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THE CHRISTIAN.

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

Vol. XIII.—No. 7.

SAINT JOHN, N. B., MAY, 1896.

Whole No. 151.

The Christian.

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OFFICE EDITOR:

HENRY W. STEWART, — St. John, N. B.

NOTES AND NEWS.

Evangelists go touring through the country asking people to stand up for prayers. They presume very often that a person who thus stands up is converted, and make such an act the basis of calculation when they are summing up the success of their meetings. It is no wonder that in consequence they are able to report that hundreds have been "converted." Standing up for prayers may mean much, although it seems a senseless and unscriptural procedure, growing out of a lack of knowledge of the plan of salvation and an erroneous conception of the character of God. But it may often be taken to mean that the person arising desires to become a Christian. Not unfrequently, however, it means almost nothing at all. No good grows out of it. The person has no intention of going any farther. He rises not so much out of love to his Saviour as out of sympathy with the evangelist who is pleading so earnestly.

They know how to do things out in Iowa, and especially in Des Moines. The Central church is, we believe, supporting one or two missionaries in the foreign field, and their offering for missions on April 5th amounted to \$1,300. The University Place church raised \$800 to send Sister Wirrok, a collaborer with Sister Riioch, back to Japan. That is generous giving; but here is something better: A well known brother in Iowa expects to give his daughter to the foreign work and stands ready to bear all her expenses himself. May the day soon come when many wealthy men will have enough of the spirit of Christ to act in this manner, and when many daughters of wealthy men will be willing to serve Christ even among the poor, degraded heathen.

Of late it is almost a daily occurrence for some one of the many successful evangelists among the Disciples of Christ to close a meeting during which a hundred or more persons turned to the Lord. We give the figures for a few of the meetings reported since our last notes were written. In Danbury, Conn., 125 were added to the church; in Moberly, Mo., 132; in Republican, Neb., 180; in Winchester, Ill., 125; in Fresno, Cal., 210. These figures do not give the number who stood up for prayers. If that were what the people had been asked to do, the numbers might have been three or four times as large as they are. But these figures,

subtracting, of course, the small number who had letters, or who were restored to the fellowship of the church, represent men, women and children who, with the mouth, publicly confessed their faith in Jesus the Christ, the Son of the living God, and who showed their recognition of his Lordship and their desire to follow him by being buried with him by baptism as he commanded. Confessing the Saviour is readily seen to be a very different thing from standing up for prayers. The latter may mean nothing; the former means that the person who does so has decided to become a Christian.

Angola, Ind., has long been noted for its infidelity, and, of course, for its lack of interest in Christ and Christianity. Most of the dwellers there who were religiously inclined were blinded by sectarianism and divided by denominationalism, and so infidelity had a fertile soil in which to sow its seed. Bro. Victor Dorris went there to preach the glorious gospel against which infidelity is powerless and to plead for Christian union, which is the deadly foe of sectarianism; and many who had been confounding the speculations of men with the truth of God saw their mistake, forsook their infidelity, accepted the Bible and obeyed the Saviour; many others saw the evils of sectarianism and its weakness when confronted by infidelity and came in to work with those who are pleading for the union of God's people on a scriptural basis. There were two hundred and ten who during the meeting took the Bible and the Bible alone as their rule of faith and practice.

One of the strong men among the Disciples of Christ is Bro. H. McDiarmid, who, we believe, has the honor of claiming Ontario as his birth-place, or, if anyone should prefer, Ontario has the honor of claiming him as her son. For many years he was on the *Christian Standard* with its illustrious founder Isaac Errett, and we think became editor-in-chief when that prince in Israel died. For five years he has been president of Bethany College; but owing to the long period of great financial depression through which the United States has been passing the income of the college has been insufficient, and he has resigned. Where are the alumni of this grand old college? Many of them are wealthy now, but they might have been hewers of wood and drawers of water all their days had it not been for the help that Bethany College gave them. Let them now return the favor.

The churches are doing better for foreign missions every year, and it would be a poor compliment to them if they were doing worse. There is a large increase in the number of contributing churches. Many churches are giving that never gave before. They are beginning to see that a church must be interested in missions if it be indeed a church of Christ. Many are contributing all, and some much more than they are asked for. This, too, is a good sign. The receipts from October 1st, 1895, to April 8th, 1896, amount to \$43,262.43, a gain of \$8,193.95 over the same time last year. But as the work abroad is enlarging all the time this

ratio of increase should be maintained until the end of the year, and that such may be the case every church should claim its privilege to help. Send the money to Bro. A. McLean, Box 750, Cincinnati, Ohio.

The church for which the noted Talmage preached had 3,000 members; but apparently they were not so much interested in any one thing as in the great preacher. A great many of them evidently attended the tabernacle because he was the most entertaining preacher in the city. Talmage has gone to Washington and church has gone to pieces. He, and not Christ, was the bond of union. It is as sinful to worship a living man as it is to worship a golden calf. We have a glimpse at the heart of this church when we know that it never took up a collection for the home mission enterprises in which we would suppose it to be most interested. It is no wonder that the Lord burned down their meeting-house three times. If they would not give to others, they were compelled to spend on themselves.

Bro. John H. McNeill has had the unanimous call of the twenty-four officers of Home Avenue church, Indianapolis. He has resigned at Rushville, where he has been for about eight years, but the church is greatly opposed to his going away, and in that they show their good sense. If he was not a first class man the church in Indianapolis would not want him; because he is a first class man the church in Rushville should keep him if it can. There are only about one dozen applicants for his place, but that is because he has only just resigned. He has not yet decided what he shall do.

As the American Christian Missionary Society is aiding us in our endeavors to sound out the simple gospel in these regions, and has agreed to help us even more than at present when the right man for the work can be found, we should feel grateful to these brethren and take the first opportunity of showing our sympathy in a tangible manner. During the month of May the churches in the States are going to make their contribution to the home mission work which these brethren are endeavoring to carry on to great success. At the annual meeting in St. John, and at the subsequent meetings, the brethren thought it well for us to have a share in this good work, and particularly so in view of the assistance rendered us. The needs of the home mission fields are great, many of the faithful missionaries are suffering because there has not been money in hand to pay their salaries, some of them have had to mortgage their homes or use up their small savings in order to meet their bills, but they never forsook their posts. They are heroes. We hope that every church of Christ in the Maritime Provinces will feel it a privilege to contribute to the support of these noble, self-sacrificing men. The money is needed now. It would be well to take up the collection in May, or at least early in June. Even if but a small amount can be raised, raise it and send it to B. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, who will see that it goes to these faithful toilers.

IN MEMORIAM.

Lines composed on the death of a very dear friend, Sister Thos. White, who departed this life on June 28, '95.

In memory of our sister dear,
Who left this world without one tear—
Except for those whose tears were shed
While watching 'round her dying bed.

Fully resigned unto her fate,
Her thoughts were on her future state;
She'd learned to kiss the chastening rod
In meek submission to her God.

She knew her time was near an end,
Her trust in One—her only friend,
Who for mankind a surety stood,
And poured on earth his precious blood.

