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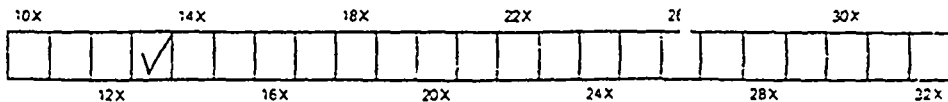
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THE CHRISTIAN.

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

Vol X.—No. 5

SAINT JOHN, N. B., MARCH, 1893.

Whole No. 113

The Christian.

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"THE CHRISTIAN."
P. O. Box 106
St. John, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

We regret to hear that Bro. Cooke is quite ill in Halifax.

EVERY dollar sent to THE CHRISTIAN helps to "preach the gospel."

Bro. Murray is now in Halifax, and will preach for the church regularly.

We expect to publish in our next issue a picture of Miss Rioch, our missionary to Japan, with a sketch of her life.

THE March Quarterly will be held with the Coburg Street Church, St. John. Bro. Stewart will conduct the meeting.

WE are anxious to have each of our churches report in our columns every month. Will our preaching brethren see that this is done?

WE are sending accounts to all our subscribers, in this issue. We will be glad to have an early remittance. We need the money at once.

DON'T forget to mention THE CHRISTIAN to your friends. You can do a good work in this way. We want five hundred new subscribers this year. Help us.

CORRECTION.— In the invitation song by the editor in last CHRISTIAN for "How sweet his interest," etc., in third line, read "How sweet his entreaty," etc.

WE are glad to publish such good accounts of the opening of the new church building in Halifax. If any have neglected to help these worthy brethren they can encourage the work greatly by sending something to Bro. Henry Carson, Halifax, N. S.

OUR brethren in the West are about building an "Orphan's Home" for the care of destitute children. A lot has been bought in the city of St. Louis on which a fine building will be erected. A large amount of money has already been subscribed. It will be managed by the ladies of the Christian Church.

WE notice with pleasure the interest taken by the St. John Church in their city mission work. The work in the North End of the city is sure to succeed. Bro. Stewart preached last Lord's day, February 26th, to a large congregation of attentive listeners. During the Quarterly one meeting each week will be held in the Temple of Honor Hall, North End.

Well may the person who feels the burden of sins, and hence the need of a Saviour, ask in anxious tones, "What must I do?"

Giving Freely. And happy should he be if, knowing the Lord's will, he does it. But

has he no need to ask the question any more? If we judge by the conduct of many we will have to conclude that they have then done their full duty; but God's word teaches us that our constant cry should be, "Lord, what wilt thou have me to do?" If we have presented ourselves as living sacrifices unto him, our time, influence, money,—all our powers, all we have,—are his. Will a man rob God? Not with impunity. We are his stewards, and we shall all give an account. Having first given ourselves, can we withhold anything else? Not if we have sincerely said, "Here Lord I give myself away, 'tis all that I can do." To put it strongly, but not too much so, no one need hope for heaven at last, no matter what his pretensions are, if he is not willing to give according as the Lord has prospered him. It is very true that idolaters and thieves and drunkards shall not inherit the kingdom of God; but it is equally true that there is no open door for the covetous. This fact needs to be branded on the hearts of any who are resting on false hopes. They should be made to feel that it is more blessed to give than to receive. A covetous man was never a happy man. It is almost impossible for the generous giver to be miserable; and if he is, it is because he has no more to give.

The soul of a man in Japan is worth just as much as the soul of a Nova Scotian or New Brunswicker, and no more. Let us not forget

The Home Work. that here in our own provinces are thousands who are going to perdition. Let us not shut our eyes

to the fact. It may be said that they do not take advantage of their privileges. May it not also be said that we have not come up to the full measure of our responsibility in teaching them the will of the Lord, and especially in urging them to save themselves from this untoward generation? Have we a right to abandon them till we have so labored that we can say that we are free from their blood? Here are thousands, too, who are standing on a foundation of sand. They are trusting in feelings and dreams and visions. They are sincere. No one doubts that; and if sincerity were all that is demanded, we need not give ourselves any anxiety about them. Do we not owe it to them, to ourselves and to God to teach them the way of the Lord more perfectly, so that they may have hopes that are founded not on feelings, and such like, but on the promises of God. The heathen must not be forgotten; we must not forget them. Neither must we lose sight of the fact that our first duty is to the unsaved man that stands by our side. The work of the apostles was to begin at Jerusalem. They were not then to leap over millions of perishing souls to reach Rome, or Corinth, or Alexandria, or Cyrene. They were to be witnesses first in Jerusalem, then in all Judea and in Samaria, and thus to the uttermost part of the earth. Their work was to spread wider and wider as the rings are formed around the heart of a tree. There are two extremes to be avoided. While we begin in Jerusalem, let us not stop there. While we begin

from Jerusalem, let us not leap at once to the uttermost part of the earth.

As our readers know several of our young men are in the colleges studying for the ministry. We are waiting, almost impatiently,

Wanted— for them to complete their course Laborers. and go forth into the harvest.

The toiling days of some of our present workers will, in the natural course of events, soon be over. A sufficient number are preparing to fill their places. Should we be satisfied with that? Not so long as there are scores of places where we have not, but should have, a worker. Among the younger readers of THE CHRISTIAN there are many who would make successful preachers. They have the strength and the ability and the opportunity; and, of prime importance, they have consecrated hearts. They may be looking toward a professor's chair, a lawyer's office, or a doctor's; they may be thinking of becoming merchants, or following the sea, or tilling the soil; they may have mapped out any honorable vocation. But are there not enough to attend to these duties? Is not almost every sphere in which man labors crowded? Should not these young men seek for the place that most needs them? And should they not be urged by every proper motive to give themselves to the work of preaching the gospel? There are children growing up in Christian homes. The parents can give their young minds an inclination in almost any direction. Should not the parents, and especially the mother, so train the children that some of them will have a longing desire to tell the good news to the perishing? Many of the most successful preachers of to-day are engaged in a sacred calling through a mother's guiding in early years.

That the position of the Disciples of Christ is in harmony with the teachings of inspiration and apostolic practice few searchers

Why the after truth will deny; and many of **Opposition?** the brightest minds have admitted.

That their aim to restore primitive Christianity, and consequently bring about Christian unity, is a work well pleasing to God, no one who loves the Church will dispute. How, then, can we account for the fact that in many quarters there is such a strong prejudice against us? Why do different denominations at times combine in opposition to us? It must be for the reason that they have erroneous preconceptions concerning us. Surely they think we teach false doctrines and hold to unscriptural usages! We can explain their opposition only on the ground of their ignorance. They have accused us of all sorts of heresies, not knowing, apparently, that we go to the Oracles of God for our warrant for everything we teach and for everything we demand of others in faith and practice. But their ignorance is inexcusable. If they so desired they could easily discover what our position is. If they go to our enemies to find it, they will get only misrepresentations and caricatures. And this is where they usually go. If they come to ourselves, our true position will be learned. And until they find out exactly what we teach they have no right to condemn, as they would have no right to approve.

OPENING OF THE CHURCH IN HALIFAX.

On Lord's day, February 12th, 1893, the Disciples of Christ had their new house set apart for the worship of God. The day was clear and beautiful,—all that could be desired for this notable event in the history of the Church of Christ at Halifax.

