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# THE CHRISTIAN.

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

Vol. XII.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1895.

Whole No. 144

## The Christian.

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WITH the next issue THE CHRISTIAN enters its thirteenth year.

OWING to lack of space we are compelled this month to hold over some excellent articles. They will appear in due time.

LET us have more news from the churches. There are nearly always some items that would prove of interest if made known. What you are doing may arouse others to effort. Tell it.

THE annual meeting of the New England churches will meet at Lubec, Me., Oct. 4-6. Special rates have been secured from Boston, Portland and St. John—the fare from the last being \$1.50 for the round trip. The Lubec church will be pleased to entertain a large delegation.

BRO. CAPP'S family is at Sister Capp's father's home on P. E. Island. He is now preaching at Plattsburgh, Mo., but we hope to soon see him located in these provinces again.

BRO. HARDING begins in this issue a series of articles on "The Bible vs. Infidelity." The discussion is timely, and as he has given much study to the subject we look for an instructive and helpful series.

THE following provincial brethren have resumed their studies at Lexington, Ky.: E. B. Barnes, G. D. Weaver, S. W. Leonard, R. E. Stevens, Nelson Stevenson and A. N. Simpson. Wm. Gates and Frank Ford have entered the Bible College at the same place. E. Crawford is at Bethany College and John Smith at Hiram.

WE sometimes think that readers prefer short articles. THE CHRISTIAN is small, but it has room for many such, though not for many of the other kind.

THE financial manager sends bills this month to those who are in arrears. Will those who receive them please remit at once? Whatever money remains after the running expenses of the paper are paid, goes to the home mission work. By paying promptly you can help that work.

Summer has gone, and the autumn is rapidly passing away. The long winter evenings are coming, and with them, especially in the country, a season of comparative leisure. These evenings must be filled in, and young people and those who are no longer young ask themselves and others, How shall we spend the time? The solution is very often found in "parties" and "companies," etc., that are more or less harmful, with the emphasis on the "more." The hours are passed certainly, but sometimes in mere aimless pleasure, often in frivolity, and not infrequently in sin. We would not be understood as passing a universal and indiscriminate condemnation on social gatherings. They are needful; but we would advise the cutting off from them of everything that smacks of sin or has the appearance of evil. If such are not cut off, cut yourself off from them, and do it at once. We believe that more evil than good results from the great majority of these time-passing devices. Those who are most in danger of injury from them are invariably their most enthusiastic advocates; and every watchful pastor or faithful Christian beholds with fear and trembling the coming of the season that brings them as surely as it brings the snow. He has fears of the young Christians that find in them their delight, and he trembles for others that are nearing the kingdom, but may be led away. He can probably recall more than one with whom the season of leisure meant the season of spiritual death.

WE do not want to come in contact with an Indian club, and we desire to avoid clubs of every other kind. We do not like the word.

It seems to belong to Satan, and we want him to keep what is rightly his own. Clubs generally kill people either physically or spiritually, and we would not advise the organization of even reading clubs. Such gatherings would seem to indicate that infidel literature and yellow covered novels formed the staple diet. But reading circles are good; and common sense, as well as experience, advise their formation in every rural community, and also in villages and towns. In this way the desire for social intercourse may be fully gratified and an evening once a week be profitably spent. Let the members take up some interesting book—a book of poems, of travels, of biography, of history, of science, one dealing with some great present question, or one delineating human character, and get what they can from it. Be sure the book is interesting.

One like "Beside the Bonnie Brier Bush," with its deep religious sentiment and its portraiture of the tenderest and manliest characteristics of human nature, would be a mighty magnet in the centre of any circle. Having finished it, read a book like the "Life of Elder John Smith." No one can spend an evening in the company of this heroic Christian and not be benefitted. It may be objected that only a few in the community have a taste for such enjoyment. If that be so there is all the more need of the circle being formed; for this taste should be developed, and those who have it should try to create it in others. Thus they will become public benefactors, and in the future they shall have their reward.

WE have often wondered why it is that while winter, with its snow-storms and blocked-up roads and keen frosty air, awakens into vigorous life all kinds of spree and dances and balls, it in a great many instances kills the country prayer-meeting. We cannot see how the road to the meeting-house can be any worse than the same road to the place of frivolity; and why the air should be any more biting, we have not yet been able to find out. Of course the merciful man does not want to leave his horse out in the cold for an hour while he is inside singing hymns; but we notice that the same horse receives no injury when he is tied for two hours near some public hall, while the owner is within listening to his favorite politician telling about what great things he has done for the country, and the greater things he is going to do. We very much fear that the excuses that many professing Christians give for not having a prayer-meeting in winter will not stand the test of common sense, to say nothing of the day of judgment. Lack of desire, and that alone, is too often the only reason; for those who want to have mere social gatherings have them, and people will go miles to attend them, not only once a month, but three times a week—if they occur that often. Surely religious people should have as deep an interest in religious meetings as the world has in its gatherings. Communities that have prayer-meetings during the summer can maintain them through the winter; and those who cannot have them in summer, can in winter. There is no better way for young people, and older ones, too, to spend an evening each week. The meetings may be small, but they can be made interesting, and then they will draw many away from sinful influences to the sphere of elevating social contact and spiritual power.

We do not think that people should be away from home every evening, HOME not even to attend religious READING. meetings, unless these be of a special character and continue only for a month or so. There is a time to stay at home as well as one to go abroad, and the evenings at home may be and should be profitably and enjoyably spent. During the summer, with its long, busy days, there is little or no time to read anything except the Bible; but the long winter evenings bring favorable opportunities. Let the wind blow and the snow drift and the frosty air paint pictures on the window panes, we may draw near a comfortable fire and read till the midnight hour. But what shall we select? Let us decide to commune with master minds, and not waste our time reading the impossible adventures of equally impossible people, or the sickly thoughts of some polluted mind. When we can feed upon the best, we show poor judgment when we choose the worst or the bad. We should read something that will strengthen our minds, give us new aspirations, make us more useful in the world, and hence more meet for heaven. Select good books and assimilate them; fill your minds with facts and truths. Such a course is much wiser, as time will prove, than passing in aimless wandering on the streets the precious moments that lengthen into hours; much wiser than passing them in a place of amusement where the evil passions are stirred up and the moral nature is stained. But what shall they do who have not the books to read? Get them if it costs a sacrifice. It would be well for the poor boy to starve the body for a day that he might feed his mind all winter. But none who read this are reduced to any such extremity. We doubt not, however, that there are many comfortable homes where very few good, stimulating books can be found. Good books are much more to a growing family than costly furniture.

