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THE CHRISTIAN.

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

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EDITOR:

DONALD CRAWFORD,—New GLASGOW, P. E. I.

FINANCIAL MANAGER:

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

M. B. RYAN is holding meetings in Pennsylvania.

THE meeting at Halifax has closed with five added.

R. E. STEVENSON is preaching for the brethren at Montague, P. E. I.

THE brethren at Keswick, N. B., expect Bro. Blenus to hold them a meeting in the near future.

BRO. BLENUS is with the churches on Deer Island. He will commence a meeting at Letete in a few days.

LET us again remind you about sending your subscription for the CHRISTIAN. This is the time of year it is most needed.

THE brethren at Lord's Cove and Leonardville are negotiating for a preacher. We trust they may succeed in getting the right man.

OUR paper this month is largely a missionary number. We are glad to note that our interest in missionary work, at home and abroad, is increasing.

THE Woman's Missionary Aid Society of the Coburg Street Church, met on the 28th and carried out an interesting programme. Collection received, \$16.00.

WE regret to announce the death of Bro. George Leonard, of Leonardville, Deer Island, which occurred at his home last month. Will some good brother write an obituary for our next issue.

WE trust that our churches and brethren will not forget our Home Mission work. Please remember that we have an evangelist in the field doing good work. Send what you can to J. S. Flaglor, P. O., St. John, N. B.

Jesus was born in a manger, lived and died a poor man, and was buried in the tomb of a compassionate friend. The A SERIOUS QUESTION. they began to follow the Saviour, and when death found them they were rich only in faith and good works. While seeking to win men from sin they endured many hardships, suffered great privations, and practised much self-denial. When need cried out they always harkened, but they were ever deaf to the calls of luxury. They were not seeking an easy nor a pleasant time. To what extent should the Christians of to-day follow their example? The conditions of our being give rise to many imperious demands which must be heeded or life shall cease. God does not want us to pursue the lines of injurious self-denial. But none of us, probably, are in any great danger of doing that, so deeply implanted in man's nature is the instinct of self-preservation. We will not choose to live in a shed where the wind whistles through the cracks, and the rain-drops fall through the roof. We will not give of our substance to such an extreme that we shall be unable to buy fuel to keep a fire in our homes. We will not go out thinly clad to make our way against the piercing winter's blast. We will not starve ourselves nor seek to subsist on non-nutritious food. But granting all this, and much more of a similar nature, the question of unnecessary expenditure arises. This includes much that is not only unnecessary but unquestionably injurious; so that self-respect and self-preservation, rather than self-denial, leap to the front. Here it should not be difficult to catch the call of duty, and conscience should insist upon that call being obeyed. If it did, the Lord's treasury would overflow; none would be worse and thousands would be better. But there are many expenses that are neither necessary nor injurious; and it is in their presence that the most difficult, if not most serious, questions arise. It becomes more and more a question for the conscience when viewed in the light of the irrefutable facts, that many in Christian lands are suffering, and not a few dying, from cold and hunger, and in heathen lands thousands are perishing without Christ.

It is easy to press Christian obligations to what the world would regard as a fanatical extreme, but a prayerful investigation would perhaps, IN CLOSE QUARTERS. in many cases, demonstrate that the so-called extreme is the very centre and soul of Christliness. The Saviour's friends thought he was beside himself. Paul was set down as a mad man.

Nearly every great reformer was thought to be unbalanced. Perhaps anyone who would to-day give the proper emphasis to the scriptural idea of self-denial for the sake of Christ, would be similarly regarded. But some day the emphasis must be given. Enough is spent in luxuries, in one year, by Christian people, to build thousands of meeting houses and support as many ministers of the gospel. More is needlessly spent than is given for world-wide evangelization. We gratify our whims and fancies, and let the church languish. If conduct be any indication, we sometimes seem to be more concerned about satisfying an æsthetic taste than saving the souls of men. Go through a palatial residence and count up the expensive ornaments and works of art that almost impede your progress, and while you go, try to compute their cost and estimate the good which that sum might do if invested in the Lord's work. Go through an humbler home and on a smaller scale you see the same thing and a similar calculation is in order. Suppose you look at some fashionable congregation gathered in the Lord's house for his worship. Diamonds flash, jewels sparkle, and gold shines. There is every evidence of luxurious extravagance except in the collection plates. They tell a tale of woe. In poorer churches you read the same story in an abridged edition. It is said that Cromwell going into a cathedral saw a number of small silver statues and inquired what they were. Being told that they were the twelve apostles, he commanded that they be melted and coined, and sent out to do good as their Master commanded them to do. No doubt this principle may be carried to an extreme, but the practice of self-denial is not; and when a tender conscience, that has been touched by the needs of the world, comes into close quarters with this problem of unnecessary expenditure, a strange conflict of feelings goes on; and sometimes it is narrowed down to self or Christ. Sometimes Christ wins.

We pay much for faithful service, a great deal for comfort, and almost fabulous prices for appearances. There is no economy in buying cheap goods or machinery that soon becomes useless. It is cheaper to pay a higher price for more reliable, more durable articles. The self-denial that would banish furniture from our homes, and bring in the customs of the aborigines, would prove more a detriment than a blessing. If a business man should choose to walk from Halifax to St. John, rather than go on the train, he would find that he has not saved anything by his

exertions. If, because a scythe cost two dollars, and a self-binder costs two hundred, a farmer with a heavy harvest should decide to do his reaping with the former, he will see, as the years go by, that his primitive way of doing things has not made him rich. But suppose in purchasing a self-binder, the choice lies between two machines equally durable and equally satisfactory as to the work done, but unequal in beauty and unequal in price to the amount of twenty-five dollars? Then the question arises: Is the extra beauty worth the extra price? Would not the payment of the additional twenty-five dollars be an unnecessary expenditure? Would it not be much wiser to lend it to the Lord? Again, two chairs are practically without difference as to comfort and durability, but the cost differs owing to a very pronounced difference in design and workmanship. Shall we pay largely for mere appearance? The question is left open for reflection. If we shall not be swayed by considerations of beauty, but only by thoughts of service, a shoe string may take the place of a gold watch chain, and silver watches will leave gold ones a drug on the market. Stone ware shall take the place of china, and hardwood will drive mahogany from our homes. We will dress no longer in purple and fine linen, but shall be content with the old-fashioned homespun. The day of flounces, and frills, and feathers, shall pass, to be succeeded by a Quaker-like simplicity. The question pends: To what extent may the desire for the beautiful but unnecessary be gratified? Must we starve it, or let the needy starve and the unsaved perish? Must we put it on an allowance, or put them on an allowance. It is a divinely implanted craving; but "Give ye them to eat," is a divinely given command. In view of the circumstances, what shall we do? Who will indicate the golden mean?