We were glad to welcome brethren from different parts of the province who had come to the opening of our house of worship; and when the hour drew nigh, many persons could be seen wending their way to the Christian Church, North street, which had been announced to be opened for divine worship. The building, seating about three hundred, was comfortably filled by an intelligent audience. The preaching brethren present were: Bro. Henry W. Stewart, of St. John, N. B.; Howard Murray, of Milton, Queens Co., N. S.; and Joseph A. Gates, of West Gore, Hants Co., N. S. Bro. H. Murray preached a fine discourse from Acts xi. 26, "The disciples were called Christians first in Antioch." In the afternoon at three o'clock every seat was occupied and Bro. H. W. Stewart preached the dedication sermon from Exodus xxxiii. 14, "And he said, My presence shall go with thee." The discourse was listened to with a great degree of interest. In the evening at seven o'clock our brother preached from Hebrews v. 8, 9, "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." All seemed pleased and delighted with what they saw and heard. This was demonstrated by their liberality; the collections for the day amounting to \$150.23. The hearts of the few Disciples who have struggled on in this city for so many years were made glad, that they now had a house of their own to worship God in. But, brethren, the erection of this house, at a cost of about \$4,500, is not the consummation of the work, but simply a means to carry on the good work begun more efficiently in this great city. Now we will have opportunities to sound out the word of the Lord more fully, and thus get our plea before the people. The ignorance concerning the teaching of the Disciples as a people is truly marvellous, and that by good honest-hearted people. Our house of worship is said to be the neatest and prettiest church in Halifax city.

On Monday evening Bro. Joseph A. Gates preached to a large congregation on "The simplicity of the Gospel of Christ," from Gal. i. 9, "If any man preach any other gospel unto you than that ye have received let him be accursed." Bro. Stewart continued the meetings through the week with good congregations and interest increasing. Two young ladies came forward and confessed their faith in Christ as "the Son of the living God."

On Lord's day, February 19th, Bro. Stewart preached morning and evening, and at the close of the evening service, the two young ladies who had confessed their faith in Christ were baptized. The congregation was very large and listened to an able discourse from Jeremiah vi. 16, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In the afternoon a Sunday-school was formed, and two Bible classes—about thirty-five present.

On Monday and Tuesday evenings our brother preached again to good congregations. There are several who are almost persuaded to become Christians, and we hope and pray that the good seed sown by our brother may be received into good and honest hearts and yield fruit to the glory of God.

We have found our dear Bro. Stewart a very faithful servant of the Lord Jesus Christ, not only on the platform but in visiting from house to house. Just such a man is wanted to build up the Church of Christ in Halifax city. The church in St. John

have truly been blessed in having such a man to labor with them. We feel truly thankful to the Church of Christ in St. John, N. B., in sending over our beloved brother to help us on the present occasion.

I would state that Bro. Henry Harding presented the church here with a beautiful Bible for the stand, also that Mr. S. Cormack presented a silver-plated communion set, for which we feel truly grateful. And to the brethren who have contributed towards the erection of our house of worship we would tender our most hearty thanks, and unto God we would ascribe all the praise and glory.

Your brother in Christ,

HENRY CARSON.

Halifax, N. S., February 22nd, 1893.

Home Mission Notes.

The two young men with whom we were corresponding have gone to other fields; and Bro. Hardin writes us that he had two others almost persuaded, but they, too, went elsewhere. Bro. Hardin says: "I have another that I expect an answer from in a few days." Let us hope he will succeed in getting him for us. We feel that we offered as large salaries as this field should pay. We know, also, that we can't get good men to leave their homes and come to the provinces for small pay.

While we have been looking for an evangelist from abroad, we are glad to say we have done something, with the help of our preachers, at home. Bro. Devoe has held a good meeting at Gulliver's Cove. Read his letter concerning it, and especially note that those added at his first meeting were found faithful. Bro. Stewart's work in Halifax was also blessed. They wrote concerning him: "We want no better evangelist than Bro. Stewart." We hope we will be able to get one as good. Bro. Cooke has promised us to go to Kempt and hold a meeting in order to encourage the church and bring others into the service of the Master. Bro. H. Murray has gone to Halifax to continue the meetings there.

Let us all pray for God's blessing on the work in Halifax. Bro. Stewart says the church there is alive and working nobly, and are willing to do everything they can to forward the cause. This being so, we should help them all we can to build up a strong self-supporting church.

Again we ask for more interest in this home mission work. It is an unselfish work; you give that others may be blessed. You show your love for Jesus by doing all you can to win souls for Him. There are many Disciples who are not contributing to the support of any church. We ask them especially to remember this fund.

RECEIPTS.

Previously acknowledged,	\$145 64
Leonardville—	
Elder W. Murray,	2 00
St. John—	
Y. P. Mission Band,	4 20
Westport—	
Per Miss N. Bailey,	1 00
Cornwallis—	
Per Miss S. B. Ford,	2 00
	<u>\$154 84</u>

J. S. FLAGLER,
Secretary.

Post Office, St. John.

There are people who will trust the Lord with everything but their money.

There are people who have more confidence in the banker than in God.

There are people who believe the banks give a larger return for their money than the Lord.

Foreign Missions.

Maritime C. W. B. M.

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

NOTES.

LISCOMB, IOWA, U. S. }
February 15, 1893. }

On November 3rd E. S. Stevens and wife, Sister Rioch and Sister Oldham landed in Japan. They began the study of the language, which is the first and most essential duty.

Japan is a most fruitful field. It is a cause of gladness to have these young, earnest workers added to our forces in that land.

During the year 1892 the writer reported eighty-two additions. There would have been more if the writer could have worked in good health and remained till the close of the year; the doctor, a member of the Canadian Methodist mission, would not comply with his request to cure him of sleeplessness and headaches. The doctor prescribed a year's rest in America, and asserted that if it were not taken the patient would find himself where it would require years for his recovery. The patient begged for a more homeopathic dose, say six months, but the medicine man was inexorable. Never was the outlook more full of promise, so the journey was reluctantly taken.

The Japanese see no sense in so many sects. They say, "One Church of Christ for Japan." They want Christianity, but not our western theology. The missionaries have been obliged to heed this request. The Episcopalians, four different churches, from England and America, combined to build only one Episcopal church in Japan. Five Methodist churches tried to unite, but the weaker ones said that the biggest wanted to swallow the others, and they were not ready to be swallowed yet. We made overtures to the Baptists, but we found that it is true, as a Congregationalist missionary wrote to the *Missionary Review*, that the Baptists have sent their small men to Japan. They wanted us to accept the New Hampshire confession of faith and close communion.

Seven Presbyterian missions wanted to form one church. The Japanese dropped the name "Presbyterian" and adopted instead "Japan Church of Christ." They threw aside the Westminster confession of faith and wrote out a short, simple creed. To Calvinism they are strangers. They laid aside the practice of infant baptism as being a senseless ceremony.

There is no other people than the Disciples who will tell the Japanese that they are right in their aim, and that sectarianism is sin. We are needed in Japan—in all the east—that we may show a more excellent way than sectarianism. We received five preachers last year. I was explaining our plea to one of them one day when he suddenly arose in his enthusiasm, and with an expressive gesture said, "Why that teaching will sweep Japan?" Yet our force is two weak to bring this teaching before forty millions of people.

We missionaries are powerless without you. Through your generosity we obtain a foothold in the east, and your prayers sustain and strengthen us. When the Lord makes up His jewels, rare gems from India, from China, from Japan, will be brilliant in His diadem, and great shall be our joy if we remember that we have sacrificed something in order to help along this good work.

