nova Scotia, and sometimes in New Brunswick, but the general meeting for these provinces would not interfere with the Association that has become so time-honored on P. E. Island. It could be held yearly as usual, though we presume it would not be held in those years in which the general convention would meet on the Island. We hope those interested will consider this subject carefully, and be enabled to act wisely at the Association when the matter comes up.

A word of cheer costs little, but may be of untold value. Many a toiler has been so discouraged that it seemed useless

A WORD OF CHEER. for him longer to continue, but just as the last spark of hope was dying, a helpful word was spoken, hope blazed again, strength seemed to come to the fainting heart, the work was resumed and carried on to a glorious issue. The word showed that the worker was not alone, others saw his labors and were interested in his success. They were anxious to see him win, and this made him anxious. Most people have their struggles here, and many a time defeat seems to be inevitable. All have temptations, and many feel that they are fighting a losing battle. Who does not have sorrows to bear which seem to mock his strength? A word of cheer to such an one is worth more than an ocean of sympathy that never reaches and soothes the soul. Look at a boy struggling upward from poverty and ignorance. He meets undreamed of difficulties, but a word of encouragement gives him strength to push on. It is cruel to withhold it. See the young Christian whose feet have begun to tread the heavenly way. Often his heart sinks within him. The attractions of the world are so many and so great, and his strength to resist so small. He is tempted at times to give up the struggle. It is then he needs the word that causes him to gird up his loins and press along. Blessed is the one who speaks it. See the down-hearted preacher who has failed because the church has failed to help him. He had no hearty co-operation, and in consequence no spirit to work. He heard sometimes words of criticism, but never words of cheer. A little encouragement would have made a new man of him. It would improve his sermons, brighten his social nature, and make him work with a will. Many a church who desired a new preacher has found him in the one they had. Encouragement made the change.

There is a great deal of Christian union talk in the air, and no little disunion work on the earth. The great danger is to be afraid, AFRAID OF UNION. not that their young people will lose their hold on Christ, but that they will become less sectarian and more fraternal in spirit. The denominations say kind words about one another and loud ones about the importance of duty, and then set themselves to the task of keeping the dividing fences in good repair. The Christian Endeavor movement was breaking down fences everywhere, the young people were

sinking their theological differences, they were talking more about Christ and his church than about their denominations, they were co-operating in Christian work, the prospects were that the next generation would be able to see the fragments of sectarianism. But the prospect did not please the denominational leaders. They became alarmed. They raised the cry that their denominations were in danger, and they have sought to stoy the working of this union leaven. They thought, no doubt, that it would be too bad if Christ's prayer, that his follower might be one, should be answered; apparently they have determined that it shall not be while they live; and by seeking to strengthen the spirit of denominational pride in the hearts of their young followers, they may be able to prevent its realization for years after they die. We cannot but think that this is the meaning of the attempt to draw off the young people from the undenominational Christian Endeavor Society. The name "Christian" is not exclusive enough. It does not hint at sect or party. So denominational societies are formed that the denominational spirit may be perpetuated. And while this spirit continues the work of winning the world for Christ must be seriously retarded.

News of the Churches.

ST. JOHN, N. B.

Two baptized in October.

Bro. Blenus came over and removed with his family to Halifax, where they are doing good work for the church. Sister Miles was here but a few days, when called back to Milton on account of the death of her beloved mother. Bro. Morton also went over on the same sad errand; yet, not without a blessed assurance that she and they would meet in that home where no death or sorrow or tears can come. Sister Capp and family passed through St. John October 11th on her way to Plattsburg, Mo., where Bro. Capp is now located. We had a number of visitors this month; most of them came to the exhibition. Among them were D. F. Lambert, Dr. and Mrs. Murray, and E. Conley, of Deer Island; Wood and Stevens, of Cornwallis; Steele, of Southville; Baker, of Charlottetown; Bowers, of Westport; H. Wallace and S. Cormicks, of Halifax; Hills, of French Village; Lawson, of Amherst; R. Outhouse, of Tiverton; Sister Carr, of Worcester, Mass.; Brittain, of Somerville, Mass.; Sister Hatfield, of South Princeton, Me., and Sister Ella Fullerton, of Pictou, who led our meeting on October 1st, reading an excellent paper on the subject of "Progress in the Christian Life."

Bro. Stewart being at Lubec on the 8th, Dr. Detchon gave two good sermons on "Judgment" and "Unity." The doctor is a great traveller and a most interesting man to meet. Sister Detchon accompanied him.

St. John's delegation to Lubec was as follows: H. W. Stewart, J. Prince and wife, Sisters Owen, Christie, Emery, Edmonds, Purvis and Whelpley. They speak in the highest terms of the meeting.

The following were elected officers of the Christian Endeavor Society on October 1st: D. A. Morrison, President; Mrs. Dickson, Vice-president; E. Stockford, Secretary; and B. Lingley, Treasurer.

Bro. R. W. Stevenson visited us for a few days, preaching on the 10th. He looked over the field

in Portland, and decided, after much persuasion, to come to our help. We now expect to succeed in building up a church in Portland. Bro. Stevenson begins to preach on the first Sunday in November.

LETETE, N. B.

One confession and baptism in Mascareen.
W. M.

HALIFAX, N. S.

The North Street Christian Church of Halifax is making arrangements to make a payment in November on the debt of the church, and to this end we earnestly request all who pledged toward this object at the annual meeting in our city, to forward the amounts of their unpaid pledges to our treasurer, Bro. Henry Carson, 203 Lockman street, Halifax. No matter how small the amount of your pledge may be, we will need all, and feel assured that we have only to make the above statement to insure its immediate payment. We are making strong efforts to cut our indebtedness down, and we know we have the sympathy and co-operation of an interested brotherhood in the effort.

On behalf of the Official Board Halifax Christian Church,
T. H. BLENUS.
October 22nd, 1895.

SUMMERVILLE, QUEENS CO., N. S.

The church here is still keeping up the worship. They have been without much preaching since Bro. William Murray left them. They are constantly losing their numbers by removals. We can count fifteen young people who have left them, the most of them going to the United States. But what is their loss is gain to the city churches. Right here a strong point can be made in favor of keeping up the interest in the country churches. If the country supply should cease, what would become of the city churches?
H. M.

KEMPT, N. S.

No, indeed, the church in Kempt is not dead, and is not going to die. They are still worshipping the Lord on the Lord's day. Of course without a preacher they cannot have the success they would like, but they are hoping to find some one who will come and help them. How great the demand for preachers all over our provinces! What a pity that preachers are not made to live on faith, without the necessity of food for themselves and families! May the time hasten when all these needy fields shall be supplied with faithful laborers.
H. M.

MILTON, N. S.