### Correspondence.

#### EL PASO, ILLINOIS.

It had been my intention to write a long letter concerning the trip of our *trio* from the Provinces to Chicago. Mrs. Shaw and myself enjoyed very much the company of Brother U. G. Miller, who joined us at St. John, where we all enjoyed such a happy visit with the many friends.

Our journey westward was a very pleasant one, with the exception of excessive heat and dust. Most of the Canadian scenery through which we passed by daylight was beautiful. Early in the morning after we had left Detroit, we ran into a regular Halifax or St. John fog; and it was as dense as any we had seen this summer in either of those cities.

Our trunks were held at Detroit for inspection, and before we reached Chicago we learned from experience that baggagemen, conductors, and even faithful porters some-

times give unreliable information with respect to where baggage is inspected. However, we sent back our keys, and the baggagemaster in Chicago kindly telegraphed a statement concerning the contents of our trunks, and the next day my heart leaped for joy at the return of our possessions. In the meanwhile my wife had hastened on home, and Brother Miller had taken a fast train for Des Moines. The baggagemaster told me afterward that he had received no word from Brother Miller's trunk, and I hope it went on to its destination at Des Moines. I started for Putnam in the night (Saturday) and reached there at 6 a.m., in time to wake the relatives all up, and received a royal welcome, baggage and all. There was no duty on any of our goods, and once more happiness reigned supreme in the Shaw family.

Last Wednesday, we came to El Paso and had another joyful meeting with our many relatives and friends. Father has grown old fast, and sister is frail from her recent illness. I believe it my duty to remain near them while they live, yet we assure our Canadian friends we both miss you tearfully.

Our earnest prayers shall ever ascend to the Loving Father, that He may safely keep and prosper you, and if consistent with His will, that we may have very many happy meetings even in this life, with an abundant entrance into that life which knows no separations—no sad farewells. W. F. SHAW.

September 17th, 1895.

#### CHARLOTTETOWN, P. E. I.

I have closed my work with this church, preaching my farewell sermon on Lord's day, September 1st. The Lord blessed it with confessions by two young ladies who were buried with the Lord in baptism on Monday evening. After the baptismal service a farewell meeting was held by the church, in which members of other churches took part.

The Lord blessed our work in Charlottetown with sixteen additions—fourteen by baptism, two by letter. The writer leaves the church in a prosperous condition—a people who fear God and love men. The year has passed without a jar in our work. There is a bright future for the Charlottetown church. May God help them to increase the energy created in the past year.

Bro. Stewart told me an interesting story in connection with a monument erected on King Square, St. John. The monument is in memory of a boy who, during a storm a few years ago, secured a life preserver and, fastening one end of the rope to himself, handed the other to the crowd on the bank and sprang into the surging waves to save a child who had accidentally fallen into the water while playing on the wharf. The crowd let the rope slip through their hands and both were lost in the maddening waves. The inscription on the monument is: "He was faithful unto death." May Charlottetown hold on to the rope.

Charlottetown is a good field for some earnest man. May the good Lord raise up such an one to carry on the work. My prayer is that God may help them care for the lambs.

This writing finds me enjoying a lay night with Bro. Stewart, of the church in St. John. U. G. MILLER.

#### WEST GORE LETTER.

My last letter was written on my way home from P. E. Island. After writing it, and before leaving the Island, I spent a very pleasant afternoon with Bro. D. Crawford at New Glasgow. I met Bro. Norton here: he was on his way back to the U. S. I also preached in Fredericton, in the new hall, to a large audience.

I must tell of a very enjoyable evening spent with the Y. P. S. C. E. of Charlottetown. The brethren and sisters, young and old, seem to be in earnest, and their efforts are going to tell for Christ and his church. There is talk of Charlottetown and Lot 48 combining to engage a good man to help them carry on the Master's work. This will be a step in the right direction.

I notice in the last CHRISTIAN, that the reports of the Hants Co. work are incomplete. This is no fault of the writer of the report of the annual meeting, but rather owing to the neglect of the churches that did not report. Nineteen additions for Hants Co. were reported at the annual, whereas there were thirty-one.

There have been two additions to the church at West Gore since I last wrote, and the work seems encouraging at the different points.

On Friday, September 20th, our county Sunday School Convention was held at Stewiacke. I was honored with a place on the programme, and gave an address on "Teachers' Preparation." Such conventions are helpful and should be attended by all the S. S. workers who can make it possible to do so.

The provincial S. S. Association meets this year in Windsor, on October 18th-20th. I hope our Sunday School workers will do what they can to make a good showing and thus they will be very greatly benefitted themselves.

During my stay in Stewiacke I was the guest of the "Rev." Alex. Cameron (Pres) I had some conversation with him and others concerning the plea we are making, and I find that the position we, as a people, have taken, is attracting attention, and I am impressed with the need of keeping it before the people.

During my absence Bro. Ryan filled my appointments very acceptably. He is now in Pennsylvania, but from what we hear, we may expect soon to hear of him being enrolled among our provincial workers. With the number of churches and preachers increasing, we should increase our net growth, and step over the 2,000 line this year.

W. H. HARDING.

West Gore, Hants Co., N. S.

The man of fifty thousand dollars who brings five dollars, twenty dollars, or one hundred dollars to the altar of God and says that is all I have to spare, if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony, and sensuality, submitting a mere bagatelle to the uses of the Holy Spirit, and yet flatter themselves that they are on the way to heaven and sure of glory. Beware, lest a worse fate than that of Ananias overtake you.

News of the Churches.

St. JOHN, N. B.

Since last notes were written we have had short visits from the following preachers: Brothers E. Crawford, Norton, Shaw, Miller, Cooke and Emery. The three named first gave us excellent sermons. Bros. Shaw, Miller and Emery gave us great help in our social meetings. Bro. Cooke was unable to attend any of our meetings. We understand he is engaged to preach for the Summerside church.

Brother Stewart is settled down to the work again apparently more in earnest than ever.

