

THE CHRISTIAN.

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

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The Christian.

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ST. JOHN, N. B.

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

FINANCIAL MANAGER:

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

This is the first number of Volume X. Now is the time for our subscribers to renew their subscriptions for next year. Send along your subscriptions at once before you forget it.

We rejoice to see such good news from our home field. The outlook is grand for a forward movement this year. Let us have a report of your work every month.

BRO. GATES' work in Hants County is showing up well. He is the right man in the right place.

A WISE CHOICE. Bro. Hardin has been appointed Chief Secretary of the General Christian Missionary Board. A letter from him gives us the assurance that our field will not be neglected.

BRO. FORD will be at Lord's Cove the first week in November.

DIGBY COUNTY is making a good showing. They now have five good meeting houses well equipped for the Lord's work.

This is the right time to renew your subscriptions for next year.

Our brethren will be glad to see the report from the work in Boston. Sister Till will report regularly from that field.

POLITICS are important and elections are necessary, but in some places they make sad inroads upon Christian feeling and brotherly love. During such occasions even church members sometimes forget their holy profession and fail to walk as children of the light. It speaks well for a church in which different political views are represented, when it can pass through an election without the shadow of unchristian conduct. There are such churches and they are the glory of Christ, and the members believe that the salvation of souls is even more important than the salvation of the country.

THE New Brunswick Sunday-school Association met in St. John, October 18-20. The attendance was not so great as was expected,

N. B. S. S. and there was no great display of earnestness. Dr. Gilbert, of Indianapolis, was present and gave lectures on teaching, and much of what he said was good; but some was worse than bad. It should be

a teacher's first duty to understand the books he intends teaching and the purpose for which they were written; but as regards the New Testament, he was evidently astray. He regarded this portion of the Bible as the work of men representing four different sects, or distinct schools of thought; and then he went aside to defend sectarianism and say it was God's work. And this, notwithstanding Jesus prayed that all His followers should be one.

PERHAPS the writer of the report of the annual meeting in the last CHRISTIAN should apologize on account of its length, but he left out so many good things that he feels more like asking the reader's pardon for making it so short. The half was not told. If he had been trying to report some meetings where there was no crowd, and no interest, and nothing done and nothing planned, he could have done it fully in a paragraph of ten lines and then wasted half the space.

ONE of the best evidences of the success of the annual meeting is to be seen in the work the churches are carrying on with renewed vigor. The St. John church has been stirred and God is using it more than ever to spread the knowledge of His will and carry on the Saviour's work. Since the meeting the attendance has increased at all the meetings, new scholars are coming into the Sunday-school and there is a movement all along the line. So far God has won to Jesus by the power of His gospel fifteen precious souls—and this since the meeting. The church believes He will use them for even greater things yet.

Now is the time for churches to push the work. "Attempt great things for God and expect great things from God" is just as applicable to the work at home as it is abroad. And now that the long winter nights are coming on, and with them a season of comparative inactivity in many places, the members of our churches should be planning some good work that will build up their own spiritual natures and do good to those around them. Spend your spare time for God. Make a special point of trying to attend all church meetings and be sure to bring some one with you. When you get there do your best to contribute to the interest, and especially of the prayer-meetings.

It is hard to study when the mind is full of cares. Some people are so busy that they can only get a glance at the Bible once in a while. The writer will give them a good chance to make up for lost opportunities. Let them make the Bible their great text-book and try and fill themselves with its wisdom. The Bible Study Publishing Co., 13½ Bromfield St., Boston, Mass., publishes a two years' course of Bible studies. The first year takes up the "Life of Christ," the second the "Apostolic Church." Those who are pursuing the study of it find it full of help and very fascinating. Why should not the young people of our churches do this systematic work? You can do your studying at home, and on one evening of the week you could come together and compare notes and solve puzzling questions. Such meetings would do more good than all the ordinary parties of a lifetime.

Miss RIOCH, our missionary to Japan, has probably reached that far off land before you read these words. On her way she and the other missionaries who go with her attended a farewell meeting in Cincinnati. There she told the reasons that led to her giving herself to the work—as she relates them in this issue of THE CHRISTIAN. They also went to Lexington where she spoke to the students in the College of the Bible and also in the Main St. Church—the same church in which the great Campbell and Rice debate took place almost fifty years ago. Campbell then contended for the faith once for all delivered to the saints, and he was successful. She now goes forth to make known the glorious news of salvation through the faith of the gospel.

USUALLY it is harder to get money than it is men, but not always. Our Home Mission Board, by the favor of God, are getting money to send out preachers, but they cannot get the men to take up the work. So they have to depend upon the preachers already in the provinces and ask them to leave their home congregations and take the field. Often this is a great disadvantage to the church with which they labor for most of the year, but churches have to be unselfish and seek the general good. And we may be sure that the right man will yet be sent to us. The longer God keeps back the blessing, the greater it usually is when it comes. He may be merely trying our fidelity and giving us a chance to show that we are anxious to see the work prosper. So let us contribute liberally to this work, remembering that they that sow in tears shall reap in joy.

HALIFAX BUILDING FUND.

RECEIPTS.

David McLean, Weston, Kings Co., N. S.	\$5 00
Rupert E. Stevens, Port Williams, "	1 00
A. S. Hunt, Dartmouth, col. by Sister Wisdom,	2 00
R. Rosbury, " " "	50
O. M. Packard, New York,	5 00
F. K. Etherington, Cambridgeport, Mass.,	8 00
Isiah Wallace, West Gore, N. S.,	10 00
T. E. Wallace, Halifax, N. S.,	5 00
George Wallace, " " "	2 50
James Wallace, " " "	1 00
	\$40 00

HENRY CARSON, Treasurer.

GULLIVERS' COVE BUILDING FUND.

Previously acknowledged,	\$51 00
Gullivers' Cove—	
George Thomas,	32 75
John H. Hines,	10 00
John Wentzel,	1 00
John Cossoboom,	1 00
J. W. Cossoboom,	40
D. Peters,	75
B. McDormand,	1 50
Chas Height,	1 50
Westport, N. S.—	
D. McLean,	1 00
Collection at dedication,	10 81
Sandy Cove	
Mrs. Geo. Morehouse,	1 00
South Range—	
Howard Marshall,	1 00
	\$144 21

H. A. DEVOE, Treasurer.

Home Mission Notes.

At Nashville the Home Mission Convention elected Bro. J. H. Hardin as Chief Secretary, Bro. J. Moffett having declined to be elected again. Bro. Moffett is an untiring worker and gave great satisfaction. His mantle falls on worthy shoulders, and from what we have seen of Bro. Hardin he will be all that is required for this important office. He writes us: "I am looking for a man for your field. I can get lots of men, but I want to send you the *right* one. I hope to do so before long. I also hope that our 'Board' will be able to come to your help in the home mission work."

The Christian Women's Board of Missions, which met at Nashville, Tenn., October 15th, reports the total amount raised this year as \$52,307.00. This is nearly \$10,000 more than was raised the previous year. Seventeen years ago they raised \$1,200. They have raised since their organization (eighteen years ago) \$351,000. What a grand work is this. May their wonderful growth continue.

The 15th annual meeting of the Christian Missionary Society of Maryland, Delaware and District of Columbia was held in Washington October 11-13. Sister Graybiel was there and delivered two addresses. Reports showed 20 churches and missions; additions 480; membership 2,885. \$3,714 was raised for Home and Foreign Missions. Fifteen years ago they had 8 churches and missions, 1,400 members, and raised \$300.00 for missions. It is said that much of this progress is due to the missionary society and could have been accomplished in no other way.