The church in Milton is still moving on, hoping and trusting for better times. It is generally quiet here, when the mills are quiet. We can't expect much improvement in Milton until we get our railroad. Our guide book tells us that "we live by hope." He, therefore, who is hopeless, must be lifeless. All history corroborates this. Persons who are not hoping for improvements and developments in home, heart and town, are hopelessly dead.

We noticed a mistake in our October number of THE CHRISTIAN. It says that Bro. Murray thinks that \$60.00 is too large a proportion for Milton for missions. Bro. Murray does not think so. He is not built that way. One hundred dollars would not be too much. What Bro. Murray did think was that if \$25.00 and \$30.00 were enough for some of the churches that were much better able to give than Milton church, then, of course, our proportion was too much, which, to our mind,

was the emphatic way of saying that other churches were not apportioned enough.

Milton is losing some of her best citizens. Some are moving to other countries, and some are going to that country where its inhabitants never grow old. Mrs. Charles Morton was buried Tuesday, October 15th. She was a faithful, devoted wife, a loving and affectionate mother, and a worthy, active member of the Congregational church. She leaves a family of nine children, five sons and four daughters, who are an honor to their parents, and who are highly esteemed by all who know them. This is a double affliction to the husband, having lost his mother one week before the death of his wife. May the Lord bless them, and help them to so live that they may meet the departed again in that home beyond the sorrows and partings of this life.
H. M.

SUMMERSIDE, P. E. I.

On the 1st of October we left our old home at Westport, N. S. (where we have enjoyed so many happy seasons among true and tried friends), for our new home at Summerside, P. E. I. We had to encounter the difficulties incident to travelling, yet it was a pleasant passage. We were met at the boat by Bros. Major and Archie Linkletter, and were driven to their houses. My wife and two of my children are stopping at the home of Bro. and Sister Isaac Linkletter; and it is a pleasant home indeed, a home where the Saviour is made the most welcome guest. Christ is loved in this home, and Christ loves this home. It is like the home in Bethany.

The blessings of Christian fellowship and love are manifest in the church here, and the friends are very kind. Bros. Beattie, Murray and Jeffery are true and earnest men, and deeply interested in the cause of Christ. The Sunday-school has a proficient leader in Sister Catherine Beattie. She is also an active worker in the Christian Endeavor. The Christian Endeavor Society is presided over by our good brother Adoniram Murray. Aided by a number of enthusiastic workers we hope for success in all we attempt for Christ. My prayer is that I, with Sister Cooke, may be able to greatly help these faithful laborers. Pray for us.
H. E. COOKE.

Home Mission Notes.

Bros. Wm. Murray, H. A. Devoe and D. A. Morrison are promptly paying their pledges. Bros. Stockford and Hines, seeing we are in debt, have sent us aid. If all our brethren would follow the example of those mentioned, we could support four preachers instead of helping to support one, as at present.

We hear good reports from the work in Halifax. The Halifax Herald published a synopsis of an excellent sermon on "The Old Paths," by Bro. Blenus.

Bro. Stockford writes that they are at work on the new house at Keswick, and that everything is going well.

It would be a good move to hold a meeting at Gulliver's Cove this fall. We will help if the funds are available.

Will we make our home mission work a success this year? It is easy to ask this question. It is hard to get the brethren to seriously consider and answer it personally. This is where the trouble comes: one puts it off on another, and so whole churches have done nothing as yet for home missions this year, because some one has not taken the lead in collecting and forwarding to the secretary.

We know our brethren are willing to aid any good work. Now will some one in each church go ahead; give something yourself and ask the church to unite with you in this important work. We pledged \$800 to Halifax and \$240 to Pictou, yet our receipts will not meet the Halifax pledge. Besides, other worthy places are asking for help. We are still in debt. Unless a hearty response comes to this appeal we will have to cancel our engagements, as we cannot take honest, hard labor from a preacher and not pay him for it. Answer, Will we make our home mission work a success?

RECEIPTS.

| | |
|---|----------|
| Previously reported, | \$151 12 |
| St. John—Mission Band, | 8 80 |
| Halifax—Per T. H. Blenus, | 25 00 |
| Gulliver's Cove, N. S.—J. S. Hines, | 4 00 |
| South Range—H. A. Devoe, | 8 00 |
| Fredericton, N. B.—O. B. Stockford, | 5 00 |
| Letete, N. B.—Wm. Murray, | 1 00 |
| Portland Sunday-school, | 8 28 |
| | <hr/> |
| | \$195 70 |

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—I wonder if you are all watching the receipts as they appear in THE CHRISTIAN. The money is coming slowly—we sincerely hope surely.

Our work must go on. There can be no going back now. Very few of the churches have been heard from as yet, but we hope in the near future to get substantial proof that they still are engaged earnestly in this grand work.

Remember, sisters, that at the annual all this talking and planning was to extend our work—not to go back. SUSIE B. FORD.



A. McLEAN.

Bro. A. McLean is now on a tour around the world in the interest of foreign missions. He is writing most interesting letters to *The Christian Standard*, *The Christian Evangelist*, *The Apostolic Guide*, and other papers. We regret that we have not space to publish them. He has been already to the Sandwich Islands, Japan and China. He will not return to America before next summer. We hope that he will come back greatly strengthened for his work. We believe that even his earnestness will be increased by what he sees in heathen lands.

RECEIPTS.

| | |
|-----------------------------------|---------|
| Previously reported, | \$45 00 |
| St. John—Sunday-school, | 8 03 |
| | <hr/> |
| Total, | \$48 12 |

CHILDREN'S WORK.

| | |
|---|---------|
| Previously acknowledged, | \$17 28 |
| West Gore—"Golden Rule" Band, | 2 00 |
| St. John—"Wide Awake Band," | 40 |
| | <hr/> |
| Total, | \$19 68 |

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

Children's Work.

Address all communications to Mrs. D. A. Morrison, 26
Dorchester Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

I hope you all read last month's CHRISTIAN and found out what extra work we have taken up this year. Did you? If you didn't, I must tell you what it is.

In the first place I must tell you how proud I felt of our mission bands when your report was read at our convention in Halifax. You have raised \$165.81 in two years. That is doing splendid work. You see we had quite a sum of money left over after paying our \$60.00 for O Gin San this year, so we thought we ought to undertake some new work, and we decided to adopt a little one in India, and also take a \$10.00 share in the home being built for Miss Graybiel. It only costs \$20.00 a year to support a child in India, much cheaper than in Japan, you see. To find out all about Miss Graybiel, read your "Little Builders," and you will learn all about her there.

Now, then, how much have we got to raise this year? Sixty dollars for O Gin San, \$20 for a little one in India; and \$10 for the "Home,"—\$90 in all. But I do not feel afraid that we cannot do it, for if you all work as well as you have been doing, we can easily do it. And don't you think we all ought to work a little harder now?