Again we are called to record the loss of a useful consecrated member. Sister Mary Hopley died on September 6th, at midnight, after a lingering and painful illness. I can only say what all have said, "One of our best has gone."

Both of our Sunday Schools went to Watters' Landing on August 6th for the annual picnic. It was enjoyed by all.

On September 17th the Sunday School committee prepared a programme for the prayer meeting in the interests of the schools. If the commendation of age and experience is reliable, then the Sunday School work is the most important we have. The older brethren were the most earnest and helpful in their talks on the subject. Our senior superintendent, J. E. Barnes, made a great speech on the school. Told of the time he was appointed by the elders; it was so long ago he had forgotten. The writer entered the school twenty-eight years ago; he was superintendent then, and I don't know how long before that time. At the close of the meeting a lady came forward, made the good confession, and was baptized by Brother Stewart the same hour of the night.

HALIFAX, N. S.

Our month with the Halifax church draws to a close. No better people, no kinder people, no more anxious people, work and pray for the success of the church than compose our brethren here. We have had fair audiences during the month, with a gradual increase at the night services. The preaching has been very ordinary. We have had but one confession during the month, and we do not know that we have "almost persuaded" any others. We have not yet seen any potent manifestations that any prejudice against "us as a people" has been removed this month. No one has told us that he or she "never heard such preaching before." We cannot say that all those once coming to hear us are bound to come again and cannot stay away. We are by no manner of means fully persuaded that "we" are the man for Halifax, or that we are the right man in the right place. It is a question. We have been laboring for the past twelve or fifteen years in sections where the public mind was more mobile, and where there was vastly less conservatism and crystallization than we find here. Still Halifax religious sentiment is undergoing a transformation. There are signs of more toleration, more union in Christian effort, and a combination of interdenominational work, largely brought about, no doubt, by the Y. P. S. C. E. and kindred organizations. This church deserves the hearty sympathy and support of our provincial brethren. Out of debt, as it should be, and with a leader in whom all have the most unbounded confidence, it ought soon to be a power for good if these essential requisites can be made at once attainable. BLENUS.

LETETE, N. B.

Brother Wm. Murray writes from Letete that the church is alive and in good working order. By trusting in the Lord Jesus Christ for strength, he hopes to help them do better than ever. Brother S. W. Leonard did a grand work here and is greatly beloved by all. They take up a monthly collection for home missions. "The brethren at Back Bay are making a new start. They met to break bread on Sunday last. By careful and faithful labor many of the members will come out to remember their Lord again. We also hope to see a number added to the saved. Next Sunday a Bible school will be opened, and we hope for success. May the dear Lord help his children to be and to do better in the future than in the past. Pray for me and the cause here."

Home Mission Notes.

Let us all pray for Bro. Blenus and the work in Halifax. It is well that they secured a preacher at once. Now for a good man at Pictou.

Our preachers deserve credit for giving up their collections and thus helping the Halifax church to the amount of \$300.

The amount to be asked from each church is now submitted for their approval as follows: Silver Falls, Keswick and Gulliver's Cove, \$5.00 each; South Range, Southville, Summerville, Rawdon, Shubenacadie, Kempt and Back Bay, \$10.00 each; Newport, \$15.00; Letete, \$20.00; Halifax and Cornwallis, \$25.00; Leonardville, Tiverton and Westport, \$30.00; West Gore, \$40.00; Milton and Lord's Cove, \$60.00; St. John, \$175.00; total, \$595.00. This can be raised by church, Sunday-school, Mission Band, Woman's Aid, Sewing Circle or Y. P. S. C. E. If all these will help it would only be a small sum each month for each church to give. We trust these allotments will be accepted, and all will do their best to come up to the amount asked for, and if possible make it more. Brethren, this is not given as an order, but as a request in hopes that if you have a definite object before you, you will the more freely try to attain unto it.

If this amount can be raised, in addition to paying our pledges to Halifax and Pictou we can support an evangelist for half the year, in order that other necessary work may be done. Bro. J. H. Hardin writes that the G. C. M. convention approves of Bro. Blenus for Halifax, and that they will continue the same support as they did to Bro. Shaw.

The first fruits of the apportionment has come to hand. The little church at Silver Falls, although their house is not finished and a small debt on it, yet they cheerfully paid up the sum asked at once. Who will be the next?

Cornwallis will raise what they are asked for, as Sister Ford has promised to collect it. Who will promise for the other churches?

Bro. Murray thinks Milton is asked for too much. If he had heard what a good sister said at the annual he would change his mind. Bro. Murray says he will do his best to raise it; so we feel certain Milton will give all that has been asked for.

Bro. H. Wallace reports an increased attendance at the services in Halifax; and that there has been one baptism since Bro. Blenus began work.

Are the brethren aware that the H. M. Board is in debt? Well, it is so. You know what should be done. Those who were at the annual know how the money was pledged for Halifax and Pictou. Will they use all their influence to get us out of debt.

Let it not be said that we don't keep our pledges. We need all we can get at once. Will you give something this month for the support of the Home Mission work.

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RECEIPTS.

Previously acknowledged, . . . . .	\$1,083 20
<i>Received in July:</i>	
St. John, Woman's Aid, . . . . .	70 00
Pictou, per G. D. Weaver, . . . . .	30 00
Milton, per T. H. Blenus, . . . . .	30 22
Total for eleven months, . . . . .	\$1,218 42
<i>August:</i>	
Lord's Cove, D. F. Lambert, . . . . .	10 00
Summerville, per T. H. Blenus, . . . . .	2 00
Annual Meeting, Halifax, . . . . .	44 56
St. John, a Brother, . . . . .	10 00
Lord's Cove, per T. H. Blenus, . . . . .	20 00
Pictou, per G. D. Weaver, . . . . .	10 00
Halifax, per W. F. Shaw, . . . . .	25 00

<i>September:</i>	
St. John, Coburg Street, Sunday School, . . . . .	13 51
" Mission Band, . . . . .	8 55
" "M," . . . . .	2 00
Letete, Elder Wm. Murray, . . . . .	1 00
Silver Falls, per Mrs. E. Shellington, . . . . .	5 00
Milton, per Miss A. A. Collie, . . . . .	4 50
	\$151 12

J. S. FLAGLOR,  
Secretary.  
Post Office, St. John.

FOREIGN MISSION RECEIPTS.	
Previously reported, . . . . .	\$36 50
St. John—	
Sunday-school, August, . . . . .	2 30
" September, . . . . .	2 94
Woman's Aid, August, . . . . .	1 55
" September, . . . . .	1 80
Total, . . . . .	\$45 09

CHILDREN'S WORK.	
Previously reported, . . . . .	\$18 10
Upper Rawdon—	
"Cheerful Gleaners," . . . . .	2 10
St. John—	
Wide Awake Mission Band collection, . . . . .	58
Proceeds from a small dolls bazaar held August 8th by Maude Boyne, . . . . .	1 05
And a present from an interested friend to increase the sum, . . . . .	50
Total, . . . . .	\$17 20

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

Married.

