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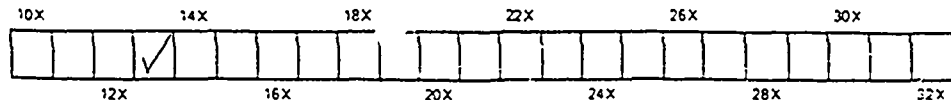
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THE CHRISTIAN.

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

Vol XI.—No. 2 •

SAINT JOHN, N. B., DECEMBER, 1893.

Whole No. 122

The Christian.

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St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

BRO. COOKE'S meeting in Southville resulted in two being added to the church.

WE miss Bro. Harding's letter from this month's issue.

H. W. STEWART preached five evenings at Keswick, N. B. Two persons were baptized.

BRO WM. MURRAY is now settled in Portland, Me. His brother—Howard—expects to hold a meeting for him in the not distant future.

BRETHREN E. C. FORD AND HOWARD MURRAY are conducting a series of meetings with the church at Summerville, Queens Co., N. S. Two have been added, and the meeting still continues.

IMPORTANT NOTICE.—Look at the direction label on your paper and see if your subscription is now due. Send to J. E. Edwards, Box 56, St. John, N. B.

As this is the last issue before the holiday season, we take the opportunity of wishing our readers "A Merry Christmas and a Happy New Year."

BRO. C. H. DEVOE has returned to Salem, Ind. He is again hard at work and hopes to have the church in a new house before long. There were three additions the first Lord's day he was home.

It may not be generally known that some twelve of fifty of our brethren and sisters in Montreal are holding meetings regularly, and "breaking bread" on the first day of the week. It may be that there are other Disciples there who will join them in their work and worship. We hope the few coals may kindle a large fire.

BRO. H. A. DEVOE has begun a series of sermons at Tiverton, on the Authority of Christ as our King. He has already preached two and will probably extend the course until it embraces six or eight. The world needs to recognize that all authority was given to Jesus.

THE new meeting-house at Silver Falls is nearly completed. It will be ready for occupancy early this month. Our few brethren at this point have made great sacrifice to accomplish this work, and deserve the sympathy and aid of our brethren everywhere. Brethren, send a dollar or two to us to aid these brethren to finish their house free of debt. They deserve it.

Before the modern methods of producing fire were discovered, flint and steel occupied a very important place among the valuable possessions of our grandfathers, and their importance was accentuated by the approach of the long, cold

Flint and Steel. nights of winter. The steel of itself would not produce the needed spark; an attempt to get it from the flint alone was equally futile; but when the two were employed little or no difficulty was encountered. May there not be a lesson here with a spiritual meaning? May it not be that men and women working with Satan, and not Satan alone, furnish the sparks which kindle the fires of eternal pain? Man has the flinty heart and the evil one has the steel, and every time he strikes us by a temptation he aims to produce a sin. If, however, the flinty heart has been changed into a heart of flesh, all Satan's attempts will be unavailing. He never yet produced a fire with which to burn up a man's hope until he found some flint in the heart. He does not demand, however, for the success of his effort, that the entire heart should be hard—all he needs is to have a hard spot. If it is there he will find it, and he will kindle his fire. Here is our danger: in being satisfied with a partial instead of a complete surrender to Christ, in holding on to some sinful practice or desire instead of untying every knot and letting the world go. Thousands of men and women whose characters and lives, so far as the world could see, were excellent, have, to their own surprise and the surprise of their friends, been brought low, because they, knowingly or unknowingly, afforded Satan one chance to overcome them. Taking David as a whole, he was a good man, but he failed here; and the one black spot in his life stands out with an awful prominence.

We usually think that joy and sorrow are exclusive the one of the other. They are opposites, and when we possess the one we place the other at the antipodes. But

Joy in Sorrow. there never was a night so dark, since God created the sun, that in it there were no rays of light; there never was a day so bright, that, even in its brightest moments, it did not contain some darkness. Night enfolds the streaks that linger after the sun has gone down—and we see them not. Day gilds the drags of night and they are not observed, but science says they both are there—in different degrees, of course—and we accept the truth. So, perhaps, a God-directed sorrow never flew our way but a joy flew by its side. Has a darling child been taken away? Yes. There is sorrow. Is he safe in the arms of Jesus? Yes. There is joy. Even in the moments of our greatest earthly happiness may there not be atoms of sadness. Have we been adopted into the Divine family? Yes. Behold immeasurable happiness. Is some one whom we love still an orphan? Yes. Behold a degree of sadness. In heaven alone there will be no darkness, in hell alone there will be no light. On the darkest clouds of our life God may paint some of His most beautiful pictures—pictures which we could not have seen if it had not been for the cloud. If there were no clouds, there would be no rainbows. But clouds are not enough, the sun must shine. So it is Christ alone who is able to throw the bow of peace across the

stormy scenes in our lives, and our tears may be the reflectors which He will use. Believing this, we can rejoice in tribulation as Paul did; we can even glory in it, "knowing that tribulation worketh patience; and patience, experience; and experience, hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us."

May we reasonably conclude that in some cases God will take the will for the act? Christ has said

A Willing Mind. that he who desires to commit a sinful act is guilty of that act. He who is a murderer in heart, is by

God regarded as a murderer. He is willing to do the deed, he wants to do it, and he would do it if the opportunity was afforded and the crime could be hidden. This principle brings into the category of sins many things which are often omitted. It makes many a man a greater sinner than he thought himself to be. The laws of the land do not take cognizance of evil desires until they are crystalized into acts. It must judge a tree by its fruit, not by its leaves, and not by its seed. God can see in the embryonic desire everything which with opportunities for development would be produced. But this distinction must be made: when a desire with sinful attributes worms itself into our minds, and at its appearance, antagonistic desires arise and determine upon its expulsion, our characters as viewed by God are infinitely different from what they would have been had we cuddled the viper and nursed it into vigor. But if God does infuse into an evil thought the full import of an evil act, how will he regard our sincere longings after holiness? Will he shift the centre of his balances or regard these aspirations as weightless? Surely not, for he is not unjust. Granting then that this principle obtains here, what a flood of hope and consolation it carries into the soul of the poorest and feeblest of God's children. It puts them on the same plain with the richest and the strongest. Have you but the widow's mite, but a heart that would give a million if you had it? Then God will place a million to your account. Are you a helpless invalid mourning unfeignedly because you are unable to do the grand work that others are doing in Christ's name? God will take the willing mind for the deed. Do you long to go to some heathen land and lead benighted souls to the Sun of Righteousness, and does no way appear? Will not He who knows the hearts of men put these as stars in your crown? But remember, if the door should be opened and you declined to go; if you should become strong and fail to do the work about which you fondly dream, if the millions for Christ should ever be put into your hands and you refuse to give it up, then there is no blessing attached to your desires. God knows now what their true character is, whether deep, heartfelt longings, or the fanciful pictures of a roving imagination. Run out this line of thought, remembering that the desire must be a God-approved one to insure the blessing, and a Satan-approved one to entail the curse; and that an unquestioned willingness to do the good or the evil must be present. Do not pronounce the position as unscriptural until you view it in the clear light which comes from God's holy word.

Home Mission Notes.

Bro. Cooke reports four weeks' work at Southville: "preached thirty sermons, baptized two, collected \$14.03. It was a glorious meeting, and the church bids fair to become very strong. The past two summers I have visited them occasionally, and baptized fourteen."