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

If none were sick, and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministrations,
Earth would grow cold and miss indeed
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish was granted,
Patience would die, and hope depart—
Life would be disenchanting.

—Selected.

Births.

At Newton, Mass., October 20th, to the wife of Gordon H. Barnes, a daughter.

On October 15th, at Ayer's Flat, Quebec, to the wife of Rev. C. Moore, a son.

Married.

WEY-RAMSEY.—At Summerside, P. E. Island, at the residence of the bride's father, Miss Eliza Wey to Mr. John S. Ramsey, both of Summerside P. E. I. The ceremony was performed by H. E. Cooke.

WALLACE-WEIR.—On Thursday, September 26th, 1895, at the Christian Church, Shubenacadie, Hants County, N. S., by W. H. Harding, Alonzo Wallace to Laura, second daughter of Elias Wier, Esq.

HOYT-SHERRARD.—On September 25th, at the home of the bride's parents, St. George, N. B., by Wm. Murray, Havelock Hoyt, of LeTete, to Emma J. Sherrard, of St. George.

Died.

MOORE.—On October 15th, at Ayer's Flat, Quebec, the infant son of Rev. C. and Mary MacDonald Moore.

ROGERS.—At Miscouche, P. E. I., October 10th, Mr. John Rogers, aged 82 years. The body was interred at Summerside.—H. E. C.

HOLMES.—September 14th, at LeTete, N. B., in the forty-third year of her age, and after a long sickness which she bore with Christian courage, Mrs. Esther Holmes fell asleep in Jesus. She leaves a husband and six children to mourn their sad loss. May the Lord sustain them.—W. MURRAY.

MORTON.—On the sixth of October, at the close of the Lord's day, Sister Zealia Morton, of Milton, closed her earthly life. She lived to the ripe age of 82 years. Her husband, Bro. Silvanus Morton, preceded her nine years to the spirit land. She was blessed with eight children (six of whom are living) and twenty-eight grand-children. The attraction between mother and children was very fond, tender and strong, which made home very dear to them. She was truly an affectionate mother. Although their earthly sky is darkened, and the light that so often gladdened their souls is gone out, yet in the night of their sorrow they, with an eye of faith, can see the bright star of hope. She was not able, in her declining days, to push through the round of excitement and zealous activities of life, but she enjoyed heart-converse with God, and thereby gained deeper views of Christ and the fullness of his grace. Her life was fragrant with the presence of her Saviour. She ever looked to him for guidance and leaned upon him for support. She heard the voice of her Saviour and did his will, and, like the wise builders, founded her home on the Rock of Ages. Although often building in tears and in storms of trials, yet she built for eternity. Her faith in Christ never faltered, but continued strong and unflinching even when the heart-strings were weakening at the touch of death. Her influence was on the side of her Master. All who knew her will agree with the writer that she was a devoted, consecrated lover of the Lord. She has been a mother of many earnest prayers, often bearing her loved ones in the arms of faith to the mercy seat. And now that she has gone to rest from her anxious cares, may those prayers that she breathed into the ears of her Saviour be answered. Though the sod may grow green, and the grass wave over her grave, yet her prayers will never be forgotten. May the family, who feel so keenly the loss of mother, remember in their sorrow that there is a place of solace and consolation at the feet of Jesus, where the afflicted sisters of Bethany sat to hear their Master say, "I am the resurrection and the life," and that his tears of sympathy and love are as sacred now to all sorrowing ones. A large concourse of friends met at the home to attend the last sad rites, and to pay their tribute of affection to one they so highly respected. Her earthly remains were borne to their last resting place by the three sons, two son-in-laws and a nephew,—a scene both tenderly sad, touchingly beautiful. While her body rests in the city of the dead, her spirit rests in the presence of God, where there is fullness of joy, and at his right hand pleasures forevermore. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

"Beautiful waking at dawn of day,
When the mists of earth have rolled away,
And Christ in his glory holds full sway." H. M.

SHANKLES.—It is with profound grief that we record the death of Bro. Ezekiel Shankles, of Port Mouton, N. S. He departed this life October 6th, after a severe illness of two weeks. He had passed the meridian of life, having seen fifty-nine summers. He has finished his earthly labors, and thus "life's transient dream," passed out of night into the glorious light of God. We had the happy privilege, about four years ago, of baptizing him into Christ to arise to walk in the new life. He continued faithful to his profession, and was ever ready to bear his part in the worship of the Lord's house. One of the expressions that often came from the very depths of his heart was, "I do love my Jesus." He was constantly praising the Lord during his sickness, when his suffering was not too severe. This is a sad affliction to the wife and two daughters, who are left to mourn their irreparable loss. While this is a dark door of sorrow to them, it is the door into life to him, who is not lost, but gone before. They may not be able to see now how their disappointments are working out that which is good to them, but when they get into their happy "home land" they will look back and see and understand. God will lead us all, sooner or later, down into the valley and shadow of death, but 'tis there we can see so much plainer the sacred lessons of the cross. May the promises of God dispel the gloom from their afflicted hearts, and his love turn their sorrow into joy, and may their few remaining years be devoted to the service of God until they shall meet their loved one in that beautiful city "that has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and of the Lamb is the light thereof."—H. M.

The Christian.

ST. JOHN, N. B., . . . NOVEMBER, 1895.

This Number begins the Thirteenth Volume of THE CHRISTIAN. With us twelve years in the past seems very short compared with twelve years in the future, mainly because we have had some experience in the past, while to us the future is unknown. How great must He be who comprehends eternity, and can know by experience the unmeasured past and also the endless future.

The conductors of THE CHRISTIAN feel thankful for the favors God has bestowed upon it from the first day until now.

1st. For the testimony of our conscience that our aim has been to spread the gospel among its readers and not to gain money or the applause of men. We want the unconverted to believe in Christ, and to come to Him in his own appointed way, that they may be saved. We want the saved to learn of Him and obey all He has commanded them, that they may have his presence here and eternal life at his appearing. If we have labored for selfish or sectarian ends, it is utterly unknown to us; and now, as in the past, we ask for the strictest investigation.

2nd. We are thankful that the first subscribers, with few exceptions, continue to support the paper. When parents who look it die, their children generally take their places. A few, partly from indifference and partly from hard times, withdraw their support, but the wonder is that they are so few.

3rd. That so many competent and friendly contributors come to its aid, is another gratifying fact. This gives the reader the benefit of the various talents of the brotherhood, and also revives the interest of the latter in THE CHRISTIAN and its work.