It is evident to all close observers that the progress of the kingdom of heaven is not as rapid as it should be;

A CHANGE and the explanation may NEEDED. be found partly in the opposition without, and, partly, perhaps mainly, in the indifference within. That indifference may be traced to a lack of knowledge or to a lack of religion, but it shows itself very frequently in a lack of liberality. If the Lord were to take as little interest in the work of men as some of them take in his work, they would have a hard time getting along. It would be as bad as carrying water in a sieve, or making bricks out of straw. It would be even worse than this, for failure would be inevitable. Their harvests, if indeed they would have any, would be light, their fish few and small, their lumber hard to find, their mills silent, their stores empty, and their workshops forsaken. What could they do without the material which he provides and the strength which he supplies? He cooperates with us in what we are inclined to call our work. Shall we refuse to come to His

help against the mighty? Shall churches and individuals sit in luxurious ease and let the world go on from bad to worse? Churches die when they cease to do. As surely as selfishness wraps itself around them, their growth is endangered. Church members are well nigh dead spiritually, when they are unwilling to help along the work of God. Instead of trying to lay up treasures here, it is much wiser to lay them up in heaven. What shall it profit a man if he gain the whole world and lose his soul. A dying man said: "What I saved I now have lost, but what I gave away I now possess." Christians must remember that what they have they have in trust. They are but stewards. Some day they will be called upon to give an account of their stewardship. How many shall be found unfaithful, and miss the reward that is sure for all those who strive to extend the kingdom of God! These are the days of great endeavors in the name of Christ and of repeated and urgent requests for enlarged liberality. It behooves all who want to see evangelistic work prosper in these provinces and throughout the world, to remember that the night cometh when they can neither work, nor pray, nor pay.



Think on the above and send a liberal offering to A. McLean, Cor. Sec., Cincinnati, Ohio, for world-wide missions.

When the Moravian missionaries first went to labor in Greenland, they were called to endure most painful and distressing trials from the heathen and the want of food. Famine constantly threatened them. But in the darkest hours God always interposed for their help and comfort.

On one occasion, he disposed a Greenlander, a perfect stranger, to travel forty leagues to sell them some seals, the flesh of which, with oatmeal and train oil, was a real delicacy compared with the old tallow candles on which they were living.

At another time, returning from a toilsome excursion to obtain food, a Greenlander brought them word that a Dutch ship was lying off south of them, the captain of which had letters for them. On sending, they found a cask of provisions from a kind friend at Amsterdam, proposing to send more when needed.

Later, they were returning home in a frail boat when a contrary wind drove them on a desolate island, where they were compelled to remain all night. But they here found wild birds, thus obtaining food, and even quills for writing.

LINES

WRITTEN ON THE DEPARTURE OF GEORGE BAGNALL AND FAMILY FOR NEW GLASGOW, P. E. I., FOR NEW ZEALAND, DECEMBER, 1868.

Before the parting hand we press,
And take the last Farewell,
Let me some parting thoughts express
Which in the bosom swell.

The pleasing past we can't forget
While reason holds its throne,
The present is with grief beset,
The future all unknown.

Since your acquaintance first was made,
How pleasant to review:
The scenes of sunshine and of shade,
The Lord has brought us through.

How often with the Church of God
Have we in concert met,
And trusting in a Saviour's blood,
His death did celebrate.

How oft the gospel's joyful sound
Dispelled the gloom of earth;
While in its blessed truth we found
The germ of heavenly birth.

When mourning sinners turned to God,
Believing in his Son,
And finding pardon through his blood,
The heavenly race begun.

O'er such a soul-refreshing sight,
Rejoicing angels sing,
And we with Christian friends unite
In praises to our King.

And well do we remember too
The hours of grief and gloom,
When mutual friends both tried and true
Were hidden in the tomb.

When lost to us in death's dark shade,
How blessed was his Word,
Assuring us our absent dead,
Were present with the Lord.

And now when tears sun-dry the eye,
And sorrows fill the heart,
Hope points us to a home on high,
Where kindred never part.

May He who rules the raging storm
And rocks the waves to sleep,
Protect you by his powerful arm
While crossing o'er the deep.

And when 'mongst strangers far away
Your future lot be cast,
May His sure promise be your stay
While changing life shall last.

And when the last loud trump shall sound
And sleeping millions rise,
O! may we all in Christ be found
And with Him mount the skies.

And with the blood-washed throng above,
Redemption's song we'll swell,
And basking in a Saviour's love,
Will never say FAREWELL.

D. C.

THE DIVINE PLAN.

If a man should fall among thieves, and they should leave him half dead, and I should pass that way, what would it be my duty to do? I suppose it is God's will that I shall do in this case as the good Samaritan did in a similar case; I ought to have compassion on him. I ought to bind up his wounds, pouring in the oil and the wine. I ought to take care of him if I could. This is all clear enough and quite according to the book.

But suppose I am not able, unassisted, to have the man taken care of. I have no beast to set him on, and not money enough to meet the want—what then?

The common sense of everybody, and it is the divine plan in such a case, says: "Go in haste to the neighbors round about, and, if possible, induce one to furnish a horse, and others, such sums of money as the case requires, that the poor man may be conveyed to the inn, and be cared for." Now, suppose some grave, reliable, old brother should step up just as the man is about to be lifted upon the beast, and say, "Stop brethren, for God's sake, stop! You have no Scripture for your co-operation in this case; it is all a human invention. You, brethren, will cause strife and confusion in the body if you do not stop your plannings and schemings to save the life of that wounded man." What reply would intelligent, civilized men make to the exhorter in this case? If they did not deem him crazy, would they not hold his suggestion in utter contempt? It is, in the case supposed, the divine plan that all the neighbors for miles around should co-operate to save the life of the man. Now that plan, if it may be called a plan, that allows not those neighbors to unite in a general co-operation to save the life of this unfortunate man, is just heathenism gone to seed.—*L. B. Wilkes.*

"MAKE ME THEREOF A LITTLE CAKE FIRST."