She tried the Lord's prayer to repeat,
But e'er one sentence was complete,
With palsied limbs and shortened breath
She quietly succumbed to death.

In Jesus' arms she fell asleep,
Who safely will her spirit keep,
Until that day when saints shall rise
To meet our Saviour in the skies.

Mourn not, dear friends, for Sister White,
Who with her husband will unite
On that great day when Christ shall come
To call his ransomed people home.

Then Hallelujah let us sing
To Christ our Lord and Heavenly King,
Who endured the cross-death and the grave,
A lost and ruined world to save.

J. W. JONES.

Correspondence.

HEALDSBURG, CAL.

It is with a trembling hand but unfeigned thankfulness to the Lord that I write these lines to the many old friends of THE CHRISTIAN. I have been nearer the dark river of late than ever before. But by the loving favor of Jesus and the persevering effort of kind relatives and brethren, not forgetting the skill and kindness of two good doctors, I am, I trust, being slowly nursed back into life. But it is all for the best. I love the glorious gospel and its Divine Founder better, I think, than ever before. May the Lord bless THE CHRISTIAN and its readers.

HIRAM WALLACE.

March 25th, 1866.

WEST GORE LETTER.

In my last I told you about a Sunday school convention to be held at West Gore. Well, it has come and gone, and, taking everything into consideration, it was a success in every sense of the word. Sisters Wallace and Ryan read excellent papers in the afternoon session, and the discussion on "The Model Sunday-school" was interesting. In the evening Miss Ida Whittier read a very excellent paper on "The Aims of Sunday-school Conventions." Dr. Whittier gave an excellent address on "What we owe to the Bible." The weather was fine, the attendance good, and all present seemed to think we had an enjoyable time. On Monday, April 13th, I left home for Boston. I preached that evening in Elmsdale to a large congregation. I am in hopes that a building may be erected here ere long, for the work is greatly retarded for lack of a suitable place to preach in.

Tuesday I spent in Halifax. I found the brethren feeling hopeful and encouraged in regard to the work there. On Wednesday morning I sailed out of Halifax harbour on board the S. S. "Halifax" bound for Boston. The passage was a delightful one. I have crossed the Bay of Fundy many times, but never found it as smooth and clear as this time. It had been fifteen years since I last landed in Boston, so I found many changes.

On Friday evening I found my way up to the "Disciple Tabernacle." There were not a great many out, it being the usual prayer-meeting night, but I found them talking up a revival meeting. On Sunday (19th) I preached in Swampscott. This is a very pretty place situated by the sea. This church is at present without a pastor; and do you know, they thought I *wanted* a church, and some of them really thought I would just suit them. Who would have thought it? On Monday evening I preached in Everett. The preacher here is Bro. K. H. Bolton. He is also editor of the *New England Messenger*. I found him to be a genial, whole-hearted Christian, kind and hospitable, so much so that I think he must have come from Nova Scotia.

Since coming up here, I have been on the go all the time, for there are many public places of interest. I did think I would tell you something about these places, and also give an idea of how the work of the Master was progressing, but I cannot write very much when I am away from home, so I will promise more next time. One thing I will tell you, I have learned that a church debt is a clog.

W. H. HARDING.

CHILDREN'S DAY.

Active preparations are already being made in hundreds of Sunday schools for Children's Day for heathen missions, the first Sunday in June. Last year 2525 schools observed the day, and they gave \$27,553.41. The schools are asked for \$50,000 this year. We ask the co-operation of every school. The following will be forwarded, free of charge:

2. Missionary Pockets, or Children's Day Envelopes.
2. Children's Day Exercise, "Saving the World."
3. Children's Day number of the *Missionary Voice*.

Address, A. McLEAN, Cor. Sec., box 750, Cincinnati, Ohio.

Selected

ECHOS.

H. MURRAY.

"From the very beginning man was informed that there were certain things which he must not do. There was the tree, and God ordered that it should be let alone. That tree was as valuable as any other. It was planted for one purpose, and that was to be let alone. But you know the old story, poison is always the sweetest and medicines ever bitter. . . . God never wants to take the will away from any man. He has placed his own will where our will is brought in

contact with it. All he wants you to do is to recognize that there is another will, and that is the Divine will."—*Roland D. Grant*.

"Man is the God-appointed exponent of truth. The vitality of truth is demonstrated by human conditions, just as the vitality of the seed is proven by contact with the soil. The best evidence of Christianity, the most satisfactory proof of its power, is afforded by human experience. The questions that men ask to-day are not so much concerning his past as concerning his present efficiency as a regenerative agency in human life and affairs. What can it do for us here and now, amid the distractions and competitions of business and professional life. Will it free me from the dominance of low and base motives? Will it emancipate me from the love and power and guilt of sin? These questions are vital and are answered only in the life and experience of the Christian in our own time."—*Elijah Hour*.

"Work is the only universal currency which God accepts. 'The purposes of God' now-r-days march with quick steps along the highways of the world's history. Trained brains and hearts will discern these purposes and turn them quickly to the world's profit. Joshua became the easy successor of Moses because God and Moses had him in training forty years."—*H. C. Farrar*.

"One fair evening in June Frank Preston told his love to Mary. The home she entered as her own was not the elegantly furnished one her fancy had painted for herself, but to Frank there was no more beautiful spot on earth than the cosy room where Mary awaited him, clad in dainty gown, inviting him to rest and quiet. There was but one sorrow in the heart of this young wife. Frank was not a Christian. There were no morning and evening prayers, and no grace at table. To all these she had been accustomed in her father's home. She knew that Frank would not object to these things in their new home, for he was not wholly averse to religion, and would not for a moment oppose his wife's wishes in the matter. But this required courage, more courage, she thought, than to do anything she had ever been called upon to do. Between herself and Frank there was the completest confidence, and why should she hesitate of this particular thing? At length she spoke, and one quiet Sunday evening they knelt together, and Mary prayed a simple prayer, while her husband, in silent reverence, assented. It required courage. It was a battle fought out away from the sight of men, but God saw it, and Mary was a heroine."

Sam Jones once said, "That the great trouble with most men is, that they have no backbone. They have only a cotton string with a few ribs tied to it. Kingsley once classified the race as, 'Men who mean to do right and do it; second, men who mean to do wrong and do it; then men who mean to do whichever is most convenient.' 'We no longer meet individuals,' says a French writer, 'but only samples.' The sense of responsibility to God make men able to stand alone. 'God made man upright—they do not need to be propped and pampered and patted.'"

