

THE CHRISTIAN.

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

Vol IX.—No. 2

SAINT JOHN, N. B., DECEMBER, 1891.

Whole No. 98.

The Christian.

Published monthly by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 106

St. John, N. B.

EDITOR:

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

FINANCIAL MANAGER:

J. E. EDWARDS, St. John, N. B.

ITEMS AND NEWS.

SPECIMEN COPIES.

Any subscriber of THE CHRISTIAN who would like to have a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card, the name and address to which he would like the paper sent.

BROTHER GORDINIER is now preaching on Deer Island.

THE amount raised for home missions by the Disciples last year amounted to \$168,050.71.

THERE is a good deal of religion in attending to your own business.

BRO. Hiram Wallace is engaged in a protracted meeting with the church at Milton, N. S.

THIS is the time to renew your subscription for next year. We are thankful to the brethren and sisters who have already responded. The paper is well worth the money.

SOME of the contributions received for this month's issue are held over for next month.

DURING the past month Brethren Murray and Gordinier have been doing good work under the direction of the Home Mission Board. Read the Home Mission Notes.

A LETTER from J. A. L. Romig informs us he is thinking of visiting the Provinces in the near future. Bro. R. will be gladly welcomed. He is a good preacher and worker.

A GOOD story is told of an old negro brother who boasted of his liberality and systematic giving. He had an acre of land which he called "The Lord's Acre," and all that he grew on it he gave to the Lord every year. "Which acre is it?" said a brother on hearing him speak of it one day. "Well, that depends," said he. "When it is a real wet year den I gibs the Lawd an acre down on de low land, and when dar comes a drouf den I gibs the Lawd an acre on top of the hill."

"THE CHRISTIAN"

Is published in the interest of primitive Christianity.

It gives forth no uncertain sound.

It seeks to make unity of division.

It asks all who love our Lord Jesus Christ in sincerity for help.

It is satisfied with the Bible as the rule of faith and practice.

Will help all earnest inquiring souls to a knowledge of the truth.

THE brethren of South Range, Digby county, N. S., after a hard struggle, have got their house of worship nearly ready to occupy. Much credit is due this little band for the sacrifices they have made. The seating and furnishing yet remains to be done. It would be a grateful act if our brethren in the Provinces would assist these brethren in their earnest efforts to strengthen the cause of our Master. Send to Benjamin Marshall, South Range, Digby County, N. S.

A YOUNG writer in a recent number of the *Christian Evangelist* says some good things in very plain words about exaggerated reports of meetings, and similar errors on the part of Evangelists, pastors and newspaper scribes. We have thought for some time that this thing was being overdone, and are glad that even a young brother will volunteer to face boldly the great army of offenders. Really the whole thing of late has become so ridiculous that if the practice grows, our staid, religious journals will be trespassing on the grounds of the comic papers.

IN the usual column will be found the obituary notice of Elder John Smith, of Tiverton, N. S. Bro. Smith has been associated with the work in Digby County over a quarter of a century. The church will be deprived of a good man and the community in which he lived will miss him greatly. May the consolation of the glorious Gospel sustain the sorrowing family and friends in their affliction.

"If ye know these things, blessed are ye if ye do them." Jesus was always trying to promote the happiness of His disciples. A little while after he had said the above words to His apostles, he assured them that while He was absent He would not leave them "comfortless," and that He would at last receive them to Himself, that where He was there they might be also. Not only is the Christian spirit a happy one, but the Christian man is "blessed in his deed." But the sweet ingredient in the blessed cup of Christian life is the humility which Jesus illustrated, at the time of using the above words, by washing the feet of His servants. On the other hand, that spirit which is the opposite of humility is the most vexing devil that enters into man. It transforms the preacher from the happy servant of God and lover of his brethren into a jealous, grumbling misanthropist or misadelpist, if we may make a word to fit more exactly. This is all wrong. Life, like a cup of tea, should be sweetest at the last; but as it is drained nothing but Christianity can prevent its becoming bitter. Happy, blessed, are we if we do it.—*Standard*.

THE EDUCATIONAL FUND.

At the annual meeting at Westport in September last John M. Ford and Henry W. Stewart were elected to constitute the Educational Board—the old Board, after four years of faithful service, having resigned. In that time three of our young men received assistance from the educational fund, and they are now all out in the Master's field doing work. Bro. Ellis B. Barnes is meeting with great success in Bowmanville, Ont. During the past year he had about fifty additions to the church, and the second year, upon which he has just entered, opens up auspiciously. Bro. G. D. Weayer is also in Canada. He graduated in June last, and immediately went to Ontario. Since then he has been preaching with great acceptance, and has recently closed a meeting with thirty-eight additions to the church. Four churches in Ontario are anxious to have him labor with them during the coming year, but so far he has not consented, hoping that some church or churches in these Provinces would desire his services. Bro. O. H. De Voe is also ready for work. Since college closed in June there have been few nights which he did not preach, and in that time he has added to the churches in Kentucky, Indiana and Ohio more than one hundred and thirty precious souls.

I mention these facts to show that the educational fund has proved an unqualified success. But here is an additional fact to add weight to the statement, and to cause the brotherhood to take an increasing interest in the fund. Each of these three brethren has promised to pay into the fund all the money he received out of it. It thus becomes a perpetual fund, and the money paid to assist them is coming back to do a similar service for others. These also will repay in good time, and thus the money may be at work until twenty or thirty of our earnest young Christians are fully equipped to preach the word. Is not this fund worthy of the hearty support of the brotherhood? Do you say that the boys are not willing to come back? Try them and then speak.

THE amount which in four years has been paid into the educational fund is \$514.16. The amount paid out is \$599.65, leaving a deficit of \$85.49. This last amount Bro. Capp—the former treasurer—paid out of his own pocket. The new Board is anxious to repay him. It has no money on hand, except a few dollars. The brethren who were assisted cannot repay their first instalment till early in the coming year. If the Board has to wait till it receives enough from them Bro. Capp may have to be without his money for several months longer. The Board has, therefore, concluded to ask the brotherhood to remember the educational fund, so that its debts may be paid, and that it may be enabled to assist the young men who are desirous of going to college. All contributions to this fund should be sent to the undersigned, who will acknowledge them in THE CHRISTIAN.

HENRY W. STEWART, Secy.,
Box 106, St. John, N. B.

Whether we eat or drink, or whatever we do, let all be done to the glory of God. There is no dividing between the religious and the secular. "Whatever is right is religious." All the laws that regulate and control the man, body, soul and spirit are of God; hence, the better we attend to these laws the better we glorify God.

Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Fort Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q.—Please explain the parable of the unjust steward. Luke xvi. 1-12. S. B.

A.—That this parable was spoken to teach us our financial duties to God is evident from the fact that the "Pharisees also, who were covetous, heard all these things and they derided him" (Verse 14).

The figure is that of a landlord who had a steward employed to take charge of his business, but he wasted his lord's goods and for this he was called unjust and was put out of his stewardship. But, anxious to make provision for his future, he acted wisely in that while the goods were yet under his control he made such a prudent use of them that he secured for himself friends who would receive him into their homes when he was put out of his stewardship.

The application is easy. "The earth is the Lord's and the fulness thereof." Hence, whatever of this world's goods we may possess belongs to God and we are His stewards. As is taught in the parable of the talents, so in this, whatever we have has been given as a trust to keep and improve. Our time of service is this life, the day of settlement will be hereafter.

The conclusion is, "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles." R. V. For if we are not faithful in that which is least—our worldly possessions—who will commit to our trust the true riches? Again, if you are not "faithful in that which is another's, who will give you that which is your own?" From this we learn that our earthly possessions really belong to God, but our heavenly blessings will be our own.

Q.—Please give an explanation of the words of our Lord in Matt. xi. 19. "But wisdom is justified of her children." H. M.

A.—In the revised version of this Scripture we have this rendering: "But wisdom is justified by her works." The meaning of this is that the wisdom of the teaching of Jesus will be vindicated by its effects upon the lives of those who receive His word and "bring forth the peaceable fruit of righteousness." Though the wisdom of this world may speak of the Gospel as foolishness, it is still both the wisdom and power of God to them that receive it. This will be so manifest in the lives of those who are the "children of God by faith" that their happy, peaceful lives and their works of righteousness will vindicate or justify the wisdom of all God's teachings.