The Kansas Missionary Convention met at Kansas City, October 1st. Report said, "The past year has been the most successful in the history of the State Missions, the result being: 12 churches organized; 2,500 additions; and 28 preachers located.

The Georgia Missionary Convention opened September 20th at Atlanta. It was the largest delegation, the most beneficial meeting ever held in that State. Between two and three thousand dollars were raised for home missions with good prospects for more. Bro. T. H. Blenus was elected president. He made a strong address on "The need of an educated ministry."

Bro. Romig writes in the *Standard*, "In June I held a meeting at Salina, 25 added; in July at Herington, 13 added, and raised \$1,850 for land and building; in August in South Wichita, 14 added; and now at Burrton, 31 added in two weeks, good prospects for more." Glad to know of Bro. Romig's success.

At the Missouri State meeting the secretary reported, "At ten meetings held during the year there were over 2,000 additions. The net increase reported for the state is 7,282. Adding this to last year's membership we have a total of 122,739. Net gain in churches 46, making 1,300. Net gain in Sunday schools 105, making 1,000. Net gain in church buildings 52, making 875. Net gain in preachers 62, making 693." This is a marvelous growth and no doubt will continue. We ought to remember that there was a time in that state when the Disciples were no stronger than they are in these provinces today. If they have grown so strong why can't we do so? We have the same grand plea for union. Let us continue to labor, and God will give the increase in due time.

Attention is called to the amount received from Letete. We hope that all our churches will follow this good example. They have no preacher, but they are willing to help others have one.

Bro. Devoe reports in reference to the work at Gulliver's Cove: "I have labored two weeks, result: house dedicated, communion established, one reclaimed, and six baptized were given the

right-hand of fellowship, a grand interest was awakened." This is good news, and should encourage us all to greater effort in the Master's cause. Remember there is about \$150 debt on the house at Gulliver's Cove which has been assumed by one brother. He is trusting and praying that the Lord will open the hearts of His people so that they will send him the means to pay this debt. We believe that his prayers will be answered by God's people because they read, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." You know the needs of this earnest little band of Disciples. Do not delay but lift this burden and thus strengthen them for better work in the cause you love.

Last year by the faithful preaching of the gospel sustained by the Home Mission Fund there were sixteen added to the churches. Two months of this year have not yet passed and sixteen have been added already. Seeing the good that follows by uniting our means and efforts let all who love our Lord give something and do something towards making our home mission work the grand success it ought to be.

RECEIPTS.		
Previously acknowledged,	75	15
St. John—		
Young Peoples' M. B.,	3	30
Sac City, Iowa—		
R. Jackson,	50	
Milton—		
Per Miss A. A. Collie,	3	75
Letete—		
Per Miss E. Matthews,	11	00
		\$93 70
	J. S. FLAGLOR,	
	Secretary.	

Foreign Mission Notes.

Sister Riach sailed from San Francisco on the 15th for Japan.

Those who were present at the O. W. B. M. meeting during our Annual will remember that a letter was ordered to be sent to her expressing our appreciation of the sacrifice she is making, and our best wishes for herself and for her work. An answer has been received, but as she was about starting when our letter reached her, it is necessarily very brief. She promises us a longer one as soon as she is settled in Japan.

These are a few extracts from her letter— "My dear sisters, I am in receipt of your kind message. It is a pleasure to feel that my sisters in the lower provinces are so interested in my work. I hope that you will never forget me in your petitions at the Throne of Grace, and never forget especially the success of my work. With much love to you all, I am your sister in Christ, MARY M. RIOCH."

We have heard with much pleasure of the good work being done by Bro. Weaver in collecting for foreign missions. Of late P. E. I. has raised about \$100 for this work. It is only necessary that this subject be brought before our brethren, as Bros. Crawford and Weaver are doing, to meet with a ready response. Our people do not love the Lord or the souls of men less than others who are doing a greater work than we in sending the Word of God into heathen lands. May the example of these churches provoke us to do greater things for the Master.

As a result of the interest awakened in the foreign work at the Annual, and Sister Graybiel's visit combined, we are to have in the Coburg Street Church a monthly meeting in the interests of foreign missions. We are not organizing as there is already a Woman's Aid Society here in the interests of the home work, and at its meeting a collection is taken up for the foreign work. But we intend holding a meeting at which there will be much of interest

and instruction to the old as well as the young. Missionary readings and dialogues with addresses and papers on the work in the different places, with recitations, will constitute our programme. Our first meeting is to be on next Lord's day immediately after Sunday school, and promises to be very interesting. A collection will be taken for Sister Riach.

Can not a number of the churches that have not organizations start a similar meeting? A little work by one or two sisters can accomplish this, and, not only can quite a sum be raised in this way, but the amount of missionary education imparted will be invaluable to our work in the future.

MILTON, N. S.

Since attending the annual meeting and hearing of the consecrated sisters who are making such sacrifice to bring souls to Christ, it makes us feel that our work is small. Yet our society is doing well, with a good attendance. Sister Annie Collie has been chosen president.

CORNWALLIS, N. S.

The sisters here have organized a society in the interests of the foreign work. Sister S. Lockwood was chosen president; Sister Hattie Stevens, vice president; Sister Lila Jackson, secretary; and Sister Clara Wood, treasurer.

The sisters here are full of enthusiasm, and there is every prospect of good meetings. They will meet monthly.

This is encouraging. The first, we, hope of many that will follow as a result of Sister Graybiel's visit and the awakening that has been going on in our churches of late. Can we not have a number of reports like above in the next CHRISTIAN?

Dear sisters, it is our power to do a grand work in the coming year. Let us give to God the best we have, and let Him use us in bringing about the time when every nation shall acknowledge Christ, and accept His salvation.

Mrs. J. S. FLAGLOR,
Secretary.

REPORT OF FOREIGN MISSION WORK.

Dear sisters of the Maritime Provinces:

As you are aware our society is but one year old, but notwithstanding this fact at the time of writing this, the first annual report, it is quite strong and vigorous. At the time of its organization our methods of work and plans for the future were very indefinite. A number of the sisters had felt for some time that this work was calling for the assistance of every follower of Christ, and they were desirous of having a part in this work of bringing souls from the darkness of heathenism into the glorious relationship of children of God. But without organized effort it was impossible to do the good that we otherwise might.

And so believing that God was willing to use our weak efforts, and trusting Him to lead us, we took up the work and through the year have been learning His will.

He has been leading the way and we have been striving to follow, until now we have a definite object and definite plans. A deep interest has been awakened and the prospects for the future are bright and encouraging.

Immediately after our organization, as was requested, the secretary corresponded with Bro. Smith, of Japan, and with the O. O. W. B. M., with the result that the officers of this society decided that we should unite with the Ontario sisters in sending a sister to Japan, who should be the Canadian Christian Women's Missionary.

Your secretary also corresponded with the different churches in these Maritime Provinces, and endeavored to impress upon them the importance of this work, asking their assistance in our under-

taking. Thirteen have responded in a manner that has filled our hearts with gladness and thanksgiving, the amount collected during the year being much greater than we had dared to hope it would be. Surely the Lord is working with us.