"It is a blessed privilege to live now—to be young now. No times since Pentecost have been so good to live in, as these times of ours. Heaven is blessed. I love to think of it. But I would rather stay here longer and work for the Lord, than to have the

sweetest harp ever sounded by cherubim or seraphim. It is better to help make the millenium than to live in it. It is better to help make "the good time coming," than to enjoy it when it comes."—*F. N. Peloubet.*

"So imminent now is the peril to all the interest we love, the times are so prolific in dangers for the souls of men, that Christians must be more prompt and aggressive than ever before. The universality of the obligation to testify for Christ and to work for His Kingdom, must be pressed upon all. Enlist the young early in the work. Organize and train them. Let them fling out their banners—"the world for Christ"—and resolutely, persistently, in all variety of ways, seek to bring every individual soul into vital union with Christ. The prayer of one of old, "Would God that all the Lord's people were prophets," is being answered now."—*A. H. Plumb.*

"Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road could take me in a year where I could see a more pleasing sight. Home is the grandest of all institutions. Talk about parliament, but give me a quiet little parlour. Boast about voting and the reform bill if you like, but I go in for weeding the little garden and teaching the children their hymns. Franchise may be a very fine thing, but I should a great deal sooner get the freehold of my cottage if I could find the money to buy it."

MEXICO FOR CHRIST.

It is probably now generally known that the O. W. B. M. has planted a mission in Mexico.

Here are a few facts not so generally known:

There are 11,000,000 people in the great Mexican republic who have never heard the gospel preached, except in a corrupted form.

The nation occupies an advanced position on questions relating to political and religious liberty. The way is open.

The Bible has been disseminated in all parts of the country, and little flocks of readers in many places are waiting eagerly for some preacher to come and teach them the things concerning salvation.

Many denominations are at work, and have been for more than a score of years. Many thousands have forsaken Rome for Christ's sake, and are now affiliated with these Protestant sects.

The Apostolic doctrine and practice, though the only system which can be logically presented to a Roman Catholic people, is, as yet, almost entirely unknown in Mexico.

A beginning has been made at C. Juarez, opposite El Paso, Texas. Preaching and Bible readings are conducted regularly by M. L. Hoblit, the O. W. B. M. missionary. He also publishes an eight-page paper in Spanish, and distributes 500 copies twice a month.

The mission needs a good magic lantern and views to illustrate the Bible; this would preach powerfully to a people such as the Mexicans. A small printing press and type are much needed. These would soon send the old Jerusalem gospel and our plea for gospel union all over the Spanish-speaking world.

Do you want to help this work? Many, we know, would like to do so, but they are not able to do much and consequently do nothing. Any gifts to aid in purchasing these helps for the mission will be acknow-

ledged if sent to M. L. Hoblit, El Paso, Texas. Let many offerings be made, and by uniting in this work it will not be a burden to any one.

God help us to work and pray altogether, that Mexico may be pointed to Christ.

Your Brother in the Faith,
M. L. HOBLIT.

DOCTORING CHURCH TROUBLES.

REV. J. REED MORRIS.

Just how to "go at" church broils, so as to bring quiet and good-will out of confusion and bitterness, is a vexing question that has occasioned many sleepless hours within the experience of almost every pastor.

In the treatment of physical diseases deliberate and patient diagnoses is very needful. Sometimes careful examination discovers the necessity of prompt and severe appliances, by which to remove or arrest the progress of disease; in other cases there is found to be such a complication of troubles that it becomes a necessity to let "nature work her way," to a very considerable extent, lest applied remedies for one diseased part may only "make matters worse," by way of aggravating some other part. Thus, time and "aiding nature" are important factors in dealing with the common heritage of the flesh.

When, therefore, should church troubles be dealt with, and when should they be let alone? With no attempt to fill out a "prescription" for any given case, it may be answered that "circumstances alter cases." To say the least, there is in many cases too much doctoring of troubles in churches. In numerous instances, what prove to be perplexing difficulties have very little foundation in fact. Yet, how true, "Behold how great a matter a little fire kindleth!" It is "in the beginning of strife" that the enemy's special craftiness is to be watched.

If the devil can succeed in getting up enough misunderstanding between church members to awaken a good degree of neighborhood talk about "that fuss the other day," the groundwork is laid for a difficulty that may seriously damage the interests of a church. In fact, if it were not that so many people have such big ears, and such hound-like tongues, there would be fewer troubles to harass Christian feeling and divide churches. However, we are admonished that "it is impossible but that offenses will come," thus reminding us not only of personal responsibility in making troubles, but of our attitude toward such affairs.

The very nature of the case will demand that prompt and decisive steps be taken toward the "settling" of certain troubles which may threaten the purity and prosperity of the church. Careful investigations will have to be instituted in some instances in order to reach the "core" of the festering malady. Sometimes, too, it may be found needful to resort to severe surgical treatment to remove the exciting cause of trouble. But, in the exercise of wise discretion and intelligent charity, such severe measures and public dealing with church troubles will constitute the exception and not the rule. A "silence" treatment is one of the surest antidotes for ailments that so often manifest themselves in Christian churches. The devil likes to be noticed.

True, we are to "resist the devil." Yet a very good way to defeat the old deceiver is to treat him with "silent contempt." Nothing clips the wings of the proud more than the utter failure to gain public recognition. In a great many instances, when strife begins

to manifest itself, if those not involved in the matter would go on in their accustomed duties in the Church and act as if there were no trouble, what otherwise might have proved a serious affair would gradually die out. "The least said, the easiest mended," is a principle in homeopathic treatment that goes a great way as a curative for this moral "indisposition," which so often develops itself in professed followers of Christ.

Thrust such "sores" with the barbed instrument of everybody's opinion, and you aggravate a trouble that may result in most serious damage to a congregation. Many an individual who died from the ravages of "cancer" might have escaped such a dreaded end had it not been for a little "picking" of a small pimple in its incipency.

After all, about the surest way to break up a physical ailment is to invigorate the system. Make the heart throb with plenty of good blood, and you bid defiance to wasting disease. What some churches need is a good "blood purifier." If "offenses come," let such as are innocent infuse spiritual vigor in the wasting parts, and thus secure a healing of disease.

Not so much "dosing," but more action, is the need in most cases. Vitalize the system. "Ye which are spiritual," impart your spirit, your vitality, to such as are "overtaken in a fault." Tenderly aid the suffering.

While visiting a sick man, a few days since, I said to him, as he was trying to raise himself up in bed, "Could I assist you?" "O no, sir," said he, "I can get along better in my own way. Nearly everybody that comes in wants to help me, but they always increase my sufferings, for they don't know where to take hold." That's the point in dealing with the sufferers in the church. Because we don't know just where to "take hold" trouble is often increased. Guard specially against quackery in dealing with such troubles.

The golden rule finds no better observance than that shown where the employer and the employed have a proper regard for the rights of each other. A laborer may disregard the rights of his employer and move in respectable circles, but he can not be honest and do so. "A man can grind his employes and be a respectable member of society, and perhaps get rich by it; but there is no place for him in the heaven revealed in the Bible."

HALIFAX BUILDING FUND.

Previously acknowledged,\$1,768 72
St. John, N. B.—	
Sister D. A. Morrison, 3 00
LeTete, N. B.—	
Wm. Murray, 1 00
New York—	
C. C. Heeschen, 1 00
Halifax—	
Sister Walker, 2 00
Maute Walker, 10
Total,\$1,770 82

HENRY CARSON,

Halifax, N. S., Apr. 24, 1896. Treasurer.

Died.