COSSABOOM-OUTHOUSE.—At Tiverton, N. S., September 8th, by H. A. Devoe, Mr. Ward Cossaboom to Calla, daughter of Capt. Hantford Outhouse, all of Tiverton.

Died.

STEWART.—On August 25th, 1895, of typhoid fever, after an illness of five weeks, at her home in Roseneath, Kings County, P. E. I., Eliza Gordon, the beloved wife of Mr. James Stewart. Sister Stewart was 51 years of age, and the mother of eight children—five daughters and three sons, who, with their father, mourn the death of their best earthly friend. The deceased was a faithful member of the Christian Church at Montague. Her funeral was held at the home on Monday, the 20th, at 2 o'clock, and was largely attended by her many friends. R. W. Stevenson, the pastor of the church of which she was a member, preached the sermon.—R. W. S.

DUNLOP.—At St. John, September 9th, 1895, Hazel, infant daughter of William and Alice Dunlop, passed away from the loved ones here to be with him who took little children in his arms and said: "Of such is the kingdom of heaven." She lived in the home on earth for only one year and fourteen days. She knew nothing of life's trials and temptations and sorrows. She has gone to be with the Lord and to dwell with him forever. How consoling the thought. It dries the tears of the sad hearted. May God bless the parents, and may they meet the little one on the other shore.—E. W. S.

HOPLEY.—Another of the choicest spirits of earth has been called up higher. Sister Mary Hopley, of St. John, whom God spared to be with us for forty-eight years, heard the summons on the morning of September 6th; and when it came she was quietly watching and ready to obey. The noble spirit dwelt on earth in a frail body, and during the last year the frailties increased. For several months before the end she had been confined to her bed. But while physical strength diminished her faith never wavered. With a trust that knew no doubts and no fears, she placed herself in her Saviour's hands, willing to stay if he said so, and willing to go if that were his desire. He wanted her and he took her. She was a true Christian. In early life she accepted Jesus as her Saviour and teacher, and united with the Church of Christ in this city. During all the intervening years she sought to live as becometh the gospel of Christ. Her delight was in doing good. She rejoiced in the good that others did. By the beauty of her Christian life she drew to herself many true friends, and her influence in the sphere of her acquaintance was ever for the true and the pure. The church to which she was so faithful will miss her. Her friends will sigh when they think of her departure. Her relatives, sorrowing over their loss, will think of her joy and be comforted. May God bless them all.—H. W. S.

STANTON.—At Tiverton, N. S., July 27th, 1895, after a long and painful illness, Ida H. Outhouse, wife of Joseph H. Stanton, aged 25 years. Sister Stanton leaves a husband and three young children, whom we trust will all meet her in a land where a cruel death can never separate loved ones. She was baptized, married and buried by the writer.—H. A. D.

## The Christian.

ST. JOHN, N. B., . . . OCTOBER, 1895.

## EDITORIAL.

## THE SIGN OF THE RESURRECTION.

For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 40.

The religion of the Jews was one of signs and shadows, hence their peculiar desire for a sign. While the Greeks sought after wisdom, the Jews desired a sign. To protect the nation from false Messiahs, God's prophets gave them many signs of the true Messiah. They had also an elaborate system of religion as a pattern of the true. What the prophets predicted, Jesus calls the door by which the true shepherd entered the Jewish fold, while thieves and robbers climbed up some other way. (John x)

The works which Jesus did in his Father's name bore witness that he came from God. The Pharisees said, "This man doeth many miracles, etc., etc. (John xi., 17.) Still they rejected his claim and arrogantly asked of him a sign from heaven. Perhaps they challenged him to show the signs of Mount Sinai when the law was given, or to command the sun to stand still as Joshua did. They persisted in the hypocritical course until they challenged him in the agonies of death to come down from the cross, and they would believe on him.

When Jesus drove the money-changers out of the temple, and they asked what sign he showed for his authority to do so, he referred them as in this case to his own greatest work, namely, his resurrection. Pointing to his body he said, "Destroy this temple and in three days I will raise it up."

Here he gives the extraordinary case of Jonah's being three days in the whale's belly and coming forth unhurt to perform God's great work in warning and saving the men of Nineveh from approaching doom.

A type resembles its antitype only in some remarkable points, and although Jonah had sinned in not going to Nineveh, yet in many striking features he pointed to Christ. Jonah must be thrown overboard to save the rest in the ship. There is no other name under heaven given among men, but the name of Jesus, by which we can be saved. Jonah willingly gave himself to save the rest. How much this is like Christ! How wonderful that God should prepare a great fish to swallow up Jonah, and that he should come forth for the salvation of that guilty city! He preached the preaching God bade him, and they repented of their sins and God pitied and spared them according to his mercy as set forth in Jeremiah 18th chapter. Who can describe the wonders of the Son of Man shut up in the sealed sepulchre of Joseph, guarded by Roman soldiers, and on the third day walking forth to die no more, but to reign until he shall swallow up death in victory? This was indeed his crowning

miracle, and he gives Jonah's history as the only sign of it. Infidels scoff at the history of Jonah because it records miracles. Many parts of the Bible they acknowledge as true and excellent, but its record of miracles they reject as spurious. This is done to give the Bible no higher place than the writings of men. This is sad enough, but how pitiable to see the professed friends of Jesus, who are supported to teach his truth, coming to the support of infidelity and declaring spurious the Bible record of miracles under the pompous title of "*Higher Criticism*"! These men are altogether too learned to believe that Jonah was three days in the whale's belly, although Jesus not only declares he was, but also gives that fact as the only sign the Jews would have of his own resurrection after he had been three days and three nights in the heart of the earth.