Elijah was sent to a widow in Zarephath to be fed in the time of the famine. He found her gathering sticks, that she might dress the last handful of meal for her son and herself before they died. The prophet recognized her extremity, but said, "Make me thereof a little cake first, and bring it to me, and after make for thee and thy son." She did as she was bade. What was the result? The barrel of meal wasted not, neither did the cruse of oil fail. She, and he, and her house did eat many days. Had she thought and acted for herself and her son, refusing to aid the prophet, she would have perished of hunger. Putting the command of God before her own appetite, and the need of the prophet before her own need, she and her son were saved alive. There is nothing so blind and foolish as selfishness; there is nothing so far-sighted as benevolence. If we seek the Kingdom of God first, all needed things will be added. God is able to make all things abound unto you; that ye, having all-sufficiency in everything, may abound unto every good work!

Is there not a lesson for us in these hard times? We may have less than in more prosperous years. We may be tempted to use what we have to supply our own needs, and push aside the claims of the work of God. Our circumstances are not straitened as were those of the widow of Zarephath. To us, as to her, the command comes to put the claims of the kingdom first. The Lord of Hosts expects us to supply the needs of his servants in India, Japan and China. If we do so, he will bless us with his wondrous grace. If we fail to do so, we shall sin against him and against them, and wrong our own souls.

Some of us spend more for tea than we do for the conversion of four hundred millions of souls in China.

"LOST LIVES."

Abraham is among them, Paul among them, and the heroes of our century of missions—Livingston is there, Krapf there, and William Carey; Allen Gardiner, starved to death on the desolate Fuegian shore; James Gilmour, tramping, with bleeding feet, frozen Mongolian uplands; Graham Brooke, dying alone on the upper Niger; John McKittrick, sleeping in the first white man's grave in distant Lolo land—they are all there, all part of the eternal. And Jesus' life is there. Look at it from the standpoint of earthly aim that ended at the cross: Yes, it was a lost life. He hung there, and it was finished; all the high teaching silent; all the kind actions gone. He had conquered no world; founded no empire. In bitter scorn of a despised race the Roman governor put the legend on his cross, "Jesus of Nazareth, King of the Jews;" but he had won no kingdom. They took his body down, and there it ended. I listen to that story, and then I lift up my eyes and look. I see that one poor peasant who verily had nothing, today, after 1900 years, inspiring the noblest, highest life of the mightiest nations. From California to New England, and all through the wide world of the west; from the north cape to the south pole, from Labrador away to Honolulu, across the old world of Europe and Asia, the new world of Africa and Australia, and the islands of the sea, wherever civilization and advance are found, wherever man is pure, woman free and childhood stainless, wherever goodness and love, innocence and holiness are found under the sun; there I see that lost life and once execrated name the source and spring and secret of all good.—*Lucy E. Guinness.*

Married.

RICE-LORD.—At Stewarttown, Deer Island, Jan. 12th; by T. H. Blenus, Mr. Willard Rice, of Lubec, Me., to Miss Fannie B. Lord, of Stewarttown.

CLINE-WELCH.—At Leonardville, Deer Island, Jan. 8th, by T. H. Blenus, Mr. Clarence Cline, of Richardsonville, to Miss Carrie Welch, of Leonardville.

Died.

BAILEY.—At Westport, February 12th, 1895, Mr. Braddish Bailey, the only brother of Bro. Charles Bailey and second son of Sister Jane Bailey, of Westport. The deceased was a respected citizen of Westport and leaves a large circle of friends and relations to mourn the loss of one much beloved. He died in the 40th year of his age, of the dread disease, diabetes. American papers please copy.—*H. E. C.*

PRINCE.—At Bridgewater, N. S., on the 2nd of January, 1895, Martha Gladys, the infant daughter of J. B. and Annie Prince, aged 8 months and 20 days.

"Put aside the little dresses
That our darling used to wear,
She will need them on earth never.
She has climbed the golden stair.
She is with the happy angels,
And I long for one sweet kiss,
Where those little feet are waiting
In the realms of perfect bliss.
For the angels whisper that our darling
Is in the land of love so fair,
That her little feet are waiting
Close beside the golden stair."

MOAR.—The death of Henrietta Jane Norton, widow of the late George Moar, Esq., of Brudenell River, in Kings County, removes one of the most respected and intelligent of the early pioneers of Three Rivers. Mrs. Moar was born at Carnarvon, in Wales, in the year 1806, and emigrated to this island in the year 1819 with her father, the late John Norton, Esq. The eldest of a large family, she was the last of them to close her eyes in this world; and during her long, useful life was ever found a wise counsellor and faithful friend, a comforter to those in trouble and a good neighbor to all who were in her vicinity. With a taste for literature, rarely found in former days among those who live outside of the immediate influences of city life, she steadily improved her mind with the writings of the best authors, and was well informed on current topics, even up to her last days.

The mother of a large family, her industry and carefulness still found time for many kindly deeds; and all who had the pleasure of her acquaintance could not but admire the wealth of her information and the beauty of her character.

Married at an early age, for nearly seventy years she lived at her pleasant home beside the Brudenell river, which from being a small clearance in the wilderness, became a large and well-tilled homestead. Shortly after entering her 90th year a sharp attack of inflammation of the lungs carried her off on the 28th of January, and the funeral, which was followed by nearly one hundred sleighs, took place on the 31st ultimo. The funeral services were conducted by the Rev. Mr. Emery, of Charlottetown, who, in his address, spoke highly of the Christian virtues of the deceased, with whom he was intimately acquainted during his pastorate of the Baptist Church at Montague.

Among the surviving members of Mrs. Moar's family may be mentioned John H. Moar, of Boone Bay, Newfoundland; Wm. H. Fred. G. and Herbert S. Moar, of Brudenell; Thomas Moar, of California; Mrs. James H. Fletcher (wife of ex-Governor Fletcher, of Dakota); and Miss Emma Moar, who resided with her mother.

The sorrow that is felt by the friends of the departed is, in this case, tempered by the assurance that a good and faithful servant of the Lord has gone to her reward; and in extending the sympathy of *The Examiner* to those bereft, we do so on account of the grievous loss they have sustained in the death of a most faithful adviser.