THE GENERAL CONVENTION.

On Thursday morning, October 15th, about eleven o'clock, a solitary individual started from Springfield, Mo., for Allegheny, Pa., to attend what is commonly called "The National Convention of our Brotherhood."

The morning was lovely and warm and your correspondent never, either in body or spirits, felt better in his life. He just felt good, for he was going on his way to a big meeting, to have a big time, to see some big men, to hear some big sermons, big singing, big reports, big resolutions for Christ and the world and to see big givings, etc., etc., in fact he could not think of anything being small at that meeting, and strange though it may seem the writer of these notes began to feel big himself.

The lightning speed of the train presented to the observers an ever changing scenery, so that the beautiful, the grand and the romantic followed each other in quick succession. Looking out of the window and turning the eyes downward the myriads of tree tops, with the iridescent leaves of variegated colors, appeared as an immense carpet of indescribable beauty, covering the bottoms of the valleys, then the mountain slopes, the uplands and yonder stretching

away up to the highest mountain peak, the blue outlines of distant hills came in sight, now the running streams and brooklets, with their waters sparkling in the sun and joyfully wending their ways to meet at some distant place to unite in forming a larger and a more useful body, so that in some respects they typified the delegates hurrying from the different sections of the States to swell the numbers and add to the importance of the great convention. Methinks that if the Psalmist of Israel had seen all these sights in such a short space of time he would have exclaimed, "The mountains and valleys declare the glory of God and the trees and the streamlets showeth forth His handiwork."

On Friday evening, about 7 o'clock, having travelled something like seventeen hundred miles, Allegheny was reached, and in less than a half an hour we (for there was many of us then) were at the place appointed for holding the convention.

Our readers are familiar, no doubt, with the statistical reports, these having appeared in the columns of other religious papers, and for this reason are, with but few exceptions, omitted in these few random notes. Neither will an attempt be made to give anything like a full report of what was said and done, but only a few facts not especially emphasized by other writers. And first, here is an idea of the place of worship.

The house is on the corner of Arch and Montgomery streets, is of brick and faces the east. In front is an iron railing with swinging gates, and after advancing a short distance you ascend three or four stone steps and entering the front door you are in a sort of vestibule, in which, on the right and left, ascend stair-ways leading to an upper hall and then you pass to the main audience room. But leaving the front door and going forward a few steps and pushing open a sort of folding door you have before you a large room for Sunday-school and prayer-meeting purposes. The St. John brethren will see at a glance that it resembles very much the Coburg street church. The main audience room has at the east end a gallery, the floor of which forms the ceiling of the upper hall, the pulpit is on a platform in the west end. There are four large windows on the north side and four on the south and a large one in the east end. There are three seats in a tier—the centre one being twice the length of the side ones, and the side ones having aisles between their outer ends and the wall make four aisles in all. Nine hundred can be comfortably seated in this room.

On the evening of our arrival all the rooms were thrown open and beautifully lighted. A large crowd had gathered and each one was trying, so it appeared, to outdo every other one in kindness. You no sooner entered the door than some one or more would exclaim: "Why there is Bro. so-and-so, I must go and speak to him. Well! well! if I ain't glad to see you," etc. And then would follow such hand-shaking, such as I have often seen and felt at our Nova Scotia, New Brunswick and P. E. Island gatherings. Oh! how I would like to have some of those provincial shakes right now. This was called "an informal meeting," at which you were expected to speak to everybody and everybody to you.

On Saturday morning, at half past nine, the Christian Women's Board of Missions began their session with reading and prayer. These sessions continued till 10 o'clock Monday night, suspending business on Lord's day for worship. This Board was seventeen years old on the 21st of October last. It has employed forty-five missionaries since its organization, and eighteen are now in its employ—six in Jamaica, four in India, five in Montana, two in Kentucky, one at Ann Arbor, besides rendering assistance to other fields of labor. During the seventeen years it has collected \$243,794.43. The first year it received but \$1,200, in the year just closed about \$43,000.

The President, Sister O. A. Burgess, conducted the meeting with grace and dignity. Her simplicity of dress and manners, her earnestness and loving appeals for the work of saving souls won all hearts, and everyone felt and many said, God bless the women in their noble work.

Tuesday at 9 a. m. the Foreign Christian Missionary Society commenced its session with a thirty minute prayer-meeting. Bro. C. L. Loos is the President, Archie McLean, formerly of P. E. Island, the Secretary. This society was organized in Louisville, Ky., in October, 1875. It is supporting seventy-five missionaries, and already over 5,300 have turned to the Lord through its efforts.

The General Christian Missionary Convention had a short session on Tuesday afternoon and then adjourned till Wednesday, 2 p. m., and continued till Thursday night 10 o'clock. It was organized in 1849, showing it to be the senior and parent society of the two mentioned above. Its first foreign missionary was Dr. J. T. Barclay and the field was Jerusalem in Palestine. During the year just closed \$97,192.00 was poured into its treasury, and adding the Church Extension Fund of \$18,000 gives a total of \$55,192.00.

Though interesting and profitable it might be, time and space will not permit a further reference to what was said and done during that week's meeting. But just a few things more before bringing to a close these notes.

In the main audience room were hung within the sight of all present immense maps. On the north side there were two—China and India—and over China was written in large letters, "A million a month in China dying without God." And as the missionary from China turned his eyes towards that map and with his fingers pointed to those words it made every one feel the need of doing more for China than ever before. At the west end and above the pulpit was a large map, having the eastern and western hemispheres. In the western, looking north, Canada and the United States were painted green, representing Protestantism; South America, red, Catholicism; Western—away up the N. W.—a little green spot, British Isles; away down south-east, another green spot, Australia. Russia was a smoky black; but Africa intensely black, heathendom. On the south was a map of Japan. When looking upon those maps it was impossible to feel otherwise than that the evangelization of the world is an immense work, an important work, and woe is me if I have no part or lot in this work.

The sermon on Lord's day morning by Bro. Garrison of St. Louis, Mo., was fine. The raising of about \$5000 for hospitals in China was so quickly done that a stranger to such things might well ask: *Why, where am I?*

An address by Bro. J. W. Loos on Negro evangelization presented in a forcible manner the importance of this work.

Bro. R. Graham's sermon—The sources of missionary enthusiasm—was a masterly effort. Surely he never did better in his life. His tongue was indeed "as the pen of a ready writer." His soul seemed to be on fire. His love for and loyalty to the truth were to the listeners soul-inspiring, and on that Tuesday night we all loved him better, if that were possible, than ever before.

Bro. Tozo Ohno, an educated Japanese convert, now in Toronto, but soon to return to his native country, was greeted with a hearty applause when he said: "I am not a disciple of the Disciples, but I am a disciple of Jesus Christ." Brethren, that is a point worth considering.

The addresses of Brothers Meigs, Loos, Tyler, Streater, Garst, Moffatt, and those of Sisters Burgess, Jessie H. Brown, Graybiel, Boyd, Christian and Mitchell, must all pass unnoticed.

The hospitality of the Allegheny and Pittsburg brethren cannot be surpassed. The patience, impartiality and executive ability of Bro. W. F. Richardson, preacher of the Allegheny church was remarkable.

The devotional spirit characterized all the meetings. The desire to do more for Christ pervaded every heart.

Was it a big meeting? Yes; it was immense. Did it come up to your expectations? Why, yes, and away beyond them.

Some one says: "Our preacher does not believe in foreign missions, and how to convert him from

this error we know not." Why, SEND him to the next general convention, and if he returns home unconverted, then cease your efforts, for he is dead, sure.

Some one asks: Did you take in the meeting? No; it was too big for that—it took me in.

The reports and earnest words of the missionaries in behalf of their respective fields of labor gave me, as it were, a feeling of unrest. I wanted to be all over the world at once, and that without delay.

Your correspondent is now home again, thanking God for His preserving care during the 3400 miles of travel, for the blessing of that convention, and with a broader and a deeper desire to win souls for Christ.

T. H. C.

SUMMERSIDE LETTER.

How cold and chilly these November winds are. They make your teeth chatter just as soon as you step out of the door. People are busily engaged preparing their winter clothing and making their houses proof against the inroads of "Jack Frost." It is good that we have these cold winds, warning us of the approach of winter; for if the weather kept fine until a certain day and then winter came in all its severity, I think a great many would be unprepared for it, even had they known the very day. Even as it is, how many are found unprepared when it does come after all the indications and warnings? How true this is in regard to eternity. How many warnings some have, and yet when the cold hand of death is laid upon them they are not ready.