MATTHEW.—Departed this life on March 19th, Mrs. Martha T. Matthew, in the 28th year of her age. She was the wife of Hugh L. Matthew, who is left with two little children to feel their sad loss. Our sister's death was very sudden and unexpected, thus teaching us the uncertainty of this life and the importance of a preparation for the life beyond. Our sister was baptized by our dear Bro. Gates who has passed away. —W. MURRAY.

The Christian.

ST. JOHN, N. B., - - - MAY, 1896

EDITORIAL.

THE CONTRAST.

Lay not up for yourselves treasure upon the earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal. For where thy treasure is, there will thy heart be also. Matt. vi. 19, 20. R. V.

This, the greatest of sermons, was addressed to the disciples of Christ, and not to the multitudes, as is often supposed. (See chap. v. 1). Christians are not of this world, but are citizens of heaven passing through this world to their eternal home. What they really need of earth's treasure is enough to pay their heavenly expenses. This they should seek and labor for so as not to be an unjust burden upon others, or a reproach on the great cause of their Master in heaven. It is also their duty to provide for their own, and especially those of their own house, according to the directions of the word of God.

But in attending to these needful duties there is a great danger of making them the principal object of living, and of falling into the common mistake, so often and so emphatically condemned by the Saviour, of making a man's life consist of the abundance of the things which he possesseth.

The treasures laid up on earth, by men of those times and places, beside gold and silver, were large wardrobes of varied and costly clothing. Among their gifts to favorites were so many changes of raiment. On the prodigal's return the glad father said to the servants, "Bring forth the best robe and put it on him," etc.

Jesus shows the utter folly of laying up for themselves such treasure as moth and rust consume, and such as thieves break through and steal, sometimes not even sparing the lives of their possessors. This treasure we cannot retain, be it ever so dear to our hearts. We either leave it or it leaves us with nothing but unavailing heart-aches and bitterest disappointment.

But Jesus commands his disciples to lay up for themselves treasure in heaven where all will be secure and safe forevermore, where no thief can ever come, nor moth consume. This command is not grievous, but for his people it is safe. They are working for their own best interest while obeying him. Having minds so capacious that nothing earthly or perishable can fill them, he places within their reach the unfailing riches of eternity and bids them share its wealth,—“lay up for yourselves treasure in heaven.”

The treasures of heaven are the redeemed of all nations. God so loved them that he gave his only begotten Son to bring them to heaven. None are so dear to the Redeemer's

heart as those he brought nigh by his own blood. His richest treasures are the many sons he leads into glory. There is more joy among the angels of God over one sinner that repents than over the ninety and nine just persons who need no repentance, because that one added to the saved augments the treasure of heaven—that treasure which the Holy Spirit calls “the riches of the glory of his inheritance in the saints.” (Ep. i. 18).

When Jesus invites his people on earth to himself, he gives them the great privilege of increasing the unspeakable treasures of heaven, by leading the lost to him; and although they have never been in heaven, they can lay up treasure there. How this is done we learn from the following passages: Jesus said to them whom he found fishing, “Come ye after me and I will make you to become fishers of men.” (Mark i. 17). “If he hear thee thou has gained thy brother.” (Matt. xviii. 15). To fish men and gain an offending brother was to lead them to Christ and through him to heaven. Jesus says to his disciples: “He that reapeth receiveth wages and gathereth fruit unto life eternal.” (John iv. 36). These reapers laid up treasure in heaven. “Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.” (James v. 20). “Let your light so shine before men, that they may see your good works and glorify your father which is in heaven.” (Matt. v. 16). It will be observed that none of these passages refer to miracles, but to the faithful conduct of ordinary Christians. None can truthfully say, “It is altogether beyond my power to lay up treasure in heaven,” if it means such work as the above. God requires of us such influence as our time and talents and money can exert on others, to persuade them to be saved and enter into the everlasting kingdom, and even the great apostle could exclaim in view of the grand work on one hand, and his weakness on the other, “Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.” The humblest Christian can look to the same power and lean upon his almighty arm. When Jesus tells us to lay up treasures in heaven he knows that we can in his strength do so, if we give earnest attention to it. The anxiety of the faithful to lay up this treasure will be swallowed up in the eternal satisfaction of victory, so that the successful reaper will receive wages as well as gather fruit unto life eternal.

The apostles often expressed their anxiety about the heavenly treasure, as well as the sweet anticipation of final triumph. Paul, though in much need of temporal things, says to the Corinthians, whose affections had in a measure been turned from him by false teachers, “I have not been, nor will I be, burdensome to you. For I seek not yours, but *you*. And I will gladly spend and be spent for you, although the more abundantly I love you, the less I be loved.” (II Cor. xii. 14, 15).

To the Cossians he preached Christ, warning every man and teaching every man in all wisdom, that he might present every man perfect in Christ. (Chap. i. 28). How often and earnestly he prayed that the very God of peace would sanctify the Thessalonians wholly, body, soul and spirit, and preserve them blameless unto the coming of our Lord Jesus Christ. And he asks that church, “What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” (I Thess. ii. 19, 29).

See, also, writes the beloved John: “Look to yourselves that *we* lose not those things which we have wrought, but that we receive a full reward.” (II John 8). John had been long laying up treasure in heaven, and the full reward he expected was the eternal salvation of those whom he had led to Christ—the reward of the man who built on Christ the true foundation—such material as will stand the trying fire. (I Cor. iii. 14).

We live in stirring times and in times of great possibilities. Since the days of the apostles never were better opportunities of understanding our duty to God and man, and of laying up for ourselves treasure in heaven. We have the blessed gospel showing clearly how Christ saves sinners. We can hold this before our neighbors and our families that they may be saved, letting our light so shine as not to hinder the gospel. Can heaven afford greater joy than that of leading our nearest and dearest friends to Jesus? Jesus puts that joy within our reach. Shall we embrace it?

Among the activities around us, efforts are being made to carry out the Saviour's last great commission—to preach the gospel to the whole creation. Others have labored and died in this great work, and God is calling us to enter into their labors. Appeals come to us from east and west to assist the reapers who are now gathering fruit unto life eternal. Can we afford to turn a deaf ear to those appeals and coldly determine to do nothing for these millions dying in darkness? Will we not rather rejoice that even we can do a little, and labor and pray for ability to do more, until we leave the harvest field to stand with that great multitude from every nation who shall have washed their robes and made them white in the blood of the Lamb.

A letter from Bro. Hiram Wallace informs us of his illness, which, on the 8th of April, had lasted four weeks. Though scarcely able to write, he was a little better and hopeful that he would so far recover as to be able to visit the provinces and enjoy our summer sea air.

Bro. Wallace is one of our true and faithful preachers, who is widely known in the Maritime Provinces, and only known to be loved and trusted. Many prayers will ascend to the Heavenly Father of mercies that if it be his will his useful life may be long spared for the benefit of his cause. D. O.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Three additions by baptism this month.

The C. E. Society elected the following officers for this term: President, Mrs. J. E. Edwards; Vice-president, Miss L. Hoyt; Treasurer, Bro. O. Dinsmore; Secretary, Miss A. Emery; Corresponding Secretary, Miss E. Christie. The president appointed the following chairmen of the committees: J. B. Allan, Look-Out; D. A. Morrison, Prayer-meeting; G. F. Barnes, Social and Music; Miss A. Emery, Sunday-school; H. W. Stewart, Sick Visiting; Mrs. Dixon, Calling; Mrs. J. S. Flaglor, Missionary; Miss A. Edmonds, Tract.