At the request of the Mission Board, Bro. Stewart visited Keswick, N. B., on the first Lord's day in November, and remained until Wednesday. Preached five sermons, baptized two, and received more than enough to pay expenses. The people have written us, asking for his return, saying that he is just the man for the work. There is a fine chance for a large incathering at Keswick, and we hope to get some one to hold a meeting there.

We have been trying in every way to get a preacher for this field, but so far have not succeeded. Those who answered our advertisement have not been thought suitable for this field.

Bro. J. H. Hardin notifies us that at a meeting of the G. C. M. C. in Cincinnati, Nov. 19th, they appropriated \$250 00 to help Halifax sustain a preacher for a year, beginning January, 1894. This is good news, and all should be glad to see this evidence of their good will and desire to unite with us in the work.

Bro. Northcutt is now holding a meeting in Nashville, Tenn. His meeting at Mexico, Mo., lasted five weeks, and 137 were added to the church. The Ledger says: "Never within the history of the church at Mexico, has a meeting with such marked results been held. Its influence has apparently permeated every home. To the sweet voice of his Christian daughter, Miss Mary, may be attributed no small part of Elder Northcutt's wonderful success. She, by so many of the Christian graces that adorn the female sex, has in addition, a sweet voice which is all attuned to the glory and praise of God, and she uses it to make others happy in his service."

We hope to have these consecrated workers hold some meetings for us before the next Annual.

The time for giving presents draws near. We hope many will remember this Fund, and thus help to build up the cause in our Home Field.

Wishing all a "Merry Christmas and a Happy New Year!"

RECEIPTS.

Previously acknowledged,	\$125 00
Tiverton—	
Per H. A. Devoe,	2 00
Lord's Cove—	
Per D. F. Lambert,	4 50
Halifax—	
Per E. C. Ford,	10 00
St. John Y. P. M. B.—	
Per Miss B. Barnes,	4 30
Southville—	
Per H. E. Cooke,	14 03
Milton—	
Per Miss A. A. Collie,	3 00
Keswick—	
Per H. W. Stewart,	5 50
	\$168 33

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

In a private letter from our faithful missionary at Nankin, China, F. E. Moigs, he says: "We have been so pressed for means that we have not had any peace. I have known hard times at home, but never anything to compare with what I have seen here." The work in China has been hindered for lack of money.

We have an organization in China known as "The Central China Christian Missionary Convention." The fifth annual meeting was held at the Christian hospital, Nankin, China, April 20th, 1893. We have four stations in China and three out-stations; twenty-three missionaries and six native helpers; 19 additions last year; 65 pupils in day school, 170 pupils in Sunday-school. This work must not be allowed to suffer for lack of support.

Foreign Missions.

Maritime C. W. B. M.

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

Your secretary, having received a very pleasing and interesting letter from our missionary, Sister Rioch, gives the following extracts:

"How pleased I was to hear of your Annual Meeting being a success, and to think that those dear children are to adopt a little girl! I should say that they are very courageous, as \$60 is not a small sum to raise each year. I shall take the responsibility gladly, yet prayerfully, and trust that you will all pray for me. I feel so little able to do such a grand noble work. Is it not strange that I, who am merely a babe as yet in Christ, should be chosen for such a responsibility? O that I may lean on Christ sufficiently to carry it.

"Tell the children that I shall not be in a hurry to take their little girl, but shall be patient if they can be, so as to get the very best one I can; and when I have found her, I do trust that she may turn out to be all that they can desire, that she may do much good in this land. . . . How thankful I was to hear of the good work done by Bro. Northcutt. You must all have been greatly strengthened. Does it not do one's heart good to see souls come to Christ, earnestly striving to hear and obey his will? Will it not be grand when all Canada is for Christ? than which country it seems to me there is none better."

During the last month six dollars was given to your secretary to be used in the support of the little girl whom Sister Rioch is to take and train for a Christian helper, and whom the children of the Maritime Provinces are pledged to support. This money was the proceeds of a parlor concert held by one of our little girls, Miss Zela Morton, who had herself trained the little ones who took part and prepared a very pleasing programme which was thoroughly enjoyed by all present.

Do not others see in this a suggestion as to ways in which money could be raised for the spread of the gospel in heathen lands, much needed information given and a deeper interest in the souls of the perishing awakened. We trust that we will hear of other missionary concerts during the coming winter.

Mrs. J. S. FLAGLOR,
Secretary.

RECEIPTS.

Previously reported,	\$38 80
St. John:	
Woman's Aid,	4 05
Sunday-school,	3 47
Corwallis:	
Women's Auxiliary,	2 60
Summerville, Q. Co.:	
Per Mrs. L. Hupman,	1 00
Lord's Cove:	
Women's Auxiliary,	8 00
New Glasgow:	
Per D. Crawford,	40 00
	\$97 92

CHILDREN'S WORK.

Previously reported,	\$9 92
St. John:	
Wide Awake Band,	52
Miss Zela Morton,	6 00
Leonardville:	
Willing Workers,	6 00
	\$22 44

SUSIE B. FORD, Treasurer,
No. 1 Belle Aire Terrace,
Halifax, N. S.

FOREIGN MISSIONS.

"Money for Foreign Missions? Why there are heathen enough at home!" How often we have heard persons say this when asked to help by giving a small sum for missions.

The puzzling question why so many Christians have so little interest in missions, never received a better answer than this: "Because they have never invested any principal in them." It is with missionary work as with anything else. Those who know little, care little, and give little. Those who know most, are most interested, and give liberally. Study the needs of mission work, both Home and Foreign, and see what effect it will have on you and your pocket-book! There is one thing certain; if after a thorough study of the work from all standpoints, you still will not enter into it with heart and hand, mind and pocket-book, you will be either thoroughly hardened or thoroughly uncomfortable.

Our blessed Lord died for the redemption of the whole world. It has become our precious privilege to become acquainted with this great salvation; it is more our glorious privilege to have some little part to do in the spreading of it, and so to fulfil the desires of our loving Saviour's heart.

But says one, "What good is the little I can do? What good will one small society do?" And with these small excuses we try to evade our duty.

As well might say, what was Livingston against so many? But when we see the results of his work we cannot but admit that the work of one person, if done in the service and for love of our Master, is a mighty power in the world. Listen to the words of this same man: "People talk of the sacrifice I have made in spending so much of my life in Africa—say rather it is a privilege. I never made a sacrifice." On his last birth-day, he wrote these memorable words: "My Jesus, my King, my Life, my All; again I dedicate my whole self to Thee. Accept me gracious Father, and grant before another year I may finish my task. In Jesus name I ask it."

So also was Wm. Carey, whose name and works are known all over the Christian world. And again, Dr. Paton, who during thirty-four years of work in the New Hebrides with other missionaries, has had 14,000 converts. Can we hide ourselves under so weak excuses any longer? Say rather:

"I am only one, but I am one.
I cannot do everything, but I can do something.
What I can do, I ought to do;
What I ought to do, by the grace of God I will do."

If we look at our own missionaries! Their lives filled with work and sacrifices are telling for good, surely. But oh! the Macedonian cry they are sending to us, "Come over and help us. There is so much to do, so many are dying around us, and our hands tied for lack of helpers." Can we hear their call to us, and go on in the same indifferent way? If so, when in the great day of accounts, we meet our Heavenly Father, how will we answer the question, "Where is thy brother?" We cannot, dare not say, "I am not my brother's keeper." Don't say, my work and what I can give is so small that it is not worth while offering. Each one has a work to do, and if we neglect ours, the chain of workers is broken, and souls that might be saved by or through us, are going farther and farther away from God. God's work wants live, whole-hearted, self-sacrificing Christian men and women.