4th. Another cause of encouragement is this. While many have struggled to publish a small paper like this, and have been compelled to stop for want of support, THE CHRISTIAN has been able to pay its way and have something over to assist in preaching the gospel to the destitute. For all these favors we desire to be thankful to Him, whose we are and whom we desire to serve.

May he graciously guide and sustain every effort made to spread his gospel among our perishing race.

LIVING WITHOUT WORRY.

[Our interest in the following article, which we copy from *The Sunday School Times*, is such, that we give it this month to our readers instead of the usual editorial, hoping that it may prove equally interesting and instructive to others.]

One meets few unworried people. Most faces bear lines of care. Men go anxious to their day's duties, rush through the hours with feverish speed, and bring hot brain and tumultuous pulse home at night for restless, unrefreshing sleep. This is not only a most

unsatisfactory, but is also a most costly mode of living.

The other night the train lost two hours in running less than a hundred miles. "We have a hot box," was the polite conductor's reply to an impatient passenger who asked to know the cause of the long delays at stations. This hot-box trouble is not altogether unknown in human life. There are many people who move swiftly enough, and with sufficient energy, but who grow feverish and who are thus impeded in their progress. A great many failures in life must be charged to worrying. When a man worries, he is impeded in several ways. For one thing, he loses his head. He cannot think clearly. His brain is feverish, and will not act at its best. His mind becomes confused, and his decisions are not to be depended upon. The result is that a worried man never does his work as well as he should do it, or as he could do it, if he were free from worry. He is apt to make mistakes.

Worry exhausts vitality. True, all good in life costs. Virtue goes out of us in everything we do that is worth doing. But for normal, healthy action nature provides. There is recuperative energy enough to supply the waste. The fountains are filled as fast as they are drained. The fibre is renewed as fast as it is worn away. Worry, however, is abnormal and unhealthy. It exhausts vitality more rapidly than nature can reinforce it. It is like friction in machinery, and grinds away the fiber of the life. Worry, therefore, both impedes progress and makes work unduly costly and exhausting. One neither accomplishes so much nor does it so well, while the outlay of vitality is greater.

The ideal theory of life is, therefore, work without worry. At least, this certainly ought to be the ideal for a Christian. We have an express command not to be anxious about anything. Our whole duty is to do the will of God, and leave in his hands the outworking of circumstances, the shaping and overruling of all the complicated network of influences so as to bring about the right results. The working plan for a Christian life is clearly laid down in our Lord's words: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." This ideal leaves no place whatever for worry. It requires single hearted devotion to the interests of Christ's kingdom, the elimination of self and self-seeking, uncompromising loyalty to the principles of righteousness, and the faithful and energetic doing of duty—all duty, without regard to pleasure or cost. This is all the human part. Then God will look after the outcome, will take care of us and the results of our acts. It is the function of faith, when we have done what we can, to put all into the divine hands, giving ourselves no anxiety, while we go forward in peace and confidence to the next duty that waits.

It is said of a Christian man, who has risen from an humble station to great national prominence, that his motto has always been, "Do the very best you can, and leave the rest to Providence." This is nothing more nor less than the putting into plain, crisp, Saxon our Lord's counsel already quoted. If we would all get this bit of practical

heavenly wisdom out of our New Testament and into our daily life, it would not only increase our working capacity, and consequently make us more successful, but it would also largely enhance our happiness.

We must notice, however, that this is not a labor-saving ideal for life. It is not a theory for an indolent man. It implies the putting of all life's skill and energy into every piece of work we perform; we are to do always the very best we can. We should train ourselves to bring all our wisdom and all our power even to the smallest tasks. We should learn to decide promptly, and always according to the best light we can get at the moment from all our experience and all our knowledge of the subject, and then to act swiftly, energetically, and with all the skill we can command. When we have so acted, the matter is out of our hands, and should be left to the divine outworking, without a misgiving or an anxious thought. We have done our best in the circumstances, and we know that is all we are ever required to do.

But may we not sometimes decide unwisely? Even with our best and ripest wisdom, may we not make mistakes of judgment? Certainly we may. But even when it appears afterward that our decision was not the wisest that might have been made, we should still refuse to worry over it. We did the best we knew, and that is as far as our responsibility goes. We could have done no better in the circumstances, with our light. We have a right to believe that he who orders all events will use even our mistake, overruling it in some way for good, if we but leave it in his hands.

Then why should we worry about that which we cannot change, since it has passed beyond our control? We ought to regret our sins and the mistakes that come from our own follies, though even in such cases we should not waste time in tears which ought to be given to amendment. But when we have done our best, with prayer and holy purpose, we have no right to fret and vex ourselves. Perhaps what seems to us to have been unwise was, after all, God's truer wisdom setting ours aside.

So there really is no place in a true, earnest Christian life for worry. Do your very best in the circumstances, and leave the rest with God. We should aim only to be faithful in duty, and then be at peace, whatever may come. We should work without worrying.

But this is one of those great life lessons which must be learned. It never comes naturally. The capacity for learning it, and the needful help, are given, but we must learn the lesson ourselves, just as we learn other lessons. The process must always be slow; no one can in a single day learn to live and work without worry. Usually it requires years. Yet much can be accomplished by every one who is willing to endure the necessary discipline. We must first accept the truths of the gospel on which the lesson rests, and must believe them,—that duty alone is ours, and that results and outworkings are God's. Then we must begin firmly and heroically to practice the lesson, to live by it, to train ourselves to confident, peaceful living.

The lesson is well worth learning, at whatever cost. To live nobly, energetically, up to one's best, and yet without worry, is one of the highest attainments possible. It is the ideal life. It is the life whose vision of beauty is pictured for us in the peace which our Lord promises his people, the peace that passeth all understanding, that keeps the heart and mind in Christ Jesus,—the perfect peace that comes to him whose mind is stayed on God.

THE NEW ENGLAND CONVENTION.

The annual convention of the Association of Churches of Christ of New England, was held October 4-6, with the church in Lubec, Maine. The arrangements for the entertainment of the visitors were about perfect, the programme was carefully prepared, the meetings were well attended and passed off without a single discord. The Lord's business was done in his spirit.

Bro. H. Minnick, whose work in Lubec has been so signally blessed, and who is honored as a man and loved as a Christian and a preacher, delivered the address of welcome. Dr. Detchon, Springfield, Mass., delivered an historical address which we did not hear. The importance of foreign missions was spoken of by Bro. E. Jay Teagarden, Danbury, Conn.; while Bro. B. H. Hayden, Worcester, Mass., presented the claims of home missions. Bro. J. W. Bolton, Brockton, Mass., narrowed the subject, and in a very practicable and suggestive address discussed the topic: How to Evangelize New England. Bro. B. A. Jenkins of Harvard College, spoke on the importance of Biblical Education. He took very high grounds—too high we think—when he urged that all should seek to be acquainted with the languages in which the books of the Bible are written, with the history and character of the manuscripts, and with the questions of higher criticism. H. W. Stewart spoke on International Fellowship.