I clip the foregoing from the *Weekly Examiner*, Charlottetown, and, as it is as far as it goes so much in harmony with the lovely character of the deceased sister and her relations in life, I send it entire for publication in *THE CHRISTIAN*. It is often supposed that when persons pass away it is well to write of the good in their lives and permit the evil to rest; but the only thing which might be written against Sister Moar, with whom the writer had an acquaintance of nine years standing, was: "All spoke well of her." There was one mistake in the *Examiner's* obituary notice, viz., "Baptist Church, Montague." Sister Moar was a member of the CHURCH OF CHRIST at Montague; but church lines did not limit her love for humanity. She loved the Lord, and as she partook of his Spirit, she loved all for whom he shed his precious blood (gave his life). Now she rests from her labors, and we feel assured that the example which her life gave will not be lost, but that many others, and especially those who were bound to her by kindred ties, will, remembering her godly walk and conversation, as through faith and patience she sought to inherit the promises, follow her to the home prepared in the Father's house, where there will be fulness of joy and pleasures forevermore.

Charlottetown, Feb. 20th, 1895. O. B. E.

GIBSON.—In St. John, on the morning of February 18th, Sister Corcoran Ann Gibson, widow of Andrew Gibson, passed away, aged 74 years. Truly a good woman has been taken, but she leaves behind her a noble example and many precious memories. Hers was a character that the young might well study and seek to reproduce. "Faithful unto death" may be written on her tombstone. When she was but a girl she confessed her faith in the Lord Jesus and for fifty-seven years it was her ambition to follow him and her delight to honor him. It was her meat and her drink to do her Master's will. She found an abiding source of happiness and strength in attending on the services of the Lord's house and in praising the name of him who was her Refuge and the Rock of her salvation. The path she trod, although it had many a rough place and many a steep incline, was brightened all the way by the faith that saw before her the footprints of her Redeemer. During the closing two years of her life, she was in the grasp of an unrelenting unmerciful disease, but she was also in the arms of her Saviour, and throughout the weeks and months of her suffering no words of repining fell from her lips. She did not cease to praise God for his goodness. Her hope as an anchor of the soul was cast within the veil. For her the storms of life are over; she has entered the harbor of peace. The battles of life are ended; she rests from her labors. The battles of life are fought; she sings a song of victory. The sorrows of life are passed; she rejoices with unspeakable joy. Many shall miss her here; but those that called her mother, and the lad that called her grandma, shall miss her most of all. May they all follow her example of faithfulness to Christ that they may meet her in the Heavenly Land. H. W. S.

The Christian.

ST. JOHN, N. B., MARCH, 1895.

EDITORIAL.

THE PROMISED SIGHT.

"I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom of God."—Luke ix. 27.

The Messiah and the Kingdom of God stood associated in the Jewish mind. To deliver the nation from the Roman yoke and spread the kingdom of Israel, with them the Kingdom of God, over the whole world, they regarded as the principal work of their expected Messiah.

The disciples shared in the faith of the nation, but differed from the rest in holding Jesus to be the Messiah, the King of Israel. They expected his temporal kingdom, and clamored for the highest offices in it. Two of their leading men determined to end the dispute by asking Jesus, through their mother, that one of them should sit on his right hand and the other on his left in his kingdom. He spoke many parables to instruct the disciples and cure them of their carnal and mistaken views of his kingdom which was so entirely different from what they expected. At length he told them that some of their number before they died would see it. It was impossible for them while in the flesh to inherit the Kingdom of God, but they would have a clear sight of it in miniature. "He who knoweth our frame," can address both the outward and inward man in lessons that easily enter the mind and permanently abide in the memory. He commanded bread and wine to be used in the Supper, that the intelligent partaker might see or discern the Lord's body, and be known of him in the breaking of bread till the Lord comes. So in a week after Jesus made this promise, he takes Peter, James and John with him up into a high mountain, and in the Transfiguration showed them the glorious kingdom. But, asks one—"Did not Jesus refer to the setting up of the kingdom on the day of Pentecost, when he promised some of them before their death a sight of the kingdom? We answer—Each of the evangelists places this promise directly between what Jesus had said of his coming to judgment and the *Transfiguration*, making the former the preface to the promise and the latter its sequel. All the twelve saw Pentecost (Acts i. 23., ii. 14) but only three of them saw the Transfiguration. Jesus had special work for Peter, James and John, and he especially qualified them for their work. The first he surnamed Rock, and he was to open the kingdom for Jews and Gentiles. The other two he surnamed the Sons of Thunder—the one destined to drink early of the cup of martyrdom, the other to tarry long after the death of the other apostles, even till Jesus came and gave him on the Isle of Patmos his last revelation to man.

These three Jesus took with him as he did on other special occasions, and they were

able to say for the wavering and encouragement of God's children in all times and space, "We have not followed cunningly devised fables when we made known to you the power and coming our Lord Jesus Christ, but were *eye witnesses of His Majesty* * * * when we were with him in the holy mount, etc. (1 Peter i. 16, 17, 18.)

When Jesus prayed on the holy mount, the fashion of his countenance was altered, and his raiment was white and glistening. The disciples saw his glory as he will be seen when he comes in his kingdom.

They next saw the *subjects* of the kingdom represented in the two men who appeared in glory. Moses, who had died but was now glorified, represented all God's people who shall rise from their graves in glory when Jesus comes. Elijah who was glorified without dying, represented all those who will not sleep but will be changed in a moment at the last trump. Moses is mentioned first, because the dead in Christ shall rise first, and then the living saints shall be changed, and both shall be caught up to meet the Lord in the air, and so shall be ever with the Lord.

It is natural to speak of what lies nearest the heart, and these glorified ones spoke to Jesus of his DECEASE WHICH HE SHOULD ACCOMPLISH at Jerusalem. They did not speak merely of the death he should suffer at Jerusalem, though its agony was extreme, but of what he would accomplish by that death. These men could remember the countless offerings of bulls and goats which could never take away sin, nor make him that did the service perfect as pertaining to the conscience. But soon Jesus would accomplish in his death what all these sacrifices aimed at but never reached—what prophets strove in vain to understand and what the angels desired to look into. (1 Peter i. 11, 12). Wonderful death! which decides the long contest between the two seeds and destroys him that had the power of death. An astonished universe re-echoed the cry, "It is finished." This is the corn of wheat which abideth not alone, but dying brings forth all the rejoicing subjects of the kingdom of God, and of that death and its victories these subjects will speak and sing forever.