As a people, we talk a great deal of the "Great Commission;" "Go ye into all the world and preach the Gospel." Are we doing it? The doing is the practical side of the question. And there is room enough for all of our work.

There are 1,423,000,000 inhabitants in this world of ours. Of these, over 900,000,000, are not living in a civilized condition. Religiously, the world is divided as follows: Roman Catholics, 198,000,000; Mohammedans, 170,000,000; Protost-

ants, 115,000,000; Greek Church, 84,000,000; Jews, 8,000,000, and 856,000,000 lying in darkness, with no knowledge of God, and no hope of heaven. 856,000,000! Think of it well, sisters, and then say, "What is my duty." The whole heathen world is crying to us for aid. There never were greater needs, nor greater opportunities for work than now. There are millions perishing while we rest at ease. The death-rate in China is one million a month. There is need for Christians to arouse. The doors are opening all over the heathen lands.

The following pitiful call from India, is taken from a Madras journal:—

"Weary are we of empty creeds,
Of deafening calls to faithless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites, wise men condemn;
Of worship linked with lust and shame;
Weary of customs, blind enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And hinder life of love bereft,
Woman debased, no more a queen,
Not knowing what she once has been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood.
Weary of Kaliyuga years,
Frightened with darkness, chaos, fears,
Life is an ill. The sea of births is wide,
And we are weary;
Who shall be our guide?"

Japan calls us. She has six Buddhist priests to every Christian, and yet there is hardly a more promising field for work. With all her idolatry and superstition, Japan is slowly coming to the light. When once Japan is conquered, we have done much toward China. These are so closely connected, first, geographically; second, by their languages—the Japanese having adapted much of the idioms of the Chinese language, that what affects one must affect the other. Then "a little leaven leaveneth the whole lump," so the teaching of our Master will spread through these lands. What is to be our share in this spreading?

We can give our time, our prayers, our money. In giving, the Chinese and Japanese put to shame other Christians. In Japan, the wages average ten cents per day, and yet in 1891, Japanese converts gave to missionaries, \$27,000.

There has been a great forward movement in Foreign Mission work during the past fifteen or twenty years, but sisters and friends, who are with us today, there is still work for you and for me, and for every one. Can we neglect it? If we shut our hearts to the crying needs of the great pagan world, how can we claim that the love of God dwells in us.

God grant that we all may arouse to our opportunities, and be working, and ready for any work God sends us.

Then when we meet our Master, we shall hear him say, "Well done," and we will enjoy life more and heaven better, for having worked in spreading the gospel of our Lord Jesus Christ.

"Let us do with our might
What our hands find to do."

SUSIE B. FORD.

QUESTIONS AND ANSWERS.

- Q. What is the earth's population?
A. About one billion five hundred million.
Q. What number worship idols?
A. About nine hundred millions.
Q. What is the proportion of preachers in this country to those in the foreign field?
A. The proportion is five hundred to one.
Q. How many conversions in the heathen world in the past hundred years?

A. About three million, and that is not the measure of all the good that has been done.

Q. What is the cause of so much indifference to this great work?

A. Dr. Duff boldly asserted that the greatest hindrance to missions was the "apathy of the Christian ministry."

Q. What amount is spent annually for the evangelization of this country?

A. About eighty millions of dollars.

Q. How much does this country give to foreign missions?

A. About five millions annually.

Q. How much did our people give to foreign missions last year?

A. For eleven months they gave \$60,355 01.

Q. Through what agency do we work in the foreign field?

A. Through the Foreign Christian Missionary Society.

Q. How many missionaries, male and female, have we in the foreign field?

A. Sixty-two.

Q. How many native helpers?

A. Sixty-two, making in all 124.

Q. How many principal stations have we?

A. Twenty-four.

Q. How many out-stations?

A. Thirty-five.

Q. What fields do we cultivate?

A. India, Japan, China, Turkey, England, and Scandinavia.

Q. When was this work organized?

A. In 1875.

Q. To whom should contributions be sent?

A. To A. McLean, Cor. Sec., P. O. Box, 750, Cincinnati, O.

Q. How many churches aided this work last year?

A. One thousand two hundred and fourteen.

Q. What should be the motto of every Christian in respect to this work?

A. "Go or send."

AN INTERNATIONAL CONGRESS OF DISCIPLES.

The General Convention which assembled in Chicago in September received through W. T. Moore an invitation from brethren in England to hold an International Conference of Disciples in London in 1896. A committee was appointed, consisting of B. B. Tyler, New York, Chairman; J. H. Garrison, editor of the *Christian Evangelist*, St. Louis, and C. P. Williamson, editor of the *Southern Christian*, Atlanta, Georgia, to consider the practicability of such a convocation, and report to the next General Convention in Richmond, Virginia, in October, 1894.

The purpose of this card is to call the attention of Disciples in all parts of the world, but especially in the United States and Canada, to this invitation from the English brethren, and invite correspondence.

This international gathering, if held, will be for conference, not at all for the transaction of business. It will be a conference in the legitimate use of the word, and only a conference.

It is thought that Disciples can be called together from the United States, Canada, England, Scotland, Scandinavia, France, India, China, Japan, Africa, Australia, New Zealand, Queensland and the West Indies, to take counsel together concerning the kingdom of our God in the capital of Christendom, the city of London. Why not? What do you think?

Your friend and brother,

B. B. TYLER.

323 W. 56th St., New York.

THE RELIGIOUS FOSSIL.

Oh, yes, we know all about religious fossils! We have seen scores and hundreds of them. The church is full of them. There are lots of them in our church. There is Deacon Smith, and Brother Brown, and Sister Green, and—

Wait a minute; not so fast. Evidently you do not catch my idea. True, there may be a few fossils inside the Christian Church; we won't deny it. But the great majority of them are outside the church. They exist in various spiritual strata that have been brought to light by the upheaving of mighty revivals, or laid bare by the action of the ceaseless tide of truth. In short, they are the men and women who hear the gospel week after week, year after year, and who believe it, too, but who neglect or refuse to act upon it. Your gospel-hardened hearer, but not doer, of the word, whether in the church or out of it,—he is your true religious fossil.

You know how some fossils are formed,—do you not? Some dead organic matter, a dry bone, or a shell, or the trunk of a fallen tree, becoming buried in a bog or marsh, gradually decays. At the same time the fluids in the earth, acting upon the dead organism, replace its particles with their own minerals or salts. Where the process is complete, the organic matter is wholly consumed, and we have in its stead an exact counterpart in lifeless stone.

The very fluids which, coming in contact with a live organism like the root of a growing tree, or the digestive organs of an animal, are transformed into living tissue, and give new vigor and life, when they come in contact with that which is dead only serve to complete its destruction, and to transform it into a type of the most utter lifelessness.

Do we not often see a like process going on in the spiritual world? The gospel of Christ coming into contact with a living mind,—that is, an eager, attentive mind,—and being received and assimilated, becomes the source of a new and larger life. But there is nothing in the world that will produce such hopeless spiritual petrification as the constant neglect of the truth we hear and believe. The same divine truth that is in the one case a "savor of life unto life," is in the other a "savor of death unto death."