The meeting in the interests of Junior Endeavor was conducted by Sister E. J. Teagarden, Danbury, Conn. After the children had gone through an interesting exercise she told the story of a wonderful boy who grew up to be a wonderful man; and the children guessed aright that she was speaking of Jesus. Many of the New England churches have Junior Endeavor Societies. Bro. G. M. Lewis, Everett, Mass., presided at the meeting of the Christian Endeavor Societies. He is superintendent for New England. Some excellent papers were read, also encouraging reports from societies. Sunday-school work was not neglected. Bro. W. H. Allen, Worcester, Mass., delivered a short address on the Importance of the Work, and called upon Sunday-school workers present for reports from their schools and suggestions as to methods. Sister George Marquis, Boston, Mass., presided at the meeting of the New England C. W. B. M. Her address was encouraging, and the reports indicated that a good work is being done by the auxiliaries. Sister Emery of Boston, sang a beautiful solo at this meeting. She also sang Sunday afternoon and evening.

Bro. R. H. Bolton, who has been one of the prominent ministers, and a missionary among the people ecclesiastically known as the Church of God, but who with his son J. W., also a member, has recently identified himself with us, and is now pastor of the church in Everett, Mass., preached a lengthy sermon on, *Why am I a Member of the Church of Christ?* Bro. Bolton is a man of education, piety and

power, and is a valuable accession to our ministerial forces in New England. The people from whom he has come hold him in high esteem, and he has no hard words for them. The same is true of his son. Bro. Teagarden preached two excellent sermons—one on Saturday evening and one on Sunday evening. Bro. Hayden preached Sunday morning on Debtorship. Bro. Stewart preached in the afternoon, and the sermon was followed by the communion service, at which Bro. Wm. Murray presided. About three hundred remembered the Lord's death.

On Sunday afternoon and evening, overflow meetings were held in the Methodist church which was kindly placed at our service by the pastor, Rev. Mr. Smith. This was an evidence of brotherly feeling that was thoroughly appreciated. B. A. Jenkins preached to a full house in the afternoon. H. W. Stewart preached in the evening. At South Lubec, Bro. J. W. Bolton preached on Saturday evening. Bro. R. H. Bolton on Sunday afternoon, and Bro. B. H. Hayden on Sunday evening.

The reports from the churches show a total membership of about 2,000, Danbury, Conn., leading with 550. There has been nearly 200 additions. South Gardiner, Me., reports 58; Danbury, 37; Lubec, 31; Brockton, Mass., 27; Worcester and Haverhill, Mass., each 19. The other additions are distributed among the unmentioned churches. Something over \$700 were reported for home missions, Worcester standing first with \$60.31, and Haverhill next with \$51.50. There is a balance on hand of nearly \$140. \$570 were raised for foreign missions, West Rupert, Vt., giving \$125 and Danbury, \$100.

Bro. S. M. Hunt, who has been the Secretary of the New England Board for some years, and to whom in large measure, the success and enlargement of the work is due, desired to give his energies to the establishment of a church in Springfield, Mass., and in consequence declined a re-appointment to the Secretaryship. The convention acceded to his wishes in this respect, but wisely created a new office, making him solicitor for the Board. He gave full proof of his qualification for that office by raising nearly \$250 in cash and pledges, during the meeting. Bro. J. W. Bolton was chosen to fill the office of Secretary.

It was decided to put an evangelist in the field, his work commencing January 1st, 1896. We think that Bro. A. Martin, who a few years ago was preaching in New England, and who is now (with his daughter as singer) meeting with great success as an evangelist in the west, is the man who has been chosen.

A committee was appointed to meet with a similar committee from the Churches of God in Maine, to consider the subject of Christian Union—to see how near we are together, and whether a union that will be to God's glory cannot be consummated. The outlook is bright.

Many regretted the early demise of *The New England Disciple*. The paper was greatly needed, and is greatly missed. But its place is to be taken by one that we believe

will not go down. Bro. Bolton and his son have for two years been editing and publishing a quarterly magazine, called *The Mission Field Reporter*. They have decided to change the name to *The New England Messenger*, and issue the paper monthly. The subscription price is to be 50 cents per year.

We have attended many good conventions, and we put this one among the best. Lubec is delightful for situation, and the Lubec people are noted for hospitality. One visitor wanted to know how every visitor seemed to have been assigned to the best place. An excellent spirit prevailed throughout the meetings. We had an object lesson in international fellowship. There were probably as many Provincial as New England visitors. Eighty attended from Deer Island. We had excellent weather throughout. For this, all were thankful. H. W. S.

Correspondence.**KENTUCKY MUSINGS.**

Two years have passed and gone since I packed my grip and left my native land for the Athens of the west—Lexington, Kentucky.

As I look back in my imagination over two years of hard study, I can recall quite vividly in my mind the first impressions of Kentucky school life.

The first morning of our arrival, I saw new boys and old boys sitting around under the shade of wide-spreading lotus and palm-trees, discussing with eagerness their prospects for the future. Boys were there from every part of the known world, and I thought from the unknown. All were there, from the cynical Australian to the timid Armenian. All had come to sit at the feet of McGarvey and worship at his shrine. I was reminded of the Crusaders in ancient times, visiting Palestine at least once a year, for the purpose of worshipping at the holy sepulchre.

There have been many and varied changes since I left my home. A father, whom I loved, has passed over the river. A sister, young in years, has lately passed away. As a tender flower, nurtured and tended with greatest care, is chilled by an autumn blast, and finally fades away, so did the tender plant, the flower of the home, wither and fall, when chilled by the hand of death. We weep not as those who have no hope.

Bro. Stevenson and myself have just returned from spending our vacation in the country. Country life in Kentucky is certainly delightful. The balmy air, laden with the scent of ripened fruit and southern flowers, stimulates the nerves of the dormitory starved student, and invigorates the brain to its usual activity.

We left Lexington the 17th of June, and were gone eighty-two days. During that time we held six protracted meetings and added 235 to the churches. It is certainly a beautiful thing to see men and women confessing Christ before men, and submitting themselves to his will.

The prospect this year for the Bible College is brighter than ever before. A new era may be said to have dawned. A new Bible College adorns the campus. A new

president graces the highest seat of honor. A new professor sits in judgment on Freshman's views; and last but not least, the first lady matriculant into the Bible College sits among the boys, and learns the lessons of holy writ. Surely this is a progressive age. We are glad to have in our little band of Canadians two others—Bros. Ford and Gates—whom we welcome most heartily into our midst. Now we can make the strains of our "National Air" ring out louder and longer in our "Old Kentucky Home." A. N. S.