I wonder if there are any who profess to be Disciples of Christ that are in danger of freezing. There are some signs whereby you can tell. A man who is travelling on a cold day will feel a drowsiness steal over him, he will get tired and want to sit down and rest, and when he sits down he is so sleepy, should he yield to this influence and go to sleep, he is not likely to wake again. How many Christians who started in the journey through a cold world show these signs? Not so loving as they were once, not so much interested in church work, are in the habit of finding fault with others who are doing their best, do not think it necessary to go to meeting every time there is a meeting? In fact they seem tired and sleepy. They have so many excuses to offer. What a terrible thing if they should freeze to death! I wonder if every man and woman who will read this letter will see to it that they are not under the influence of any such spiritual lethargy. How important that every child of God should feel his or her living, growing, exercising and developing. We can never be too well prepared for winter; there are always attainments beyond for us to reach out after. How pleasant to be able to work for God. What enjoyments are found in his service. Sometimes the way may be dark and cloudy, but perhaps these dark clouds will open and Jesus will come and the brightness of His coming will dispel all the clouds, all the cold winds, melt all the icebergs and penetrate to the inmost soul and cause us to mount up on eagles' wings and be forever with Him.

Now a few words about our church work. I spent a few days with the church in Tignish. Two made the good confession and were baptized. Our work in Summerside is moving along quietly. I am now in Tyron where I am going to help the church in a big meeting. I do not say the result will be large, but still we feel we have God and His word on our side.

I was in New Glasgow a short time ago and went over their new church building. It is a credit to the brethron of that place, but you will likely hear more about this building in the future. I was glad to read of so many desires on the first page of the last CHRISTIAN, and I do hope that our paper may have all the support it should have, and for my part, brother editors, here is my hand, and I will try to be on hand in the future as in the past.

That prosperity, temporal and spiritual, may attend my readers along the stream of time is the wish of

W. H. HARDING.

BILDAD'S WISDOM.

All things come to those who wait—even the end of the discussion on organization.

In spite of donation parties preachers are still in the lead for longevity.

The poorest man may be rich if he will invest largely in God's praise.

Subscriber to editor: "Shall we know each other there?" Editor—"Have no doubt of it, you know me now two miles off when I'm on my way to your house for last year's subscription."

More to be desired is a well ventilated meeting-house than a flowery sermon.

Death and the tomb-stone inscriber have made thousands famous, who otherwise would never have been heard of.

Always thinking how badly Bro. Good beat you on that horse trade is a poor way of growing in grace.

When you endorse a note for your neighbor to help him lift a mortgage, remember that you may be giving some one else a mortgage on you.

Even doctors don't like their own medicine. People who have a fondness for giving advice should remember this.

"I'll quit on this glass and never touch it again." Well don't touch it again by quitting on the last glass.

It takes a great deal more strength to be a saint yourself than it does to tell your neighbor he is a sinner.

We can only appreciate ourselves when we know our weaknesses.

A tiger may be playful, but he also has very sharp claws.

Generous giving may not be salvation, but it will be a long stride in that direction.

A thought on the paper is worth two in the head.

Better to work for the godly poor than the ungodly rich.

There are times and times, but with the poor man hard times last three hundred and sixty-five days every year.

You had a hard time in giving up drink, but that was easy compared with the time you would have had had you not given it up.

'Tis a good man who gives generously, but not every such man is wise. You may know them by their scarcity.

A good man would just as soon live his life over again as not.

'Tis not what we know that makes us fools, but what we don't know.

Between the professional men the poor man has a hard time. If he escapes the doctor's hands he may fall into the lawyers, and if he escapes both the undertaker is sure to get him.

Beware of profession, it is often put to severe proofs. Beware, likewise, of those who profess, it is the trick of the frivolous and the hypocritical.

To communicate his knowledge is a duty with the wise man; to learn from others is his highest gratification.

Never look for your ancestors or your titles in the imperfect records of antiquity; look into your own virtues and the history of those who lived to be benefactors of society.

Married.

DENTON-GRAHAM.—At the Christian Church, Westport, N. S., November 8th, by Bro. H. E. Cooke, Mr. Fenwick Denton to Miss Sadie Graham, both of Westport.

Died.

WORDEN.—At Vanceboro, Me., on the afternoon of November 14th, Sister Carrie Worden, widow of Newton Worden, and daughter of Bro. G. M. B. Sprague, closed her life on earth and entered into rest. If we measure her life by years, she lived a little more than a quarter of a century. If we measure it by the sins she committed we must regard her as a mere child; for she kept her childhood innocency unsciled by the contaminating touch of the world. If we measure it by the good she did, we might well conclude that she had lived the allotted three score years and ten; because we can hardly understand how a character of such matchless beauty could have been developed in a shorter time. In her life there was nothing to hide. It was an open book which all might read and from which all could learn. As a child she was the favorite among her playmates; as she grew in years the love they bore continued to increase, and when she was snatched away, all who knew her lost a friend and no one lost a foe. And while she will no longer walk among them as in days gone by, to comfort and to bless, her example of pure unselfishness, deep consecration, and unfaltering loyalty to Christ will speak her worth long after her body has mouldered back to dust. It was her lot to pass through the deepest waters of affliction, but she always came out closer to her Saviour; and for His sake she bore her sorrows with that uncomplaining sweetness which she could learn only in the school of Christ. Her last illness was painful, but she was calm; and when she realized that the angel of death was hovering near she did not shrink from his presence but welcomed his approach. It was her satisfaction to know that, having given herself to Jesus in her earlier years, and having tried faithfully to observe all his commandments, the angel's mission was to carry her from a world of sorrow to one of everlasting joy. Her little boy is too young to realize his loss, but old enough to show the signs of her watchful care. Her parents are saddened by the separation, but through their tears they see the day when all will be united again. H. W. S.

SMITH.—At Tiverton, Digby county, N. S., on Friday, October 30th, after an illness of five days, Bro. John A. Smith, aged seventy years. Bro. Smith was a native of Barrington, Shelburne county, and came to Long Island when a young man, living at Centre Grove, where he married Miss Lurancy Powell. They were both converted to Christ at an early age, lived and toiled together for the Master till about twelve years ago when death separated them for a time. During thirty years of Brother Smith's life he has acted as leading Elder of the church at Tiverton, with the exception of short periods spent abroad. He leaves us all in sorrow, yet we know that for him to die was gain. A large number of people attended his funeral, among whom was our Bro. Cooke of Westport, who kindly assisted in the services besides extending his warm-hearted sympathy to the bereaved and sorrowing widow and all mourning friends. H. A. D.

CRAWFORD.—Suddenly at the Prince Edward Island Hospital, on the 11th of November, in her sixty-seventh year, Sister Catherine Crawford. She was the youngest but one of the children of the late Elder Alexander Crawford. She had in early life given herself to the Saviour, who had enabled her till the last to maintain an irreproachable Christian character. She was a diligent and intelligent student of the Bible, and strove to imitate Him who went about doing good. Self-denial to make others happy seemed with her a second nature. She will be long and affectionately remembered by many.

McKAY.—On the 23rd of November death again entered the home of Brother Alexander McKay, New Glasgow, P. E. I., and taken another beloved daughter, Ella May, (his eldest) in her nineteenth year. She joined this church nearly four years ago. She was of a very cheerful disposition; was seldom if ever heard to complain of pain or anything else. She met the last enemy with a cheerful reliance on her Saviour. D. O.

The Christian.

ST. JOHN. N. B. . . . DECEMBER, 1891.

EDITORIAL.

WHAT READING DOES

But even until this day when Moses is read, the veil is on their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. II. Cor. III. 15, 16.

Veils are so often mentioned in the Bible, and are in such frequent use in our day, that their description is unnecessary. Veils, either partially or totally, hide things from our sight. In like manner a veil over the heart keeps out the love of God, for as light meets the wants of the eye so does the love of God meet the desires and capabilities of the human heart.

Paul says that the Jews had a veil upon their heart—their minds were blinded—and tells how this veil was to be taken away, which subject we now consider.

"When it shall turn to the Lord," he says, "the veil shall be taken away."