Later a talented, consecrated young sister, Mary M. Rioch, of Hamilton, Ont., offered herself as our missionary, and accepted and is now about leaving her home and friends and all that is dear to us in this home land, that she may go to far off Japan to tell the wondrous story of the Christ who died for them.

May we pray unceasingly that God's choicest blessings will rest upon her, and that many souls may be won to Christ through her efforts. And while we pray let us work, that she may receive the support that will be needed. A responsibility is resting upon each sister in Canada. Shall we not discharge this responsibility faithfully, thanking God that there is a homeside to the foreign work in which we can all have a share. Sister Rioch's salary will be \$600.00 per year, but outfit and travelling expenses will make the cost about \$1,000, for the first year. As yet only \$600 have been collected, so that all that can be raised will be needed.

A report of work done and money collected since our organization was sent to O. C. W. B. M., at their June meeting in Bowmanville (and I might here say that they are very grateful for the help we are giving, and express themselves as highly gratified with the result of our work thus far). The programme committee, advised by other sisters and by many of our brethren, sent for Sister Mary Graybiel to attend our annual meeting, believing that she could help us greatly in this—the beginning of our work. She has kindly come to us, and we believe that her presence alone will encourage and help us, and will awaken in us a deeper spirit of consecration and of sacrifice for the work of our blessed Master. May the seeds sown by her while here continue to bear fruit in the generations that are to come.

We want to express in this report our thanks to the editors of THE CHRISTIAN for the kindness shown to us by them.

Although published in the interests of home missions, its columns have ever been open to our work. The sermon in last issue by the editor-in-chief will, we believe, be a great help to our work. We thank Bro. Crawford and hope that his noble example, and that of his people, will stimulate us all to greater activity and liberality. May we each do our part in "holding the rope" while our dear sister goes into Japan seeking for souls.

We have watched with a deep interest the effect of the foreign upon the home work, and are highly gratified with the results. Instead of our home work suffering (which none would regret more than we), it has done much better this year than in the previous years. This we believe will follow as a result of "watering others." We ourselves shall be watered. "Give and it shall be given to you." "Good measure pressed down and running over shall men pour into your bosom." These words Jesus is saying to us, and when we do our part the promise will be fulfilled in us; and while we scatter we shall increase.

We cannot settle this question as to whether we should assist in this work or not. It has been settled for us. Our marching orders are "go." We cannot trifle with this command any more than with others and be guiltless. While it remains in God's word we should go and we should send, even though a convert were never made.

Ours is the obedience, the results are God's. Shall we not then, dear sisters, in the year that is before us, consecrating all our powers to Him and putting our hand in His, let Him lead into paths of usefulness in His service, that whether in the work at home, or in the foreign field, we shall over say:

Not for ease or worldly pleasure,
Not for fame my prayer would be,
Gladly would I toil and suffer
Only let me walk with Thee.

MISS RIOCH'S LETTER.

HAMILTON, August 27th, 1892.

To my dear sisters of the Maritime Provinces:

GREETING:

Through the suggestion of a sister I determined to write to you, telling you how I thought of becoming a missionary and of the work I expect to do when in my new field; knowing that you are contributing to my support and thinking you might take more interest in my work for the Master in Japan, did you know me a little. I would have been pleased to have met with you all and have become personally acquainted with you, but as that is impossible will send my photograph that you might have a little idea of the person you are making sacrifices for, in order to help send to the foreign field, and hoping to hear from some at least of you. In this way perhaps we may seem not altogether as strangers.

Those of you who take the *Canadian Evangelist* will have heard already what I have to say, but you will bear with me, I hope, for the sake of those who do not.

Ever since I can remember I have always been interested in missionary work, reading with eagerness anything that I could get in regard to it.

Many things had been coming up in my life to turn my thoughts in that direction.

This last winter a member of our church met with an accident, and as her home was not in the city she was taken to the hospital. The school in which I was teaching, being just across the street, I ran over very frequently, as she seemed rather lonely. When I saw the nurses going from this bed to the next, I thought what an immense amount of good they might do; how much suffering they could alleviate, not to mention the gospel seeds they could let fall, that with God's blessing might spring up into everlasting life. A sermon here, a little thinking on what Christ had done for me, an article there, all helped to point in the one direction. One article in the *Young People's Standard* especially took possession of me. It told of a certain Duke, who, while passing through an art gallery, stopped before the picture of "Christ on the Cross," by one of the great masters. The Duke seemed to be fascinated by the picture. Never before had he so realized the love Christ had for him. At last he exclaimed: "Henceforth He shall be my only passion, He and only He." He went out from that gallery to become a missionary and to give up his vast wealth for the furtherance of the gospel.

One day a thought took hold of me, how, why, or in what particular connection I cannot say. But it came and not to be trifled with. The thought was: "Why don't you go?" Why don't I go? Oh, nonsense! And so dismissed the thought, or rather thought I had. For the next two weeks, whenever my mind was not thoroughly taken up with other matters, that was the thought that stared me in the face, "Why don't you go?" I never worked so hard, in school or out of it, as I did those two weeks, in order to keep my thoughts from going in that direction. I did not want to go. I did not want to leave home and friends. At last I grew hot and impatient. I turned and faced the question, "Why don't you go?" Do you not love Christ well enough? Anything that you might leave, is it to be compared with what He gave up for you? No, my heart answered, not even as dust in the balance; and I felt that I loved my Saviour well enough to give up all to Him. Then I took up the question both *pro* and *con*. I brought up every possible reason why I should not go; and looking at them there as they stood, I seemed to see nothing but the little word *self*. When I looked at the other side of the question, there seemed many things in favor of my

going. I may not have realized the qualifications a missionary must have, but still that is how it appeared to me when I did not want to go. So, after a hard struggle with self, I answered the question, Yes, I will go, God helping me. I felt then as if a great load had fallen off me. The next thing was to tell mother. She looked at it as I did. So it was decided. Thinking it was better to become a medical missionary, I made inquiries, with a view of making application for admission into one of the hospitals. Some time later I picked up the *Canadian Evangelist* and the first thing I read was Miss Sinclair's letter, asking for one of her sisters to volunteer to go to Japan. I showed it to mother and asked her if she did not think that was meant for me. She thought it was. The next day I sent in my application to the O. C. W. B. M. Miss Sinclair sent an acknowledgment with a letter of introduction to Bro. Moigs, who was to pass through Hamilton the next week. I had a long talk with him. He told me all that I would have to encounter and that I ought to feel pretty certain that it was God's will that I should go.

Talking over the matter a few days later with one in whose judgment I have the utmost confidence, he told me that I might know that, if God opened up the way for me. And as no difficulties, but rather encouragements, have arisen so far, I feel confident that it is His will I should go.

Now, concerning my work. I shall be associated with Miss Harrison in her school for girls. The object of this school being to prepare these girls for the work of preaching the gospel to their sisters in darkness.

I shall be leaving my dear, dear home the latter end of September for Cincinnati, where I shall meet the others who are going, thence to San Francisco and from there to Japan, where I shall be met by Miss Harrison, who has offered me a glad welcome to her heart and home, which I shall accept if circumstances permit.

And now, dear sisters, before saying good bye, I would ask that you remember me *very often* at the throne of grace, that I may obtain mercy and find grace to help in every time of need.

May your convention be very pleasant and profitable, and may He, who knows how to bless, bless you abundantly.

Your loving sister in Christ,
MARY M. RIOCH.