Mrs. H. Hill, of French Village, Bros. O. B. Stockford and F. Erb, of Fredericton, K. Out-house, of Tiverton, E. C. Bowers, M. P., of Westport, T. H. Blenus, of Halifax, W. H. Harding, of West Gore, and Bro. Haycock, of Westport, visited us this month.

Bro. Stewart conducted the meeting in the Y. M. C. A. on the 27th to pray for the suffering Armenians. These meetings were continued all through the week.

Sister J. J. Christie fell and sprained her ankle, from which she suffered much pain. We are glad to know she will soon be able to go out again.

Over \$100.00 was paid out for home and foreign mission work last month, and the indications are that we will raise as much more this month.

We enjoyed a short visit from Bro. W. H. Harding on his way home from Boston. He left here on the 30th for West Gore. Bro. H. is full of life and deeply interested in our provincial work. We wish him all success.

MAIN STREET.

Sister John Wilson received the sad news of the sudden death of her son Jacob in Washington. She has not yet returned from her sad errand. He was a strong support for his mother, and we all deeply feel for her in the loss of a dutiful son. Bro. Stevenson led us in an earnest and heartfelt prayer in her behalf.

The attendance and interest continues good, and we are much encouraged. About \$400.00 have been pledged for the land on which we hope to build.

We organized an Endeavor Society this month. J. W. Barnes is President; Miss Rae Currie, Vice-president; Miss Nina M. Whelpley, Secretary; Mr. A. Armstrong, Treasurer; Miss A. Purvis, Corresponding Secretary. Three committees were named with the following chairmen: Look-out, J. S. Flaglor; Prayer-meeting, F. Biddiscombe; Sunday-school; Miss Rae Currie. The roll is not complete, but we expect to start with about twenty members.

On the 20th a fine concert was held in the hall, some of the best local talent taking part. Sisters Miles and Morrison, who looked after the arrangements, was greatly assisted by Miss Maggie Ford, to whom a great deal of credit is due for its success. The proceeds were distributed as follows: \$5 to Foreign C. M. Society, \$5 to American Home Missionary Society, \$5 for Sister Rioch's fund, and over \$20 for the work in Portland.

BURT'S CORNER, N. B.

The church here hold their regular prayer-meetings and observe the Lord's supper every Lord's day. The frame of the new meeting-house is up and the sides are being boarded in. It is hoped that the outside will soon be completed. As the

church here is not large or wealthy, any assistance that may be sent to aid in finishing the house will be gladly received and acknowledged. Bro. G. H. Boone is the elder and Bro. John M. Jones the clerk. Bro. H. W. Stewart is expected up the first week in May.

LEONARDVILLE, N. B.

The meeting at Leonardville closed at the end of the fourth week. There were eleven baptisms, one added by letter, and one wanderer restored to the fellowship of the church. The church has been much revived by the meeting. The new members are entering heartily into the work, and the meetings are full of interest. We have organized a training class for training in the study of the scriptures and in Christian work. Quite a large number have entered into the work of the class with an enthusiasm which we hope to see continued. We have material there for a strong active church, and the promise is for better things in the work there in the future. M. B. RYAN.

LORD'S COVE, N. B.

The regular services have all been maintained during the month past with good interest. An aged brother, who is nearing the end of his pilgrimage, was baptized into Christ a few days ago, and a sister who has stood aloof from the church for many years has recently taken her place again. We expect soon to organize a training class here similar to the one already started in Leonardville.

We have forwarded our collections for foreign missions to Bro. McLean. Lord's Cove contributed \$8.77 and Leonardville \$5.25. This, if I am not misinformed, is the first instance in the history of these churches where they have taken the collection for our foreign work. I am sure that they have so much enjoyed giving this, that the foreign mission collection will be a regular feature of the work in the future; and as benevolence grows by exercise, we can feel confident that the amount contributed will increase with each succeeding year.

M. B. RYAN.

CORNWALLIS, N. S.

I have been so busy since my return from Digby Co. that I have not seen the time till this date to pen a few lines for the May CHRISTIAN. Indeed, this has been a busy winter and spring, and if half the work that is before us is done, we will have a busy summer. Our visit among our old friends in Westport and Tiverton, was very pleasant to us, and we trust not altogether without profit to the cause of Christ in those places. We did our little best, and can only leave results with him whom we serve.

Before leaving these brethren we arranged with Bro. J. W. Bolton, of Brockton, Mass., to visit the brethren in Westport and Tiverton, with the view of settling with them, if, upon acquaintance, they were mutually agreed. Bro. Bolton preached for the brethren in Westport over two Lord's days, and from all I can learn, they were much pleased with him, and have decided to try and secure him to labor with them permanently, if the brethren in Tiverton co-operate with them to this end.

Bro. Bolton had arranged to visit Tiverton the week I left there, but unfortunately was taken sick with the disease pneumonia, since which time he has been a very sick man, but from my last report from Westport, I am glad to say he is out of danger, with the prospect of soon being on his feet again.

We have all felt deeply anxious for him, and

have earnestly prayed for his speedy recovery. Bro. Bolton was in good hands, and had all done for him that kind friends and willing hearts could do. His home was with Bro. and Sister Thomas Hicks, and nothing would be wanting that they could do to make him comfortable, and restore him to his usual health.

It is hard to be sick away from home and among strangers, but to fall into such kind hands as one could hardly miss among those Christian friends in Tiverton and Westport, is as near to being home as possible.

As soon as Bro. Bolton is strong enough he will visit the brethren in Tiverton, and I have no doubt but arrangements will be made to secure him to labor with these brethren half of his time. It would be a great mistake to allow this favorable opportunity to secure a good man pass unimproved.

We have been home too short a time to say much about our work here in Cornwallis. We are hopeful, and shall, by the help of God, do our best to promote his cause in this beautiful country. Our meetings, the two Lord's days we have been home, have been well attended, and the brethren seem pleased that we are again with them. My appointments for the summer will be as usual at Sheffield Mills, Steam Mill Village and Cold Brook, as well as at our regular place of meeting, Lower Church street. We may add yet other appointments to these, but thus far we are already at work.

E. C. FORD.

HALIFAX, N. S.

We are pleased to report continued interest in our work here. The weekly prayer and young people's meetings are always a treat too good to miss.

Bro. Blenus arrived home from Lubec the 18th ult. He feels much benefitted by his trip and spoke very highly of Bro. Minnick and his work in Lubec. The following clipping from the *Lubec Herald* speaks for itself:

T. H. Blenus, pastor of the North St. Church of Christ, Halifax, for the past three weeks has been conducting a series of meetings for the Church of Christ in Lubec. The services have been well attended throughout and have been productive of much good. The church was greatly strengthened and built up by the lucid instruction of our visiting brother. On the last night of the meetings the house was crowded and universal regret was manifested when it became necessary for the meetings to close and for Bro. Blenus to return to his field of labor. While here he made many warm friends and in his departure he carries away our warmest esteem and love. Should Mr. Blenus ever return to our village, he will find many to bid him welcome and extend to him the courtesies of their homes.