Now this is above all things else the danger that besets us in America to-day—the danger of becoming so accustomed to the sound of truth that it shall harden instead of arousing us. These very privileges that we enjoy, the regular preaching of the gospel, the Lord's day worship, the study of the Bible, the constant appeal of duty, may become a source of evil instead of good. A man may get so in the habit of hearing the truths of the gospel presented to him and resisted by him; he may hear the message of duty and promise so often, and so often neglect to act upon it,—that by and by truth becomes meaningless to him, it finds no real entrance into his heart, but falls on the outside of him, like rain on a rock or snow on the roof. In Central Africa, where the Gospel comes as a new revelation, this danger is unknown; but here in America, where the Gospel has been proclaimed every Lord's day for more than two centuries, and where the church bell is heard in every hamlet, the danger is real and insidious.

Are there not among the regular attendants at almost every church many like Tennyson's Northern farmer, who said of the parsons:

"An' I hallus comed to's choorch afoor my Sally wur dead,
An' 'ceerd un a bummin' awaay loike a buzzard-clock
ower my yeard,
An' I niver knaw'd whet a mean'd but I thowt a 'ad
sumnut to say,
An' I thowt a said whot a owt to 'a said an' I comed
away."

Do not the lines express a too common experience of almost every one? We talk about the danger of becoming hardened in sin; but there is another danger—the danger of becoming sermon-hardened. And that is a danger to which the respectable churchgoers of America are peculiarly liable.

How is the danger to be avoided? "Be ye doers of the word, not hearers only." There is no danger if we always act upon the truth we hear. Then do the truth, not merely think about it. Will imaginary consecration bring the power of Christ into your soul to vitalize and redeem it? Do the truth, not merely talk about it. Will words, however earnest or wise, strengthen the church of Christ, or help in the accomplishment of her work? Do the truth. Do it yourself, not wait for others, not complain of others, not even set other to work, but up and about it yourself, up and about it now. —Rev. George H. Hubbard in *S. S. Times*.

The Christian.

ST. JOHN, N. B. - - DECEMBER, 1893

EDITORIAL.

THE RICHES OF CHRIST.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.—Eph. iii. 8.

The Apostle Paul formed a new word meaning "less than the least of all saints" to express his feeling of himself. Knowing that he had had very "much forgiven" him and that he ought to "love much," the contrast between Jesus' love to him and his love to Jesus made him think with himself, "No other saint loves the Saviour proportionately as little as I do." Notwithstanding his unworthiness he was favored with a work not inferior to any ever committed to a created being. "To preach among the Gentiles the unsearchable riches of Christ."

God's creatures can enjoy the benefits of that which they do not understand. He can be warmed by the fire who can not tell how the fire warms, and he can eat and grow and be satisfied who can not tell how food gratifies the appetite; and although the riches of Christ are unsearchable, yet by grace divine we can think of it, talk about it, and share its blessings. We can know the love of Christ although it passeth all understanding.

The riches of Christ are seen in the men who have discovered nature's hidden laws, and thereby astonished and benefitted mankind. These secrets have been opened from time to time, and who can estimate their value? Were it possible to sell the knowledge of steam, or of electricity, or of gravitation, what price would pay the world for their loss? What would be a just remuneration for the loss of all the discoveries of the present and past ages? From Christ each of these discoverers and inventors received his key of knowledge which differs from all other keys in that it turns only one way—it opens secrets but never closes them, leaving them open for the benefit of all. Christ gave all these their knowledge, for "in him are hid all the treasures of wisdom and knowledge."

Kings and rulers, orators and poets, with all their powers to lead and startle and influence others, receive their talents from Christ, and when he returns to reckon with men, the talents will be taken from those who shall have abused them, and given to the faithful trader who will return his money with interest, and all will be poured back into the shoreless ocean of Jesus' wealth. How rich he is in the ownership of men and their talents.

But it was the unsearchable riches of Christ's redemption Paul was to preach among the Gentiles. Like other Jews he had intensely hated the Gentiles as abominable idolators, disowned and accursed of God. That hatred was manifest everywhere. When Jesus told a Jewish audience how God in past times favored certain Gentiles, the very people who had just before wondered at the gracious words that proceeded out of his mouth now rose in rage to throw him over the brow of the hill to destroy him (Luke iv.) The zealous Paul lacked none of these bitter feelings. But, behold! he now had the grace given him to preach among the Gentiles the unsearchable riches of Christ. God's hidden purpose of making the Gentiles fellowheirs, and of the same body partakers of his promise in Christ by the gospel, which had been unknown to the sons of men, was now revealed to the apostles by the Spirit, and Paul wrote this letter that the reader might understand his knowledge of that rich secret.

Prophets anxiously sought to know what the Spirit in them meant when it testified of the sufferings of Christ and the glory that should

follow, but could only learn that they wrote for the benefit of New Testament saints. The angels, too, desired to look into the secret, but neither prophets nor angels could reach the unsearchable riches of Christ (I. Peter i. 10).

The Holy Spirit first revealed the grand secret to the astonished Peter, who told it to the Gentiles, and admitted them into the riches of Christ's salvation; and now Paul was to carry the glad tidings into all the Gentile world that all who believe in Jesus might be saved and have a share in his unsearchable wealth.

The riches of Christ's attributes in man's salvation is unsearchable. How rich the wisdom that devised a plan by which the very chief of sinners can be forgiven "all trespasses," made holy and happy, and at the same time strict law and justice honored more than if the sinner had suffered for his crimes. But such is the riches of Christ's wisdom.

How rich is the power that can turn the bitterest enemy into a friend, so loving, so true, that he would willingly die for the one he once hated and opposed. Christ's power was so unspeakable that he is constantly accomplishing this wondrous change in men. Paul stood as a monument of this power, and will stand forever to show the unsearchable riches of Jesus' power. "I am persuaded that he is able to keep what I have committed to him against that day."

What shall we say of the riches of Jesus' love? "God is love," and wherever God is there is love. Christ's love has no beginning, because God has no beginning. It has no end, because God has not. It is as wide as the universe! as lasting as eternity! Its riches are unsearchable. It "passeth all understanding."

The riches of Christ's joy over men's salvation is unsearchable. He tells us of angels' joy over one sinner that repents. But it's his joy that kindles the joy of angels. What, then, is his joy and theirs over ten sinners that repent? But when the number increases to ten thousand or to thousands of millions, the riches of that joy will be unsearchable. That joy set before him was so rich that for it he endured the cross, despising the shame, and is set down at the right hand of the throne of God. For it "he shall see of the travail of his soul and shall be satisfied."

The riches of Christ's possessions is unsearchable. Who can tell how many mansions are in his Father's house, or the number and glory of the angels and principalities and powers that inhabit these mansions. But they all belong to Jesus. He made and upholds them all, and for his glory they are and were created. But when Christ ascended through the realms of glory, passing through thrones and dominions, principalities and powers, he reached the grand culmination at the "Head of the Church" (see Eph. i. 21, 22, 23; Col. i. 18) because his vast wealth in the possession of the universe is far exceeded in "the riches of the glory of his inheritance in the saints (Eph. i. 18). For them he was made flesh, dwelt on earth, and wept and bled and died. To them gave he power to become the sons of God, and while he stands far above his other happy dominions he is head over all to the church, which is his body, the fullness of him that filleth all in all. (Eph. i. 28). That body will be rich in numbers, rich in talents, rich in enjoyment, and uniting like its head the glory of the human and divine nature, and through it will redound to Christ "A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY."

But Christ is pleading with a lost world to be saved and share His boundless wealth. Behold, I stand at the door and knock, if any man hear My voice and open the door I will come in to him, and will sup with him and he with Me. Rev. iii. 20. Blessed Redeemer, who would refuse Thee an entrance and keep back his little ell from Thee? Who would refuse Thy love or to be an eternal partaker of Thy unsearchable riches?