The above leads to this important inquiry: What is the antecedent to the word *it*? or what is it that turns to the Lord before the veil is removed?

Every thoughtful Christian will see the importance of this question. Reader, do you remember how it troubled you when you tried to come to the Saviour? how anxious you were to feel the love of God, and how thick and hard was the veil on your heart, which kept out His love. Is it not important to know how that veil is taken away?

Ask the missionary of the cross: What is your sorest trial? Is it about the wants of yourself and family? "Not at all," will be his answer. Is it to gain the friendship of those you would lead to Jesus? "I always meet friends," he replies. Is it to have the veil taken from the hearts of the people, so that the love of God may enter and remain there? "That's it, that's it," is his answer. "I would gladly endure greater hardships to see the veil removed and the people receive the love of the Saviour."

We shall then enquire, What does Paul say shall turn to the Lord? Passing by many answers to this question, we will look at one, which is very plausible, and given by many great and good men, and we will endeavor to treat it fairly and Christianly. It is this: "When the Jews shall turn to the Lord, the veil shall be taken away." The Jews then stand for the antecedent of the pronoun *it*, which is grammatically wrong, one being plural the other singular. But what is still worse, it is theologically wrong teaching, that the turning to the Lord precedes rather than succeeds the removal of the veil from the heart—that men love the Lord after they turn to Him and not before; that they are converted to Him before they love Him. This cannot be. It is God's love that draws them from sin to His service.

We ask again, What is it that turns to the Lord before the veil is taken away? To our mind it is very clear that it is "the reading" that turns to the Lord. The apostle shows what the reading of the Jews was and what was its effect. "But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord the veil shall be taken away. The two readings are here contrasted, each with its own effect, one leaving the veil upon the heart, the other taking it away. Our understanding of the passage, then, is as follows, viz.: Even until this day when the Israelites are reading Moses and the old Testament the veil is upon their heart, but when Christ shall be read

the veil shall be removed. The reading here referred to is an eager, important reading. It is like a man on trial for his life reading the verdict of the jury. The Jews met to hear what God would do with sinners, and to learn the divine character. They trusted to Moses to reveal God to them. Moses showed the justice of God, and how every "transgression and disobedience received a just recompense of reward." He declared that "the soul that sinneth it shall die," but showed no way of clearing the guilty. These things were read to them every Sabbath in their synagogues. Now and then such parts as the fifteenth chapter of Numbers would be read, showing the fate of him who gathered sticks on the Sabbath day. No prayer was to be offered for him, no pity to be felt, but he was to be taken and by the congregation stoned until he died. The veil would be on the heart of the dying criminal, and also on the hearts of those who threw the great stones at him. It would kindle in them no feeling of love to God or man, but would fill them with the terror of a God so great, and holy, and just, who would by no means clear the guilty.

What was there in such reading to remove the veil and kindle the love of God in their hearts? They could see where even Moses himself was punished for his sin, and died before he entered the promised land. All these things left the veil upon their heart.

But when eager souls read the Lord Jesus, the Christ, how different the effect. He has come to reveal God in all His holy and just and loveable character. And He has done it so clearly and so effectually that He declares, "He that hath seen Me hath seen the Father." (Jno. xiv. 9). In all the actions of His life He magnified the law of God and made it honorable. As Man, He showed how blessed it was for man to keep that law without one breach and to have the testimony of God, "Thou art my beloved Son in whom I am well pleased." When He spoke of God it was on this wise, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." When He speaks of man in all his vileness and ruin, He says: "He that believeth on Him is not condemned," and shows that it is only unbelief that condemns him. His whole life testifies that He did not come to condemn men, for though often urged to condemn the guilty He never did. Even His own murderers He did not condemn, but effectually prayed for their pardon. His grand mission was to separate the sinner from his sins and condemn them, but justify him.

After He had honored the law of God which man has broken, He offered Himself without spot to God a sacrifice for our sins. God has accepted His offering and raised Jesus from the dead. His Father loved Him because He laid down His life that He might take it again. (John x. 17).

When Jesus had risen and was ascending to heaven He sent a message of pardon to every sinner in the whole world on the plainest and easiest possible terms. No wonder that the veil is taken away from every heart that reads and believes on the Lord.

It was when Peter read or declared Christ at Pentecost that the veil was taken from the hearts of thousands. Saul of Tarsus read Moses with a heart so hard that he could approve of the stoning of Stephen and give his voice against many of the saints when they were imprisoned and put to death. But the veil was taken away when he heard the voice of Jesus. By constantly reading Him he could exclaim, "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, as by the spirit of the Lord." The glory of the Lord that

shone in the cloud which led the Israelites through the Red Sea and the wilderness and filled the holiest of all had no glory by reason of the excelling glory that shines in the face of Jesus Christ. The Gospel reveals the glorious union of the human and divine nature in the man Christ Jesus with the clearness of a mirror, and the sinner who looks into that mirror, trusting alone in Jesus, will be delivered from that veil and will love Him who died for his sins and rose again for his justification, and by continually beholding at in a glass the glory of the Lord he will be changed into the same image from glory to glory even as by the spirit of the Lord.

Original Contributions.

THE LATEST HERESY.

"The church at Duck River, Tennessee, is disturbed. An innovation has been introduced and some of the brethren are aroused over the matter. The following query to the *Gospel Advocate* shows the fearful tendency of the times at Duck River":

"Please answer through the *Advocate* if it is wrong to have a clock in a church house. We have one at some of the brethren think it is in the wrong place. Q. A. DEAN."

"The *Advocate* suggests that a sun-dial would do as well, and also expresses its conviction that those who object are the ones who are late to church. The *Advocate* should not poke fun at the consciences of these brethren. It should say to the progressive ones at Duck River, 'that if a clock cause my brethren to become offended I will never have a clock while the world stands.' Let the clock go and all will be peace in Zion at Duck River."—*Christian Courier*.

"Here is a splendid opportunity for the practice of a little old-fashioned, genuine "quackery," which the Simon-pure, thus-saith-the-Lord fraternity ought to improve to the utmost."—*Christian Evangelist*.

The air is full of heresy. The old standards of orthodoxy are being abandoned and left to the mercy of mid-ocean waves. The flags of truce that so long marked the boundary line between belief and unbelief are being struck. Men everywhere are challenging the Bible. Heresy hunters with ear trumpet, spy glass and microscope are going about seeking whom they may devour. Synods, Councils, Presbyteries, creed mongers and creed bunglers are over head and ears in business. So great is the rush that they are compelled to work after hours. The dark ages are recalled to testify to the most efficient way of silencing these heretics. In those ages there was an efficient way—an unanswerable argument—for the brutal logic of the rack, the thumbscrew and the stake did not permit of a reply. But since religion has tamed, to a great extent, the wild beast that there is in the heart of men, these death-dealing arguments are no longer in vogue; and the mighty force of policemen who keep watch over the minds of those who happen to fall within their jurisdiction are often powerless to arrest a single man who gets into forbidden pasture.

We have thus far lived in the hope that an end to all this strife would come, but, alas! we are doomed to disappointment. Each day discloses fresh heresies. A wail now comes up from "away down in Tennessee." Lamentations, surpassed only by those of Ezekiel, fall dolefully upon our ears. The quiet and unobtrusive settlement of Duck River has been shaken from centre to circumference. Heresy, unheard of since the foundation of the world, is harrowing the hearts of the orthodox, and threatens to spread destruction within the walls of Zion. The mystery of iniquity has begun to work. The mother of harlots has sent some of her loathsome progeny to evangelize in that circuit. Their efforts have been successful, and a reign of spiritual depression broods over the land. Tongue can never tell the far-reaching consequence of the heretical abomination which has landed at Duck

River. The plagues of Egypt, of the wilderness, the bloody wars of Canaan, all are but faint types of some awful calamity which must befall, and now with the certainty of unfailing sight the anti-type has appeared at Duck River. There is no mistaking it. Oh, Duck River, would that thou hadst fallen asleep in the everlasting arms of oblivion ere thy ambitious name fell upon the ear of mortal man; would, yea, a thousand times, that thou hadst perished among the cities of the plain than in these latter days the powers of darkness, reinforced by all the satanic hosts, had made war upon the faithful within thy walls; for now, whenever the name of Duck River is spoken men will remember the calamity that has invaded thy borders, and henceforth and forever will regard thee as a hissing and byword among the orthodox of earth.