In the absence of Bro. Blenus, F. A. Currier, of Gagetown, N. B., who is attending Dalhousie College, preached for us two Lord's days. On the third, Bros. Carson and Fielden spoke to edification.

The many friends of Sister Josiah Wallace, West Gore, who is visiting friends in this city, will be pleased to learn that she is able to attend our meetings.

Bro. Capt. Hechon, who met with an accident in New York, is much better and will soon be able to attend to his duties again. His letters state that Bro. B. B. Tyler has shown great kindness to him by his visits.

Our hearts were all made to rejoice on last Lord's day by having a brother whom we have long known and loved, unite with us. Bro. Richardson has a strong Christian character, and we feel greatly strengthened by his presence.

A. B. WALLACE.

MONTAGUE, P. E. I.

The work here is moving along quietly. We meet regularly every Lord's day morning and have interesting and profitable meetings. Our prayer-meeting on Wednesday evening is largely attended.

Our foreign missionary collection amounted to \$22.25. We also sent \$7.00 to a young Japanese brother named Otsuka, who is attending Bethany College.

On the 27th of February we held a very successful tea and entertainment, the receipts amounting to \$125.00. This sum is to aid in the erection of a parsonage.

During the last year there have been twenty-four additions, all baptized by Bro. Stevenson. Of seven deaths during the year, I will refer to that of Mrs. William McLaren, New Perth. Sister McLaren died January 4th, 1896. She will be greatly missed by her family and her large circle of relatives and friends.

We hope to have a preacher very soon. A. I. M.

SUMMERSIDE, P. E. I.

Winter is about over for this season, and the gradual increasing warmth of the sun's rays is beginning to roll away the stone that vegetation may have a glorious resurrection. Truly God has written the idea of a resurrection upon every feature of returning spring, upon every blade of grass and every opening flower. The hand-writing of God is truly seen on nature's face. While nature is reviving, winter's valedictory is being written, and for a while, at least, "death is swallowed up in victory."

Beautiful spring is entering into her house-cleaning, and every department must be renovated. She is coming out to spread her emerald robes in exchange for winter's hoary mantle. Then will we be able to say, God is the imperishable preserver of eternal law.

Our church work is progressing. One more has been added to the fellowship of the church. Our Sunday-school continues to gain, and we hope as soon as spring fully clears her pathway that our work in every department will receive new impetus. We are glad to say that Sister C. G. Beattie is out of danger, and in a few days will be at work again. The Y. P. S. C. E. and Children's Mission Band are doing well. Our only need now is a whole-hearted devotion to God and to the work we can do, and we doubt not but the spring-time of refreshing will come from the bountiful harvest giver.

Dr. Charles F. Deems, who has lately passed off the stage of this life, once asked the question: "Will any soul that reaches heaven feel strange there? Will it seem a foreign country? Will its sights and sounds and suggestions be totally unfamiliar? Will they wake no responsive note on any cord of the harp of memory? Will they shed no ray of light on the lens of hope? There are many of us who are looking forward to a residence in heaven. Will it be more than residence? Will it be home?" Our home in heaven will form its attractive features out of the moments, hours, days, weeks, months and years consecrated to the service of God in this life. I believe God will give the eleven talents to the persons whose seats are always filled in his earthly courts. Devotion is the name of the street the Christian lives on; it is the street that leads to the residence of God.

H. E. COOKE.

Wonder not at your trials be they never so strange, and grievous and distressing. "All is well;" some secret end is to be answered which you see not. God is in all; the hand and love of a Father is there.—*Hil.*

Home Mission Notes.

SOWING.

Go scatter the seed with a lavish hand,
Freely 'tis given, freely give;
Though rocks may abound, and thorns in the land,
Have faith, my brother, some portion will live.

Thou knowest not what part it shall be,
Whether the early or later sown;
But scatter it still broadcast and free,
God will decide it, He cares for His own.

It may not be thine the harvest to glean;
Some other toilers that glorious deed.
What does it matter? Hast it not been
Honor enough to have sown the seed?

One may reap where another sows,
But both will join in bringing the sheaves.
The Lord of the harvest His workmen knows,
And each due reward for his labor receives.

What though 'mid tears the seed must be borne?
The Lord hath said, "With joy shall ye come,
In the radiant light of the harvest morn,
Bearing the sheaves to the harvest home."

Then scatter the seed with a lavish hand;
Thy work to sow it—God's to make live.
The field is the world, and the Lord's command,
Since freely 'tis given, "Freely Give"

M. B. R.

THE MAY COLLECTION.

HOME MISSIONS TO THE FRONT.

Not through any spirit of ungenerous rivalry at all, but rather that the forces at home drilled, equipped, massed, mobilized, shall present a solid front in the great battle between Satan and the sons of God upon the foreign field. To this end, then, let us take up the slogan, "Home Missions to the Front," and solidify the home forces in behalf of the army in the field.

McClellan's hobby was the base of supplies. His contention was that the army of the Potomac would be committing suicide to enter upon a campaign without a firm base and that base thoroughly adequate to all possible demands upon the operating force. The successors to McClellan profited by his theory of organization and equipment, and there are those who can trace the efficiency of that noble army in after years to the solidity of its training under McClellan. We must preach the gospel to the whole creation. The Christian force of this great country must be trained and made ready for the preparation, the necessary foundation, and the only possible base of supplies for foreign missions; therefore, from now forward, let the tocsin sound, "Home Missions to the Front."

THE CHRISTIAN'S BELIEF ABOUT HOME MISSIONS.

Christians believe that God has laid upon Christian nations the work of preaching the gospel, and that the responsibility for this work rests upon every individual believer, for Jesus saith, "All power is given unto me in heaven and in earth. Go ye, therefore, into all the world and preach the gospel to every creature." Matt. xxviii. 18; Mark vi. 15.

Christians believe that the people are to receive the "joyful message" through our churches, for they lifted up their voices to God with one accord and said, "Grant unto thy servants that with all boldness they may speak thy word," and when they had prayed they were all filled with the Holy Ghost; and they spake the word of God with boldness. Acts iv. 24, 29, 31.

Christians believe that as Christ brought

salvation through sacrifice, so the saving power of the church is through sacrifice, for He said, "I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. "If any man will come after me let him deny himself, and take up his cross and follow me." Jno. x. 11; Matt. xvi. 24.

Christians believe that self-denial for the cause of the Redeemer has become the exception rather than the rule in our churches. "Search me, O Lord, and know my heart; try me and know my thoughts." Psalms cxxxix. 23.

Christians believe that much that our Lord said about possessions should live in the church today, for he said, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." Matt. vi. 19, 20. "For where your treasure is, there will your heart be also." Matt. xii. 34.