Paul gladly suffered the loss of all other things that he might know the power of Christ's resurrection. David in his day rejoiced in hope, because God would not leave the soul of Jesus in *hades*, nor suffer his holy one to see corruption. Jesus says the gates of *hades* will not prevail against the great Rock Truth of his divinity; and Paul says, he was declared to be the Son of God, with power according to the spirit of holiness, *by the resurrection from the dead*. (Rom. i. 4.)

1. His resurrection proves Jesus to be the Son of the living God.

2. It proves his atonement for our sins to be altogether acceptable to God, and that God justifies the sinner that believes in Jesus. It is God that justifies because it is Christ that died, yea, rather *that is risen again*.

3. It had power to remove all fear from the heart of the apostles. The one that a menial so terrified before Jesus' death that he denied his Master, would boldly stand before his fiercest and most powerful enemies and charge them with his death, declaring that him whom they had slain and hanged on a tree, God had raised and made both Lord and Christ. The same apostle afterwards praises God who had begotten them again into a lively hope by the *resurrection* of Christ. These new men were ready at any time to die for Jesus.

4. It had power to terrify the enemies of Christ. They were not satisfied when he was crucified; they remembered that he said he would rise again, and eagerly besought Pilate's help to keep him in the grave; they could kill the body, but could do no more. They dreaded his resurrection. "*The last error will be worse than the first.*" Pilate did his best for them. "Make it as sure as you can," he said. But all was of no avail. Death and the seal and soldiers all must give way, and on the third day he rose from or out of the dead, according to the scriptures. Before the sun rose, the conqueror had left the dead and walked out of the sepulchre.

Did the Pharisees think his disciples had stolen the body? Why, then, did they not command them to restore it? They had the whole nation and mighty Rome at their

back, and would they allow a handful of poor fishermen to keep that body and overthrow all their efforts to stop the career of the crucified? Most certainly they would not. They made no search for the body, made no demand on the disciples for it. When most eager to criminate the disciples, they did not even hint that they had stolen the body. No, no. They had no doubt but Jesus had risen, and the fact that was so joyous to his friends was full of terror to his foes.

5. It has power to cheer Christians when their friends die. They sorrow not as others who have no hope. If they believe that Jesus died and *rose again*, even so them also which sleep in Jesus will God bring with them, etc., etc. Who can realize the blessedness of falling asleep in Jesus? All the machinery of this wonderful body stops. Death pervades every particle of blood, and all is still and cold. But the *I*, or man proper, has left the body to be present with Jesus. He is above and beneath us, and around us are the everlasting arms. Because I live, ye shall live also, is his sure promise.

6. Our hope for all dying infants rests on Jesus' resurrection. Infants can neither believe nor repent, nor obey in any way. They can only die. They are in Adam, and since he died, they die. But as in Adam all die, even so in Christ shall all be made alive. When we remember how Jesus loved little children, how he took them up in his arms and blessed them, how he rebuked those that interfered, and what he said of little children, it may assist us in some small measure to anticipate the joy of seeing *all* little children coming forth to meet their Deliverer to grow forever in the sunshine of love divine.

7. In Christ's resurrection God has given assurance unto all men that he will judge the world in righteousness by that man whom he hath ordained. Those who believe God in this matter have the privilege of an everlasting union with him who is now the Saviour, and will then be the Judge; and those that believe not will be left without excuse.

## Original Contributions.

## CHRISTIAN GIVING.

H. MURRAY.

The all important and supreme need of the present time is "Christian Giving," and giving according as the Scriptures dictate. This must be both proportionate and systematic. There are altogether too many who have no regular system or theory on the subject, simply because they do not yet understand the importance of it. They have yet to learn that the duty and the law of "Christian Giving" is the basal principle of Christian life. Under the Jewish law, the imperative command was that "Every man shall give as he is able according to the blessings of the Lord thy God which He hath given thee." Under the new law we have the same necess-

sity laid upon us: "Let every one lay by him in store as the Lord has prospered him." Here is seen the danger of covetousness and the duty of giving. The one unfits us for an entrance into the Kingdom of God; the other assures of God's constant blessings. The existence of this sin of covetousness is an insidious evil in our present time. The trend and spirit of the age tend to make that which is material and sensuous permanent, and thus to encourage the growth of a covetous spirit. To get into the current of this worldliness will soon lead us to look upon all the gifts of benevolence, as the poor, deluded, misguided Judas looked upon the ointment that was devoted to his Master as nothing but waste. His covetous nature could not see that there was no waste in the gifts of love. We are glad to know, however, that Judas does not hold all the treasures of the earth, and that his covetous spirit is being relegated to the mediæval ages. The man to-day is a back number who will enquire of love's behest, "Why this waste?"

It is as evident as the shining sun that the cause of God cannot prosper without the gifts of his children, and it is also true that we cannot afford to refuse the giving of our substance without impoverishing ourselves, as well as the cause of Christ. We must not forget that there is a withholding more than is meet that tendeth to poverty. The blessings of God are bountiful. We are under lasting obligations to recognize this fact by bestowing our gifts. We should give because we have received, and bless because we have been blessed, and love because we have been loved. "Freely you have received, freely give." The love of God is seen in the gift of his own Son. "He who was rich, for our sakes became poor, that we through his poverty might be made rich." The gospel puts this peerless example before us, and surely not to reciprocate such unbounded love by bestowing our gifts would prove us to be out-and-out ingrates.

The poverty and miseries of life can all be traced to the failure in this issue. It is not only needless to be poor, but, as another has said, "a sign of sinfulness." We will find that those who are really deprived of the blessing of life, somewhere, in some way, and at some time, have withheld their hearts and their gifts from God. There may, possibly, be exceptions, but this is true, as a rule. "Give and it shall be given." "He who sows bountifully shall reap bountifully." These and many like promises are sure and cannot fail. Herein we are justified in saying that he who does not appreciate his gifts to God cannot receive gifts from God. The one talent servant proves, beyond a doubt, that not to use our gifts is to lose them. The rich fool found to his sorrow that saving his property was a losing business: It costs nothing to present our gifts compared to what it costs to withhold them. What is the loss of all the riches of a world compared to the loss of a soul? But awfully true it is, that he who saves his life shall lose it."