Peter was so overcome with that glory that he knew not what to say when he spoke of making the three tabernacles. Yet he knew Moses and Elijah as intimately as if he had been their life long acquaintance. Might not this extraordinary recognition be included in the promise: "Ye shall see the Kingdom of God," and that when the veil was lifted they both saw and knew these glorified ones as they will see and know the glorified saints in the Kingdom of God? David said that the righteous would hear of God's goodness to him and be glad, how then will it enhance the happiness of heaven to know the redeemed, and to hear them tell of all God's wonderful love to each of them.

When these disciples saw the King in his beauty—saw the subjects of the Kingdom and heard their conversation, they were over-

shadowed with a bright cloud which at once revealed and concealed the presence of God, whose voice came out of the cloud, saying, "This is my beloved Son, hear ye him." This same voice, that from heaven first announced this great foundation truth, at the Jordan again proclaims it out of the cloud with the injunction, "Hear ye him." This is the cloud that led the march, and in the Red Sea went all night between the Egyptians and Israel a darkness to them, but a light to these, the cloud that hovered over the tabernacle and the first Temple, but had left the nation for centuries. It now came on the holy mount where the two great prophets of Israel appeared to represent the glorified saints, and also to add their hearty amen to the divine announcement coming out of the cloud. As if they said, God has in times past spoken to the Jewish fathers by us, but now he speaks to all men by his Son, whom he hath appointed heir of all things. The Son has received no light from us, but out of his fullness have all we received. We are but his satellites. He is the Sun, the light of the world, "Hear ye him.

When the vision was past the disciples saw no man but Jesus. He remained with them in his former familiar manner and their fears were gone. They were not at the time capable of describing the matter and in obedience to their Master they said nothing to any man about it till after his resurrection.

After Jesus rose and sent his Holy Spirit on his apostles they wrote for us what they had seen and heard that we might have fellowship with them whose fellowship is with the Father, and his son Jesus charged us, while attending to the affairs of time, to seek *first* the Kingdom of God and his righteousness, assuring us at the same time that all needful things would be added. He thus takes charge of us and our affairs that we may the better plan and work for his kingdom. He has given us his gospel to spread it at home and abroad, and in proportion as this is done will God's righteousness increase and the subjects of his kingdom multiply. While we are watching and praying and striving to be prepared to meet the Saviour, let it be our constant aim to spread the gospel. Should we be downcast or disheartened at any time, let us go by faith to the holy mount and look at the glorious kingdom, thence to that day when Jesus will take us by the hand and lead us into the very midst of the bright cloud and present us without spot or wrinkle before his Father's glory.

UNINSPIRED TEXTS.—A church member said to Miss Guinness, "You know we have home needs to attend to, and does not the Bible say, '*Remember number one*'?" The smile that greeted this quotation showed the speaker that he was wrong somewhere, and he hastily corrected himself: "I did not mean that, I referred to the passage, '*Charity begins at home.*'"

Original Contributions.

CHRISTIAN.

There is one word which more than any other holds before our thoughts the whole ideal of religion and the church. It is not only a descriptive but an inspiring word. It leads us back to the presence and the heroism of the cross. The strong pulse of martyr life throbs in its sacred mention. It is keyed to the music of the songs of joy, and the pæans of praise of our spiritual ancestors, when they worshipped God under difficulties. Once a word of reproach, veined with sneering irony, it is now written on the page of history as a nation's proudest eulogy. To keep that sacred name untarnished and unblotted down the ages, is our most sacred trust. To do this, we must have a living faith in a personal Christ. We must believe that God, the sovereign arbiter of the universe, is nigh at hand, and not afar off. Would that the church might be, now and ever, the bearer of that worthy name—Christian—alone descriptive of her principles of faith and practice.

We must not exile Christ to the seventh heaven—a cold, remote hazy spectre; but we should have with us, and in us, a reverent sense of his constant presence, and devout recognition of the mingling of his counsel and the guiding of his hand in our private and public concerns. How near he was to the early fathers: they walked, talked, and lived with him in every step of life. Their eye sought his, and their hands touched his in all the difficulties and perplexities of life. We must not be afraid or ashamed to name him, to appeal to him, to work for him at all times, and under all circumstances. We ought ever to fear to leave him out, or to withdraw our lives from the shadow of his tutelar sanctities. If ever we cease to love, honor, and respect his name, if we drift away from the faith of his divinely revealed religion, and its rightful and spiritually legitimate control of our affairs, if we ever give up the church of Christ as an effete institution; if we discard the Bible as God's code of divine regulations for conduct to eternal life, we shall at once and forever empty our real baptismal name of all its significance—keeping it may be, the form, without the life, the shadow but not the substance; and in that hour the sceptre of our spiritual kingdom will be broken, her crown lost, and her banner dishonored in the dust.

T. H. B.

**“ASSEMBLING OURSELVES
TOGETHER.”**

In Hebrews x. 25 is an admonition not to forsake “the assembling of ourselves together as the manner of some,” and in Acts xx. 7 and I. Cor. 11 are evidences that Christ's followers observed that admonition.

Some Disciples seemingly forget all but first principles and fail by proper observance of the first day of the week to “show the

Lord's death till he come.” I sincerely doubt the validity of any reason for absence from communion upon the Lord's day save honest inability. What, then, shall we say of the frivolous excuses for non-observance of our Saviour's plain commandment and the plain obedience of his disciples, but that as often as we have not done this we have refused or neglected to show the Lord's death till he come?

Every Disciple would hold up his hands in holy horror, and justly, too, if upon any excuse candidates for church membership were received without the profession of their faith and baptism. Yet scores, just as disobediently, slight communion on the trivial excuse of being tired, having other work, lack of time, or even more trifling explanation. Is a command any less obligatory because its obedience requires repetition? Did you ever tire of the tokens of a true love? Does the Saviour not miss the symbolization of your love? Is it a matter of mere excuse to us whether we shall observe our father's or mother's death? Does the death of Jesus Christ mean less to us and to the world than that of our parents? It is not necessary to invite a son to do tribute to a dying father; he hastens to his post of duty and love binds him there. Nor is it necessary to urge a child of God, who loves his Saviour as he should, to observe his death and sufferings. By this silent testimonial he becomes a part of the monument to the world for Christ. Ever since Christ died this ordinance has been a mute memorial indestructible in its evidence that Jesus died for man. The one who neglects it simply says by his action, Let such testimony die. If the heart of the preacher is sad at your absence from communion, what of the heart of your Saviour? Can you lay your apologies before God?