Christians believe that there is no lack of wealth in the church even in hard times, but that many Christians leave their giving to mere impulse—something or nothing, much or little, but it is written, "Therefore, beloved, be ye steadfast, unmoveable, always abounding in the work of the Lord." I Cor. xv. 58.

Christians believe that the Lord's treasury is defrauded by the amount of money spent in superfluities, but it is said, "Whose adorning let it not be the outward adorning of wearing of gold, or of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price." I Peter iii. 3.

Christians believe that our present need is a revival of giving on New Testament principles, and that it is time to urge these principles by precept and practice, for it is written, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." I Cor. xvi. 2.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

The number of urgent requests from all parts of the country has greatly increased during the last three years of depressed business. Many who in ordinary times are self-reliant, now cry for help. Churches, pastors, missionaries and state conventions, plead and urge great and present needs. Many are asking for appropriations, and it is most painful to find ourselves with diminished resources when needs are greatest, and when we could take advantage of present and unusual opportunities. No work is more needed than is that of the faithful, fruitful missionary.

The American Christian Missionary Society is necessarily and always missionary. It was founded and is maintained for this purpose. Its workers, as well as all its officers, plan and pray and labor for missionary work.

For forty-six years it has been a missionary society. For some more than forty years its missionaries have done no little to enlighten and win men for Christ. It has sent out hundreds of missionaries who have brought thousands into the church. It has organized churches all over the country.

Yet the demands widen and grow. All over our states, even in the crowded cities and the most favored places, there are urgent needs and many calls for the work and the workers of this society, and our country will not become Christ's until his plan is prosecuted "into the highways and hedges" and men are thus constrained to come in.

We urge every church to take a liberal offering some Lord's day in May or June, and individuals to send in generous contributions to Benjamin L. Smith, Y. M. C. A. Building, Cincinnati, O.

BRIGHT SPOTS.

The General Board of Missions reports some bright spots in the history of the year. The debt has made the year a dark one for our missionaries serving in the home field, but their heroic devotion has made the darkness bright.

The dedication of the Scandinavian church at Minneapolis, under the pastoral care of Bro. Chas. J. Helson, our Swedish missionary, is a victory. The splendid success of E. W. Darst, our city evangelist in Chicago, with three churches and four missions organized in one year, makes the year luminous. The work of J. W. Lowber at Galveston, Texas; the new church-house at San Antonio, Texas, under W. B. Craig; the work of the Northwest, under the leadership of W. T. Cowdon; these are all bright spots in this year's history.

The promise of the collection for home missions is far the best in our history. If every soldier of Jesus Christ, minister, elder, member in the church, will do what is a reasonable service toward the collection it will be the greatest year in the history of the American Home Missionary Society.

The May offering is an act of worship. Let us worship God in the beauty of holiness, in spirit and in truth. Let us pray to be guided by the spirit in making our offering. Let us remember the teaching of the truth as we contribute to the work of the Lord. Make a systematic canvass of the congregation for the offering for "home missions." See that every man, woman and child in the congregation gives. Let no one escape on the plea that their contribution might be too small. Nothing is too small to be used of God.

Co-partnership with God does not require worldly wealth. To own stock in eternal realities one need only invest according as the Lord has prospered him.

No Christian who fails to contribute to this offering can feel assured of having used another opportunity for glorifying God.

Read the record of the home missionaries. Get "posted." Give intelligently. We have heroes here at home. We, who are strong, ought to bear the burdens of the weak. The home field is the most imperative call before our people, because upon it depend all other branches of service. Let us take America, and the conquest of China, India and Africa and all the earth shall be sooner and better accomplished.

Prayer services in behalf of the home mission offering ought to be held in every church in the brotherhood.

"Nothing succeeds like success." Bro. Smith may feel assured of a great offering. The work of home missions has been a continued prosperity thus far during the year. The debt is diminishing daily. This year will make an epoch in the cause of home missions, and we are glad of it. Home missions lies at the base of all missionary effort. Without a warm interest in that cause there can be no genuine consecration to the foreign cause. Home missions must therefore always be kept to the front.

Let the offering be an offering of sacrifices, which is our reasonable service.

"Home, sweet home," is the one song that welds the world together. The man who wrote it, though homeless and a wanderer, received the recognition of royalty, and was buried with national honors. The simple heart-hymn that, more than all else, made his name famous, touches the chords of every soul. Whatever relates to the home appeals at once to men. "Home missions" means the strengthening of the cords of love that

bind the heroes in the far-off fields to the workers here at home, and make their work secure and guarantees its permanence. Therefore let us again push "home missions to the front."

SPECIAL—We urge upon all our churches to take up a collection in May for the Home Mission Board of America. They have already spent nearly \$1,000 00 in these provinces. They are now pledged for \$550.00 a year for the work in Halifax and Pictou. Then consider the grand results from their efforts all over this continent and by contribution we can all help them plant the cause we love in many places where it is not now known. We hope none of our churches will neglect this but show that we are in full accord with them in this most important work. Remit to B. L. Smith, Secretary, Y. M. C. A. building, Cincinnati, Ohio.

We are pleased to announce that Brother M. B. Ryan will hold a short meeting in Pictou continuing over the 2nd and 3rd Lord's days in May. Evangelist Gale has held a successful meeting there and aroused a deep religious feeling, and it is thought that Bro. Ryan can do much good by going there at this time. Bro. Blenus' Lubec meeting is reported in the Halifax notes. We are glad to be of some help to the good people of Lubec.

All the churches will rejoice to know that Bro. Bolton will labor for the churches at Westport and Tiverton. A prominent member visiting from there says of him, "He is just the man we have been praying for." We welcome Bro. Bolton to the work in these provinces and pray for blessings on his efforts. Surely we are being blessed in having another good preacher added to our forces. We trust all of them will be more enthusiastic over home mission work so that the cause will become very strong in these parts.

RECEIPTS.

Previously acknowledged,	\$574 62
Leonardville—	
Per Wm. Kay,	1 00
LeTete—	
Elder W. Murray,	1 00
McAdam Junction—	
Bro. and Sister Wm. Martin, ..	5 00
St. John—	
Mission Band,	5 05
Milton—	
Per Miss M. G. Freeman,	2 85
Taunton, Mass.—	
Miss I. Dewar,	50
	\$590 02

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.
Expect great things from God.
Attempt great things for God.

REPORT FROM AUXILIARY AT TIVERTON.

Our Society was re-organized in February, with thirteen members. The President is Mrs. Wesley Outhouse, Vice-president Mrs. Allen Outhouse, Treasurer Mrs. E. A. Smith. We have only met twice; the receipts of first meeting was one dollar and twelve cents, of second, eighty-five cents.

We hope to continue the good work we have begun and in this way do much to advance missionary work.

Yours truly,
ANNIE F. COSSABOOM,
Secretary.

SECRETARY'S LETTER.

DEAR SISTERS,—

You will be glad to know that I have again received a large donation from a brother and sister who have before shown their deep interest in our work. This time the offering was \$25 00 for Sister Rioch's support. The interest in missionary work seems to be increasing in St. John, as our collections for this work are larger than ever, of late; also, the new church in the North End has already shown the right spirit, by beginning to contribute to this cause.