Every nation, whose people worship idols, is poor. Interest in Japan is from twelve to thirty per cent per annum. The people are poor. They are not strong. Armor, in the town of London, is too small for the modern Englishman; boxes, or cages, used for carrying nobles in ancient Japan, now on exhibition in

the museum in Tokyo, are too heavy for the present day Japanese. The latter has retrograded during the past six hundred years under Buddhism, while the Englishman has grown physically, mentally and spiritually. England and the United States are almost Christian nations. Japan needs the bread of life. You have it. Here people are hungry. There are more invitations for our preaching than we are able to accept. In truth, the writer was obliged to write to the native preachers outside of Tokyo to stop travelling out among the towns and villages, because there was no money to pay expenses. The Board did not have it to send. If one should offer you an investment, sure to pay thirty per cent, you could raise ten, twenty, a hundred dollars in a month, could you not? Why not do it for foreign missions? It would be a victory over selfishness, it would be a joy to memory through life, it would be an unregretted investment in the hour of your departure, it will be rapture through eternity. Why not do it? An old man who had given his energies to money making was converted. Under the influence of a missionary sermon he decided that he ought, and would, give largely. As the baskets approached, however, his love of money arose, and he mentally lessened the amount he would give. His better nature whispered low, "You ought." The basket was before him, with a heroic effort he dropped the pocketbook and all into the basket, and straightened himself up, saying, "Now squirm, old nater." A man may be a hero in the home church. To deny himself, to conquer selfishness, demands strength. Heroism is possible at home. Alas! the spirit indeed is willing, but the flesh is weak.

GEO. T. SMITH.

RECEIPTS.

Previously reported, ..	....	....	\$123 89
St. John—			
Women's Aid Society, ..	....	....	2 65
St. John—			
Sunday-school, ..	....	....	7 25
Eldon, P. E. I.—			
Miss K. McRae, ..	....	....	2 00
Westport—			
Ladies Auxiliary, ..	....	....	1 50
Total ..	....	....	\$137 29

SUSIE B. FORD,

Port Williams, Kings Co., N. S. Treasurer.

WHAT OUR BRETHREN ARE DOING OVER THE LINE.

Ten additions in Harry Barker's recent meeting at Cameron, Texas.

Chas. Burton's meeting at Eddy, Texas, resulted in "twenty-one additions, a church organization of 44 members, a preacher located for one-fourth time, and money raised to erect a church."

The Coombs-Hackleman meeting at Madison, Ind., closed with 203 additions. They go next to South Bend, Ind.

Forty-four additions in A. E. Elmore's meeting at Bellmont, Ill.

Theo. Johnson, aided by C. E. Millard as singer, closed a three weeks' meeting at Grand Island, Neb., with an organization of 47 members, 14 of them new converts. "Millard goes to aid W. T. Hacker at Beloit, Kans."

Twenty-three additions, ten by confession, in P. D. Gray's meeting at North English, Iowa.

Forty-one added in C. G. Blakeslee's meeting with home church, Burnside, Ill. He and Samuel Magee are at Hamilton, Ill. No church there; holding meeting in the city hall.

Sixty-seven additions, 45 by confession, at Beatrice, Neb., A. C. McKeever, of Garden City, Kan., aiding pastor R. H. Ingram.

Six additions in R. S. Renfro's meeting at Old Bedford, Ill. Is now assisting Bro. Ventress at La Harpe.

Twenty-seven additions, 19 by confession, in

pastor A. K. Wright's meeting with his home church at Elwood, Neb.

Fourteen additions by February 20 in the White-Joyce meeting at Waverly, Ill.

Fifty-two additions by February 20 in pastor D. D. Boyle's meeting with his home church at Nevada, Mo. "Bro. Smith, of Lexington, Mo., is leading the singing."

L. L. Carpenter is aiding Niel McLeod in a meeting at Evansville, Ind., with 30 additions by February 13; 18 Sunday, February 12, 17 of them by confession.

Twenty-nine additions by February 13, in the Brown-Denny meeting at Wilmington, Mich.

Ninety-three additions by February 13, 80 by baptism, 20 the last two days, in G. L. Brokaw's meeting at Marshalltown, Iowa.

Fifteen additions by February 13 in pastor D. D. Boyle's meeting at Nevada, Mo.

Fifteen additions, 8 by baptism, in H. S. Gilliam's meeting at Kingston, Mo., two were immersed who united with the Presbyterian church.

Forty-six additions at Falls City, Neb., Geo. Van Pelt, of Columbus, O., aiding pastor L. Ora Fergusson.

Eighteen additions, four by baptism, in L. M. Linn's meeting at Pleasant Mount, Milton County, Mo. Closed February 15.

Twenty-eight confessions by February 14 in the Rogie-Dawdy meeting at Meade, Kan.

One hundred and thirty-three additions in fifteen days in Jas. Small's meeting at East Side church, Des Moines, Iowa.

Eighty-six additions to the other churches at Des Moines since the close of the "Mills meeting," I. N. McCash preaching at University church, Cornell and Long at Ninth and Shaw St. church, and pastor O. H. Breeden at the Central church. The first two continue.

Ninety-three additions, "nearly all by primary obedience," in M. P. Goadykoontz' meeting at Union, Hamilton County, Indiana. Closed Feb. 5. S. S. Jones closed his meeting at Champaign, Ill., with 41 additions, 28 by baptism. Membership now about 350.

H. A. Northcutt's meeting at Guthrie, O. T., closed Feb. 16 with 139 additions. Next meeting at Kearney, Neb.

The meeting at Franklin Circle church, Cleveland, O., closed with sixty-four additions, J. Z. Tyler aiding pastor Lloyd Darsie.

Forty-nine additions in twenty days in the Denny-Brown meeting at Hampton, Ia., by February 17.

Twenty-five additions, 12 by baptism, in Jesse-Quick meeting at Burlington Junction, Mo. Closed February 11. Now at Quitman, Mo.

Ten additions by February 17 at Cerro Gordo, Ill., pastor Harry Barnett doing the preaching.

Thirty-four additions, 19 by baptism, in Vernon J. Rose's meeting at Harper, Kans.

E. J. Wright is in a meeting at Pleasant Hill, Ill., with one addition by February 17.

Four added by February 17 in the Anthony-Booker meeting at Modesto, Ill.

Twelve sermons, 16 confessions, at Danbury, Conn. Bro. Bowell, evangelist for New England, aiding pastor E. J. Teagarden.

Forty-five additions in pastor S. D. Dutcher's meeting with his home church at Hannibal, Mo.

Four baptized in J. C. Creel's meeting at Clarion, Ia.

Seven additions in W. S. Low's meeting at Columbus, Ill.

Six additions in the Stark-Orchard meeting at Scranton City, Iowa, by February 18.

Four additions first week in Jno. P. Jessee's meeting at Quitman, Mo.

Thirty-one additions, 21 by confession, in ten days in pastor E. T. Lane's meeting at Lebanon, Ind. Later, 40 additions in two weeks by February 20.

Ten additions in A. J. Myhr's meeting at Union, Washington County, Tenn.

Eighty-five additions, 51 by baptism, in Geo. F. DeVol's meeting at Stillwater, O. T.

Simpson Ely is in a good meeting at Fulton, Mo. Twenty-two additions in W. B. Crowdson's meeting at Prescott, Iowa. Closed February 13.

Twenty-seven additions, "twelve of them February 13, most of them heads of families," in C. E. Hunt's meeting at Coppock, Ia., by February 14.

Eighteen additions in nine days in Morgan Morgan's meeting at Nelson, Neb. "Bro. French leads the singing." E. F. Bower, pastor.