But duty is far beneath the highest inducement to this remembrance. Men do not love by law, although there be a law of love. The true child of God finds in communion a pleasure not born of earth. “To him who in the love of nature holds communion with her visible forms, she speaks a varied language,” much more to him who holds communion with the invisible form of our dear Saviour, who fashioned these visible forms (John i. 3). He speaks in an immortal tongue, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” Live nearer to Christ, dear brother; think more of your Saviour, dear sister, and you will not need an exhortation to the sweetest hour's duty and blessing of the entire week.

“Here, O my Lord, I see Thee face to face,
Here would I touch and handle things unseen,
Here grasp with firmer hand th' eternal grace,
And all my weariness upon Thee lean.”

W. F. S.

Bishop Tucker, writing from Uganda, says that he has seen as many as 5,000 at one time worshipping the true God in a building erected by their own hands.

WEST GORE LETTER.

How easy it is sometimes to make a mistake; yet how hard for us to acknowledge the wrong. We look for more perfection in others than we are apt to strive for ourselves. Burns says:

“Could we see ourselves as others see us,
’Twould from many a blunder free us.”

We should not jump at conclusions, nor pass judgment hastily, for we may have made a mistake. Think what weak mortals we are, and how apt to err, and it will help us to put a proper construction on what others say and do. Charity (love) will do a great deal, but we are to have fervent charity one toward another. I sat looking out of my window the other day as the snowflakes were falling. I looked across the clear fields to where there was a “stump field,” huge black stumps, old windfalls, black masses of underbrush, deep cradle hills were to be seen. All this helped to form a contrast to the meadows alongside, but the snowflakes kept falling, and next morning stump field and meadow were alike covered with a beautiful mantle of snow—all the rough ugly places were covered up. And so it seems to me that we can many times throw the mantle of charity and purity over some of the blemishes we see in others, considering ourselves lest we also be tempted. Of course we should not in any way countenance wilful sin.

Some time ago, I wrote in one of my letters something about “patriotism.” I have got several hearty endorsements of the position I took, and have been requested to write more along that line. Now I am sure that you will all agree with me that loyalty to our country is good as long as it does not interfere with our loyalty to Christ: that comes first. In this letter I shall speak of loyalty to the church.

A few days ago I read in a paper published by our Congregationalist brethren, a very friendly article on union between Congregationalists and Disciples. The subject was treated in a kindly manner, and shows that these brethren are studying our position on that question, but the writer of that article placed our membership at a very small figure. We number about seven or eight times as many as he said, but he was probably wrongly informed. I sometimes think that in the past some people have tried to make out that we were only a small body, had small churches, small preachers, etc. Some of our own people have seemingly boasted of this as though it were a blessing. We should never boast above measure, nor glory in human strength. Some years ago it could be truthfully said that we were a small body compared to other religious bodies, but now, brethren, let me declare the whole truth. We, the Disciples of Christ or Christians, are no longer a small body. We are building some splendid capacious houses of worship, of course we do not believe in worshipping a building. We have some big preachers, and before the last decade of the nineteenth cen-

tury closes, we will be in the front rank notwithstanding all the efforts that have been made to make us out a small people. Yes! We are the people. What a glorious plea we have. All Christians united—God's word the basis. What a great work there is ahead of us, and how we should work to accomplish it. If a merchant has an article to sell that he is confident will be just what he recommends it to be, he will advertise it and talk it up on every occasion. He will do all in his power to bring it before the people. Now we have something we can recommend, let us bring it before the people on every possible occasion in every legitimate way. Begin with yourself. Are you regular in your attendance at the meetings? are you giving anything toward the support of the gospel? or is your money going into the bank, etc. Are you trying to get people to attend the services of the church? Do all your family go? Will any of those you love go to hell? Will one soul be saved by your instrumentality? Do you ever talk with your neighbors about the position of the Disciples of Christ and the grand work they are doing? Do you invite anybody to hear your minister preach the gospel? Do you know how much better he can preach when he knows that all the church members are helping him and praying for him, for he cannot do it all? But I must stop asking questions, as my mind is full of these kind of things. I do think that we ought to all work more earnestly in the future than in the past. The brethren in this county are planning some great things for God during the present year.

There is another point I intended to speak about, and that is the idea that our ministers are ignorant, not educated; but I will speak of this in my next, for I see by the figures at the top of this page that my space is about filled up.

W. H. HARDING.

West Gore, Hants Co., N. S.

Home Mission Notes.

There were six baptized and seven restored in the meeting held by Bro. Blenus at Leonardville. He is now on Deer Island, and has had Bro. Burris of Bowmanville, Ontario, with him over two Lord's days. It is hoped Bro. Burris will locate on Deer Island. At Leonardville, on the 24th, there were three confessions, and two at Lord's Cove. Bro. Blenus plans to hold a meeting at Letete in a few days. We are glad to receive such a large amount from the brethren on Deer Island. In addition to this, they paid Bro. Burris about \$50 00 for travelling expenses.

Bro. Ford's meeting in Halifax resulted in four additions, and the church greatly strengthened.

Lubec, Maine, has made a heartfelt appeal for us to send Bro. Blenus over to help them. Bro. Minnick has offered his services in return.

Keswick is calling for Bro. Blenus also. Brethren, let us have the wisdom and

strength to go in and possess the land. Last year, the Disciples of Christ in America gave \$680,000.00 for home missions. Is it any wonder that during the past four years 229,000 have been added to their numbers. The Methodists had 350,000 additions during the same time, but they outnumber the Disciples four to one. In regard to Home and Foreign Missions, the Disciples gave last year over \$900,000.00. While the Methodists are four to our one, they only gave twice as much for Missions. But there was this difference. We gave \$8.00 for home to \$1.00 for foreign; while they gave \$8.00 for foreign to \$1 00 for home missions. Let the good work go on, and it will; for when the pure gospel rules the life, it will open the heart so that all will give liberally, and multitudes shall be added to the saved.

Bro. Ford has gone to visit Bro. Fullerton in Pictou. We have made him an offer that we hope will enable him to take up the work there.

RECEIPTS.