A gospel that cost nothing is worth nothing. The gospel that we enjoy to-day cost the life of the Son of God, and has cost untold and nameless sacrifices of God's children.

We need to-day to show and to emphasize this true idea of life. Why teachers and preachers do not wake up and declare the whole truth concerning this matter is both surprising and alarming. We never need expect the promised prosperity of the cause until the church is alive to the duty of "Christian giving." It may be, as D. S. Gregory says: "That we ought not to say 'Christian giving,' for the time is fast coming—if indeed it has not already come—when that expression must be abandoned. We cannot give to any one what already belongs to him. The Christian cannot, strictly speaking, give to Christ what is already his own by every possible title. We should speak rather of the Christian's use of wealth as the steward of Christ in the kingdom of God."

What is the scriptural, primitive system of giving, as followed by the Apostolic church? It is not the modern system of begging, where our gifts are drawn from us by the force of some earnest solicitor, nor the "grab-bag" device, nor other pathetic "pie and cake" appeals, but to give as the Lord has prospered us on every first day of the week. (See I Cor. xvi. 2). This Apostolic rule has no particular amount given. But if we take the Apostolic teaching as our rule, why not take their lives as our example? They parted with all they had. They considered what they had was not their own, but belonged to their Master. Their utmost ability was the measure of their giving. The measure of our love for God and his cause will determine the amount we give. If we have no love in our hearts there will be no gifts in the treasury. If we have a ten-cent love, there will be ten cents in the contribution. Our love and devotion to God must be measured by the sacrifice we make for him. If we consider the Apostolic life and teaching a sufficient rule for our age, and we certainly should, then we need a radical reformation in our stewardship, both in the proportion and the system of our giving.

The importance and necessity of consecrating and appropriating our gifts to the Lord should be especially emphasized in our teaching and praying until all are made to see and realize, that to fail in giving as the Lord has prospered us is really repudiating our Master, and breaking our vows and surrendering our hope of salvation.

Providence, history and the Word of God abound with momentous facts, which show that the withholding our gifts is idolatry, and that God despises it in us to-day as much as he did in Ananias and Sapphira.

### CHRISTIAN UNION.

NEIL McLEOD.

This is getting to be a rather old subject, but it is still a very live one. It is very much, every way, before the minds of men to-day, and claiming and receiving more attention than ever before. There is also a wonderful change in the spirit of its treatment during the last few years. Thought and feeling and sentiment have ripened and matured until little or none of the bitterness of earlier discussions remains.

A few words now, on this subject, need not be new to be profitable in keeping the great interests involved before the minds and

in the hearts of the people. Two questions are pertinent. What is Christian Union? and, How can it be brought about?

The fact that this is a subject of divine consideration, gives it immortality. It was of so much importance that the Holy Son of God makes it the burden of prayer as He saw the cross draw near and looked down the coming ages to see the future of His Church and cause among men in the earth. Prophets and apostles have made it the subject of rapturous song, and faithful warnings and admonitions. The sin and evils of division are clearly pointed out and condemned, and God's will and our duty in this matter are faithfully set forth and enjoined. What an interest, therefore, the subject must have to every lover of God and men, to every disciple of Christ and student of God's Word! What then is Christian Union?

1. First, it must be union. This it is that Christ prayed for. This is what the apostles taught. This is what the church to-day lacks. This is what the world needs. Recognizing some lack in this direction we have tried various experiments, but all have failed. We have tried "alliances" and "associations." We have preached "toleration" and "charity." We have cultivated "inter-denominational fellowship," and have held great "union meetings" and "conventions." These have done some good. They have moved in the right direction, but they have not yet reached the end for which the Master prayed. They are themselves sufficient evidence of the lack they attempt to supply. They fall short of being Christian Union. Nothing is union but union. Union is not federation or alliance of separate bodies. Union is becoming one. This alone is Christian Union.

2. Second, it must be Christian. Christian Union, of course, must be Christian. That means much. It is union in Christ. It means more than alliance of still separate bodies for a common end. It is ceasing to be separate bodies and becoming one in Christ Jesus. It is not a union of sects, but the blotting out of all sectarian lines, and all that goes to make and maintain sects. For what is Christian is not sectarian. No sect can claim any exclusive interests in what is the common inheritance of every true child of God. Whatever is of God is not sectarian. God himself is not a sectarian God. Jesus Christ is not a sectarian Christ. The Holy Spirit is not a sectarian or denominational Spirit. The Holy Bible is not a sectarian Bible. The Church of Christ is not a sectarian Church. If all this be true, then it follows, as the night the day, that whatever is sectarian is not Christian. Things that are equal to the same thing are equal to each other. The words sectarian and Christian are not synonymous. They mutually exclude one another. Christian Union, therefore, is union that is wholly in Christ, and that excludes what ever is not of Christ. In such a union Christ is everything and everything is Christian. All that is of human origin or invention is excluded. Christ is all and in all. Such union is union and it is Christian.

## MISSIONARY EXTENSION.

MYRTLE V. FREEMAN.

As I look at the subject I am filled with awe at its magnitude. More than eighteen hundred years ago, as high as the heavens, and as broad as the earth; God is its Father and sacrifice its mother. As it starts forth from above it seems to me God called it back and said, "No, I cannot let you go." But sacrifice replied, "Not so, consider the lost ones of earth and your plan of salvation." And God sent forth this dove of "peace on earth."

First it nestles in Bethlehem's manger, then flits away to lowly Nazareth, and there rears its unfledged wings until it starts forth once more from Capernaum—that seaside town so sacred to memory—never to rest again until it enters the portals of eternity and "missionary extension" has been accomplished.

Missionary,—what word in our language expresses so much of all that is good and great and noble! It rests, it soothes, it strengthens; and why? Because it has so much of Christ in it. And who would not wish for its extension? The dictionary tells us its meaning is: "One sent to propagate religion; pertaining to missions, as a missionary fund, meetings," etc.