WEST GORE LETTER.

I know you all like to hear good news, so I will give you from a private letter, the following which speaks for itself: "I suppose you have heard that we are trying to clear off the debt on the church property. We shall probably succeed in doing so by the New Year. Hurrah!"

The above is from a brother in Charlotte-town; and when you think that the debt was one thousand dollars, and that there were only a few to make it up, and then they have done it so quietly, I think you will say they deserve credit and praise for their effort. Halifax next.

On Tuesday, October 22nd, we met and organized a church at Nine Mile River. Bros. James McDonald and John Wright were chosen elders; Bros. Stillman McDonald, James Fraser, and Hiram McDonald were chosen deacons. With a nice little house, free from debt, to worship in, the little band starts bravely to keep house for themselves. May they grow in every way that is good.

We are looking forward to having the Annual at West Gore.

The cold winter is nearly here; all the products of the farm are being gathered in, and the fields are looking bare. While we have been busy preparing fire for the nourishing of the body, so as to be warm and well fed, what are we going to feed the mind on? I like the suggestion made by the office editor in the last CHRISTIAN. During these long winter evenings let us improve our minds. What a number of useful things we might learn this winter. Knowledge is power, and it is obtained only by patient study. Books are very cheap; and any one who wishes can soon have quite a respectable library, and books—good books—become very dear friends. Life is real. We only pass through this world once, let us make the best use of our time. "It is not so much where we stand as the direction we are moving in."

As I have no particular local news to tell you, I will give you an extract from the writings of Pythagoras, a philosopher who lived and flourished B. C. 540. Large numbers of students came to him for instruction, and the following lines will show what self-examination was found necessary by this great teacher:

"Nor let soft slumber close your eyes
Before you've recollected thrice
The train of action thro' the day:
Where have my feet chose out the way?
What have I learnt, where'er I've been.
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone;
Or into what new follies run?
There self enquiries are the road
That leads to virtue and to God."

W. H. HARDING.

Original Contributions.

THE BIBLE versus INFIDELITY.

W. H. HARDING.

II.

Chrysostom in the fourth century is credited with first calling the scriptures "the Bible," *La Biblia*, "THE BOOK." Prior to that they were known as the "Holy" or "Sacred Writings." The story of the preservation and transmission of the Bible through the ages is more wonderful than any romance. As you take your Bible in your hand, do you ever think what it is, and how it is that you have so easily in your possession that which was revealed and written so long, long ago?

1st. Take the Old Testament, with its thirty-nine books, containing the history of this whole world for nearly 4,000 years, and, according to some, for a much longer period. Moses, who wrote the most of the first five books, lived about 1,500 B. C. Malachi, who wrote the last, lived about B. C. 400.

Some have wondered as to how these ancient writers managed for writing material. We find that in Egypt they had a material made from the fine tissues of the papyrus. These were put together and dried in the sun. This was used long before Moses was born. In latter days we find the use of parchment coming into vogue. The ancients made inks of various colors—from burnt wood and certain juices taken from plants.

It would take up too much space for me to tell all I would like to about the writers of the Old Testament. I must be content to commence with Ezra, who gathered together the books of the law and the prophets and the haliographar (holy writings). It is generally conceded that after the captivity he compiled the whole, except Malachi, and arranged the canon of the Old Testament about as we have it now. This he did by divine guidance and the help of the great synagogue, which was organized by him. Malachi was added to the canon presumably by Simon the Just, who lived a few years before Alexander the Great was born. He was of great repute among the Jews as a member of the great synagogue, which consisted of a hundred and twenty wise men. Of course these men did not all live at one time, but are to be thought of as covering a period of about two hundred years. Starting from this period (B. C. 400) we now trace the Old Testament down the streams of time.

The next event to be noticed is the translation of the scriptures into Greek, forming what is commonly called "the Septuagint." There was a tradition that this was done by seventy-two men appointed by Ptolemy Philadelphus, so as to allow him to have the Jewish scriptures in a large library established in Alexandria. But the truth seems to be that Alexandria became, after the dispersion, a centre of Jewish population and religion, and as the Jews lost command of Hebrew, they decided to have a translation into Greek—the language in general use. This work was begun B. C. 288, and we have the Septuagint version to-day after being used and quoted from by Christ and the apostles.

We have the translations of Aquilla (A. D. 130), Theodotian (A. D. 160), Symmachus (A. D. 193), the Targums, the Syriac (373), then the Vulgate, of which a celebrated writer has said, "that as a monument of ancient linguistic power, this translation of the Old Testament stands unrivalled and

unique." This translation was made from the Hebrew and was finished A. D. 404.

But I have now reached a point where the New Testament intersects (speaking from a literary point of view). I have shown that the books of the Old Testament, B. C. 300, were about the same as now. Then we have the testimony of Philo and Josephus to the same effect, and we also see that Christ and the apostles quoted from nearly all the books in the Old Testament; and lastly we find, in every century as we go along, catalogues of the books of the Old Testament agreeing with what we have to-day. But please remember that we neither claim inspiration nor infallibility for translators.

2nd. The New Testament consists of twenty-seven books, claimed to have been written during the first century of this era. At first the early church did not deem it important to collect the writings of the apostles; they had the Old Testament, and the verbal utterances of the apostles were still fresh in their minds. But after a time disputed questions caused them to examine what had been written by the apostles. The first class of writers who mention the New Testament are "the Apostolic Fathers." Clemens Romans (A. D. 97), Ignatius (A. D. 105), Polycarp (A. D. 120), Papias (A. D. 125). Here are four men whose writings have come down to us who were personally acquainted with the apostles, and who had talked with men who had seen the Lord in the flesh. These writers quote from the different books of the New Testament, particularly the epistles.

In the second century we have Justin Martyr, Ireneus, Clement of Alexandria, and Tertullian. Some of these lived on in the third century. For a time certain books were rejected by some; and there were books like the "Epistle of Barnabas," "Shepherd of Hermas," that some accepted. But by the beginning of the third century the canon was settled as we have it now,—so we are told by Eusebius, who lived A. D. 265-340. His church history is still extant. Origen, A. D. 200, gives the first catalogue of books as we now have them. Then we have Athanasius, Cyril, and, at this time (A. D. 380), the council of Laodicea, all testifying to the canon of scripture as we now have it.

From this time on for a few centuries the scriptures were translated into different languages, and copies multiplied very fast. But the Roman Catholic church did all in its power, after it gained sway, to hinder the spread of the Bible; and it is the greatest humbug for people who have tried their best to destroy the Bible to claim that they have been the means of preserving it.

Between the fifth and thirteenth centuries there was much opposition to the Bible.

Still we find even in this dark period parts, and in some instances the whole of the Bible translated, and every little while we read of a new version.