A. M. Haggard is holding a series of meetings with his own congregation at Colfax, Ia. Twenty-seven additions the first two weeks.

Allen B. Philpott, pastor, is in a very promising meeting with his home church, First Church, Philadelphia, Pa., with seven additions during first week. Prof. Chas. B. J. Koot, a member of the Bowden Square Baptist Church, Boston, has charge of the singing.

Fifty-one additions in W. A. Moore meeting at Lewis, Ia., and about \$700 raised for preacher's salary.

ALPHABETICAL SCRIPTURE.

These Scriptures, alphabetically arranged at Scio, N. Y., are commended to all the brethren everywhere.

And be at peace among yourselves. I. Thess. v. 13.

Be not weary in well-doing. II. Thess. iii. 13. Continue in prayer and watch in the same with thanksgiving. Col. iv. 2.

Draw nigh to God and he will draw nigh to you. Jas. iv. 8.

Enter ye in at the strait gate. Matt. vii. 13. For this is the love of God that we keep his commandments. I. John v. 3.

Give us this day our daily bread. Matt. vi. 11. He that believeth on the Son hath everlasting life. John iii. 36.

In everything give thanks. I. Thess. v. 18. Jesus Christ, the same yesterday, to-day and forever. Heb. xiii. 8.

Knowing this, that the trying of your faith worketh patience. Jas. i. 3.

Lie not one to another. Col. iii. 9. My little children, let us not love in word, neither in tongue, but in deed and in truth. I. John iii. 18.

Now I pray God that ye do no evil. II. Cor. xiii. 7.

Only let your conversation be as it becometh the Gospel of Christ. Phil. i. 27.

Pray without ceasing. I. Thess. v. 17. Quench not the Spirit. I. Thess. v. 19.

Rejoice in the Lord always. Phil. iv. 4. Search the Scriptures. John v. 39.

Take heed therefore how ye hear. Luke viii. 18. Understandest thou what thou readest? Acts viii. 30.

Verily, verily, I say unto you, if a man keep my saying, he shall never see death. John viii. 51.

Wherefore by their fruits ye shall know them. Matt. vii. 20.

Yea, rather, blessed are they that hear the word of God and keep it. Luke xi. 28.—*Christian Standard.*

The Disciples of Christ are stronger in Melbourne, Australia, than in any city in this world.

There are people who prefer the teaching of the hymn-book to the Bible on the grace of giving.

There are people who believe their money is safer in the bank, every dollar of it, than in God's hands.

The Christian.

ST. JOHN, N. B. MARCH, 1893

EDITORIAL.

THE LIGHT OF MEN.

In Him was life, and the life was the light of men. John i. 4.

Every thinking man desires to know his origin, and asks, "Whence came my life and the life of the race?" Moses tells us that "in the beginning God created the heaven and the earth and every living thing, both herb and animal." John tells by whom God made everything that is made. It was by the word that was in the beginning with God and was God. By receiving the testimony of Moses and of John the mind is at rest on the origin of life, but rejecting that testimony the enquirer is left in utter darkness, tossed to and fro on the contradictory and ever-changing theories of men, for "the life is the LIGHT of men." The Bible traces all life back to Him who was in the beginning with God and no farther. From Him it sprang and with Him it rests.

When the word was made flesh and dwelt with men, the candid saw His complete control of the currents of animal and vegetable life. He spoke to the fruitless fig-tree and it immediately dried up from the roots. His vitality accompanied His command to the man with the withered hand, and it was "the light" to all who were in the synagogue. (Mark iii. 5). When He raised to life the widow's son, and called Lazarus from his grave, many saw the light, and it still shines to all readers as His certain promise that all the believing dead shall live at the resurrection, and living believers shall never die. "I am the resurrection and the life."

In Christ is spiritual life, and that life also is the light of men. It lights both Old and New Testaments. The Jews were strictly forbidden to eat blood for two reasons: 1st. The life of the flesh was in the blood; 2nd. It is the blood that maketh an atonement for your souls. (Levit. xvii. 10, 11, etc., etc.)

Just before Jesus' death Andrew and Philip told Him of certain Greeks who asked to see Him. Instead of Jesus being offended, as they feared, at the presumption of these Greeks, He said, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." He rejoiced at the near approach of His terrible death, for by it He would give spiritual and eternal life to countless millions of both Jews and Gentiles. He came to minister and to give His life a ransom for many. When He signified the death He should die, He said, "And I, if I be lifted up from the earth, will draw all men unto Me." On the cross His life and blood flowed out, not to be lost, but to be kept unto life eternal. (John xii. 23, 24, 25, 32).

The life in Christ explains why Abel's sacrifice was accepted and Cain's rejected. Cain's had no blood in it, no atonement, and there was no remission. It tells us why almost all things are by the law purged with blood, and without shedding of blood is no remission. (Heb. ix. 22). The sacrifices which God ordained pointed to the sacrifice of His own dear Son. He was "the Lamb slain from the foundation of the world," so that His life was the light of men. The elders who, through faith, obtained a good report, saw through their yearly and daily gifts and offerings for sins the one great offering of the Son of God, the complete sacrifice that would forever sanctify and purge from sin every one who came to God by Him.

How glad Abraham was when he saw Jesus' day afar off and received his beloved Isaac from the dead in a figure. How glad the Israelites were when they sprinkled the blood of the paschal lamb on their door posts and were at once delivered from the angel of death and Egyptian bondage. This light shines in the history, type and prophecy of the Old Testament, so that when Christ died for our sins it was according to the scriptures, and He rose again the third day according to the scriptures. He urged men to search the scriptures for the grand reason that they testified of Him. How meaningless would be all the offerings of the Patriarchal and Jewish dispensations without Jesus' light! How empty all the ceremonies of these preparatory institutions! His light was the glory even of that system "which is done away," being eclipsed by the gospel; as the stars, glorious at night, lose all their brightness by the rising glory of the king of day (II. Cor. iii.)

Many to-day wonder how a just God did in past ages pardon sinners and make them saints when it was not possible that the blood of bulls and goats should take away sins. (Heb. x. 4). But the life in Christ explains it all. It seems as if the intelligent universe were called to the cross of Jesus. "Whom God HATH SET FORTH to be a propitiation through faith in His blood, to DECLARE His righteousness for THE REMISSION OF SINS THAT ARE PAST through the forbearance of God. To declare, I say, at this time His righteousness that He might be just, and the justifier of him which believes in Jesus. (Rom. iii. 25, 26).

In giving His Son to die on the cross, God not only declares His intense hatred of sin and His ardent love for the sinner, but also that the dignity of the person who died to save others is such as to justify Him in pardoning believers who died before Christ came and also in saving Him who now believes in Jesus. Oh! the glory that shines from the cross. No wonder that Moses and Elias talked of it with Christ "in the holy mount." By it they were forgiven and glorified.