Previously acknowledged	....	....	\$308 25
St. John—			
Mission Band, per Miss Lingley,	....	....	3 87
Per A. B. Wallace & Co.,	....	....	1 50
Milton—			
Per Miss Freeman,	....	....	4 08
Per Miss Freeman,	....	....	3 85
Kingston, N. S.—			
Ellis Ford,	....	....	50
Westport,	....	....	3 00
Halifax—			
Per W. F. Shaw,	....	....	25 00
Tiverton—			
Per H. A. Devoe,	....	....	2 85
Lord's Cove—			
Per T. H. Blenus,	....	....	60 00
Per D. F. Lambert,	....	....	5 00
Leonardville—			
Per T. H. Blenus,	....	....	48 81
South Range—			
Per H. A. Devoe,	....	....	1 00
Keswick—			
Per Miss Wilson,	....	....	1 00
			\$461 71

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

EVANGELIST'S REPORT.

During the month of January I held a meeting of four weeks with the church at Leonardville, Deer Island. I preached during that time, forty-seven sermons, visited thirty-seven families, baptized six, and reclaimed seven others, and aided in the reorganizing of the officary of the church. During the same month, I also attended one funeral, and solemnized two marriages. Although holding two services a day for four weeks, the interest of this meeting was intense to the close. Many, during the last few nights, meeting nearly an hour before time for service, in order to procure seats. The church was greatly strengthened. The Sunday school took on new life, and the new converts immediately took a deep and public interest in the work of the church, I am now very strong in the hope, that but a very short time will elapse, before a good strong man is located on this Island. The churches are ready and negotiations are under way.

Evangelistic work is largely, if not altogether lost, if not succeeded by regular pastoral work.

Our collections for the work, appearing elsewhere, will speak for themselves. I found the people ready and willing to respond to the calls of the mission work. Some, who have never to the present been contributors to the general work, have decided in its favor on its merits, and will be among our best future supporters. A little thoughtful talk, a little gracious patience, and the evident fruits of consecra-

ted labor, go a long way toward converting a thoughtful man or woman to duty.

My next meeting will be with the church at Letete and vicinity, where the church has fallen somewhat into the background, but I have the assurance that we can have a good meeting.

T. H. B.

Foreign Missions.

Maritime C. W. B. M.

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

JAPAN LETTER.

TOKIO, January 9, 1895.

To the O. and M. P. C. W. B. M.:

DEAR SISTERS,—The old year has gone with its cares, its disappointments, its pleasures; the new year has opened with its fond hopes that great things may be accomplished for the extension of Christ's kingdom during the year.

A retrospect of the work of the past year is in many points satisfactory. The children in the charity schools are cleaner, more orderly, and what is best of all, have learned many sweet lessons about the Saviour who loved little children. Many of them, too, have been little missionaries to their own homes. In calling on their parents during the past six months many of them told us how their children had told them of Jesus and his love, and some were eager to learn more. Many of them so poor they could not put aside the work to attend the meetings, were rejoiced to have us come and see them and tell them still further of this strange story. One woman, who comes to the meetings as often as her work will allow, told us how her little boy had told her about Christ and urged her to come and hear the teacher tell more. She seems very much interested, and we hope to see her soon become a Christian. To-day two of our oldest girls told my helper they wished to be baptized, but their fathers would not allow it. Their mothers, one of whom generally always attends the meetings, are quite willing. But here in Japan a woman's voice has little or no weight. I hope to be able to tell you in my next that we have prevailed upon their fathers to allow them to do what they feel and know to be right. Both of the girls have attended the school over a year and are well acquainted with their duty.

We had such a nice woman's meeting this afternoon. They listened to the lessons so attentively. They are now able to sing a little, and they do try so hard to spell out the words. We always close with the Lord's prayer in unison, and nearly all of them have learned it, and it does sound sweet to hear them lift up their voices in praise to him who alone is worthy of adoration. May the time soon come when they will not only praise him with their lips, but will acknowledge him to the world with both lips and actions.

Our other meetings are well attended, especially those in our own home. The meeting on Lord's day morning for preaching and the observance of the Lord's Supper will from the next Sunday meet in the new chapel in the neighboring ku. This meeting, when handed over to me first, had about eight members, who meet regularly every Sunday, but now we seldom have fewer than twenty-four. Then, besides members, we very often have two or three visitors.

At the last meeting of the Mission Board on the field here, I was requested to take back the girls in the Home by the end of March. Miss Oldham did not wish to have this form any part of her work but wishes to give her whole time to evangelistic work. On account of Miss Wirick's early departure for America, it will be impossible for them to allow me one more year to devote to the language, as was decided at first. So you see in a very short time

now my hands will be more than full. Evangelistic work is, of course, the most pleasurable work of the missionary, but as the school work *must* be done and I am the only one here to do it, why there is no choice in the matter. I shall, however, still keep up the work on Matsagawa-cho, but will not be able to give it the attention it should have, nor will I be able to extend this work, as I had hoped to do. God knows best. If it be his will that I train these girls to be worthy laborers in his vineyard, who will say it was in vain? Pray for us, dear sisters.

Wishing you all a very happy, prosperous and bright new year, I am,

Yours lovingly,
M. M. RIOCH.

FOREIGN MISSION RECEIPTS.

Previously acknowledged	....	....	\$154 09
Cornwallis—			
Woman's Auxiliary,	....	....	2 54
St. John—			
Sunday School,	....	....	4 43
Total,	....	....	\$161 06

CHILDREN'S WORK.

Previously acknowledged,	....	....	\$41 78
St. John—			
"Wide Awake" Band,	....	....	77
East Rawdon—			
"Cheerful Gleaners" Band,..	....	....	2 00
Total,	...	...	\$44 55

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

News of the Churches.

ST. JOHN, N. B.

On the 10th, Bro. Blenus, who came home to rest, preached in the morning. In the evening Rev. Mr. McKinnon, of the Congregational Church, preached for us, and Bro. Stewart preached for his congregation. Mr. McKinnon gave us a fine discourse on "Enoch walked with God." This exchange is new for us; but we think it did good. How can we expect union unless we begin to get together.

On the 18th the Portland S. S. held its anniversary, which was a decided success. Sister A. Wilson trained the scholars and prepared the programme. Bro. Blenus presided. The refreshments were of the best, and there was enough for all. Collection was over \$12.

On the 16th the brethren from Silver Falls came in and took out about sixty to hear sacred songs and readings by the scholars of our three schools. It was a beautiful night, every one enjoyed the drive, the concert was first class and the proceeds over \$22.00.