I wish I had time to write something about the manuscript of the Bible, several of them fifteen hundred years old. There is the *Codex Sinaiticus* in St. Petersburg; the *Codex Alexandrinus* in the British museum; the *Codex Vaticanus* in the Vatican library. But I want to write something about our English Bible.

The first English Bible that we read about is in the fourteenth century, that of Wycliffe. It cost two hundred dollars to get one of these books in England. Tyndale is the next great name in connection with the Bible. He lived in the sixteenth century—the century of the reformation. The printing press, then lately invented, helped these ardent men. Tyndale's persistence in having Bibles printed

and sent into England cost him his life; for he was strangled and burnt, October 16th, 1536, under the directions and by the authority of the then Church of England. Thank God we live in a land where we have religious liberty. Miles Coverdale is the next name we notice. He was instrumental in bringing out what was known as "The Great Bible," (1540). "The Bishops' Bible" appeared in 1568, but did not give general satisfaction.

Finally we find King James, in 1604, giving orders for a general translation. Fifty-four scholars were chosen and given their directions, and in 1611 the work was finished. This is our authorized version, commonly called "King James' translation." In 1870 a movement was started for the purpose of effecting a revision, and in 1885 a revised version of the scriptures was given to the world.

And now will anything I have written cause you to think more of the Bible as God's book? Some day you will meet some of those who object to and oppose the Bible. Perhaps you have already done so. They will tell you there are contradictions in the Bible, that there are mistakes, they will talk about David's crime, and he a man after God's own heart, they will cry, "Superstition," they will not believe in miracles, will tell you the Bible is of late date, they will point out people who profess to believe the Bible and are church members who do and say things that good people should not.

When you meet these, and hosts like them, what will you do? Give up the Bible and the hope of eternal life, as some have done? Surely not. The shores of time are strewn with wrecks, physical, social, moral and spiritual, and some are wrecked for eternity. When you let go your hold on the anchor of God's word, and shape your course into the open sea of human passions and lusts, with no chart to guide you, you are sure to run foul of other wrecks and go down into that whirlpool of dissipation that leads to eternal woe. If you investigate the truth of the Bible, you will find it harder to disbelieve than to believe it. There is a line over which our five senses cannot take us, but where faith takes us bravely along; and so the fundamental truth of the Bible is faith in Jesus Christ as the Son of the living God.

THE POWER OF LOVE FOR GOD.

T. H. BLENNIS.

"All that a man hath," said Satan, "will he give for his life." "He that hateth not his own life," said Jesus, "is not worthy of me." Satan lied. Jesus told the truth. Many a soldier thirsting for fame, has, amid the turmoil and excitement of the charge, shown great recklessness, and manifested a willingness to die, if thereby his name might go down to posterity wreathed with the immortal of earthly glory, and numbered with the greatest of his country's heroes. Men, lacking both culture and courage, like brute-beasts, maddened by passion and stimulated by an ungoverned rage, have rushed into riot regardless of life.

But the child of God has neither the excitement of the charge, the stimulant of numbers, nor the hope of earthly glory. His battles are fought alone. His decisions are often made in the quiet of his closet, or in the seclusion of some retreat. They are made in the face of every allurements that

wealth can offer and sophistry invent. Look at Daniel. He sees the plot of his enemies. On the one side are life, and wealth, and fame; on the other the lion's den and the triumph of his foes. Did he hesitate? No. With his windows open toward Jerusalem, and his heart open toward God, he walked straight into the den of lions.

Look at the Hebrew children, daring the fiery furnace rather than deny their God. Look at Paul trampling upon ease and wealth, and kindred and fame, saying to bonds and imprisonments and stripes, "none of these things move me." See, as to his weeping friends he says, "What mean ye to weep and break my heart; I am ready not only to be bound, but to die at Jerusalem for the sake of the Lord Jesus." Look at the long array of martyrs—the men who kissed the stake and sang praises in the fire. To the Christian there is power in the cross of Christ, that lifts him out of sin and self, and makes God all in all. The true child of God can say, "I count not life dear unto me so that I may win Christ, and be found of him, not having mine own righteousness, but the righteousness which is in Christ Jesus." It ought to be a luxury to live and labor and to die for him who died for us. It has been so, and why not so now?

The power of the cross of Christ is exemplified in the history of all peoples and in all lands. The victories of the cross are well nigh universal. It has elevated the degraded; it has refined the barbarians. It is the pillar of cloud by day, and of fire by night, marching in the forefront of culture, civilization, nobleness, and true manhood. It lifts the world to the Beulah heights of glory, and transfigures dead souls until they shine in a Redeemer's coronet, as "the brightness of the firmament and the stars forever."

Pleasure consists in the possession of our ideal. We sacrifice all things for that which to us is most lovely. But the cross has lifted the veil from the face of God, and the root out of dry ground has become the "chiefest of ten thousand and the one altogether lovely." This vision of God explains the impassioned utterance of the old worthies: "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." "As the hart panteth after the water brooks, so panteth my soul after thee, oh God." This explains how that men offer in one holocaust all that they hold dear, dashing often to the earth every cup of sordid pleasure. Not that the Christian is indifferent to place, or power, or wealth; but he wins laurels to lay them at the feet of Jesus; he attains power that he may wield it for God; he gains wealth, that with it he may push forward the interests of the Redeemer's kingdom. He exemplifies the aphorism—"Get all you can, save all you can, and give all you can." The mean becomes generous; the base, magnanimous; the avaricious, liberal. He is like the reservoir that turns into itself a score of mountain streams, and then, rushing through all the avenues, and streets, and lanes, and alleys, waits and yearns to slake the thirst of all, from the beggar to the prince. What is the glory of the morning but the overflowing of the light of God; what is the beauty of the spring, the fragrance of the flower, and the song of the bird, but the overflowing of God in beauty, in fragrance, and joy. What is the enamelled cloud, the bursting bud, the waving grain, and the trembling leaf, but channels through which God is pouring his thought and love. It is to this height the cross uplifts us, and into this image it transforms us.

CHILDREN'S MISSIONARY WORK.

ETHEL MAODOUGALL.

We who profess to follow the child of Bethlehem are learning that the work of the children—since it involves our hope of the future—is an important part of our work. It is, indeed, pleasing to know that this part of the work is receiving attention, and making steady progress in our provinces. The children are working with eager interest for their little adopted girl, and thus they are being enlisted in the service of Christ.

The amount required of the mission bands yearly is \$60.00. Their contributions last year amounted to \$65.33. This year it is \$100.48. \$161.81 from the children in two years! Have they not done remarkably well? As their contributions have exceeded the required amount each year, we think it advisable to undertake something in addition to that this year. The prospect is bright for more children-being enlisted, and those we have, though they have worked well, we know will be willing to work better, in order to further advance the cause of Christ.