When the life was to be manifested, John the Baptist came to prepare the way of the Lord. John was the last Jewish prophet, and he was the greatest because he was nearest "the light." His preaching and his life were so far superior to all others that many were ready to regard him the Christ till John informed them better. He was not worthy to untie His shoes. He was sent to bear witness of that light. The light seemed to be too much for any man till previously trained for it. Jesus chose twelve men, and for years prepared them to receive the light and give it out to others. His first miracle in Cana manifested forth His glory, and His disciples believed on Him. They were astonished to behold His power over vegetable and physical life. They saw their Master raise the dead even from the grave. They seemed to think He had power to escape from the hands of His murderers, that He could even come down from the cross. But He did neither, and their last hope was buried with His dead body. They had not the remotest thought that He would rise again. When He foretold them of His resurrection their greatest puzzle was to know what He meant by it. Their minds were so entirely closed against it that when the devoted women declared that He was risen and had actually talked with them, they treated their testimony as idle tales; and when the ten apostles told Thomas that every one of them had seen Him alive, he made up his mind that they were ten false witnesses rather than believe the Lord was risen. Not an apostle ever believed that Jesus rose until His eyes had looked upon him. But they were new men after that with new hope—a living hope of an incorruptible inheritance. They were not preachers of good news which others told them, but what they had seen and heard themselves, and knew to be true.

What they had seen of the life in Jesus was a light to them that the very shadow of death could not eclipse, and their grand labor and life was to spread that light among men.

Hear what one of these men exclaims late in life: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you," etc. Their first hope died when Jesus died, but they were begotten again of God unto a living hope by Jesus' resurrection—a hope that never dies. (I. Pet. i. 3, 4). Hear what another apostle still later says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested and we have seen it and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us," etc., etc. (I. John i. 1, 2, 3).

This light shines in the institutions of the New Testament. We meet for worship on the first day of the week, because it is the day on which Christ arose and triumphed over death. Before the sun rose this day to give light and heat and gladness to the earth, the Sun of Righteousness arose with healing in His beams. He met His disciples on this day and they were begotten again unto a hope of eternal life. His life lights this day, and it steadily and continuously proclaims to civilized nations that the living One is victorious over death.

It is the light of the Lord's supper. Just before He was betrayed Jesus took bread and blessed and brake it and gave it to His disciples, saying, Eat ye all of it. In like manner He took the cup, telling all to drink of it, and always, when they did so, to remember Him. To remember that His body was broken and His blood was shed for the remission of sins. His life and death make this institution a blessing from that night until the Lord comes.

So with Christian baptism. To many it is an unmeaning ceremony, and they look no farther than the water into which the believer is buried. But the life in Jesus is the light of men on baptism. He died for our sins, was buried, rose again the third day according to the scriptures. He was pleased to appoint an ordinance that symbolized His death, burial and resurrection, and to command that ordinance to be obeyed by every one that believed in Him, saying, "He that believeth and is baptized shall be saved." (Matt. xvi. 15, 16). This promise stands sure always and everywhere, not because there is virtue in water, but because "in Him is life."

In this world of darkness and death the Christian daily needs a life and a light divine. In himself he is too weak without the one, and too blind without the other. But in Christ is all he needs, and he has the very best encouragement to look to Jesus. "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." (Rom. v. 10). How can we sink if fully committed to Him who ever liveth and by His own blood has entered in once into the holy place, having obtained eternal redemption for us? (Heb. ix. 12) How blessed it is to realize that to sinful desires and pleasures we are dead and our life is hid with Christ in God. What a hiding place! What safe keeping till Christ, who is our life, appears and we appear with Him in glory? But that light that hath so long shined in darkness, and the darkness comprehended it not—that men refuse because their deeds are evil is destined to shine brighter and brighter for evermore. Jesus is called the Lamb, because of His death for our sins. When the Holy Spirit occasionally drew aside the

veil and permitted us to look into the holy city, the first and most prominent person we behold is the Lamb. A Lamb as if He had been slain, a Lamb worthy to open the sealed book and to look therein; a Lamb sitting on the same throne as God. That glorious city, both now and millions of ages hence, will have no need of the sun, neither of the moon, to shine in it, for the glory of God will lighten it and the Lamb will be the light thereof.

It is most interesting to read in the seventh of Revelations the angels' song of blessing and glory, wisdom and thanksgiving, etc., unto our God forever and ever, and then turn and hear the unnumbered multitude of all nations and kindreds and tongues in white robes standing before the throne and before the Lamb who cried with a loud voice, saying, Salvation to our God who sitteth upon the throne and unto the Lamb. Angels had no salvation in their sons, but seemed interested in the songs of the redeemed who had washed their robes and made them white in the blood of the Lamb, who ever feeds them and leads them to living fountains of water, while God wipes all tears from their eyes. Reader, shall you and I join the everlasting song? He was slain for us. This is certain.

Original Contributions.

UNITY.

Oneness among professed followers of the Lord Jesus Christ is very desirable, and especially as it is intimated in the prayer of the Redeemer of men, as recorded in the 17th chapter of John's testimony, that on this oneness depends the world's believing that the Father had sent the Son.

There seems, also, to be a desire among the believers that this end should be attained, and sometimes, when there are two churches in a community, between which there exists even one point of agreement, or similarity, we have found the wide-awake pastor of one of the churches saying, "There is so little difference between your church and mine that they ought to be one." But, by observation, having learned something of the religious spirit of the age as manifested, we are strongly reminded of the saying of one, who, on hearing it said "the husband and wife are one," sagely asked, "But which is the one?"

When you hear the pastor of a church saying to the members, or some of the members of another church, "Your church and ours should be one," it generally, if not always, means your church should lose its identity and allow its membership to be absorbed by my church.

While among the standard-bearers of the religious parties to-day, there seems to be a desire for union, it is only a seeming desire for union. It is not a willingness on the part of each and all to give up their peculiarities and allow Christ, and Christ alone, to rule through His word in their hearts, lives and churches, but rather a desire on the part of each that all the others should come to his platform—Episcopalian, Methodist, Presbyterian, Baptist, etc. But this, instead of opening the way to Christian union or unity, just hedges more effectually against it. Ha! says one, "They are not going to make us all Presbyterians, Baptists or Methodists. Our Episcopal platform is the true platform. We are the true church, with the true Apostolic succession and ordination. I assure you if there is a union at all, it must be on the Episcopal platform." And "so also say they all." Thus they hedge the way. Thus they secure the fences. Thus they destroy the possibility of the prayer of the blessed Jesus,— "That they all may be made one,"—being assured as far as they have power so to do.

There never can be unity among believers, nor, in that line, anything more than a sham—a make-believe—so long as the thirty-nine articles, etc., with the book of Common Prayer, and not the Bible, rules the Protestant Episcopal church; while that old, tottering standard, the "Westminster confession of faith," and not the Bible, is made the test of fellowship for members in the Presbyterian church, and that to which ministers must subscribe when being inducted as "shepherds" of congregations in the said church; while "the book of discipline is made the standard of orthodoxy by which the soundness of members and ministers is tested in the Methodist church; while the door into the communion of the Baptist church is made so narrow that even acknowledged Christians, children of God and heirs of heaven, whether baptized or unbaptized, cannot find admittance, if not of the same particular "faith and order," with names on a Baptist register.

Before unity, or even a respectable union can be obtained, all of these and whatever else exists as tests of fellowship, but which stand on human authority alone, however large and respectable the sect which puts it forth, must go "to the moles and to the bats,"—go into that oblivion to which it rightfully belongs and permit the Bible and the Bible alone—that which God has given to be "a lamp to our feet and a light to our path,"—the chart of life, to be alone the test of fellowship, the bond of union—that by which we may be bound, one to another, in Christian love and to Christ our living head.

When, O when, will the time come in which believers in the Lord Jesus Christ may come together in united effort, without the necessity of each suppressing that which he may hold most dear? The time in which they will be able to keep the unity of the spirit in the bond of peace, all being able to say together, "There is one body and one spirit, even as you are called in one hope of your calling; one Lord, one faith and one baptism; one God and Father of all, who is above all and through all and in you all."