Bro. Frank Gates has joined William and Allen in attending business college here.

Sister Mabel Belyea is now organist of the Portland S. S., Sister V. Frizzel having moved to Carleton.

Bro. Gibson, of Melrose, Mass., worshipped with us on the 24th. He united with the church before he left St. John.

We are pleased to know Bro. C. H. Leonard's health is improving in Pasadena, Cal.

Letters from Sister Garrity say that she is once more settled in Berkeley, Cal.

Again we are called on to mourn the loss of another old faithful member, Sister Gibson. She united with the church here fifty-seven years ago. She was always interested, always in attendance, always prompt in her support of the cause. The following incident shows her promptness, thoughtfulness and love. A few days before she passed away she sent her subscription for THE CHRISTIAN (which she always kept paid a year in advance) saying, "When I am gone (which will soon be) send THE CHRISTIAN for the balance of the year to Sister _____, naming a good sister who does not get the paper. She had a tender care for others all through life, and now she is with him who will tenderly care for her through a blissful eternity. Truly, "we sorrow not as those without hope."

TIVERTON, N. S.

Two confessions and one baptism since last report. Our congregations are generally large and meetings interesting at our appointments at this place. We prefer a steady growth and every day life in church work to seasons of revival with long intervals of apparent deadness between. Yet we did earnestly hope to have Bro. Blenus with us for a season and to see a big meeting at Tiverton before spring. So many leave home for the summer that chances for meetings are not so good between March and November.

We rejoice at the grand work done on Deer Island, and think it only right that our evangelist should be first sent to points having no regular preacher. We will do our best to help hold up his hands, through our Home Mission Board, at all times and places, and gladly welcome him to Tiverton when our turn comes around, and in the meantime do our best to serve our Captain and win other precious souls to his kingdom.

The Sunday-school at South Range recently held a concert under the leadership of Bro. Albert Marshall, the superintendent of the school. Quite a lengthy programme was carried out, much to the credit of both superintendent and scholars.

We hope in our next to be able to send some interesting items from Gulliver's Cove. We planned to have spent a season with the brethren there before this, but have been prevented by rough weather and lack of personal strength.

H. A. DEVOE.

WESTPORT, N. S.

We have been holding special meetings for the past three weeks. Our interest (considering the odds we have to contend against) has been very good indeed. One noble young woman made the good confession and on Sunday the 16th was buried with her Lord in baptism. Others have manifested a desire to do likewise, but have not yet decided fully. Our meetings were well attended and the interest good.

H. E. COOKE.

HALIFAX, N. S.

We are glad to be able to report a steady growth in the work of the Lord in this city. Since beginning our meeting three weeks ago there have been five additions—four by confession and baptism and one from the Baptist. There are others who, we hope, are not far from the kingdom. Bro. Shaw is doing a good work here in Halifax, and is already filling a large place in the hearts of the brethren, and is deservedly esteemed very highly for his "work's sake." Bro. Shaw needs no praise, as his earnest work here speaks more loudly than anything that may be said by me. But since he has come here as a stranger, I feel it due to him, and to the brotherhood who are assisting to sustain the work of the Lord in Halifax, to say that in him they have an earnest and faithful workman in whose hands the cause of Christ is sure to prosper. The brethren here are united and working for the upbuilding of the kingdom. During this short meeting, notwithstanding the very rough weather we have had, the attendance of the brethren has been all we could expect and very encouraging. The short social meetings we have had after the preaching have shown a deep interest on the part of the church. I can say now, as I said last spring when here, that it was never my good fortune to work with a more earnest and faithful band of brethren than I find here in this city. I think, too, that their labor has been blessed almost beyond what we could expect, and with so faithful and capable a man as Bro. Shaw in the lead, greater success may be confidently looked for.

The fine and growing Sunday-school is a future in itself, to say nothing of the new people who are coming to us, some of whom are coming into the church, and others, we believe, are not far away.

The brethren are hoping for much good to result from the annual to be held here next August; for

this let us all work and pray. The brethren here will need the help and encouragement of the brotherhood for some time yet, and we trust that the work here will not be forgotten in our prayers and substantial aid. Several of the workers have gone from here during the year just closed who are greatly missed, but the Lord will raise up others to fill their places.

E. C. FORD.

February 22nd, 1895.

CONFIDENT OF VICTORY.

Our Lord is spoken of us sitting at the right hand of God, henceforth expecting till his enemies be made his footstool. He is waiting patiently and confidently to see all nations bow before him. He must reign till every enemy is put under his feet. The Scriptures speak in the most confident tone of his universal triumph. Kings may take counsel against him. He that sits in the heavens shall laugh; the Lord shall have them in derision. The mental attitude of prophets and apostles was one of expectancy. They had no doubt of the issue. We have every reason for confidence. We must look for opposition. The opium curse, the liquor traffic, and the slave trade lie in cold obstruction across our path. Be it so. Obstacles as serious as any that confront us now have been taken out of the way. The signs of the times are all propitious. The harvest of the earth is overripe; it is for us to cast in the sickle and reap. Of the issue there can be no doubt, for the mouth of the Lord has spoken it.

There is a good story of the great London merchant, Henry Thornton, who, in the days when Wesley preached and Simeon prayed, combined practical business with practical piety, and is known as the author of "paper credit," as well as of "family prayers," which is somewhat to the point.

A London clergyman was on his way to Mr. Thornton's office to ask for a donation for foreign missions, when he heard that two of Mr. Thornton's ships had gone to the bottom of the sea. He proceeded to the merchant's office with some misgivings, but, to his surprise, Mr. Thornton gave him a very liberal donation. "Mr. Thornton," said the parson, "I suppose the report of your great losses is not correct, judging by your response to my appeal?"

"It is quite true, my dear sir," responded the Christian merchant. "I have just heard of the loss of two of my ships, and it reminds me that if I don't make haste, the Lord may deprive me of all my wealth before I have done much good with it."

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	....	....	\$244 43
Tiverton, N. S.—			
H. A. D., ..	...	....	1 00
Gulliver's Cove—			
Church, per J. Reid,	19 00
Total,	\$264 43

H. A. DEVOE,
Treasurer.

Tiverton, N. S.

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TIRED ? SLEEPLESS?
PALE ? BLOODLESS
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