Married.

HOWARD-BLACKFORD.—At Tiverton, N. S., Oct. 15th, by H. A. Devoe, Mr. Wm. Howard, jr., of Westport, to Wealthia, youngest daughter of Mr. Simon Blackford, of Tiverton.

TITUS-McDORMOND.—At Westport, N. S., Oct. 1st, by H. E. Cooke, Isaac L. Titus, of Freeport, N. S., to Mary E., eldest daughter of Mr. Maurice McDormond, of Westport.

Died.

VAN TASSEL.—At his home, Digby Co., N. S., after a long illness, Robert J. Van Tassel, in the 81st year of his age. Bro. Van Tassel was baptized about thirty years ago by the late Elder Harris Greenlaw. He was buried at South Range, close beside the remains of seven children who had preceded him across the river of death. His widow and several children survive him.
H. A. D.

PUGH.—At the General Hospital, Boston, Mass., Sept. 22nd, Sister Martha Pugh, aged 40 years, loving wife of Bro. Charles Pugh, of Westport. The loss we have sustained in such a noble-hearted Christian worker as Sister Pugh is a severe one indeed. She was devoted to the cause of God in all departments of the work—in all parts of the vineyard she loved to labor. She was a member of the C. W. B. M. Auxiliary at Westport, a Sunday-school teacher, a constant Christian worker. Her vacancy is not easily filled in the home or in the church. Bro. Pugh and family have our prayers and sympathy. May God sustain in every time of sorrow.
H. E. C.

WILLIAMS.—Died, at her home in Shubenacadie, Hants Co., Sept. 13th, Mrs. Patrick Williams, aged 73 years. Sister Williams was baptized by Bro. D. Crawford and united with the Church of Christ in Shubenacadie, and in her death the congregation there have lost a faithful member and true friend to every good work. Bro. Williams, to whom she had been married fifty-four years, is still living at the advanced age of 81 years. She was the mother of thirteen children, eleven of whom survive her. She had thirty-seven grandchildren, thirty-two of whom are still living. Beloved and respected by both old and young, and mourned by a large circle of friends, she has passed from earth to Him whom she believed and loved, full of faith and good works, and with the full assurance of eternal life.
E. C. F.

The Christian.

ST. JOHN. N. B. . . . NOVEMBER, 1892.

EDITORIAL.

THE GOOD WORK WROUGHT ON JESUS.

In Matthew xxvi. 6, and in Mark xiv. 3, we have the story of the woman who poured the precious ointment on the Saviour and of the angry protest of the disciples at this alleged waste of money. John tells us (Chapter 12) that the woman was Mary, sister of Lazarus, and that it was Judas who upbraided her and also what were his motives and wishes.

Has the reader sometimes wondered why it was that the Lord singled out this act of Mary's from all the noble deeds of self-denial and love on record so as to ordain that wherever the gospel would be preached in all the world this which the woman had done should also be told for a memorial of her? The gospel tells us all what Jesus felt and did for us, and this story tells us all what this woman felt and did for Jesus. Whether or not we can fully understand why the two are to go together, the first justifies an examination of the case. This is a beautiful picture of what was done by one whose heart was moved by the love of Jesus and surrendered with circumstances so dark as to form an appropriate background. We will look first at the background, then at the picture. Matthew says that the disciples were filled with indignation and upbraided the woman for that waste. John says it was Judas. So Judas started the indignation and made the others believe he was right and the woman wrong. The other disciples loved the Master; Judas did not. They cared for the poor, he did not; but wanted to steal part of the money which from so large a sum he hoped to do unsuspected. It is remarkable how selfish, designing men can influence the honest and unsuspecting. Their words will eat as doth a canker, and whether like Hymeneus and Philetus, they err respecting the truth, teaching false doctrine, or, like arch traitors, they aim their poisonous arrows at the righteous; they can so far influence the unsuspecting as to make reasoning with them unavailing; the canker remains. How well it was for these disciples that Judas revealed his true character before his deadly virus mingled with their vitality.

Judas' plea was plausible enough. "Here," he says, "is ointment that might have been sold for 300 pence and given to the poor. They are dying around us from want. How many precious lives might be saved by that money (about fifty dollars)? And now it is not so much as used to clothe the Master or purchase food for Him or His disciples, but poured out on His body, doing no good to Him or any one else. What can it be but pride and extravagance? How much does he or the woman care for the poor?"

Judas' policy is to put Christ and the poor in antagonism. To consider whatever is given to Christ is so much taken from the poor. It is honorable and just to give to the poor; while to give to Christ is extravagance and waste. It shows us what a disciple of Christ can do when Satan enters into him.

Jesus defends the woman from these unjust reproaches and of her action makes this record: "She hath wrought a good work on Me. She hath done what she could. She is come aforehand to anoint my body to the burying. Verily, I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of her."

Jesus loved this little family, Martha, Mary and Lazarus, and while in Bethany made His home with them. Martha expressed her love for Him in

active preparations for His comfort. Mary was so absorbed with His teaching that she could scarcely be induced to leave His feet. But Lazarus died and the sisters were left alone. Jesus came to comfort them. He wept with them. He groaned in His spirit and was troubled. He raised Lazarus and the happy family were again united. All this increased Mary's affection for her Lord and Master, and she has now come to the house of Simon, the leper, with her costly spikenard to anoint His body. She had not bought this ointment, but had kept it for this purpose. Judas did not murmur at the money she had paid for it, but for not selling it. Wealthy families often kept this ointment to perfume their houses and anoint the bodies of their dead friends for burial, and Mary had likely bought it in early life as a costly luxury, and was now glad that she could use it to express her love for Jesus. Nothing was too costly to do for Him who first loved us so much, and when she could not by volition increase her emotions, she by this noble act did what she could. Many when they think of Jesus' unspeakable love to them try to increase their emotions of grateful love to Him and are grieved when these feelings will not come. Let them cease from such vain endeavors and ask: Lord, what wilt Thou have me to do? and do it with all the heart. Jesus did not say that Mary felt thus and so, but she has done what she could. Let us attend to doing the will of God and He will look after our feelings.

This act was to Mary a test of her love to Christ as well as an expression of it to others. If she had entertained the Lord and fed and clothed Him, this would be right; but it would be only what she would do for others. She would do the same to friends and neighbors, and even to the unthankful, and her doing it to Jesus would be no proof that she loved Him more than she did others. But in this case she did to Him what she would not do to others, and what He had no need of, and what in itself had no real value, but what was an expression of her ardent affection for her Lord. In this act both giver and receiver were particularly blessed. It was a cheerful giver, being loved and owned of the Lord.