When that time comes, there may be union (unity) without jealousy, there may be united effort without selfishness; an effort to save souls, without thinking of the narrow limits of our particular congregation. Then we may see men and women converted to Christ and not to creed; and the Christ spirit, and not the spirit of party ruling every life, and the theme of Bethlehem's plains finding glad fulfilment, in a song arising from hearts enriched by brotherly kindness and charity. "Glory to God in the highest, and on earth peace and good will toward men." O. B. E.

REPLY TO P. P.

We consider the question of P. P., in the February number of THE CHRISTIAN one that is of great importance—if not the greatest importance. The question shows plainly that P. P. is conscious of the fact that a church that is not reaching out after the lost ones and bringing them into the fold of Christ is not fulfilling the mission of the church; and ought not to be considered of any use to the Lord or to the world. We are glad that P. P. has asked this question, because it may help us to see the great need of the age, and lead us to meet the demand of the Church of Christ. No greater mistake can be made than to suppose the design of the church is fulfilled when we attend to its order of worship and maintain its sacred ordinances. The important mission of the church is that of fishing. "Follow me," says the Saviour, "and I will make you fishers of men." The disciples on the shores of Galilee were busy mending their nets when the Saviour found them. Would it not be strange indeed if those disciples considered that their work

or mission was fulfilled by remaining in their fish-houses mending nets! And yet are there not those who suppose if they meet in the house of the Lord and attend to the worship and keep their theological nets in good repair, that they have fulfilled their mission? A good net or a good theology is of no account unless it is used for catching fish. The command of the Lord is to go out into the highways and hedges and catch men and bring them into the feast.

We find that men are degraded and degenerated by the personal touch and sympathy of the individual. To elevate them we must adopt the same method. We learn this lesson from the life of Christ. His talk with the woman at the well teaches us the mission of the Christian and the only successful manner of reaching and saving others. There is a wonderful uplifting power in the personal influence of a friend. The writer when quite young attended a protracted meeting. He listened to the preacher and to the exhortations of the brethren unmoved. One day while at work in the shop, Bro. Setlif Minard, of blessed memory, came in and entered into a pleasant personal conversation. His interest and deep sympathy reached the heart. Never will that visit and that conversation be forgotten.

The history of every successful church is sufficient to establish this fact, i. e., that personal contact, personal influence, and personal sympathy, is the true line of success. The writer was well acquainted with a church that began with only seven disciples—four men and three women. They were in the midst of the bitterest opposition. They went to work in the fishing business, fishing for souls. They studied the Book and the nature of men and became all things to all men that they might catch or win them to Christ. We give one case to illustrate their manner of work. A husband and wife came into the meeting. They were fond of singing. The brethren caught on to this feature of their nature at once. A few evenings later the brethren appointed a sing at one of their homes. The husband and wife were invited; they came. Later on a sing was appointed at their own home; the brethren were there. They had a pleasant social time. They were caught. They became very useful members of the Church of Christ. That church soon increased from seven to seventy-five without any regular preacher. Other churches have been built up in this way.

Let those dear brethren who have been worshipping the Lord "to these many years," study the life and example of Christ and the nature of the people with whom they live and the art of fishing, and then let them use their personal influence upon the hearts of others, they will then soon see the salvation of precious souls. We may well doubt our own salvation if we are not using our own influence for the good of others. Select some one person or more, pray daily for them, come in touch and sympathy with them. Invite them to meeting and then do what you can to make the meeting pleasant and interesting; then and only then will the worship of the Lord's house be acceptable and profitable. The absence of this anxiety and strong desire for the salvation of man is a sure sign of spiritual death. The wealth and worth and soundness of the church, as well as the individual, must be measured by its interest and anxiety for the salvation of the world. When a church ceases to use its personal influence and contact with the world for its good and redemption, then it becomes sick and needs to take freely of the heavenly prescription given in Rev. iii. 18.

H. MURRAY.

There are people who, if they carried out a twentieth of the promises made to the Lord in prayer-meetings, would give ten dollars to His cause—where now they give nothing.

"A SHELTER IN THE TIME OF STORM."

What would you think of the man who would remain out in the severest cold and storm till he was frozen to death, when he could have a comfortable, welcome shelter and friends awaiting to greet him? Would you not decide that he must be either a foolish or an insane person? And now, dear friend, if you are not sincerely loving and serving the Lord of glory, are you not in a far greater degree unwise and shortsighted? With what can the value of your soul be estimated? The whole world and all its riches are but as a drop to the ocean in comparison therewith. Your precious soul is famishing, freezing, for the warm, happy comforts that only can be enjoyed by coming into Christ and remaining united to Him as your Living Head. O do not count yourself unworthy of eternal life by neglecting so great salvation.

What would the wicked not have given when the flood came upon them to have had the opportunity of then entering the ark? But it was too late. All perished in the terrible deluge. So at the great judgment day. What will you not be willing to give up, or obey, that you may be welcomed into heaven? Then do not longer spurn His loving offer to become your shelter from the storm, your safe hiding place from every ill for time and eternity. I entreat you, as time is so short, not to delay one moment; but with the earnestness that a drowning man grasps at a straw, lay hold on eternal life. This is the test of a wise and well-balanced mind.

O, come to the blood cleansing fountain,
 Poor sinner, 'tis opened for thee;
 Drink deep of the life-giving water,
 And the King in His beauty you'll see.
 Woodville, Feb. 15, '93. M. E. GATES.

THE CHURCH IN HALIFAX.

Was there ever a church meeting in a rented hall that attained great and permanent success in such quarters? The probabilities are that few such can be found. The members may be growing in grace and knowledge and thus becoming better fitted to enjoy the glories beyond; but the church has a duty to the world, it is to seek to save the lost, and without coming in contact with them it cannot fulfil its mission. It is almost impossible to induce a large number of non-Christians to attend religious meetings in a hall. And even should they come, it is no easy matter to persuade them to join the church. The body that worships in such a place is always regarded as of no special importance. There are no evidences of permanency, and thoughtful people who otherwise would come in and work with the church are kept back.

When the church in Halifax decided to build a house of its own, it showed its wisdom. It is not quite a year since the subject was calmly considered. Bro. Hiram Wallace visited them and he urged the importance of the step. Then Bro. H. Murray spent about two months with them, and he got the church to do something definite. He urged them on. And at last talk was transformed into action and two lots were purchased. A start was thus made; and then having begun to build, they carried on the work to completion. During the progress of the enterprise they had the benefit of the wise counsel of Bro. E. C. Ford, he having visited them on several occasions. The house has now been set apart for divine service. An account of the opening will be found in another column. It remains for the writer to say something about the house.

In the last issue of THE CHRISTIAN you have an accurate representation of the building. It is situated on North street and is in a portion of the city that is rapidly building up, and by a good class of people. No locality in the city would give greater prospects for rapid and substantial growth.

The house is the only place of worship in that vicinity.

It cost, including the lots, about \$1500, and the wonder with many is how it could be built so cheaply. It is furnished with pews finished with ash and arranged in semi-circles. The seating capacity is about 320. It is lighted by electricity, having ten incandescent lights. Two base burners give all the heat that is required. The platform is large and is supplied with new furniture, consisting of three suitable chairs and a cheap, but attractive, stand. The baptistry is just behind the pulpit, and in the spring is to be connected with the water system of the city. Two dressing rooms can be opened out when required. When not needed they can be neatly folded against the wall. The aim throughout has been to supply the house with all needed conveniences, and at the same time to practise the most rigid economy. That they have succeeded in both directions no one acquainted with the facts will be disposed to deny.