"Yes," as some say, "the children can do a little." And these littles will soon tell in a grand and glorious whole! This work with the children is a work looking to the future; these little offerings are the first fruits; the real harvest who can weigh? The money is fully appreciated and the children are happy in giving it; but, dear brothers and sisters, we must know that the money is the least important object in the children's missionary training. The children are being trained for the future church, when dollars and not pennies will be theirs to give if they will, and the will is being trained to keep self under, and to see in the suffering ones of earth the Saviour whom it would serve.

When we see men and women in our churches to-day, who are cold and indifferent to the work, and who will not awaken to the fact that so little has been done, in the great field of labor, in comparison with what is suffering to be done, we realize the importance of training the children to become intelligently and earnestly interested in the cause, that, when they become men and women, they may have the ability and earnest desire to teach their suffering fellow-creatures the "way of life and salvation," and that they, as the next generation, may be a people ready and willing to give "as God hath prospered them," a people who know the needs, and give from pure love of the cause.

How to interest and instruct our children that they may become intelligent workers is a matter of grave importance.

Just here we find the utility of the mission band, which has for its object "to develop the spiritual life of its members, to lead them into active personal service for Christ's sake," to instruct them in the purposes, methods, and results of missions, and to train them in habits of systematic giving in support of missionary enterprises.

The leader should fully realize and appreciate the responsibility resting upon her, and the privilege that is hers of sowing and cultivating in these little hearts the seed that will one day spring forth to the glory of God. Leader, keep in touch with your children, gain their love and interest; then when their interest and sympathies are fully enlisted, their child-like minds are readily impressed with the lessons you wish to fix upon them. It is to me a sweet and soul-inspiring sight to see the bright upturned faces all aglow with interest and sympathy, while stories are

being told them of their less fortunate brothers and sisters of heathen lands, and of how Christ wants all those who know him to tell them of his wonderful love and saving power.

Careful thought and tact are required to keep up a good interest in the children's meetings. It is wise to vary the exercises, and make practical—by illustration as far as possible—the lessons you teach. Even the baby members listen with interest to simple stories, and the black-board and chalk are almost indispensable. "Deep in the hearts of all his little ones God has implanted a desire to do." Leader, keep them busy, let each feel that he has something to do, and inspire all with your own enthusiasm.

Do not be discouraged if you have not the success you expected to have. You cannot know the true work you do, only that the result is as sure as the love of Christ which you teach.

Leave success for a secondary consideration; the work which you undertake is Christ's, the truth you would teach is his, and Christ's servants must humbly rely upon him.

Yet we must not leave it all for the leader, for indeed she can accomplish but little without the sympathy and co-operation of the mothers and sisters of the church.

The mother's assistance is needed to secure regular attendance, and to keep up the interest in the meetings. She should consider it her duty to be acquainted with the children's work, and to do all in her power to aid in its advancement; for on her principally depends the progress of our work in the future. It is her privilege to mould from infancy the character of the child in accordance with the Divine teaching; and how great is her obligation to train her child to believe in Christ and become earnestly interested in the spread of the gospel.

Let every sister feel it her personal duty to be able and ready to assist the band leader, whenever assistance is needed, then when circumstances necessitate a change of leaders some one will be able to go on with the work without loss of time.

In a single generation the children of heathen lands will know many of the joys to which Christian boys and girls are born if we are only faithful to our trust. Let us be thankful to our Lord that victories are being won for him, and let every Christian heart rejoice that the day approaches "when he shall claim the heathen for his inheritance and the uttermost parts of the earth as his possession." "When the isles of the sea shall wait upon him and his knowledge shall cover the earth as the waters cover the great deep."

BE CAREFUL.

H. M.

"What do you mean?" I mean that we should be very careful that we do not make the fatal mistake that was made by the "Elder Brother." You remember he was good in his own estimation, because he did not do anything that was very bad. He was so very good that he had no interest in any one who was bad, not even in his own brother. He intimated to his father that he ought to have kept his brother out. He was so good (?) that he could tell his father he never transgressed his law at any time, when he was then transgressing his law by disregarding his father's entreaties. How blind

and deceiving is self-righteousness. Let us be very careful that we do not sin after the similitude of this transgression.

Whatever goodness we may have, it is worthless, unless it leads us to seek and save the lost, and to rejoice in the salvation of those who have been far away from God. It is a question to-day—Who was farthest from his father, the prodigal son or his elder brother. How wonderfully strange that any person can claim to be a disciple of Christ who is not following Him in seeking the salvation of the lost.

Miscellaneous.

WORK OF A NOBLEMAN.

One would hardly seek in doughty, burned Kansas an English nobleman, and especially a nobleman who has forsaken his ancestral home for the sake of saving the souls of those who are trying to save their bodies. And yet he is here, in the person of Sir Robert Norville, a jolly little round-bodied man, who having circled the globe nine times, has deemed it his mission to labour with this people as a minister in the Christian Church, or Church of the Disciples. Sir Robert Norville has undertaken the education of some 1,200 girls in addition to his other self-imposed duties, advancing the money that is necessary to carry them through the church school in Illinois, where he sends them, says a correspondent in the *New York Times*. He does not make a gift of money, merely loaning it, to be paid back as recipients of generosity can find the means in later years. He usually exacts one-fourth the first year after the education of the girls is completed, and one-fourth yearly thereafter. This money is then used again for the same purpose.

Accidentally, he aids in building up weak churches, a work that he finds most difficult at this time among a people struggling with poverty, brought about by repeated crop failures. But a few evenings since he lectured in Uldale, once a prosperous little town of 400 inhabitants, situated in the heart of what has been called the richest country in Kansas. Two years ago there were in Uldale twenty general merchandise stores and there were all the evidences of prosperity. To-day the population of that town numbers barely seventy-five souls, who are patrons of the one store and the one bake shop remaining. Empty buildings attest to the faith that once entered into the makeup of Kansans who so largely live upon hopes, even in the arid portion of the state. At one time there were two banks in Uldale to excite the cupidity of the freebooters of the Indian territory, but a few miles distant; now there are no banks, nor is there need for any, for money has practically disappeared. In such an unpromising place Sir Robert Norville found himself booked for a lecture, which he delivered to a few remaining people, too poor and too dispirited to move away. After his lecture he made an appeal for funds to aid a struggling church, offering to supplement the mite he might receive by the gift of an equal sum. To his surprise he received \$15.35, to which he added a like amount and bestowed it on the struggling church he was aiding.

This queer character invariably pays all his own expenses, never accepting a cent in any shape for personal use. He shuns public notice, saying he is serving his Master, who has brought him out of severe trials and troubles.

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