Original Contributions.

TEMPTATIONS OF INTELLECTUAL MEN.

We very often hear of the great temptations which the rich are subject to; but we seldom, if ever, hear anything said of the strong temptations which an intellectual man has to battle with. Yet I think that the temptations which accompany a great intellect are, if anything, stronger than those which arise out of the accumulation of wealth.

It seems to be a severe trial for man to stand extremes. We can readily see the wisdom of Solomon's prayer, "Give me neither riches nor poverty," because of the temptations both are surrounded with. But it is the extreme of abundance I wish to write about at present. While riches in the days of Solomon probably brought with them more temptations than any other kind of prosperity or natural gifts, yet it would appear that, while they still retain those temptations, that intellectual gifts are surrounded with even greater temptations to-day; and we might be persuaded that if Solomon were living in our age his prayer would be, "Give me neither a great intellect nor a weak one." And this, although we know that a great intellect, if rightly used, is the grandest gift which God bestows upon man.

No gift, I think, can compare with a great intellect if rightly guided. It is true that there are other gifts which God bestows upon man that are necessary to fully enjoy the benefits of a great mind, but if we were given our choice between a strong intellect and any other gift, I suppose we would always choose the former.

Would Milton, for instance, have exchanged his grand mind for sight, or Pope and Watts their intellects for more vigorous and healthy forms? Certainly not.

It requires an intellect to enjoy all other gifts; and the more brilliant that intellect the greater will be the enjoyment, provided, of course, we restrict its scope to its proper sphere. And what has the intellect not accomplished? Has not every department of life been benefited by it? Everywhere we see evidences of man's ingenuity and monuments erected to the glory of his intellectual powers. When employed in the interest of humanity, the mind of man has indeed been a great blessing.

But every blessing can be abused; and the gift which, when rightly used, is the greatest of all blessings, may become, when perverted, the greatest of evils. Man is so constituted and his surroundings are such that the powers which he possesses for doing good can be used with just as telling effect in the opposite direction; and great intellectual powers which may be used with such benefits for, may also be turned to the great injury of humanity. A mighty intellect, while a grand thing in a Plato, Paul, Luther, or Campbell, is a terrible instrument of destruction in a Voltaire, Payne, or Owen.

But with all its grandeur the intellect is by no means perfect. I suppose no proposition is more firmly settled or more universally acknowledged than this, viz., that the mind of man is fallible. Yet is there any one which is less acted upon or so seldom put into practical use! Probably not.

Man acknowledges that there are limits beyond which his reasoning powers cannot extend; and yet, notwithstanding this acknowledgment, he deliberately breaks down all limits and uses the greatest freedom.

God, who having given us reasoning powers to be used within certain limits—limits we can readily see if we honestly look for them—has also given us a will. A will implies freedom. We can therefore reason within these limits, or go beyond them if we choose. But if we go beyond these limits

we must suffer, as indeed we must suffer for the violation of any of God's laws.

Our political powers place certain restraints upon the freedom of our citizens, and those who violate them are punished. These restrictions are necessary in the interests of liberty. Political freedom, in the broad sense of the word, means anarchism, crime, despotism, confusion—the only law being that might is right. This, of course, is not liberty. Too far east is west, as the saying is; and there is sometimes more danger in going too far as not going far enough.

What is true of the political system is also true of the mind of man. God has placed certain limits upon our freedom as rational beings beyond which we cannot go without suffering for it. But the temptations to go beyond these limits are great. In the first place intellectual men generally have a great passion for study, a passion which often leads them beyond proper bounds. Then no other gifts or possessions evoke such praise nor carry with them such fame and honor as those of intellectual pursuits. And in this there is a strong temptation. There is probably no temptation so strong as that of bidding for popularity. Many of the brightest minds in all ages have been slaves to popularity. They have sacrificed truth and principle in bidding for it. Again, gifted men, by the great favor and confidence shown them, are led to become over-confident in themselves and gradually they push out into forbidden ground. Why is it that some of the greatest reasoners of our age give Christianity only a passing thought? Why will men like Spencer and Huxley—men of mighty intellects—seek to discredit the Bible? Because these men have allowed their intellects to become their gods and place confidence in nothing else. Then, again, men of talent may have the temptations which riches bring with them, added to those just mentioned, as the intellect is often the means of acquiring great wealth.

Christianity is necessarily a religion of faith. Being a divine, as well as a human religion, there must of necessity be something in it above and beyond the mind of man; and the man who thinks that he should be able to understand everything in the Bible is assuming something which only an infallible mind could accomplish. Such a man, believing only what he can reason out, has no faith; for faith is trusting in what we cannot plainly understand on the evidence of those things which we can comprehend.

Our Saviour says that we must become as little children, *i. e.*, our faith and humility must become as theirs. These two principles intellectual men too often appear to lack.

But the person who has not great reasoning powers is not tempted in this way. He is generally of a more humble mind. He places implicit trust in God and His word. Those things which he cannot understand he accepts as faithfully as those which he does. To him the evidence of the inspiration of the Bible is overwhelming, and he does not ask to understand everything that is in it. It is just here that his faith comes in.

What is it that has started the creeds and encouraged men to wander from the old paths? Men whose reasoning powers have led them so far that they consider the word of God an insufficient guide or rule of discipline, and who have raised other rules of faith and practice, introducing into Christianity those divisions which have proved such a hindrance to its progress and so detrimental to that true spirit of fellowship which should prevail among Christians?

To what does the higher criticism movement, which is just now making such assaults upon the Bible, owe its existence? Is it not to intellectual men who have apparently wandered so far beyond the limits of true wisdom that they will set themselves as judges of God's word? This movement is

but a step in advance of those principles which led to the establishments of the creeds.

Those who have great blessings have great responsibilities in proportion. Not only must they not use those possessions God has given them against Him, but they are in duty bound to use them to advance His cause. And this is true of the intellectual gifts God has bestowed upon man. Our Saviour illustrates this in the parable of the talents.

Men of intellectual attainments should therefore be very careful how they use such gifts. True wisdom may often consist more in guiding our minds into the right channels than in puzzling out mysterious problems; the using of them for the purposes for which they were created rather than in showing their brilliancy and cunning.

O B STOCKFORD.

ALL THINGS TO ALL MEN.

The Apostle Paul was a free man; he was free born, being a Roman citizen. He was in bondage to no man, and yet he made himself the servant of all men. His one burning desire, which became a passion, was the salvation of his fellow-men. He would not on any account use his liberty as a stumbling-block to others. With all his inherent rights and freedom, he was willing to become all things to all men that he might save others and make them free. He adapted and accommodated himself to all kinds of people; in this he was a noble example of Christian manhood. He possessed the spirit of wisdom and sacrifice. To a Jew he became a Jew, although he considered the law as a yoke that Christ had removed. But knowing their prejudices, and knowing as we all ought to know, that the heart cannot be won to Christ until the thorns and roots of prejudice and bigotry are removed, he first prepared the heart for the reception of the truth. It was a fact well known to the apostle, that sowing good seed into poor soil was as foolish as it was useless, that no good results could possibly accrue from sowing the word of God in the heart filled with prejudice against the truth. His grand purpose was to do good to those who were unsaved, but sowing the seed of truth in a heart not susceptible to the truth, would never make it better. The first important work, therefore, of the apostle, was to make himself acceptable to the minds and hearts of the people. This could be done only by becoming one with them, and adapting himself to their conditions. He was careful not to carry his own peculiarities and prejudices among those with whom he associated. He would not despise or condemn their peculiar views as notions. He would not on any account sin against God, but he would very cheerfully and willingly deny himself. He was not seeking to adapt or accommodate the truth to their prejudice or peculiarities, but it was himself he was seeking to adapt to their conditions in order to prepare their hearts for the truth. To this end he consecrated his noble life, and his great success was in his wisdom in "becoming all things to all men."