In building this house the brethren in Halifax have combined faith and works. They are few in number—not more than fifty, but they were willing to do all in their power to provide themselves with a church home. They have done splendidly. Their willingness to give up to, if not beyond, their ability should commend them to the brotherhood as worthy of generous and prompt assistance. They appealed to their brethren in faith, and it was not in vain. Many contributions have been received and acknowledged. But more are needed. The church is most anxious to make a complete success of this work. They have gone too far to think of going back. They are determined to sacrifice more for the sake of the cause of Christ in the capital city of Nova Scotia. But when they have done all that is in their power the final success of the work will not be assured unless their brethren come to their aid. Shall the work in Halifax prove a failure? Not if a loyal and consecrated brotherhood supports the struggling band. Without this support failure is not improbable. But it is too late now to sound a retreat; and we trust that the many who have not as yet contributed to this work will seize upon this opportunity to secure for themselves the blessing that comes from giving.

Have there been failures in Halifax in the past? Yes; that is freely admitted. But the brethren there now were not responsible for them. The causes of past failures do not now exist. This is the first time the church has had a chance to impress Halifax as it should be impressed with the grandeur of our plea for "the restoration of primitive Christianity in its doctrines, its ordinances and its fruits." The church is united in the bonds of peace. There is an unvarying desire to subordinate all to the cause of Christ. The older members have the support of the younger ones, and the younger ones are encouraged by their elders. The work is now to be pushed. Special services are to be held for several weeks. Then an effort is to be made to secure a man to give all his time to the work of building up the cause in the city. This is needed. And if the church succeed in getting a worker, it will not be long till they will be self-supporting, and then they will gladly pay back to a generous brotherhood by giving to those who, like themselves, may be in need.

THE EDUCATIONAL FUND.**RECEIPTS.**

C. H. Devos, Salem, Indiana,	\$10 00
Samuel Nelson, Boston, Mass.,	50
	<u>\$10 50</u>

HENRY W. STEWART,

Treasurer.

St. John, N. B., Feb. 27, '93.

GOLDEN WEDDING.

Brother and Sister John Houston, of North Rustico, P. E. I., celebrated the anniversary of their golden wedding on the second day of the new year. We, as well as a number of friends at a distance, were prevented from attending by the storm which prevailed, but those nearer came with seven children and their partners and thirty-eight grand children, making in all seventy guests, one daughter being in the States.

Valuable presents were received, and besides a sumptuous feast the evening was most agreeably spent in conversation, speeches, recitations and music.

Not a few of our readers from the provinces and the States may remember when visiting the beautiful shore of North Rustico how cordially they were entertained by Brother and Sister Houston at the comfortable homestead.

News of the Churches.**ST. JOHN, N. B.**

February has been a cold, stormy month and many have been kept from the meetings through colds and sickness. The last Sunday in the month the attendance at the Portland Sunday-school was the largest yet—fifty-three. It was the first real fine morning since the school was opened. Our two schools that day showed 182 in attendance and \$7 50 collected. New scholars continue to come to both schools; so we are encouraged in the work of teaching the young the truth as it is in Jesus.

Bro. and Sister G. Maston came from Boston here on a sad errand—to bury their only child, a fine boy,—who was only sick a few days. May they be consoled by the promises of the Saviour.

At the urgent request of the church in Halifax, Bro. Stewart went there to open their new house of worship. He remained over two Lord's days. Bro. H. E. Cooke came here to keep up the interest in our Portland work and in our coming quarterly. He had good audiences and the best of attention while in Coburg Street. In Portland the number out was small on account of a heavy storm and not being advertised. Bro. Cooke has the thanks of the people for coming as he did at such short notice and showing such a willingness to alter his plans and comply with the wishes of the churches in St. John and Halifax.

Bro. Stewart, on his return, preached in Portland Sunday afternoon to a crowded house—the most of whom had never heard one of our preachers. To say they were pleased and edified does not fully express all that we heard said about his sermon.

Last Sunday was a busy day with many of us—at 9.30 Sunday-school in Portland; at 11 Bro. Stewart preached; at 12 the Lord's supper; at 3.30 Sunday-school in Coburg street; at 3.15 Sunday-school foreign mission meeting; at 4 Bro. Stewart preached in Portland; at 7 in Coburg street; and at 8 the regular prayer-meeting. One brother said: "Talk about home mission work, we are doing it now, and I don't know an where where there is better prospects of success."

We start our quarterly the first Sunday in March. We are working and praying for a successful meeting. We hope all "who are striving for the faith once for all delivered to the saints" will offer up special prayers for God's blessing on our work.

The annual Sunday-school Festival of the Coburg Street Sunday-school was held Wednesday evening, March 1st, and was considered the most successful and enjoyable of any yet held. Additional interest was added by having members of the North End Sunday-school uniting with them. About two hundred children took part in the exercises and singing. The church was crowded with friends of the school. The exercises consisted of readings, recitations, solos, duets, trios, and choruses. After the exercises the children were provided with refreshments in the Sunday-school room. The collection amounted to \$20.00.

HALIFAX, N. S.

We note a few things only concerning the church in Halifax, as others will give to the readers of THE CHRISTIAN a more complete account. We have been associated, more or less, with the work in Halifax for a number of years and we never saw the prospect for success so bright and hopeful as at the present. Their church house is situated in a very favorable location. It is a gem of a house, as fine and commodious as any we have in the provinces. A friend, not a member, said to the writer, "It looks the most like a home of any church I ever saw." The meetings on Lord's day were all that could be expected—the house well filled in the afternoon and evening. Bro. Stewart did the preaching on both occasions, and did it well. Br. Stevens officiated at the Lord's table, assisted by Bro. Gates. His remarks were very appropriate and well chosen. The singing was excellent. The collections were good, about \$150. Everything was conducted in fine taste and in good order. Quite a number of the brethren were present from Hants and Kings County, among whom were Bro. McLean, Conductor LeCain, Bro. Aubury, Bro. Vaughan, Bro. John McDougall, Bro. and Sister Josiah Wallace, and Sister Woodworth, and Sister Susie Ford and others. Bro. Gates gave us a grand discourse, Monday evening, on the "Simplicity of the Gospel." There were at least a hundred present at this meeting, which means sixty or seventy who were not members of the church. This shows that the house is in a desirable locality. The brethren in Halifax are happy now, and well they may be, for they have made a desperate effort to reach their present condition of prosperity, and what adds to their joy is the interest our brotherhood in the provinces have taken in this work, for which they feel very thankful. We have never seen a deeper interest on the part of the brethren throughout the provinces in the Halifax mission than at the present. We have every reason to hope that the interest will continue until the Halifax church will be able to sustain her own work.

Let all our brethren feel encouraged over the grand result of their efforts for the cause in Halifax, and may the past success be an impetus to continue their help until the church is established in that city.

H. MURRAY.

MILTON, N. S.

We are still moving on in the hope of better times. The winter here is always a hard time for saint and sinner. The brethren are still leaving us. Four more brothers have gone to the States since last report, and the end is not yet. "The Endeavour Society" is coming into line and giving us very fine meetings. From twenty-five to thirty are active and make the meetings very interesting. We have long wished and worked and prayed for something that would put our young people into the line of work. No words can express our gratitude for what we now see accomplished by the young people of the Endeavour Society. The young people of the church, assisted by some of the singers of the other churches, held a concert in the Town hall. Choruses, solos, duets, quartettes and readings were the order of the evening. All hands were well pleased. Twenty-five dollars were the proceeds. This has been sent to the Halifax church mission. "Go thou and do likewise."