When Isaiah, in Chapter 53, foretold the sufferings of Christ and the glory that should follow, at the 9th and 10th verses, he reached the point which divides these sufferings from the glory. He says: "They made His grave with the wicked and with the rich in His death, though He had done no violence, neither was deceit in His mouth," R. V. Jesus died as a criminal, and it was the intention of his enemies that He should fill a criminal's grave. But in this they were disappointed. They could no longer insult or vilify Him. When Jesus cried, "It is finished," He was completing the atonement, drawing the sting out of death and passing through the dark cloud into the dawn of His glory. The God who had just forsaken Him is now drawing near to meet His beloved, and as Jesus bows His head to die His spirit passes into the hands of a loving Father. Bodily indignities as well as sufferings ended at his death. At the request of Joseph, Pilate gives him the body that he knew had done no violence. Nicodemus bought a large mixture of myrrh and aloes in which to wrap it with Joseph's fine linen. Instead of Jesus' body being put into the grave of the wicked, as His foes intended, He was with these two rich men in His death who buried Him in a most affectionate and honorable manner. Nicodemus wrought a good work on the body of Jesus. The two Marias intended to do the same with their sweet spices, but Mary, sister of Lazarus, was before them all. She came beforehand to anoint His body to the burying. She wrought that good work on Him before His body was scourged or His face marred or smitten by cruel hands. Before His temples were pierced with the crown of thorns, or His hands and his feet were nailed to the tree, she did that

good work unsolicited, expressing a love to Jesus so much like His love to a lost world, that whosoever His love and work will be told, her's will not pass unnoticed. He will be remembered as a conqueror and she as a trophy.

How blessed it is to be active and liberal for Christ, to be anxious to devote time and money to advance His cause, who gave Himself for us to redeem us from all iniquity and to purify unto Himself a peculiar people, ZEALOUS OF GOOD WORKS. Such He owes here, such will come forth to the first resurrection, and such will stand on the King's right hand in the judgment day. Calls come to assist the work of Christ all around us. Shall we heed these calls? Will we be ZEALOUS FOR GOOD WORKS?

Original Contributions.

THE WAY OF THE SPIRIT.

There is a class of theologians arising in our midst who are seeking to do away with all authority in religion. To the lover of truth their teaching has relatively a pleasant aspect. Looking at this advance movement from the angle of vision of a Disciple of Christ, it presents a scene in the present state of the religious world truly gratifying. Under the Titian-like blows of these giant truth-seekers the whole fabric of human tradition and human authority in religion is falling to the ground. Creeds and confessions of faith, the pride of our ancestors, are found too narrow for the ever-expanding mind of the spiritual man. It is now beginning to dawn upon the human mind that no uninspired man, or council of uninspired men, can formulate a code of religious laws that will command the consciences of men throughout all ages. It is clearly understood by advanced thinkers of the present day that theology is changing, that the reformed doctrines of Luther and of Calvin were forced to yield to the enlightenment of the eighteenth century, and that the eighteenth century theology of Wesley and other reformers is not final in the light of nineteenth century theology. That this has been understood, by however few, must gladden the heart of every Christian, notwithstanding what discomfort it may cause the different religious bodies. It must shock every true Presbyterian to learn that those truths upon which his faith is founded, and for which his ancestors shed their life's blood, are now undergoing revision, that they may suit the enlightenment of the present age. The very foundations of all sectdom have been undermined during the last century, and it awaits but the dawning of the twentieth to see the whole fabric fall to the earth to arise no more. True Christianity is already coming forth Phoenix-like from the ruins. May God hasten the day when it shall stand erect in all its Christ-given majesty and heaven-donated power upon the ruins of crumbling factions and human tradition.

While there is much to commend, yet there is somewhat to fear in this new theology. When a re-action takes place it generally goes from one extreme to the other. The tyranny of Louis XVI was more than equalled in the reign of terror. The austere morality of Cromwell's regimen gave place to the extreme licentiousness and vice of Charles' reign. Such is the case with the new teaching. The human mind has been bound so long by the cast-iron creeds of centuries that when it begins to throw off its bondage it seeks to rid itself of all authority entirely. Not only must the creeds and confessions of faith be cast aside, the decrees of synods and presbyters, but it seeks also to discard the word of God as an absolute authority. In the words of one of its advocates it says, "Autonomy, not heteronomy, is the way of the spirit." It will

make the spirit a self-governing power, or each individual will adopt a worship according to the dictates of the spirit he may possess. While it certainly is true that spiritual religion is a religion of liberty, that it frees the conscience from the bondage of sin, yet it is propagated only by certain means within the scope of mankind. The spirit does of itself make obligatory certain forms of adherence by which it fully sets forth the work of liberation from sin, and where these laws are disobeyed the annulment of our promise of liberty certainly follows. Paul teaches us clearly that there is a law of the spirit and that it has made us free from the law of sin and death. He also teaches that by the obedience of a certain form of doctrine the Roman brethren were made free from sin, but that they then became servants of righteousness. Thus we see a complete change is effected by an obedience to a form of doctrine. From being the servant of sin the sinner becomes a servant of righteousness, if in conformity to the law of spirit which has been given once for all in specific form. Acts ii. 38; Romans vi. 3, 4, 17, 18; I. Cor. xii. 13. The Christian then is a servant, and no servant is his own master. He is subservient to the will of his master in all things, otherwise he ceases to be a servant. Autonomy cannot therefore be the way of the spirit in the heart of the Christian since its residence there is made conditional. Acts ii. 38. Nor is autonomy the way of the spirit in its relation to God. The spirit itself was promised and subsequently sent by Christ. It had a certain mission to perform, ascribed to it by the will of the Father. Its mission was to teach the disciples all things and to bring all things to their remembrance whatsoever He had said unto them. John xiv. 26. It was also to testify of Christ. John xv. 26. Hence, the Apostle could in truth say that no man could truly know that Jesus was the Christ except by the Holy Spirit. The Spirit is then a witness sent from God to testify of Christ. Its testimony is final; but it had not the mission to make its own testimony. Its testimony came in the word of Christ without alteration. It did not upon its own authority create new laws, but it confined itself only to the teaching of Christ. It was powerless to introduce anything new except as further revealed by Christ Himself. In its relation to God, therefore, autonomy was not the way of the spirit. Spiritual religion, however free, however social, however Christian, however free from sectarian influence, will always be subject to divine authority. May God hasten the day when religion in the heart of the world is subject to no other law than that revealed by the Holy Spirit sent by Christ. JACK.

WISDOM.

The fear of the Lord is in the instruction of wisdom. Prov. xv. 33.

Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding. I. Kings iii. 9.

Solomon, when given a choice, asked that he might have an understanding heart (wisdom) I. Kings iii. 9.

Wisdom and righteousness, or the knowledge and will to do right, is in this connection almost, if not altogether, the same thing. The wise, in all times, are they who unhesitatingly bowed to the authority of God—who did His will.

Abel was wise, Cain was not wise. Abel did what God required, Cain did not. Abel was accepted, Cain was not accepted.

Noah was wise, the people among whom he lived were foolish. Noah did that which God commanded, the people around him paid no attention to any of those things. Noah was saved, the people perished.

Lot was wise, the inhabitants of the cities of the plain were foolish; they would pay no heed

to the example of Lot, they would listen to none of his advices; and the time having arrived in which the cup of their iniquity was full, they were destroyed. Their overthrow was so complete, its nature so terrible and the desolation of their homes so continuous, that they are set forth on the pages of sacred history as "suffering the vengeance of eternal fire." Jude 7. Lot was saved, they perished.

Daniel was wise, the reputed wise men of Babylon were foolish. Daniel honored God—did His will, but the wise men of Babylon, being guided by their own wisdom, despised the wisdom of God. Daniel was saved, they perished.

Shadrach, Meshack and Abednego were wise; like Daniel, "they dared to do right." God saved them, and through them the God of Israel was honored throughout the Babylonian dominions.

If men could always understand that God lives and rules and reigns—that He is high over all, God blessed forever, and that His ways are above our ways and His thoughts above our thoughts, it would cause them to trust more perfectly and to do and dare more valiantly for all that He wills—commands.