Here is an infallible rule established not only by sound common sense, but by an infallible teacher and exemplified by a life wholly devoted to the salvation of man. Herein is seen the profound imperative need in our present condition of church life. That we have the good seed, which is the word of God, none can doubt. But the apostolic life by which apostolic truth is made effectual in the salvation of souls, is just where we see a failure, and wherein another reformation is needed. Our love for the salvation of man is apt to disappear when placed in competition with our own self-interest, as rivets lose themselves in the ocean. As soon as we assert our own liberty and interest, we change the rule, and as Spurgeon once said, "we will become all things to all men that we may win a sum."

The heart filled with the briars and weeds of prejudice, can never be improved by sowing in it the seed of truth. This is not what is needed. It is a very easy work to sow the seed, but if no fruit from our sowing, what have we gained? Will the Lord say to us, "Well done," if we do not sow with the intention of reaping from our sowing. Here is the question of intense interest just now. How can we reach the hearts of those who are unfitted for the reception of the truth? What should our attitude be toward them who disagree with us and are prejudiced against us, and the truth we preach. Settle this question by the apostle's rule, and we will convert the world. Let us understand that we must first be a friend to him whose friendship we would gain for Christ. We can never gain friendship by pounding or driving. It is vain, as Butler says, "to argue against the grain." Shall we exclude ourselves from those with whom we disagree? Shall we preach the truth to them when we meet them, regardless of their prejudice? Our lesson says no; but adapt and accommodate ourselves to their society and their notions as far as we can without compromising the truth, until we gain their friendship, and then sow the seed. The noted Barnes said, "That when you have gained the respect and confidence of a man, nine-tenths of his conversion is accomplished." Prof. R. W. Harper says, "That when we would convince others of the error of their ways, never let it be in the spirit of destruction, but let the spirit of construction predominate." The wisdom to win the heart to Christ is the wisdom that will sacrifice self-interest, and accommodate itself to all the contingencies of life.

Why is that persons whom we say are good, whose character seems to be unspotted, but whose influence in reaching others seem to be a failure? The only answer to this is found in the failure of adaptation, in not accommodating themselves to the ways of others. Their own notions and peculiarities are as dear to them as their homes, and as fondly cherished. When we think we cannot work with others because they do not agree with us, and because their ways are not our ways, let us study the apostolic principle of becoming all things to all men, and try if possible to come in touch and in sympathy with those we would lead to a better knowledge of the truth. But says one, "I do not believe they are right in their view, nor in their ways of work." We will admit this; but what we want to know, is, how we can be successful in getting the truth into their hearts. We have not done our duty in telling them they are wrong, and perhaps in so doing increase their feelings of prejudice against us. We want to save them from their error. How can we do it? Is it by refusing to associate with them, and refusing to work with them; or is it by uniting with them in every way we can, and thereby gaining their confidence and their respect? The great question that is agitating so many minds to-day is, "How can we reach the masses? There is but one answer to this question, and that is the one given by our Saviour in His prayer: "That we might all be one, that the world might believe that Thou hast sent me." This is equivalent to saying that our unity will reach the masses. But how wonderfully strange that we will by our notions and opinions, and peculiarities, close the very door to success, and thus destroy the work of saving the world. Nothing more clearly reveals the true spirit of Christianity than our unity and kindness and love to those who disagree with us and nothing will reach their hearts more successfully, and prepare them for the reception of the truth. We all have our peculiar notions, and if we let these notions divide us, every one of us will have to run a church of his own, and that will be a church of one. Let us be very careful and not irritate these notions by scratching them until they become sores; but let us cover them with the healing balm of love for salvation of the lost. Let us become all things to all men that we might save some. Let our love for others be so great that we will be willing to make any sacrifice to save them.

H. M.

READ OF ALL MEN.

Dr. A. P. Peabody, writing of Phillips Brooks, says in the *Harvard Monthly* for February, 1893, "I doubt whether he ever thought of defending Christianity. . . . He had no need to defend it. He proved it by living it. . . . Were such lives multiplied, scepticism and infidelity would die a natural death, and we could afford to make a bonfire of the countless volumes of *Evidences of Christianity* which, when holy prophecy shall become history, and the cross shall be the sceptre of universal dominion, will of all literature be the most thoroughly inane, vapid and worthless."

It seems to me the old doctor struck a splendid chord here. What we want is not simply the evidences of Christianity, but rather the evidences of Christ. These are to be found not so much upon the printed page as upon the tablet of the human heart. If we are diligently sought to be partakers of the afflictions of Christ for His sake and the sake of others, we should have little difficulty in winning the world to Him.

A Brahmin said to a missionary: "We are finding you out. You are not as good as your book. If you were as good as your book you would conquer India for Christ in five years." Ah! there is the trouble. If we were living such lives of sacrifice and service as our Master lived for us the whole world would be practically Christianized within a decade. We could do much more to convince and convict the world of the power of Christ to save by allowing that power to manifest itself in our own lives than by the use of all the arguments that have ever been produced for that purpose. This was what Phillips Brooks did, and his life did more to turn men to God than any book ever written on Christian Evidences.

In the campaign of the coming year, which we are undertaking for our great Captain, let each of us determine that his own Christ-like life shall attract at least one soul to the crucified One. God forbid that any of us should *repel* one from Him.

C. C. ROWLISON.

Cambridgeport, Mass.

News of the Churches.

ST. JOHN, N. B.

At the meeting of the Womens' Missionary Aid Society, the following officers were elected:—President, Mrs. L. A. Miles; Vice-Presidents, Mrs. Owen and Miss E. Christie; Treasurer, Miss E. Barnes; Secretary, Mrs. W. A. Barnes. The collection for Foreign Missions at their last meeting was the largest yet taken.

The following are the officers of the Endeavor Society, for the present six months:—President, Miss Lamont; Vice-President, Mr. B. Lingley; Treasurer, Mr. H. Waite; Secretary, Mr. Robert Johnston, Jr.; Cor. Secretary, Mrs. D. A. Morrison. The meetings are largely attended. Sometimes one hundred are present. The collection taken at the last monthly meeting was the largest yet.

An Endeavor Society has been organized at Silver Falls, with twelve active members. They elected the following officers:—President, H. Shelington; Vice-President, Miss Ada Garnett; Treasurer, J. Arthurs; Secretary, B. Hicks; Corresponding Secretary, Alice Garnett.

The meeting-house at Silver Falls is almost completed, and we expect in the next *CHRISTIAN* to give an account of its being opened free of debt. Also of a meeting being held, and if possible, a church organized there. The brethren there are deeply interested—have displayed great zeal, and deserve success.

Both our Sunday-schools have had this month the largest attendance in their history—151 at

Coburg Street, and 98 at Portland. Portland has added 40 new books to their library. A new library has been bought by the Coburg Street School. The Portland Sunday-school has purchased a fine organ.

We have enjoyed short visits from Brothers H. A. Devoe, of Tiverton; E. C. Bowers, M. P., of Westport; D. F. Lambert, and Martin, of Lord's Cove.