H. MURRAY.

LORD'S COVE, N. B.

Since my last report from here there has been nothing of especial interest to report. The weather has been so extremely cold and stormy and the roads so very icy that it has been no small effort to keep up our regular meetings. But this we have done with wonderful regularity, considering the

rough weather and bad roads. Our congregations, too, particularly on Lord's day evenings, are fine; but many of the older members of the church, who would gladly be there, cannot get out.

We attempted to hold a few special meetings, but were literally stormed out. We are now only waiting for more favorable conditions, when we hope to be more successful. We are deeply anxious to see those who we believe to be not far from the kingdom take their stand upon the Lord's side before we close our labor with the church in this place. There is a great work to be done here. My prayer is that the brethren shall see the opportunity, and realize their responsibilities, and prove themselves equal to the work assigned them.

Before closing this letter I want to draw the attention of the readers of THE CHRISTIAN to the suggestion of Bro. Messervey, concerning the building fund. The idea is a good one and well worthy a consideration. One dollar a year from all who are able to do this much would greatly aid in building places of worship where they are much needed and where the cause is not strong enough, financially, to build such a house unaided. I would heartily second this proposition, and suggest that we talk it up, and work up an interest along this line. Such a fund placed in the hands of judicious brethren could be used to aid the cause greatly, where now it is crippled for the want of a suitable place in which to worship and to which we might invite the people to hear the gospel.

E. C. FORD.

Lord's Cove, Feb. 21st, 1893.

GULLIVER'S COVE, N. S.

The little church at the above point is still alive and growing. The writer paid the church a visit of two weeks during the present month (February) and tried to hold a meeting, although the weather was very unfavorable.

Three were added by confession and baptism as the immediate result, and many more seemed deeply interested at the close. One more added would have just doubled the membership of ten found there at the time of opening the meeting-house last fall. The six converts added at that time were all found faithful at the present visit, and all were found standing up to own their Saviour and speak a word for His name, which gave us additional courage and thankfulness.

In another column will be found the names of several who have kindly lent their aid toward the building fund of this house, and I take the opportunity right here of thanking them for the same, and again thank those whose gifts have been previously acknowledged. There is \$143.63 to raise yet in order to clear off the debt, which stands in such a way that it cannot remain unpaid but a short time.

We met with our home church at Tiverton last evening in the first prayer-meeting since coming from Gulliver's Cove, and enjoyed one of the very best meetings in our experience. Such meetings make us hope for grand things at Tiverton in the near future.

H. A. DEVOR.

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	\$145 31
Milton Outhouse, Tiverton,	1 00
Mrs. Welsly Outhouse, Tiverton, (third donation),	1 00
Capt. Ossinger, Westport,	1 00
Mrs. McDormand, Gulliver's Cove,	1 00
Miss Anthony, Boston (second donation),	1 00
Capt. Harding, Wellfleet, Mass.,	5 00
	\$155 31

H. A. DEVOR,

Treasurer.

Tiverton, N. S.

There are people who would enjoy religion more than they do if it did not cost them anything.

There are people who believe that the gospel is without money and without price; and their works are in full accord with their faith.

There are people for whom you spoil a sermon every time you mention money.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$934 70
Capt. James Ryan, Liverpool N. S.,	1 00
Mrs. James Ryan, Liverpool, N. S.,	1 00
Miss Clara Ryan, Liverpool, N. S.,	25
Harris L. Wallace, Halifax,	12 00
J. E. Stevens,	1 00
Albert E. Craig,	25 00
Rosa McPhee, East Somerville, Mass.,	5 00
John Simpson, Grand Pre, per LeCain,	1 00
Leonard Harvey, Worcester, Mass.,	1 00
Mrs. Rufus Harvey,	1 00
James Farquhar,	50
James Stevens,	50
John R. Drummond, Milton, P. E. I., per D. Crawford,	1 00
John Bently, Halifax, per LeCain,	2 00
Isaiah Wallace, Baptist minister, per LeCain,	1 00
W. A. Harris, Windsor Jct.,	1 00
A. Friend, Hantsport, N. S.,	5 00
W. F. Reilly, Summerside, P. E. I.,	1 00
James Felix, Deer Island,	1 00
Mrs. Frank Richardson, Deer Island,	1 00
A. LeCain (2nd) contribution,	25 00
Sister Woodworth, Windsor, N. S.,	30 00
Collections received on day of opening, including the last two amounts,	162 23

\$1,149 18

HENRY CARSON,

Halifax, N. S.

Treasurer.

Married.

RURNERY-STEWART—At the home of the bride's parents, February 9th, 1893, by E. C. Ford, Chauncy J. Rurnery, of Eastport, Me., and Flora M., eldest daughter of Capt. James Stewart, of Richardsonville, Deer Island, N. B.

Died.

DOUGHERTY.—On the 26th of January, at Cape Traverse, P. E. I., aged 23 years, Sister Bessie M., beloved wife of Mr. Dougherty of that place, leaving an infant son of a few days old. She was the youngest sister of Bro. R. W. Stevenson, now of Syracuse, N. Y. She was baptized in her fifteenth year and joined the Church of Christ at New Glasgow, of which she was a member at her death. Kind and cheerful and making others happy, Bessie was a general favorite, and the sudden stroke fell heavily on loved ones, but especially on the devoted husband of only a year, who was so soon and suddenly left in loneliness to mourn. But in the grief mingled the joy of seeing her so happy in going to the arms of Jesus to whom she had so early given her heart and her all.

D. C.

MCGREGOR.—On the 12th of November, Bro. Alex. McGregor, formerly of Southport, P. E. I., died in San Francisco, aged 40 years. He was baptized by the late venerated Dr. Knox, at Lot 48, and joined the church there in his seventeenth year. He went to California at the age of twenty, and by honest industry and skill accumulated a considerable fortune. Better than all, he had not forgotten his Saviour, for so far as we can learn he lived and died a Christian. His disease was of the stomach, which after fourteen months sufferings prevailed. An aged mother and brothers and sisters mourn for one so highly esteemed cut down in manhood's prime. What a happy day when death shall be swallowed up in victory.

D. C.

ROBERTSON.—At Brudnel, P. E. I., January 24th, 1893, sister Jennie A. Robertson, at the age of 29 years, after a long and painful illness, passed peacefully away. Sister Robertson obeyed her Saviour in early youth. As she felt death's mist gathering on her brow, her hope grew brighter; and as she was stepping over the threshold of time she said, "I rejoice to go and be with Jesus." Death has claimed another in the prime of life; she says "farewell" to those who are left to mourn her loss. It was not in despair, but with a bright hope that at the final gathering around the "great white throne," before which we must all stand, she would meet those whom she loved and, with them, clothed in white robes, enter and enjoy the peaceful abode prepared by our Saviour.

G. D. W.

MASTON.—In Boston, February 9th, 1893, Robert Walter, only child of George and Annie Maston, age 14 months. Our brother and sister had been away only a few months, and it was with sad hearts they came to St. John to bury their only child. But they have this to sustain them: "of such is the kingdom of heaven." And confident that he whom they loved so dearly and in whom their hopes were centered has entered the world of joy without having seen much of the world of sorrow, they have a strong tie to bind them to the heavenly home and one more waiting to welcome them there.

H. W. S.



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THE PAMPHLET

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