We will not stop to look back on the lives of the many missionaries of the past. I was going to say great missionaries, but to my mind the word needs no emphasizing, it is all there. We are more or less acquainted with the lives of some of them at least. It is true some of us may not have the privilege of reading the missionary literature of modern times, but we all can read the lives of those who composed the first missionary society that ever graced the earth—not with a grace of culture and beauty, but with grace that an oasis presents to the eyes of the thirsty traveller—the twelve chosen at Capernaum and sent out by their blessed Lord and Master, their President and ours. Judged from a human standpoint, they were certainly unpromising, these members of the first missionary society—from the lower walks of life, slow of heart, dull of understanding, with brawny arms and sunburned faces; but time has shown that Christ makes no mistakes.

As I cast my eyes over this audience—an audience of Christians—I am led to ask, Why is it there are so many in the world who are still out of Christ; why so many who love the things of this world more than the heavenly; why so little of this "peace on earth, good will to men." Why is the harvest so small? Where can the fault lie? Is it because the seed has lost its virtue, has it become useless and of no value? Why, O why? We wait for the answer and Christ replies: "Ye are the salt of the earth, ye are the lights of the world. And will you ask why the darkness?" But who, dear Lord, are the "ye?" Why you twelve, you Christians. If this be so, if it is at our doors the fault lies

"O fill us with thy fullness, Lord,  
Until our very hearts o'erflow,  
In kindling thought and glowing mood,  
Thy love to tell, thy praise to show."

"Lord, speak to us, that we may speak  
In living echoes of thy tone;  
As thou hast sought, so let us seek  
Thy erring children, lost and lone."

And as our cry ceases the answer comes borne on the dewy winds of night: "Take up thy cross and follow me,"—"Jesus Christ—the same yesterday, to-day and forever;" and we catch the echo as it resounds from one age to the other: "Follow me forever."

This is our President—our Leader—who never changes. The same loving heart that prompted him to point to the twelve illiterate men at far-away Capernaum as his mother and sisters and brethren, is still beating for us; the same precepts given to them are meant for us; the answer that answered the how of those days must answer it now—the only answer we can safely follow. But O, how apt we are to listen to the teaching of other lips! Something a little newer is suggested, that can be carried out without much sacrifice, in fact with no sacrifice at all; and this creeping in of worldly precepts is choking the seed, thus checking its growth and destroying the prospects of abundant harvest. Hence, the cry of earnest Christians for true missionary extension.

"Without sacrifice," did you say? That would surely be something new. Did you ever know a missionary without a sacrifice? Is it a possibility? Can the ties of birth be severed? Our Leader and Saviour left a crown of glory, a throne of heavenly bliss, for earthly poverty, sorrow and shame—the shameful death of the cross. Can we follow him without sacrifice? The twelve "left all and followed him," and sacrificed their lives in the cause. And we, can we be Christians without it? Can we keep our lives? Christ says: "He that saves his life shall lose it, and he that loses his life for my sake shall save it." But yet we can be Christians without so much as sacrificing our sensitive cultured feelings!! Why, you know we have nerves that shrink from coming in contact with the coarser clay of earth; we must live at ease in Zion; we could not give up the dainties of life, because we are delicate; we could not go hungry one day; we must not wear a coat—or it may be a dress—that is a little shabby, or, worse still, out of style! You know we have a position in society to keep up, that must be attended to first.

O my sister, pause a moment. Christ says, "Seek first the Kingdom of God and his righteousness." What is this righteousness? Is it the keeping up of aristocratic society for the shallow minds of the fops of earth; or is it seeking and saving the lost ones? Let this be first: "Preaching the gospel to every creature"; then if we have time to spare, we will be all the better fitted to elevate society, and "missionary extension" will be accomplished.

But some one says, why all this talk about sacrifice, especially to a people of this sort?

Many of us are Christian Endeavorers, others hold offices in missionary societies, and I am sure we sacrifice and give a certain amount every month—or it may be every week—toward sending the gospel to the heathen. That is good, my sister, but are we doing all that is required of us? We may be satisfied, and in the eyes of the world justified; but in God's sight will our offering compare favourably with the widow's mite, or the rich man's abundance? Oh, let us be honest with ourselves, lest we lose our inheritance! "He that soweth sparingly shall reap also sparingly." Can this be why the harvest is not more plentiful? Can it be that those who have this precious seed are sowing it sparingly?

O God! will some precious soul be lost because I have failed to sow the seed; because I have failed to say a word at the proper time?

"The stone I might have lifted  
Out of a brother's way;  
The bit of heartsome counsel  
I was hurried too much to say;  
The loving touch of the hand,  
The gentle and winsome tone,  
That I had no time, no thought for,  
With troubles enough of my own."

"But life is all too short,  
And sorrow is all too great  
To suffer our slow compassion  
That carries until too late.  
It is not the things we do,  
It's the things we leave undone  
Which gives us the bitter heartache  
At the setting of the sun."

We have probably said enough about sacrifice. Some one is saying at my left, that it must be a dismal thing to be a missionary if it is all sacrifice. Oh no, it is not; love has a part in this great work. Love is the vine; sacrifice the natural fruit, for if we have Christ-love in our hearts, it will be as natural for us to sacrifice as it is for a healthy vine to bear fruit. Christ says, "If ye love me ye will keep my commandments." The world knows he says this, and they also know he commands us to "love the Lord thy God with all thy heart, with all thy soul," etc., and "thy neighbour as thyself." They know too the commission that he gave to the twelve, that noble band of missionaries, was to go to the lost sheep, to preach the gospel to every creature, and to do to others as you would have others do to you.

Now, the world is looking for all this, and they have a right to expect it of us; for we claim to be Christians, to do whatever the Lord would have us do, and are they looking in vain? Are they turning away disappointed? Did they see the slight as we passed a sister or a brother coldly by; did they hear us say we were too busy with the things pertaining to this life to attend the prayer meetings? Are they asking for bread and are we giving stones? Is this the cause of so much wayside? Christ has left to us the redeeming of the world, the cultivation of the wayside, stony, thorny ground. And oh, brothers and sisters, there is only one way to perform this great work. That is, to have the love of Christ so permeating our whole being that we will love all the world, and like him be able to distinguish between a person and his weakness, and never treat a fellow mortal with contempt. To be so pure of heart that when they look at us they cannot but be purer,—the hard gound must become soft under the melting influence of Christ's love.