If we could only understand that through, or by the wisdom of God, that which "had no form nor comeliness" is made, and is to be continually, the crowning glory of the universe. And again, that "the stone which the builders refused is become the headstone of the corner," and that this is all the doing of Him who doeth His will in the armies of heaven and among the inhabitants of the earth.

When we come to the condition of full faith in the word of God and the testimony of Jesus, we will be willing to do more for God and for humanity than we do now. When we believe that God will never leave nor forsake His people, that He will cause "all things to work together for their good," that "they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars forever and ever,"—that in the great harvest field "he that reapeth receiveth wages and gathereth fruit into life eternal,"—that all the glories of earth will sink into utter insignificance, when compared with the glory and joy of turning men from sin to holiness—from Satan to God.

Jesus is our example. He is our pattern as well as our head. He, for the joy set before Him (the joy of leading many souls unto glory), endured the cross, despised the shame. That shame is now forever passed away. He is now exalted and His name is lifted over all, and to Him the entire universe will bow in humble submission. We must follow His example if we would be partakers of His honors and His joys.

Solomon says: "He who winneth souls is wise." Winning souls is the great work of the children of God—the great work of the church.

Were it not that men are to be saved from sin by precept and example, God's children, as soon as born into the kingdom, had better be taken away, and so escape the conflicts of life—escape the dangers and temptations which lie in life's pathway, and by which some are seduced, and—destroyed.

They, God's children, are left here, relatively: "the salt of the earth," "the light of the world." The leaven, "which is to leaven the whole lump."

The reason why churches are dry, barren, soulless and touched by blighting and mildew to-day is because they are not honestly trying to save souls. "Ah!" you ask: "Are they not trying to save souls?" No! they are not.

They are trying to get men and women to unite with the church. But a man united to a church and a soul saved may mean two very different things. To swell the membership of a church without those members being united to Christ means "body, without soul;" it means "form

without power." It means barrenness and disappointment, and may finally mean *infidelity*.

It is not enough to even desire to be saved ourselves and get home to heaven (which to some means salvation) if we do not care for the salvation of others. It is not enough to think myself safe and say to my soul, Soul, thou art all right. Thy treasure is in heaven. "Take thine ease," all will be well.

It is not enough to be able to say: We are prosperous. Our church is the largest. We are gaining members every day. Our debts are paid. There is no mortgage on our house. No trouble or sorrow are ours.

O, brother, you and your church may still be "wretched and miserable and poor and blind and naked." Rev. iii. 17.

Prother, arise! seek the wisdom which cometh from above. Put on thy strength. By the strength of Israel's God lift up the standard. Unfurl the banner, raise the battle cry, crush sin, exalt holiness. Invite to Jesus the fount of light and life and eternal liberty and wealth—the hope of the lost—the joy of the redeemed—the compassionate Saviour, who came to seek and to save.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

O. B. E.

Charlottetown, Sept. 21, 1892.

THE PUBLICAN AT JERICHO.

Christ was on His way to Bethany to raise Lazarus to life. While on His journey He met Zaccheus, who was the chief of the publicans. Zaccheus was a man of authority and was rich. He naturally had a curiosity to see Jesus. He had evidently heard much about Him, but being small in stature and the crowd being dense he was obliged to make a tremendous effort to see Him.

Christ saw him and invited Himself to Zaccheus' home. Zaccheus made haste and came down and received Christ into his home, and he did it joyfully. We wish to notice in passing the contrast between the spirit and action of Christ and those little narrow censorious Scribes and Pharisees who found fault with Christ because He had gone to be a guest with a man who was a sinner. Their murmurings exposed their shameful ignorance of the spirit of Christ's mission and the design of His errand into the world. Here is an object-lesson of no little importance to every lover of man's salvation, for we find in this event of Christ's consecrated life the true mission of the church, its attitude toward the world and the only successful method of reaching and reforming the hearts and lives of the children of men.

The first thing our Saviour did was to get Zaccheus' heart, then He would be sure of his head. We recognize at once in this personal contact with Zaccheus the power there is in the touch of friendship. There is no power or influence like personal influence. When we come in touch with others and establish relations of kindness and sympathy, then will our influence be signally blessed. "Character magnetizes character." Christ, in His earthly mission, made of humanity one common brotherhood. He was Himself one with humanity, because He was human. He never lost His humanity while He was here on earth. He did not shun or neglect the wants of the poor or the fallen, but was ever in sympathy with all the woes of mankind. He did not stand and talk to them, but was with them and met them at their homes and by the way-side and touched and healed and saved them. Herein is the failure of too many who claim to live and work along the line of Christ's example. Too many refuse to come in contact with the unfortunate ones of life. "We are apt to mount lofty pedestals and draw our garments around us and administer good, sound advice to them gratuitously. We shun face to face

and hand to hand contact, and because of this stilted, distant manner we lose and sacrifice our power for good." It may be good to talk to people, but the great want of human hearts is sympathy and society. When we mingle with the sick and sinful world to do them good, we become like our Master. Here is the only proof we have of our Christianity. Those who refuse to help the poor and rejected ones of earth are the poorest type of Christians on earth. May the Lord pity him who never comes in touch with the longings and deep-felt needs of humanity. Never can he feel the purifying influences of divine grace that sanctifies human affections.

"O, brother man, fold to thy heart thy brother,
Where piety dwells the peace of God is there.
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

How grand and wonderful must have been the words Christ spoke at the home of Zaccheus as He opened to him the grandest possibilities of life and revealed to him not only His will, but His divine nature, in which are found the sublimest heights of true manhood.

This social talk that Christ had with Zaccheus was not the revelation of a creed, but of a person, the presentation of true manhood, which is the inspiration of all noble actions. This is the need of the age, the true interpretation of humanity found only in the divine life. When the doctrine of Christ reveals to man the Christ life, it is then he gets the ideal manhood. The doctrine without the life is absolutely useless. To make the truth of God effectual it needs to be harmonized, and not as is falsely said, "modernized." To teach faith and love and righteousness is to produce them in our lives. Here was Christ's success with Zaccheus. Truth humanized. A human heart filled with love for humanity coming in touch with a human heart, like two drops of water becoming one. To touch Christianity successfully we must be in love with humanity.

Zaccheus was a converted man. He was changed from the love of self to the love of Christ, which necessarily involves or embraces love to man. "The half of my goods I will give to the poor." Here in this example of Christ is the true method of reaching the human heart, and here in the life of Zaccheus is the only true evidence that a heart has been reached, i. e., the deep, intense love and interest in the welfare of humanity.

H. MURRAY.

Correspondence.

SUMMERSIDE LETTER.

How many people there are in the world who would like to be something, and yet they are not willing to pay the price. In the race for wealth and position very few succeed; many start, but there are so many drawbacks, so much discouragement that a great many drop into some place near at hand easy of attainment and there they remain. An opportunity presents to them an easy living without any more toiling and anxiety, and so the ambition dies. A few, very few, toil on, work on, "Excelsior," their motto, and they reach the top.

What a lesson for Christians in this. The Master once said: Strive to enter in at the straight gate, for many shall seek to enter in and shall not be able." As Christians, we cannot afford to settle down in any groove and remain satisfied with present attainments. We must press on toward the mark. Glory, honor and immortality awaits us at the top. Now if we want to be something in heaven we must pay the price. On our part it is faith, repentance and obedience, continued right through life.