We were all much pained to hear of the death of Sister J. A. Wallis. She never failed to take part in our prayer-meetings in an earnest, helpful manner, and we suffer a great loss by her death.

We deeply sympathize with those who are mourning the loss by death of a loved one—Miss Sadie Pheasant—grand-daughter of Brother and Sister J. J. Christie. Her death at the early age of nineteen, was deeply felt by all who know her.

Sister Ethel Barnes, we are glad to say is recovering; and we hope soon to see her among us as usual.

On Thanksgiving night, Bro. Stewart preached a sermon on Thanksgiving, which was greatly enjoyed by a large audience, many of whom were strangers.

HALIFAX, N. S.

Since my last notes from Cornwallis, I have spent some twelve days with the brethren in Halifax, preaching for them over two Lord's days, attending their regular week evening meetings, and *visiting them at their homes, and talking of those things which pertain to the kingdom of God.* To me, this was a very enjoyable visit, and I trust not altogether without profit to the brethren.

The prospects for doing a good work in Halifax are very encouraging. Their failure, as yet, to secure a suitable man to labor with them permanently, has been, and is very much against them. But notwithstanding this, they are growing in interest, in strength, and in numbers continually.

The progress that has been made since the opening of their meeting-house, last February, is wonderful. I am not certain of the number, but think there must have been near, if not more than fifteen added by baptism since that date. Besides this, the church has gotten into line of regular work, with a good prayer-meeting, a fine and growing Sunday-school, a warm and active Endeavour Society, and are enlisted in all our missionary work. Though the church is small, we have no brethren more united and more earnestly engaged in the work of building up the cause of God than the band of faithful brethren in Halifax.

While this work of advancing the spiritual interest of the church has been carried on so faithfully, the financial interest of the work has not been neglected by any means. I want to place before the brotherhood a statement of the financial condition of the church here so far as the interest of the cause is concerned. I do this to encourage the brethren to come to the aid of the church in Halifax to pay off the debt still on their house. As long as the debt is on them, the money that otherwise would go to support a preacher must be used to pay the interest on the debt. What has been done by the liberality of the brethren in Halifax, and by the generous aid of the brotherhood, encourage us to ask for a continuation of these donations, that the money which now goes to pay interest may be turned toward the support of preaching the gospel in that city.

Since this building fund has been placed before the brotherhood, now some fifteen months ago, about \$1,500 have been donated to this work, so that all the outstanding bills against the house have been paid, save the \$2,500 borrowed on mortgage. Now it is the earnest desire of the brethren to pay this off as fast as possible. And to this end a fund has been started, which they call a "sinking fund;" all of which is to go toward paying off

this debt. And already a considerable sum has come into this fund which does not appear in the regular receipts in the *CHRISTIAN*. With a little more aid from the brotherhood, they will be able to make that debt an even \$2,000 in a few months. Certainly they will if they do as well in the next six months as they have in the months that passed since they started the "sinking fund."

So brethren, if any of you have any money to help pay of this debt, let it be sent to Bro. Carson as usual, from \$1.00 to \$100.00 or more.

I am anxious that this should be kept before the brethren, believing the same interest which has prompted them to aid the work there in the past, will still encourage them till the church in Halifax is placed out of debt, and the cause self sustaining. Till then, let us all do what we can, and a worthy cause and a band of worthy brethren will be greatly encouraged and helped.

I cannot close this letter without speaking a word more about the Sunday-school in Halifax. To my mind, this is one of the most promising features of our work. This school is continually growing in numbers, and soon will be a great feeder for the church. The children are being brought to the truth, and also taught to give toward the cause of God. One class alone, with an average attendance of four—a class of young girls—have raised \$17.00 since the school was organized last February. Who can beat that?

E. C. FORD.

MILTON, N. S.

Our outlook in Milton is fine. We can but think we will see an ingathering there soon. We never had such large congregations and we never had such fine prayer meetings.

H. M.

SUMMERVILLE, N. S.

This is the second week of our meeting. Last evening (November 21st) we reached a high water mark. House full; two confessions; and others interested. We hope that this evening, which is stormy, will not break the interest. Bro. Ford is doing splendid preaching and all like him.

H. M.

BRADALBANE, P. E. I.

I have been spending some time preaching at Bradalbane mission station. A good number attend. One young man came forward in the meeting Sunday November 19th and was baptized on the Monday following. The prospects for more are rather encouraging.

D. C.

TIGNISH, P. E. I.

The Church in Tignish, P. E. I., is in sorrow over the departure of their much esteemed pastor, W. H. Harding, who has moved to Hants Co., N. S. He labored with the church here part of his time, the past three years, and by his earnest preaching, prudent conduct, and unassuming manner, won the respect and esteem of every one with whom he came in contact. We congratulate the church in West Gore. What is loss to us will be gain to them. We hope that Bro. Harding will come back to us after a few years, not much the worse for wear. In the meantime we wish him every happiness in his new field of labor, and pray that his work may be blessed abundantly, and that many souls may be saved.

A. HAYWOOD.

NORTH SOMERVILLE, MASS.

I have often told the *CHRISTIAN* that the work in North Somerville was progressing, and I am glad to be able to say the same again.

Two confessions since last report, and one addition by letter from Coburg Street, St. John—Sister Rhodes, a valuable member, and she has already taken hold of the work, and will be a wonderful help in bringing our young people out in the work.

We all feel like asking dear old Coburg street to send along a few more "Christian workers." We have lots of room for them, and still have a few vacant seats in the front row.

The attendance at our meetings increases, and for the past few weeks have been far above the average.

Our Y. P. S. C. E. meetings are well attended, and the one hour and a half is well taken up. Very little time is wasted. I cannot single out any one meeting as being better than another, as all our meetings are increasing in interest.

True, we do not see souls coming into the kingdom as we would like to see them coming; but we do see our little chapel well filled, and we try with the help of God, to give them the truth, and pray that God will bless our efforts, and that we will soon see anxious souls seeking salvation.

A well organized and long established church in the heart of a city, know very little about the work that a small body of worshippers have to do in trying to carry along the work for the Lord in a small chapel on the border of a suburban city. We need the prayers of Christian people, that we may be true, faithful followers of the Lord, ever ready and willing to do whatsoever our hands find to do.

Brethren, pray for us.

R. C.

Selected.

THE TWO LAWGIVERS.

Many honest students of the scriptures are greatly perplexed over certain difficulties presented by the belief and practice of the Christian world. They find the Bible divided into two great divisions called the Old and New Testaments. They find in the Old Testament certain rites and duties enjoined which the Christian world has laid aside. It rejects the rite of circumcision, the burnt offerings and sacrifices of the Jewish law, the annual feasts of Israel, the Mosaic code of clean and unclean animals, its rites of purification and much more that we cannot enumerate. This is justified by the plain teaching in the New Testament that Gentile Christians are not under the law, that the "handwriting of ordinances was nailed to the cross," that the "Old Covenant," or Testament, has passed away, that it is taken away in order to give place to the New Testament. This is all clear enough, but the trouble is that many of these Christians at the same time turn to the Old Testament as God's law for the government of the world, preach from it constantly as if it were the gospel, and insist upon its duties and obligations which are enforced by the authority of the Old Testament. In addition the Decalogue is uniformly quoted as proof that the Sabbath day is obligatory upon man, because it commanded the Jews to keep the seventh day, yet these very Christians who quote the command as authority do not keep it at all.