Christ does not say you are your own salt, but "the salt of the earth." The light you

have is not for you to hide within yourself, but your light is to so shine before men that they may glorify your Father in heaven. And the sad part is that the salt will lose its savor, and the light go out unless applied as God intends. It is not enough for us to say we love Christ.

"Lovest thou me?" we hear the master saying  
To Peter, standing by the river side;  
Lovest thou me? then seek the sheep now straying  
Afar from home, unfed, without a guide.

And still we hear him clearly, softly speaking,  
As Peter heard him by the sunlit sea,  
Lovest thou me, indeed? then cease self-seeking;  
In loving service live and follow me.

Some one is disappointed that I have not said more about the great need of "missionary extension" in foreign lands. It is not that I do not think the need a pressing one, because I certainly do; but in my estimation the greater need is for Christ Christians at home. Let Christians be Christians and the gospel must go to all the lands of earth. We will not need to urge missionaries to go to foreign fields, nor contrive all kinds of ways and means to raise money for their support. As we take on the love of Christ, we widen our field of love; and as we grow in grace, we enlarge the boundaries until we can take in the whole world. Then we will begin to know the love of Christ which passeth knowledge and be filled with all the fullness of God.

Let us be enthusiastic in this great work of being missionaries. Let us not mind what the world says; their idols of to-day are effigies to-morrow. Let them say we are extreme. They admire enthusiasm in other matters, but when it comes to religion they call it fanaticism; but as some one has said, "The true Christian must gauge his zeal by what he sees and feels, and not by what the world fails to see and feel." It is not the preaching from pulpits that saves the masses, but the living, breathing Christ in each of his followers. Then let us have our lights so evenly trimmed and brightly burning by bearing the fruits of the Spirit, that they will shine with a true, strong light; and when they have ceased to burn, the after-glow will be so bright it will still cast its reflection on the earth and invite beholders to turn their gaze heavenward.

**THE BIBLE versus INFIDELITY.**

W. H. HARDING.

In every century of the Christian era there have been those who have opposed the religion of Christ. In a great many cases this opposition came because of ignorance; for the excellency of the Christian religion must commend itself to every right thinking man who will honestly investigate its claims. Many noted infidels have acknowledged the splendor of the life and teachings of Jesus. Then there are those who, being unable to reconcile the Bible to their own peculiar ideas, first reject, then oppose.

During the past fifty years Christianity has been spreading with almost unparalleled rapidity, but it must also be admitted that infidelity and atheistic literature have been on the increase. In nearly every city, town and village its effects are visible. Looseness of morals with laxity of principle is a close attendant in the train of modern scepticism. Young people who have been away from home, "in the States," return and talk up

their infidel views to their companions, and thus the seed is sown, and too often people are only too glad to listen to anything that has a tendency to ease the conscience, and help them live a life of pleasure and wantonness. Eternity alone will tell how many lives have been wrecked and hopes blasted in this way. As the night breeds darkness, so infidelity breeds sin and impurity. Is there nothing we can do to stem this tide of opposition? It will not do for us to say, "Well, our church teaches, therefore we believe it;" dogmatism will not do. We must prove all things, but hold fast that which is good. The Bible, containing, as it does, the evidence upon which we base our faith in Jesus Christ as the Son of the living God, is the centre of attack.

Not only do we need to teach the Bible, but also about the Bible. If we lived in a world where everybody accepted the Bible as God's revealed will, if our young people never came in contact with those who were sceptical, if they would never see nor read sceptical literature, then there would be no need to write about teaching "about the Bible." But we know that infidelity is in the land, that we do come in contact with sceptics, and that improper literature is being circulated, and many of our young people, as well as some that are older, are affected by it.

A great many valuable works have been written on "Christian Evidences," but in how many homes do you find them? How many of those who oppose the church ever read "Paley's Evidences," or "Butler's Analogy," or "Horne's Introduction," or "Reasons and Revelation"? Not one in a hundred. Yet these books contain just the information people need, and if such information were more widely disseminated, infidelity would not grow so fast. Truth has nothing to fear from investigation, and while we do not pretend to answer every foolish question that may be asked, we do maintain that the truth of God's word can be manifested in the face of all the opposition that can be brought against it. This cannot be done by means of parental authority, nor yet by ministerial intolerance, but by giving to the young and the old that knowledge which will make them strong in faith and steadfast in doctrine. In this way they will be instructed in the truth, and their minds fortified against the subtle influences of infidelity. I sometimes think that parents and friends, preachers and teachers, are alike in that a great many of them do not seem to think there is as much harm being done as some would make out. A young man comes along nicely dressed and of good manners, and he is welcomed into the homes of the people. Most of them knew him when he was a boy, but he has been away for some time. It soon comes out that he is a sceptic, doesn't believe the Bible, etc. Still, he is so "nice"; he escorts the young ladies home and wins his way along, at the same time sowing seed that will bring sorrow of heart and bitterness of soul. Ah! yes: the devil can do more when

his angels appear as angels of light, than when they appear in their true colors. Truly, we war not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

But the Christian has an assurance that he can overcome, and be more than conqueror. Christ says: "The gates of hell shall not prevail against it"—the church. We can say in the hottest of the fight, "God reigns." But can we not win back some of those who have been led away, or can we so instruct and fortify those that remain that they will be able to fight the tempter off? I answer, we can to a large extent if we only try. We need to give more attention to the "Evidences." But I am aware that few have the books to study on this line; many indeed would be glad of an opportunity were it presented. As I look at the scores of volumes on my shelves dealing specially with this great subject, I am tempted to take up my pen and write a series of articles, making the present one a sort of introduction. For several years I have been making a special study of these things, and have provided myself with the best literature on the subject.

I have in contemplation articles on such subjects as: (I.) "How we got our Bible," (II.) "The Harmony and Design of the Bible," (III.) "Fulfilment of Prophecy," (IV.) "Applied Christianity, or the Effect of the Bible on the World," (V.) "Archæological Testimony," etc. I do this at the request of some of our leading brethren. Truth is mighty and will prevail. The word of the Lord abideth forever.

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Total, .....

\$1,687 57

An error made in last report of collections at Annual, viz., \$96.36 ought to have been \$91.36, and the \$5 00 ought to have been credited to Bro. Isaiah Wallace, West Gore, N. S.

HENRY CARSON,

Halifax, N. S., Sept. 23, 1895. Treasurer.

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