Do you ask, Has some black-hearted villain, within some obscure and dark corner of her boundaries, steeped his hands in the gore of his fellow-man? Has righteous vengeance, swifter than the lightning, laid him unrepentant in a felon's grave? Has pestilence invaded the land and mercilessly robbed the living of life? Has drought done its deadly work? or has the artillery of the skies thundered its fierce and fatal wrath against doomed Duck River? Would to heaven that these dire fruits of Satan's religion had befallen; for then the peace and prosperity of Zion might have been preserved. The orthodoxy of the faithful was the very life blood of this quiet settlement, but some subtle and unseen enemy has drained it off as steadily as though it flowed through a sluice. The inhabitants would have taken uncomplainingly drought, pestilence, famine and sword, but the present curse is greater than they can bear.

Ye nations of the earth listen, O listen to a tale of woe! "I will a tale unfold whose lightest word will harrow up the soul like quills upon the fretful porcupine." The faithful at Duck River for many years enjoyed peace and prosperity. No strifes ruffled the temper of the brethren; no giddy youths marred the monotony of a long sermon by even a whisper. Everything was done in the good old-fashioned way. But one fatal day, alas! that it should ever have had the honor of putting a night to flight, when the orthodox assembled for worship then Satan appeared also and tempted one of the progressive youths, who had become tired of the good old way, by suggesting that a clock be hung upon the wall, so that all might know the time of day. His heretical scheme, when made known, fell like a death knell upon the ears of the congregation. In vain did the older brethren toll him that such a practice was unauthorized by scripture; that their fathers had worshipped there many years without a clock, and that their worship was accepted; and further, that their fathers had died and gone to heaven unaided by the single tick of a clock. If they went to heaven without a clock why cannot we? And, moreover, the tendency of all congregations who adopt innovations of this kind has been downward from the very beginning. The church in Popkorn county was wrecked by a similar innovation, and must have a clock just because the Methodists in Krabapple valley had one, and were not going to be so far behind the times; but their degeneracy on this account has been so rapid that it is only a matter of a few months or years till they have neither a habitation or a name. Then if any oppose the introduction of a clock you have no right to wound the consciences of these weak brethren, who advertize themselves as such, after being in the church thirty years or more. You will admit, say the orthodox, that all can worship without a clock, but all cannot worship with one, so the clock logically must go. Thus did they reason with the young man and his followers. But all to no purpose; for the next time the con-

gregation assembled there was the clock upon the wall. The effect upon the brethren was terrific. Their blood curdled in their veins, so great was their terror. Their knees smote one against the other; their hands hung palsied by their side, their eyes glared wildly in their sockets; while the howling of the faithful watch-dog in the distance, and the hoarse croaking of the raven upon a neighboring tree added horror to the scene. For a long time the men stood speechless; the women wept, and like Rachel of old, refused to be comforted. When they came to themselves they remembered the hand upon the wall at Belshazzar's drunken feast—grim omen of what followed—but woe, woe, how much greater will be the calamity when two hands appear upon the wall? Fearful retribution will visit the orthodox for the sins of the guilty. Future generations will remember Duck River only as a place that was and is not; while preachers, with flaming tongue, will hold before the gaze of horrified listeners the awful results of heresy as seen at Duck River. But the clock apostacy, the brethren claim, is not the worst. In its wake will follow organs, choirs, beautiful church edifices, paid pastors, Sunday schools, missionary societies, "organizations" of all kinds as unauthorized by scripture, as the clock upon the wall.

But Duck River is doomed. Its race on earth is ended. Its story told, never to be forgotten. Apostacy's dread hand is upon it. Death is the only liberator. Farewell Duck River, thy fame in thy dreadful heresy has been sounded afar. We never heard of thee before, we may never hear of thee again. But know thou these fearful tendencies of our times are hard to counteract. We feel for thee as only a sinner can. We blush because of thy transgressions. We hang our heads in shame. We would gladly aid thee by tongue or pen, but thou hast already gone too far. We will remember thee in thy palmy days, and do our best to forget thee in thy fatal fall so low. Farewell, farewell, a long farewell.

BILDAD.

THE TEARS OF JESUS.

In no place in the Bible do we read that Jesus smiled. We have no direct proof that He ever did, but still we can easily persuade ourselves that the face, which in after years was more marred than the visage of any man, was in boyhood days often wreathed in smiles. Smiles are the heritage of childhood years; the sorrows of life have not begun to fall in showers; experience has not curbed youthful vivacity; the native buoyancy of young hearts has not been punctured. And hence we conclude that the hills about Nazareth and the walls of Joseph's humble dwelling resounded day after day with boyhood laughter, bursting from the joyous heart of Jesus. But when He entered upon His divinely given mission and had a foretaste of His toils, when He saw how hard it was to get spiritual ideas into the minds of His followers, when He saw how far the world had wandered from God and how unwilling it was to return, when He saw how cruelly it was going to treat Him, notwithstanding the beneficent purpose of His mission, we feel like saying that He never smiled again. There was too great a load of sorrow on His heart to admit the outflowing of joy. At the beginning of His ministry He attended a wedding feast and no doubt participated in its pleasures; but it may be doubted whether toward the close of His career He would have done even that.

But while we do not read of His smiles we do of His tears. And this, not because tears are more precious than smiles, but because He was "a man of sorrows and acquainted with grief." Three times they fall upon the sacred page, but they do not mar its beauty. They are sacredly preserved to forever consecrate earth.

The first time we find tears on Jesus' cheeks is on that sad occasion in Bethany, when the home which He was wont to sanctify by His presence had been cruelly invaded and the sisters of Lazarus were left weeping in sorrow. Jesus came and "Jesus wept." These were tears unsealed by the griefs of others; and, with a thrilling eloquence which no words can equal, they will speak of the tenderness of Jesus and of that divine sympathy which reached down to the depths of the deepest sorrows. They say to us in most touching tones, If you would take Jesus for your example, then "weep with those that weep."

The next time we learn of sorrow breaking up the fountain of His tears, they do not flow on account of family bereavements, but because of the blindness, the stubbornness and the wickedness of a city. He had tears for those who had none for themselves. He was approaching Jerusalem for the last time. Its glorious history was passing through His mind. It was the city of David—the type of that city whose builder and maker is God. His temple was there. What favors had not God shown that city? What protection had He not given it? But Jesus looks into the future. He sees the Roman army on every side. He sees the heathen soldiers tearing down God's house till not one stone remains upon another, and He weeps. The wickedness of the people had wrung these tears from Jesus' eyes. "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wing and ye would not. Behold, your house is left unto you desolate." The picture, as Jesus sees it, is appalling. They have rejected Him; they are going to bring about His death; and then calamities such as have befallen few cities will come upon them with lightning speed and thundering power. No wonder He wept tears on account of the wickedness of others. "Shall our cheeks be dry?"

Once more and only once do we find Jesus weeping. He is not in the home of sorrow mingling His tears with the tears of those whose hearts have been crushed. He is not gazing upon a crowded city ripe for destruction, but ignorant of its danger. He is alone; He is treading the wine-press. The sun has disappeared; the night has fallen; all around is still. He is in a garden. His disciples are asleep. The world's sins are pressing His heart with tremendous power. The hour of His deepest sorrow has come. How can He drink the bitter cup which the world has filled and presses to His lips? He shrinks from it and says, "Father, if it be possible, let this cup pass from Me." "He offers up prayers and supplications with strong crying and tears unto Him who is able to save Him from death, and was heard in that He feared," for "there appeared an angel unto Him from heaven strengthening Him."

Tears for other's sorrows; tears for other's sins. But that is not all. Let us never forget that tears, set free by the power of our own suffering and griefs, are forever sanctified by this scene in the garden of Gethsemane.

H. W. S.

News of the Churches.

St. JOHN, N. B.

During the past month Bro. Stewart has preached twice at Vanceboro. Two persons confessed their Saviour and were buried with their Lord in baptism.

Our young people have the largest Society of Christian Endeavor in the city.

Our Sunday-school is increasing in interest. A Young Men's Class, lately organized, is well attended.

Some of our young folks, directed by Sister Emma Christie, are going to build a missionary ship.

Our collection for Home Mission work was taken up last Lord's day. The amount raised fully sustains the credit of the school.

TIVERTON, N. S.