I received a very interesting letter from Sister Rioch a few days ago, extracts from which I am sure you will all enjoy reading.

"The week before last we opened our new schoolhouse for the poor children of Matagaw Cho. Will write to the children all about it. It is so nice and cosy. Tell the brother who contributed so generously, and the others who assisted in erecting this building that it is as snug and comfortable as can be.

Then, too, perhaps you have heard of the fire which burned a large girls' school, and the home of Miss Miller, who taught in the school. Well she is now living with me, and I am so happy. Isn't God good to me? She helps me so much with her counsel, and one needs wise counsel here, as one false step could injure the work so much.

Let me congratulate you dear brethren in St. John on your fine missionary spirit. It puts new life in me to hear of and from you all. Was so pleased to hear of your branching off to another part of the city. A missionary church always grows.

It has quite touched me to hear of the beautiful sacrifices that have been made for this work and will make me strive to be more worthy of all your loving kindness for His sake, that I may be found a faithful messenger of you all to the women and children of Japan.

I think that your children in the Maritime provinces have done wonderfully and am glad that they have also taken up work in India.

Many thanks to all your dear people for the loving greeting sent from your annual meeting."

FROM THE TREASURER.

DEAR SISTERS,—

Are you all working and praying for the work that we have undertaken?

Our need of both was never so great as now. Instead of "Go" it has been and is "Send" with us. Miss Rioch has gone in our stead, and the question comes to each of us, "Am I doing all I can to uphold her hands?" Can we ask Our Father to bless us and our work, and then neglect that work which he has permitted us to undertake. Unless each one fulfils the pledges she has made, we cannot keep our missionary in the field. Now is our time of need. Can we let our work suffer for the sake of more consecrated pocketbooks? God will surely hold us accountable, should we do so.

The year is going so swiftly, and we are behindhand in our receipts, and never has the call of "Onward" been so imperative.

We appeal to the Women's Auxiliaries, Y. P. S. C. E., Sunday schools, and "friends," who have so nobly helped us in the past years, not to "grow weary in well-doing." It is the Lord's work, and he expects it to be done.

Our motto might well be, eyes open for work, hearts heathenward, prayer heavenward, Bible and pocketbook in hand and both open. This will insure success. But let it be now, that our work may not suffer.

SUSIE B. FORD.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 28
Dorchester Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

I am going to give you some extracts from a letter I received from Mrs. J. C. Black, Superintendent of Children's Work in the United States. You know the Bands in the United States are working for India this year, and as we have undertaken some work in India also, Mrs. Black wrote me telling how glad she was that we have extended our work to India. Please notice what she says about adding an English name to that of our little friend, and consult at your Band meeting as to a suitable name to send. We will decide the matter at our annual meeting next September, and will want to decide upon a name that will be of interest to all the Bands—

Your loving friend,

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

2816 Stoddard St.

St. Louis Mo., April 6th, 1896.

MY DEAR SISTER MORRISON :—

I was very glad to receive your letter of March 31st, with the good news of increasing interest in C. W. B. M. work in the Maritime Provinces. I have entered upon my records the fact that *Gulabi* belongs to the Maritime Bands.

Your little girl was taken in by Mrs. Mitchell February 18th, 1895, being then about seven years old, and was transferred to Miss Frost's care when the Orphanage was ready at Mahoba, as it was not the intention to build an Orphanage at Bina.

I do not know whether or not Miss Frost told you that you have the privilege of prefixing or suffixing an English name to the heathen one which your little girl bears. In the States, those who adopt our Hindoo wards often prefer to honor some one living or dead who has been helpful to them in their spiritual lives by giving the name of the beloved one to the Hindoo ward. Sometimes where they desire to honor more than one person, the christened name of one and the surname of another is given, as in the case of *Jamni Jennie Jarvis*, and *Janki Bettie Graham*. In another case, a city is honored by having its name given to the child, while in yet another instance an educational institution of our fellowship, had its name given to the little girl supported by the Young Woman's Christian Association in that university. This is a mere matter of choice, but I find that those who adopted our early wards in Bilaspur and did not add an English name, when their first charges became self-supporting and they asked for a second child, they sent the English name. Perhaps a little bit of local pride may be fostered by giving a local name, and this idea, of course, would be carried out if the child should become a noted worker and her name should often appear in print in connection with her work. There is no hurry about this matter, but if you decide to add an English name, please transmit it to me as soon as you reach a decision, in order that I may enter it upon my records and upon the duplicates which are kept at the headquarters of the Board and still others which are returned to Miss Frost.

Miss Frost may not have told you that she had spent all of her own salary and borrowed money for the support of the children in her

care. I do not know the date of the annual convention at which you decided to adopt this little girl but I very much hope that you can lead your young people (through a circular letter to the Bands) to feel that they would like to re-imburse Miss Frost for the indebtedness she has incurred on account of their little girl. If they can raise sufficient during the year to make their payments run back to February 18th, of 1895, we will all be very happy; but there is no compulsion in this matter although the Board has not the funds with which to re-imburse Miss Frost, and the needs in India are very great. Miss Frost is having to pay famine prices for every mouthful which her children eat, and my records show that the Bina and Mahoba list have fifty-one children that have been adopted by the missionaries of these two stations and put into the care of Miss Frost. If she has not given you a full view of the distressing conditions, in consequence of the famine, perhaps you may care to read this quotation from one of her letters. She says, "Starving children still continue to come to us. We, of course, take them though we have received no support for them. I could not turn them away. If I could not take them I could not endure to stay here. Oh! it is so heart-breaking to see the half starved mothers giving up their little ones. It is only that I know I have something better for them than ignorant heathen mothers can give them that I can endure to take them. There is such suffering from hard times (famine) in the villages as we can not imagine. I have spent all of my own allowance (salary) and am keeping the children clothed, and fed, and doctored, with money borrowed at my own risk. They come in so fast it keeps me busy getting them clothed, and nursed, and doctored, but oh! it is such sweet service and I am so happy."

I am very happy that your young people are also to help in the home for Women in Mahoba. I hope the "April Tidings" will show your Band leaders an exigency in Doeghur which will lead them to make a special effort for the Home at Doeghur. I hope that it will be within your power and your knowledge of the ability of your Bands to make an effort for this other "drop in the bucket," in order that we may purchase the home already built at Doeghur and save the dear missionaries in charge at that station the worry of building in the hot season.

Again with thanks and with great appreciation of your personal efforts in drawing your young people in line with C. W. B. M. work, I am,

Your sister in loving service,
MRS. J. C. BLACK.

RECEIPTS.

Previously acknowledged,	\$146 28
Lord's Cove—	
Ladies' Auxiliary,	7 00
St. John—	
Ladies' Auxiliary,	3 25
Sunday-school,	4 15
A Brother and Sister,	25 00
Total,	\$185 68

CHILDREN'S WORK.

Previously acknowledged,	\$48 21
Leonardville—Willing Workers,	7 00
West Gore—Golden Rule Band,	2 00
Tiverton—Mission Band,	1 00
St. John—Wide Awake Band,	96
Total,	\$54 17

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