The *Treasury* for October lies before me, and I am tempted to give my readers a paragraph from

this excellent monthly. It is as follows. "Christians should be outspoken and true-blue in loyalty to their minister. Are some against him? They should be for him with emphasis. Are some talking him down? They should talk him up, up. Suppose he does not just suit you. He cannot suit everybody, and he is an ideal pastor in the estimation of a good many people who know almost as much as you do. Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. Give the faithful man a lift every little while. Talk him up in church, in the home, in society, on the street, in the shop, on the cars, everywhere. He will take courage, will preach better sermons, will put increased enthusiasm into all his multiplied duties, will win gloriously. And you will have the great joy of knowing that your bracing words proved a real tonic and helped him to conquests he never could have achieved while struggling alone." I give you the foregoing without any comment.

The *Sunday School Times* of October 8th gives some good hints as to how we should form our opinions of others. I will give you the article, as it is short and worth more than anything I might say. It is as follows: "There are two sides to every man, a good one and a bad one; and we can look at that side of him which we choose to look at and estimate him accordingly. If we look at his better traits of character and at his more attractive ways of showing them, we shall see much in him to commend and admire. But if we look at his faults and defects, and fix our thoughts on his more disagreeable ways, he will seem to us unlovely and repellant. It is practically impossible for us to judge a man with absolute impartiality, giving the good and bad in him their relative proportions in his character as a whole. But it is better for us to give prominence in our minds to a man's good traits than to his bad ones, for his truer measure is found in his highest reach rather than in his lowest level. All of us start on a low plane, and it is our truest selves that aspire to rise Godward. If, therefore, we look at the evil remaining in a man instead of at the good to which he has already attained, at his drawbacks and defects instead of at his upreaching and strivings toward a high ideal, we do him positive injustice, and we fail of knowing him as he is. Our whole estimate of a man will sometimes be changed as in a moment if we are induced by love or gratitude to look at the lights on his character and personality instead of at the shades. And for this change in our opinions of one with whom we have long been acquainted, we are responsible, not he. Are we making any mistake just now in our estimate of one of whom our opinion is still unfavorable?"

W. H. HARDING.

Summerside, P. E. Island.

VISIT TO P. E. ISLAND.

Dear readers of the *Christian*: I wish to speak to you a few minutes of the pleasant visit I had this summer in Prince Edward Island. I never was there before. I always was of the impression that the place was pretty and I was not disappointed. It is a pretty place, and in every direction there are many very lovely views. The country is well kept and shows general signs of thrift. Cardigan Bridge is my favourite place of any part I visited. That lovely river captivated me completely. It is just perfect, to my mind, when the tide is in, and I shall often long for its cooling waters when another bathing season comes round, if I should be spared till then.

There are also a few of our good people there. I refer to Sister Robin Kennedy, Bro. and Sister McVain, Bro. and Sister McNeil. I was much pleased with the church at Montague. The people come out well at the services, and well they might, for I can testify to the good sermons they have it

the three I heard were a fair sample of what they have generally. The people come out better to the Lord's day evening services than they do here in our church in the city where it is so easy to get about. I was also glad to hear the music there. It is a great aid to the proper worship of our Father. I think if it was not right and proper to have music in church after all that is said in the Psalms about praising God with the various kinds of musical instruments, our loving Saviour would have spoken against it, or would have said some word to express His views on the matter.

I shall long remember my short visits to the kind and cordial households of Bro. and Sister Campbell at Lower Montague, and Bro. and Sister Dewar of New Perth, also Sister Cameron of New Perth, and Sister Keith of Montague.

But I must hasten. I had a flying visit to East Point. Met only Sister McDonald and two sisters at Red Point. I have forgotten their names. They will please pardon me if their eyes meet this. I have not forgotten the kind reception they gave me.

I didn't see as much of Bro. and Sister Emery of Charlottetown as I would have liked to, but I did pass a very pleasant afternoon and evening with them, enjoying the good things at tea time. I was very much pleased with them and their crazy home. I at least heard one good sermon from Bro. Emery. Was sorry not to meet Sister Emery on my return. I received the hospitable kindness of Bro. and Sister McLeod, and called on quite a number of the church, among whom were Bro. and Sister W. H. Harris and dear old Dr. Knox and wife. I enjoyed my visit very much everywhere, and to look back over it is one of the bright spots in my life (not a small spot either,) not forgetting the pleasant picnic at Brudnell, when just as we were about finishing our tea (you must remember I am a lover of good tea) down came the rain on our devoted heads. But the gentlemen rushed up to the barn and were down again in a trice with horses and carriages, and soon we were all right in the kind home of Sister McLaren, laughing over the little mishap.

I was also at a union picnic at Montague. Met kind and pleasant friends there but missed Bro. Weaver. He was at East Point. Accept much love till we meet again.

I enjoyed reading the Annual report. Thanks Bro. Stewart. It was worth the price of the paper.

O. M. PACKARD.

New York.

News of the Churches.

St. JOHN, N. B.

On the evening of September 30th about seventy-five friends invaded the home of Bro. and Sister W. A. Barnes to celebrate their china wedding. Although we were not invited, yet they gave us a hearty welcome. We congratulated them and wished them twice twenty more years of happy wedded life. We feasted on the most delicious food. We never spent a more enjoyable evening. Well, of course we took presents, many of them. They were useful, ornamental and costly, but were only slight tokens of our love and esteem. After heartily singing a number of our best hymns we said "good night"—wishing all blessings upon them and their beloved daughter.

At the September meeting of the Women's Missionary Aid Society the following officers were elected: President, Mrs. L. A. Miles; Vice-presidents, Mrs. J. E. Barnes and Mrs. Owen; Treasurer, Miss Ethel Barnes; Secretary, Mrs. W. A. Barnes. The collections for home and foreign missions amounted to about \$16.00. On the first Tuesday in October the Endeavor Society elected the following officers for the next six months: President,

Miss H. M. Clark; Vice-president, Jas. W. Barnes; Treasurer, C. H. Leonard, Secretary, Miss Ada Emery. The prayer meetings conducted by the society are well attended, nearly everybody takes part and they are full of devotion. The October meeting of the Mission Band was well attended, the exercises were instructive and interesting, and the collection was above the average. There seems to be renewed interest in the Band meetings.

Sisters O Payson, of Westport, and G. Kempton, of Milton, left here for their homes on October 12th. We will miss them very much in our meetings. Bro. Bowers, of Westport, worshipped with us on the first and third Lord's day, and Sister Kimball, of Boston, on the fourth Lord's day in October. 1st Lord's day in October, two were received into the church, one by letter and one by obedience. 2nd Lord's day, one received into the church by obedience, and two made the good confession. 3rd Lord's day, one received into the church by obedience, one by letter, and one made the good confession. 4th Lord's day, one received into the church and one made the good confession.

Our Saviour said: "By their fruits ye shall know them," and so we can judge of our annual meeting by its fruits. We see people turning to the Lord every week and they do not stop at that point, but begin at once to try and save others. They love the Lord and want to do all they can for His cause. They are growing in grace day by day, and we think there will be many more added to the saved in St. John.