We have not recovered from the shock consequent upon the death of our dear Bro. and Elder Smith. He, with Bro. Ossinger, stood shoulder to shoulder as shepherds of this earthly fold for over thirty years. Now one is taken and the other left; one has "departed to be with Christ, which is far better." The other is left to battle with the storms of life for a short period longer. We pray that the God of all grace may strengthen him for every duty, and when he, too, shall have passed away, other strong men in the Lord may be found ready to fill the vacant place.

We have enjoyed another pleasant and profitable visit from Bro. Cooke during the month. He came up from Westport and gave us an excellent sermon one evening lately, showing the "path of life" leading to the presence of God and the happy consummation of the traveller's hopes. Text: Pa. xvi. 11.

The people living at East Ferry, Digby Co., have extended to us a call to preach for them in the future. We hope, with God's help and blessing, to do them all good and be able to point out the way of life so that numbers living there may be encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus.

We have been unable, up to date, to pay Southville a visit and so have nothing to report from that point at present. We plan to visit that section in company with Bro. Cooke at once and hold a meeting. We are prayerful that God may bless our efforts in persuading men living there to follow the Christ. H. A. DEVOE.

MISSIONARY REPORT.

We have closed five weeks' labor in Kings county, N. S. We commenced our labor in Sheffield's Mills, October 18th. Bro. Ford has filled an appointment here once a month for three or four years. We found the people in this community very kind, agreeable and intelligent. The dark nights, muddy roads and stormy weather, the first two weeks, was all we could expect, and much more than desired. We succeeded, however, in holding three evening meetings the first week and four the second week. Kind Providence favored us the third week with fine weather. The congregation increased and the interest increased. The prospects were fine for a profitable meeting, but right at this time unfortunate and unexpected circumstances, over which we had no control, prevented any further meetings. The charity that "thinketh no evil" forbids us making any unfavorable remarks relating to the circumstances that blocked our meeting. During this time we had preached on Lord's days at Church street, and the fourth Lord's day there were four confessions, one of whom was from Sheffield's Mills. The further success of the effort at the Mills, which cannot now be reported, but is yet to be seen, affords us much encouragement in our labors in that community.

From there we went to Cold Brook, five miles west of Kentville. Here we held a meeting of one week, with one confession. Bro. Ford preaches here once a month, and, as at the Mills, is making the truth known by his faithful presentation of the gospel, which will be the power for good in those localities in the near future. The hall here in Cold Brook is owned by Bro. Isaac Jackson, who opens and heats and lights it every Sunday, and during the week when needed, for all denominations free of charge. I would mention, in this connection, the kindness of Mr. Harris at Sheffield's Mills, who opened his hall for us, making it warm and cheerful, without any expense to us,

receiving only the evening collections for his accommodations. Time will not permit us to say what is in our hearts relative to the kindness of the many friends, and the pleasant homes in which we lodged, and the expression of esteem, etc., etc. Suffice it to say, however, that we enjoyed our labors with and among the friends of Kings county very much indeed.

We preached twenty-nine times, made fifty-five visits, and traveled by carriage three hundred miles, and had five baptisms, as already mentioned, four of whom were promising young men, and one lady, who is highly respected.

Bro. Ford is hard at work in this county preaching in four different localities. To do this and to visit the brethren in these places requires at least ten miles travel by team every day, which he has been doing right along. It needs a man with an iron constitution to endure it. Bro. Ford seems to be the man for the work. With this kind of work the cause is sure to prosper. This kind of work will build up the cause in any county in our Provinces.

But the success of the preacher depends largely upon the Aarons and Hurs. The better the church stands by the preacher the greater will be his success. The strong pull is the all-together-pull. When the time comes, as come it will, that the church will, as one man, lay their hearts and hands to the work, we shall see the same degree of success in our Provinces as we now see in other countries.

I will not mention the solid comfort I enjoyed at the home of Bro. and Sister Ford, as it is well known by all who visit their home that to partake of their hospitality is a feast to body and soul.

H. MURRAY.

FROM THE UPPER PROVINCES.

Bro. J. R. Gaff has given up the work in Toronto and is at present laboring with the church at Hamilton, Ohio. Our best wishes go with Bro. Gaff. His work at Toronto is a standing testimonial to his worth. He will be succeeded by Bro. Connor, of Johnston, Pa. Here Bro. C. is our hand and with it our heart-felt wish that your work may be abundantly blessed of the Lord. Your field is large, but may your efforts be in the same proportion and also your success.

Bro. J. K. Hester has given up the work at Guelph, Ont. Bro. H. is a worthy young man, and any church desiring a faithful pastor would do well to correspond with him.

Our first year's work in Bowmanville closed the last of October. On the whole the work has prospered. Free from strife and known throughout the town for our sociability and good feeling, one toward another, we still hope to prosper. Our nett gain in numbers has been about fifty. Good audiences and good interest. All departments of church work in good working order, but aiming always at improvement. New house of worship a great help. Pride thereby not increased. Just as good now as when we were in the old house and decidedly more prosperous. We are planning for a great campaign in the near future. Trusting in the Lord we go forward. This is our watch-word for the coming year. E. B. BARNES.

HOME MISSION NOTES.

Some words have been changed in the following; and although it was spoken at another meeting, it can truthfully be said to refer to our annual meeting; for it was an immeasurable blessing. "I have heard such a splendid convention as this criticised because it cost money and time and many months' effort, and I must say that such criticism always seems to me to savor of the Judas spirit. This 'might have been sold for more than three hundred pence and have been given to the poor.'" Weigh

the fellowship of such a meeting in the balances — impossible! Reckon its influences in dollars and cents! Measure it with your foot-rule! You might as well try to compute the value of the sunlight, or the worth of the dew that distils from heaven, or the commercial value of the rain after a long drought. The good fellowship, the Christian fraternity, the blessed friendships of such a meeting as this can not be set over against a saw mill, or a farm, or a ship. And this fellowship, this sense of comradeship among the hosts of God, you need, O brother or sister mine, to take back with you to the church from which you have come, to enable you to do courageously the work of these coming days.

"Does such fellowship make any of you less loyal to the church? Will you go home from here dissatisfied, listless, and unwilling to do 'yo nexte thing'? I leave the answer with you, and I know what it will be. This Convention will never adjourn. This fellowship, which these days of holy communion will cement, shall flow back in refreshing rills of spiritual power to the churches in Nova Scotia, New Brunswick and Prince Edward Island; and even to the United States the electric thrill of this fellowship will go; and where it goes it will carry strength and cheer."

At Updike's meeting in San Jose, Cal., one evening there was 65 additions. The last day there was 50 additions, making a total of 365.

D. Stewart of Blenheim, Ont., writes to the *Standard*, "George D. Weaver of N. S., class of 1891, College of the Bible, Lexington, Ky., arrived to assist in the work the latter end of June. We began a meeting which resulted in 35 additions to the Church of Christ. Bro. Weaver is a very able defender of the cause of the Master. The above result is largely due to his earnestness and proficiency."

Meeting at St. Josephs, Mo., closed Oct. 26, with 97 additions.

Bro. Romig's last meeting in Kansas resulted in 120 additions. Grand work for one month.

The several State mission boards reported for the year ending Dec. 1st, 1890, as follows; persons employed 309; months of labor 1195; additions 15,964; churches organized 142; receipts \$147,000.00.

Elder McNichol writing from Letete says, "Bro. Gordinier has labored hard. He has got the church at Back Bay into working order and organized a Sunday school. He has done us much good here; we trust the good seed sown will not be lost. He is much loved and respected by the people, and we are sorry he could not remain longer. We return the mission board our most sincere thanks for the assistance they have rendered us." We pass these thanks along to those who have given to this fund. We thank the Lord that they have enabled us to do so much good. Brethren open your hearts and pockets for this mission work. We have so many calls for help we can spend \$2,000.00 a year in these provinces. Will you give it to us?

Bro. H. Murray's meetings in Cornwallis resulted in five additions. This is the first fruits of the Home Mission work in Kings Co.; we should rejoice with them that do rejoice. We have engaged Bro. H. A. DeVoe to labor for a short time at points in Digby Co. Brethren pray that the Lord will bless his meetings. We are about entering into an agreement with the United States Mission Board to support an evangelist between us for six months. We hope to have it settled soon and to have a good evangelist at work in this field by the first of January.