This apparent inconsistency involves many in bewilderment and suggests certain inquiries, such as these: 1. If the Old Covenant, or the law, has been given away, why refer to it at all as being obligatory? 2. If part of it has been abolished, what part of it has been done away and what part is in force? 3. Do the scriptures ever draw the line so that we may determine what portion of the law was for the Jews alone, and what part for all the servants of God in all ages? 4. If the Sabbath law of the Decalogue is an enactment now in force, why take the liberty of rejecting the seventh day and substituting the first? Why, too, is the day not kept as enjoined by the law?

The Christian world is greatly puzzled to answer these questions. Indeed, it is not possible to answer them satisfactorily, because of a fundamental error which gives rise to all these difficulties and which causes them to disappear as soon as it is

laid aside. The error arises from not accepting the plain statements of the holy scriptures. These state as plainly as language can state it that we are not under the law; that the Old Testament has given place to a new one; that the Old Covenant is done away, etc., etc. They make no reservations. Whatever was embraced under the terms "the law," "the Old Covenant," "the Old Testament," "the handwriting of ordinances," has been done away.

If these terms, or any of them, include the whole Mosaic law, it has been wholly abolished as the existing law of the Lord. That they do cannot be denied, and as if in view of the error that would in after time arise, Paul goes right to the very heart of the law and declares that the "ministration of death written and engraven on stones," the "Ten Commandments, by the concession of all Christendom," "is done away." This seems so clear and positive that it is a matter of wonder that the believers of the scriptures should ever have had a doubt upon the subject. There would probably never have been any difficulty had it not been that the Ten Commandments, the moral code of Israel, is a collection of eternal moral principles, essential to a true morality in any age. Many ask, Can it be that principles like these, so fundamental and precious, belong to a code that has been done away?

We think that we can make this difficulty clear by a comparison. The first constitution of the United States was known as the Articles of Confederation. Experience soon showed that while this constitution contained much that was of permanent value, it was in many respects defective, and in 1789 a new constitution was adopted. As soon as it was legally adopted, it took the place of the old. The "old passed away to give place to the new." Not an article of the old constitution was in force after the new was adopted. The Articles of Confederation are dead and belong to the dead past. At the same time much that was in the old constitution was incorporated in the new. That portion continued to be in force, not because it was in an old code that had passed away, but because it was re-affirmed in a new and living code.

Thus it was with the law, the code of Israel. It was a national constitution, "a wall of partition." When the time came to break down the wall of partition, to destroy the distinction between Jew and Gentile, to establish a universal religion which afforded its gospel on equal terms to all nations, then this national constitution was too narrow and a new one was adopted. The Old Testament, the Jewish constitution, gave place to the New Testament, the law of Christ, the lawgiver of the new dispensation. Much that was in the old constitution was re-incorporated in the new. The Commandments of the Decalogue, modified and with a new and deeper signification, were all transplanted and are a part of the law of the kingdom, not because they are in the law of Moses, a code that has been set aside, but because they are found in the law of Christ. "The ministration of death written and engraven on stones is done away," but the eternal principles that were given Israel at Sinai appear in new form and spirit and endowed with new life in the gospel code.

These explanations render it easy to settle the difficulties sprung in the questions asked above. No line has been drawn through the Mosaic law dividing it into two parts, one of which is living and the other dead. As a code it has been abolished. The Christian world must turn to Christ as its Lawgiver instead of Moses. If our Lawgiver has placed His seal upon an article of the law of Moses, and re-affirm it as a part of His law, it is still of force as a part of the New Testament, the constitution of His kingdom. When, however, He or His apostles has preserved silence or openly

rejected articles of the Mosaic code, they are no part of the code of His kingdom. The way to settle whether any part of the old law is binding upon us is simply to turn to our law, the New Testament code, and see whether it has been re-affirmed by Christ or His apostles. All difficulty passes away if the student of the scriptures will keep in mind that the Mosaic law was the constitution of the kingdom of Israel, but that the New Testament is the constitution of the kingdom of Christ.—*Christian Evangelist.*

Among the tribes of the Africans, the Bechnans have for many years attracted the notice of Christian missionaries. Their men consider the shedding of tears a grievous weakness and very degrading. Neither the loss of wives and children, nor the most acute pain, makes them wet their eyelids. Tears are reserved for women. What was the joy of the missionaries when one day after ten years of apparently fruitless labor, they saw the tears flowing down the cheeks of these sturdy warriors. The greatness of the compassion of Jesus broke down their resolutions and stoicism. Some times there was scarcely a dry eye in the meetings.

HALIFAX BUILDING FUND.

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HENRY CARSON,

Halifax N. S., November 24, 1893. Treasurer.

Married.

MASON-BAKER.—On the morning of November 20th, by T. H. Capp, pastor of the First Christian Church, at the residence of M. C. Baker, 721 South Street, Springfield, Mo., Mr. S. G. Mason, formerly of P. E. Island, but now of British Columbia, to Miss Irene M. Baker, youngest daughter of John F. Baker, of Charlottetown, P. E. Island.

Died.

CAMPBELL.—A veteran of over four score years has crossed the river Bro. Peter Campbell was born at Lower Montague, Kings Co., P. E. Island, in 1808; died at the home of his son, Duncan, November 7th, 1893. He united with the Christian church over fifty years ago and has ever since been a faithful and honored member. Soon after becoming a Christian he was chosen to serve the church as deacon, in which capacity he labored many years, after which he was chosen elder and served the church faithfully till his death. As a husband, father and friend, he was most kind and affectionate. His loving companion, who has shared with him the cares of life for more than fifty years, four sons and one daughter, still live to mourn the loss of their dearest earthly friend. The funeral services were conducted by the writer, assisted by the Rev. W. H. Spencer, of the Presbyterian church. An immense number of his friends and neighbors came to testify, by their presence, the high esteem in which he was held. We thus laid to rest one who has left behind him a precious legacy of a devoted Christian life. He is missed by those among whom he lived; his seat is vacant in the Montague church; but at the resurrection of the just we will meet again in the bright home of our Redeemer.
G. D. W.

WALLIS.—At the home of her parents, Cambridgeport, Mass., Sister Hattie Wallis, wife of John A. Wallis, passed away on the 15th ult. For four or five years she has been a member of the Coburg Street Christian Church, having been baptized during the meeting held by Bro. J. A. L. Ronig, and she strove with gratifying success to adorn the profession she had made. Suffering from a complication of serious diseases, she felt that soon her life here would be ended, but she looked forward to its close with a hope that was unclouded by doubts. Whilst her husband loses a devoted wife, the church a faithful member, we fondly hope that the angel has welcomed another blood-bought, blood-washed soul.
H. W. S.

LINKLETTER.—At his home on the 28th of October, Bro. Montague Linkletter, of Linkletter Road, P. E. I., in his 42nd year. He suffered for eleven months, at times very severely, but was always cheerful, and his firm confidence in the Saviour unchanged. Over twenty years ago he gave his heart to Christ and joined the church in Summerside, of which he was for some years past a deacon. He was always faithful to the church and bore an excellent report of those that were without. This was fully evidenced by the conversation and warm sympathy of neighbors and acquaintances. He left in his house an aged mother, a sister, a widow and five young children who will feel the great loss of one so dear to all. The church feels a great loss. But the blessed hope of meeting loved ones, to be forever with the Lord, dries the falling tear. Then the faithful will understand and fully approve when they can only now see through a glass darkly. Bro. Montague was the eldest son of Elder James Linkletter, who died about nine years ago.
D. C.

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