Professor W. B. Harper, of Chicago, principal of the American Institute of Sacred Literature, is doing a great work in getting thousands to study the Bible under his systematic, comprehensive, inductive plan. We are glad to say that twenty-two are now studying the Life of Christ, and more are thinking of joining the class. It requires about half an hour each day to prepare answers to the questions. Once a week the class meet and help each other. They take turns in teaching. They also write a story from the answers they give, so that at the end of the year they will have the life of Christ written by themselves. The class is delighted with the study so far and advise all who can to take it up. To show what an interesting story can be written from this study, we will publish what one of the class has written on the first month's answers.

HALIFAX, N. S.

I am glad to report to THE CHRISTIAN that some of our dear brethren are returning to their home. Bro. G. W. Messervoy and wife have returned from British Columbia; also Bro. George Nickerson and wife from Yarmouth, Mass. For the last two Lord's day evenings we have had a young peoples' meeting, in which both old and young took part, and they are interesting, and I hope will result in much good. Your brother in the faith,

HENRY CARSON.

CORNWALLIS.

Since our last report we have been encouraged by the return of Bro. R. E. Stevens, who has been spending the summer with the brethren in Letete and Back Bay, Charlotte County, N. B. Bro. Stevens seems to have enjoyed his stay with those good brethren, and only regrets that he had to leave them so soon.

Bro Stevens is now prosecuting his studies at Acadia University, and will preach for the brethren here during the absence of Bro. Ford. Bro. S. W. Leonard of Leonardville, N. B., who is also studying at Acadia, preparing himself for the work of the ministry, comes over as often as he can and assists us in our work. Bro. Leonard has already made a fine impression by his manly and dignified deportment, and by his earnestness in his chosen work.

These two brethren will take charge here this winter, and we feel assured that the work will prosper in the hands of two young men so well qualified for the work to which the Lord has called them.

The young people have kept up their meetings on Lord's day evenings with unabated interest. These meetings have been a great help to all who have attended and participated in them.

The Sunday school, too, is still well attended and interesting, though as soon as rough roads and cold weather set in we shall be compelled to close for a few months.

The church here has many opportunities for doing a good work in this beautiful valley, and we trust that the brethren will show themselves equal to the occasion.

The preacher and his family have again been made the recipients of especial favors from their brethren and friends in these parts. On the evening of Monday, October 10th, a large company gathered at the parsonage, and after partaking of a well-spread board, and spending the evening in pleasant conversation and in listening to some good music, Bro. G. S. Wood in a few happy remarks presented Bro. Ford with \$50 in cash as an expression of the good will and kindly feeling of those contributing. After a few remarks by the recipient, which were responded to by Bro. T. H. O'Brien, John E. Starr and J. T. Jackson, Esq., the friends said good-bye with many expressions as to the enjoyment of the evening, and went home feeling that the social feature of such occasions was by no means the least benefit to be derived.

Port William, N. S., Oct. 19th, 1892.

COM.

October 24th—Good meetings all day yesterday. One confession at evening service.

COM.

WESTPORT, N. S.

We have nothing discouraging to report this month. In every department of our work there is a manifest interest to increase the cause of Christ. Owing to the absence of many of our brethren at this season of the year our social work is somewhat retarded. The Ladies' Auxillary (C. W. B. M.) is increasing in membership and earnestness, and the prospect is for a better work this year than in the one past. The Willing Workers are still willingly working for the noble cause of missions. God bless the little helpers. They shall be lively stones in the Temple of our God.

H. E. COOKE.

WEST GORE, HANTS CO., N. S.

Since writing my last I have spent four weeks taking in the situation. I have five churches, with a resident membership of about one hundred and eighty. This is much smaller than the figures in THE CHRISTIAN indicate. The reason of this discrepancy is that many whose membership is in these churches are away from their homes. The extremes of these churches are about forty miles apart. I have laid out my work, and will try to give to West Gore, Shubenacadie and Newport four sermons each per month, and East Rawdon and Nine Mile River two each per month. Four of these churches have nice, neat, comfortable houses in which to worship, and fine audiences of intelligent people gather to listen to the preaching, and attend upon the worship of God. Nine Mile River has a neat little house finished on the outside, which I think we shall be able to use soon. I find the people who make up the church mostly in line with the churches in the provinces. They do not often speak of our "Mission Board," or "Mission Work." There is a great field in this country for "Mission Work," and you know "Charity begins at home." I am in hopes that in this matter we shall partake so much of the spirit of the Master that like the Macedonian of old, "The word of the Lord may sound out from them, not only in West Gore and Hants County, but in

the regions beyond." I am looking for, hoping for, and praying for the saving of souls in the bounds of my labors. My heart has been gladdened by the good reports from Milton, Gulliver's Cove and St. John. Let us keep this work going all along the line. I hope and pray that at our next Annual every church may report success, and that hundreds may be brought into fellowship with Jesus our Saviour. May the rich blessing of the great God be upon our labors. J. A. GATES.
West Gore, October 20th, 1892.

NEWPORT, HANTS CO., N. S.

October 24th—Two additions by confession at our meeting yesterday. Baptism tomorrow.

J. A. GATES.

EAST POINT, P. E. I.

On October 3rd a large party assembled at the residence of Bro. John Ching of Red Point, P. E. I., to witness the nuptials of Mr. Peter A. Rose and Miss Ida M. Ching. The knot was tied by Bro. G. D. Weaver, after which the happy couple received the congratulations of their numerous friends assembled. After spending a pleasant evening Mr. and Mrs. Rose repaired to their new home accompanied by the best wishes of their many friends.

BOSTON.

Our work in Boston continues with unabated interest and increasing activity in the Sunday school and Y. P. S. C. E. The Boston local union meets with us tonight at the South End Tabernacle. We have also opened a Sunday school in Dorchester. Bro. Darst has gone to Nashville to the convention. Mrs. Darst has been quite ill the past three weeks. J. M. TILL.
Boston, October 20th, 1892.

OPENING NEW HOUSE OF WORSHIP AT GULLIVER'S COVE, N. S.

On Lord's day, October 2nd, the meeting-house at this place was formally opened for divine service at 10.30 a. m.

After singing appropriate hymns, reading scripture and prayer to the great Giver of every blessing, Bro. Cooke, of Westport, took for his text Heb. viii. 5, "For see, saith He, that thou make all things according to the pattern showed to thee in the mount," and preached an excellent sermon to an attentive congregation, showing the necessity of following God's plan in building aright the temple of old, which was but a type of the spiritual temple of Christ to-day, and the necessity of building the anti-type according to the plans laid down by the great Architect and Head. At 3 p. m. the house was again filled, when the writer spoke from Heb. x. 19, 22, and at 7 p. m. Bro. Cooke again preached to a crowded house.

It was with feelings of joy that our few brethren living at this beautiful little cove assembled thus with their friends to praise and worship God in the building that they had so long wished to see finished and dedicated as a house of worship and praise to the Most High. It was with feelings, too, of gratitude and thankfulness to the friends who had so kindly helped us with their means, for without that help the work could not have been done, for our brothers and sisters at this point only numbered nine souls, all of whose earthly means is very limited. We held a few meetings through the opening week and part of the next, and as a result baptized six others, making in all fifteen.

The work of finishing the house cost \$290 04. So, dear reader, if you will look at the building fund connected with this work you will see that the brethren at Gulliver's did something to help themselves, but that yet we are almost \$150 short of paying the debt.

We propose holding another short meeting there in the near future, when, we trust by the blessing of God, to see many more obeying the truth, and in time a strong church will be found at Gulliver's Cove. R. A. DEVOR.



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