This is the time of year you will all begin to think "now who shall I give presents to, and how much will they cost?" When making up the list and amount be sure to put down a good sum for the Home Mission Fund. You will be giving to

the Lord and He will reward you abundantly. "Whatsoever ye do, do it heartily as to the Lord; and not as to men."

RECEIPTS.

Previously acknowledged,	\$63 40
Cornwallis—	
Per Miss Ford,	10 00
Riverdale—	
Per Miss Gates,	1 00
St. John—	
Young Peoples' M. B.,	1 90
Lord's Cove—	
D. F. Lambert,	10 00
Westport—	
Per Miss Porter,	2 00
St. John—	
Sunday School,	13 58
Kompt—	
Per Miss Hunt,	1 00
Cornwallis—	
Per Miss Collio,	4 00
Total,	\$106 88

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

FOREIGN MISSION NOTES.

In reply to a letter sent by the Secretary to Bro. Smith, relative to the work in Japan and to our taking it as our field, the following was received. All the readers of THE CHRISTIAN must be helped by reading such a letter:

HONGO, TOKYO, JAPAN, }
Oct. 20, 1891. }

Dear Sister Flaglor,—

Your favor of 17th ult. is at hand and it gives me pleasure to make such reply as lies in my power. It is a matter of rejoicing and of sincere congratulation that the sisters have formed a Mission Society. The fewness of the churches in New Brunswick and Nova Scotia and the constant emigration of your young members might well be an excuse for confining your attention to the newly fields of your home land, but such is not Christ's way, such is not the law of growth and development.

There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. xi. 24, 25.

The churches in Macedonia were poor, yet out of great affliction and deep poverty their joy and liberality rose supreme. They were blessed. Every man, every church which learns to look not only on its own need, but also on the need of others, is likewise blessed of God. In giving to the local work, or to work in one's own province, there is a return in the immediate and visible results, which lessen the actual sacrifice made. In contributing to the salvation of a Japanese or a Chinaman there is a real sacrifice, an offering of faith unalloyed. He who seeth in secret will reward thee openly. I feel sure that the reflex influence of your foreign work will bring down a blessing upon your churches from Him who giveth the increase, which blessing shall be far greater than if you had used the money for the home work. Certainly it is the law of God that every one for whom Jesus tasted death should hear the Gospel, it is equally undeniable that only in the proportion to which we conform to the law of God can we expect His blessing. To sacrifice something in order that the Gospel may be preached to those who bow down to idols and steeped in immorality of sin are plunging over the dark precipices into endless woe is to lift us into closer fellowship with the peerless Redeemer, it is to fill us more and more with the spirit of God and to cause us to anticipate with keener joy the day of the Lord when we shall behold, in their robes of righteousness, those whom we have helped to save. But it must be a sacrifice. One who keeps the substance for himself and breaks off a little crumb of his possessions for the Lord can hardly claim to be sacrificing for the cause of missions. One who is afraid to examine his income and the amount he gives to see whether he gives one-tenth even, cannot feel that he closely follows the footsteps of the Son of Man. One who subtracts from the amount now given to the local church, or to home missions, the amount given for the foreign work is not really laying anything on the altar for the redemption of the lost nations.

Let it be a real, special offering, let it be consecrated with a fervent prayer for a blessing upon the missionary, his family and the people among whom he lives, and the offerer will surely feel that night "how sweet to work for Jesus through the day and to lie down at night under His smile."

It would be difficult for me to determine, if I were at home, even with my present knowledge, whether to contribute to the work in Japan, or in China or in

India. The need is great in all, the souls are as precious before God in whichever country they be, and the cause of Christ is equally dear to my heart in every part of the vineyard. "All things are yours, and ye are Christ's and Christ is God's."

Japan is in a far higher state of civilization than China, therefore living is more costly. To support a child, a dollar will go four times as far in China as in Japan. That is, for the same amount you can keep four children in China or one in Japan.

Japan is nearer civilized nations, she is nearer Christianity in the same proportion. The seed sown here ripens quickly. The reaper treads upon the heels of the sower. Bro. Meigs, one of our missionaries to China, said that in one hundred years China will be where Japan is now. Japan needs help at once. The country is in a whirl. Buddhism has lost its hold, is daily growing weaker. Agnosticism, Unitarianism, Universalism are active forces at work upon the people and they are very noisy. There are between 500 and 600 Protestant missionaries, counting wives of missionaries, and their success has been phenomenal. Up to last year there were about 5,000 additions each year, but during 1890 there were but 1,200. A re-action against foreign things and the coming of Unitarianism were the more prominent courses, but it is only an ebb of the tide; the nation, though immersed in lying and licentiousness, is not an irreligious nation and must evidently come to the truth as it is in Jesus.

We shall rejoice if you can help us and already there is a tie between us, as you suggest, not only because of soil consecrated by the mortal remains of one of your daughters and her babe, but because her daughter Elsie is growing up into Christian womanhood and hopes to take up the work which her mother laid down all too soon.

To adopt a child and rear it in a Christian home is possible to a limited extent. The cost is about sixty dollars a year. It would seem that only orphans or children of very poor parents should be taken and only girls. Boys would not be a sure investment. They would far more likely to not become true Christians and might be completely carried away. Also it would seem that only girls who are bright, capable of taking an education, and girls with a heart not so terribly distorted by a sinful inherited nature as to forbid a hope of their becoming useful workers ought to be chosen. Such girls are rare. For two years Mrs. Smith has been looking for one or two, but without success. The poverty which makes them pitiful reaches back for generations, and that means that their ancestors were not educated and they have no desire for an education and but little capacity. Those of gentle birth usually have relatives to take charge of them; those ties are very strong among the Japanese. Now to take an ordinary girl, an orphan, who will grow up to be a Christian, but only a servant, or wife of a working man, is a good work, but consider the cost and it seems to be an expensive way to gain a convert. Some missionaries favor it.

To educate a young man for the ministry has its risks. The English Baptists educated one, paid him \$25 a month; he joined the Presbyterians where he could get \$30. Others have lost nerve lately, others, the less in numbers, have not maintained a good Christian character. These risks are everywhere, but more so where the people have not Christian blood in their veins. The cost of educating a young man would be from \$50 to \$90 yearly. Some can receive clothes from home, some cannot. An unbelieving father is sometimes angry because his son chooses the ministry. There is pressing need for this work.

To sustain a native evangelist is another good work. He goes to work immediately and results will be sooner manifest. This costs from \$100 to \$200 a year.

To educate a Japanese in America is the next step, but it cannot generally be recommended. In rare cases a Japanese can be benefited and will benefit others, but there is none available to-day.

Why should not one of the consecrated daughters of your missionary society become your representative, upheld by your prayers and offerings while giving her life to the rescue of the lost? That expense, if you work independently, would be \$600 or \$700 a year; if in co-operation with the Foreign Christian Missionary Society it would be \$500—if you supported her entirely, less if you made other arrangements with the society.

But I have already written longer than either of us expected. The field is white unto the harvest. Japanese write to us sometimes, asking us to send a preacher to their town. Pray ye the Lord of the harvest that He would send laborers into His harvest field.

Yours in the vineyard,
GEO. T. SMITH.

A letter was also received from the assistant Corresponding Secretary of O. C. W. B. M., in which she says:

"You will doubtless be delighted to learn that at a recent meeting of our Board we decided upon taking Japan for our field. We will, ourselves, send a missionary there at a cost of about \$1,000

for first year,—\$600 for his support, about \$200 for travelling expenses and about \$100 for an outfit. It will be a great undertaking for us out side of our home work. We shall expect the hearty sympathy and co-operation of all our dear sisters in the Maritime Provinces. Would it not be well for some sister to go out as an organizer in both our provinces getting the sisters interested in our poor degraded sisters in heathen lands, enlisting the sympathies of those who are indifferent, only because they know so little about the matter. There are many noble hearts in every church who are longing to do more work for the Master if they only know what to do and how to do it. Our children's hands will all help to support the missionary.

"What about the sisters on P. E. Island? I know that there are some over there who would like to help and we need the help that they can give. Will they not take up this work?"

Dear sisters, this is just what we have been wanting, to unite with the Ontario sisters in sending a person to Japan, who shall be the Canadian women's missionary. We have now a much greater incentive to work earnestly, as we will feel that this person will be dependent upon us. Upon each of us, dear sisters, will rest a part of the responsibility. Shall we not rise to the need?

We began this work with much fear and trembling, but have been greatly encouraged by the willingness of our sisters to help and by the many cheering words received. Some have said that they had wanted for some time to help in this work and that they were glad that now there was a channel through which to give. The treasurer's report, too, has exceeded our expectations.

MRS. J. S. FLAGLOR,
Secretary Foreign Mission Society.

FROM THE TREASURER.

Dear Sisters,—As Christians, our greatest desire should be to see souls turning to the Saviour. But while we are prayerfully working for those near us we must not forget the many in foreign lands who are without the light. The Apostle teaches us that "Whosoever shall call upon the name of the Lord shall be saved." But, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher?" Sisters, this where our responsibility comes in. It is our privilege to help in sending the good news.

Are we all realizing the great opportunity that God has given us to aid in this work?

Already we have received aid from some, but we earnestly desire that every one should contribute something towards this grand work of carrying Christ to those who know Him not.

How grand it will be in the great day of account to know that among the redeemed are some that we have been instrumental in saving. Let our contributions, then, be given in His name.

Every one can give at least a small sum; as one young sister said to me, "I am going to give as the Lord prospers me." How many will do likewise?

Consecrate some amount to the work. There is no one who cannot give one, two, three, or five cents a week. But, whatever it is, give it with a hearty goodwill and with the prayer that it may be blessed to God's service.

Dear sister, if there has been nothing done in your home for this work will you not take it as a duty that God has given you?

See the sisters around you and talk with and interest them. They will all be willing to help then. It is wonderful what an influence a few earnest words will have.

And let us not forget that to our hands is committed a great trust. How will we use it?

RECEIPTS.

Collection—	
At Annual Meeting,	\$10 10
Westport—	
Per Miss Carrie Payson,	2 00
St. John—	
Per Mrs. J. S. Flaglor,	2 00
Cornwallis—	
Per Miss Mabel Reid,	1 10
Riverdale, D. C.—	
Per Mrs. J. A. Gates,	1 00

\$16 20

SUSIE B. FORD,
Treasurer Foreign Mission Society.



THOUSANDS

Of bottles of DYSPEPTICURE have been sold during the past few years without any advertising whatever. It easily overcomes indigestion, and POSITIVELY CURES the worst cases of Chronic Dyspepsia; this quality of curing the disease explains its large and spreading sale without having been brought prominently before the public.

THE PAMPHLET

(Copyrighted.)
ON DYSPEPTICURE gives the results of many years study on Diet and the Diseases of Digestion. All interested in these subjects, Chronic Dyspeptics especially, should read this little book. It is wrapped about each bottle of the remedy, or will be promptly mailed free to any address.

DYSPEPTICURE

Is sold by all Druggists—Sample Size 35 cts.; Large Bottles \$1.00. Those who cannot get it easily will receive a large bottle by mail, all expenses prepaid, on sending \$1.00 by registered letter or P. O. Order to the maker, Charles K. Short, Pharmacist, St. John, N. B.

P. S.—Dyspepticure is being daily sent with safety to the remotest parts of Canada and the United States in a special mailing package.

TRUE FRIENDSHIP

Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

HAWKER'S

Nerve and Stomach Tonic.

For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tulu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

W. HAWKER, Druggist, Proprietor
110 Prince William Street, St. John, N. B.

BOOKS FOR THE SUNDAY SCHOOL.

WE have just opened a large assortment of Books suitable for Sunday School Libraries. These books have been carefully selected, keeping in view the requirements of Sunday School Work. They are strongly bound in cloth, and to Schools will be sold at a very low price. We have also a fine variety of new styles of

S. S. Tickets and Reward Cards, &c., &c.

E. G. NELSON & Co.,

Cor. King and Charlotte Sts., ST. JOHN, N. B.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK,

BRANCH 299 COMMISSIONERS ST. MONTREAL.

Packers of Boneless and Prepared Fish,

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines. Dry and Green Cod; also, Frozen Fish in Season.

W. F. LEONARD,
Montreal.

C. H. LEONARD,
St. John, N. B.

F. W. WISDOM,

Mill, Steamboat and Railroad Supplies,

41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Linen Hose, Lace Leather and Gut Lacing, Cotton Waste and Steam Packing, Lubricating Oils, Mill Files, Emery Wheels, Emery Cloth and Emery,

Wrought Iron Pipe, Cast Iron Water Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam Gauges, Injectors, Bolts, Nuts and Washers, Rabbit Metal and Antimony.

STEAM AND HOT WATER HEATING APPARATUS.

Lowest Quotations given on Special Supplies.

HAROLD GILBERT,

CARPET

—AND—

FURNITURE WAREHOUSES.

New GOODS daily arriving.

54 King Street, - - - St. John, N. B.

BARNES & Co.,

PRINTERS, BOOKBINDERS, BOOKSELLERS
AND STATIONERS.

BIBLES, HYMN BOOKS, etc.,

Of various Sizes and Styles of Binding, constantly on hand.

Prices Moderate.

84 PRINCE WM. ST., . . . ST. JOHN, N. B.

SPECIAL ANNOUNCEMENT.

Having in the last few months added to my usual lines of

WALL PAPER, WINDOW SHADES, Etc.

a general stock of

HARDWARE,

your patronage in these new lines is respectfully solicited. All communications by mail will receive prompt attention.

EDWARD A. EVERETT,
90 KING STREET,
ST. JOHN, N. B.

"Nothing Like Leather."

J. J. CHRISTIE & CO.

65 King Street, St. John, N. B.

IMPORTERS AND DEALERS OF

French Calf Skins,
FRENCH FRONTS AND KID SKINS.

English Fitted Uppers, English Kip,
SOLE LEATHER, UPPER LEATHER, LINING SKINS,
And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to

FRED. BLACKADAR,

IMPORTER AND DEALER IN

CROCKERY, CHINA, GLASSWARE AND
LAMP GOODS.

Silver Plated Goods, &c.

S. S. MISION JUCS.

166 UNION STREET, SAINT JOHN, N. B.

MONT. McDONALD,

Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET,
SAINT JOHN, N. B.

AGENTS FOR THE CHRISTIAN.

MRS. O. M. PACKARD, 353 West 57th Street, New York.

W. R. McEWEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

W. W. BOYDIE, Charlottetown, P. F. I.

HERBERT S. MOAR, Brudnell, P. E. I.

J. G. McLEOD, Kingsborough, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

ALLEN OUTHOUSE, Tiverton and Freeport, N. S.

GEORGE BOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

GEORGE LEONARD, Leonardville, Deer Island, N. B.

W. J. MESSERVEY, Halifax, N. S.

FORESTER MOPIHIE, West Gore, Hants Co., N. S.

JOHN W. WALLACE, Shubenacadie, " "

ISRAEL C. CUSHING, Kempt, N. S.

More names will be added as they are appointed

BOOTS and SHOES.

We have the largest assortment of BOOTS and SHOES in the city, including

ALL THE LATEST STYLES MADE.

We manufacture a line of

MENS' HAND-MADE BALMORALS

Which for style and fit cannot be equalled, and are guaranteed to give satisfaction.

OUR LADIES'

French Kid Button Boots is the best value ever offered.

OUR BOYS'

Hand-Made Balmorals leads them all and we sell them at the same price as you pay for machine-made boots.

CHILDRENS' BOOTS

Of every description.

FRANCIS & VAUGHAN.

19 King Street, - ST. JOHN, N. B.

LAME HORSES!

FELLOWS' LEEMING'S ESSENCE

—WILL CURE—

Spavins, Ringbones, Curbs, Splints,
Sprains, Swellings and Stiff Joints
on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings forth fresh testimony from Horsemen in all parts of the country, proving that

FELLOWS' LEEMING'S ESSENCE

Is without a rival in all cases of

LAMENESS IN HORSES,

for which it is prescribed.

PRICE, 50 Cents.

For Sale by Druggists and General Dealers.

Indigestion Cured!

FELLOWS' DYSPEPSIA BITTERS

—WILL CURE—

Indigestion, Jaundice, Bilious Complaint,
Bad Breath, Sickheadache, Heart-
burn, Acid Stomach, Costiveness

And all diseases arising from a bad state of the Stomach

PRICE, 25 Cents.