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THE CHRISTIAN.

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

Vol. XII.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1895.

Whole No. 136.

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

FINANCIAL MANAGER:

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

SEE that you are a helper in the good work which is being done by the Home Mission Board. Churches are being built up and souls saved. Send what you can to J. S. Flaglor, Post Office, St. John.

FROM P. E. I. comes the good news that the Charlottetown church is growing stronger and better. Also that Bro. R. E. Stevenson is preaching for the churches on the eastern part of the Island.

Bro. T. H. Blenus, our evangelist for the provinces, has closed his meeting at Leonardville, Deer Island. Much good has been done in this meeting.

OUR St. John Mission in the North End have rented a larger and a better hall in which to hold Sunday-school and preaching services.

BRO. HARDING has consented to act as general agent for the CHRISTIAN for Hants County, N. S. Our subscribers in that section will please note this.

ALL who are interested in our Home Mission work should subscribe for the CHRISTIAN. It must be remembered that the prof's are for Home Missions and its circulation should be increased. All our churches should subscribe for it, so they will know how the cause of the Lord is prospering in these provinces. Only 50 cents a year. Subscribe now.

THE CHURCHES IN 1894—Under this head the Independent of New York has published statistical tables, giving the membership of all the different churches of the world. We regret that we have not space this month to copy the entire article. We notice the membership of the Disciples of Christ as given is 907,015, and the increase in the last four years, 229,966.

RELIGIOUS STATISTICS.—Religiously, the race is divided as follows:

Protestants	148,000,000
Romanists	205,000,000
Greeks	92,000,000
Jews	8,000,000
Mohammedans	187,000,000
Pagans and Heathens	352,000,000

—Standard.

The world has seen many great actors. They were great in proportion to their ability to deceive, to assume a part, to hide, to assume for the time being, their real characters and personate some one else. We have not to go to the theatre to find people laying aside their true selves and saying what they do not mean. We have a first-class actor in the Old Testament, in the person of Jacob. In this age with his mother to "make him up," he would, provided he continued wedded to his evil ways, be almost sure of a host of admirers among the light-headed portion of the human race. There were method and motive in his playing. His was studied, systematic deception. He did not wear Esau's old clothing because they fitted better than his own, but because they smelled of the fields and woods. They carried with them the atmosphere of the hunter. The fur upon his hands and neck was not for warmth or beauty. It was to make him feel like Esau, the hairy man. He wanted to play the part of Esau for the time being, in order that he might get the blessing intended for his brother. He told a lie and he acted it. His deception was successful, but he paid a heavy penalty in consequence of it, in his virtual banishment from home for many years, and in the repeated deception that Laban practised on him. The deceiver was himself deceived, and the keen-witted man outwitted. He learned that deception does not pay, and that as a man sows so shall he reap.

There are a good many professing Christians who might not inaptly take the unregenerate Jacob as their patron saint; for they seem to follow his example more closely than they do the Saviour's. Howbeit they are not

generally known as great religious actors. Probably if the Saviour were to name them, he would look for no more appropriate designation than that which he bestowed upon some noted characters of his own time—people who honored him with their lips, but whose hearts were far from him; who devoured widow's houses, and for a pretense made long prayers; who went with unkempt hair and unwashed face that they might seem to fast—hypocrites. Jesus did not condemn fasting, but the deception that made more of seeming to fast than of really practising self-denial; he did not condemn long prayers, but mock prayers; he did not seal the lips that would honor him, but the lips that would speak empty words. Hypocrisy is one of the blackest of sins. The actor may wear the most beautiful garments, but they cover an ugly heart. The jackdaw may dress in the peacock's feathers, but he remains a jackdaw still; and some unexpected event will occur and leave him in disgrace. A deliberate pretender is often a consummate villain, whether he lays claim to a country's throne, or assumes a righteousness that he does not possess.

It is worth while to sometimes analyze our actions to discover whether our professions be mere pretenses. Not that we are in need to find out whether we are Earnest? purposely playing a part, but whether there is creeping into our lives an unintentional, unconscious self-deception; whether our worship is not becoming mechani-

cal, our devotions formal, our prayers simply the employment of words with a religious coloring, and our singing nothing more than the making of pleasing sounds. Who has not heard people singing in a most indifferent, unfeeling way about the Saviour's death? The words drop lightly from their lips, but their thoughts are roaming the wide world over, or perchance engaged with some frivolous scene. How many have breathed in song the words of lofty adoration, of devout thanksgiving, of earnest petition, or of complete consecration, without thinking of the words! Do we mean what we sing? Do we pray in a perfunctory manner, thinking more about saying prayers than praying? It is to be feared that some people do. They may feel sure that if they do not mean what they say, God will not give it much heed except to condemn. Are well-sounding but soul-less exhortations never heard? Does it never happen that people give themselves verbally to the Lord who do so in no other way? They are acting a part. There is no sincerity behind the words and acts. When our worship becomes formal, the sleep of death is coming on as surely as it comes to the man freezing in the snow-drift. God is spirit and they that worship him must do so in spirit and in truth. With such worship he is well pleased.

The world has not crowned selfishness as one of the pre-eminent virtues. It scorns the man who lives sumptuously every day while the beggar starves at his door among the dogs. It brands with infamy the contemptible fellow, who when rescued from peril, has no thought for others as deserving, if not as fortunate, as himself. Shall Christianity present a lower standard than the world? Shall it dress in beauty, sins that the world condemns? What is the spirit of the religion of Jesus? What is it to be a disciple of Christ? Is it to be living in the selfish enjoyment of a heavenly hope? Is it to have our longings, aims and efforts centered in ourselves? Is it to close our eyes to the needs of the dying millions, and our ears to their cries, and hurry away to some secluded spot where we can spend our time in laborious attempts at self-culture? If so, the spirit of Christianity is the essence of selfishness, and our sphere of activity is measured by the distance from the head to the feet, and from finger tip to finger tip of the outstretched hands. But the disciples of Christ know, or ought to know, that their Master was most unselfish. He gave all, even his life, for the world's redemption. The true followers of Jesus will soon see that they are called not to a life of indolence and sentimentality, but to service and self-denial.

Of course, all Christians are interested in the salvation of the world. They talk about it, and sing about it, and pray about it, and that is as far as a great many of them ever get. They are much like the wealthy farmer who was praying that the hungry might be fed, but whose prayers never induced him to go to his well filled store-houses to find there the means of answering his own prayers. It is not hard to find men and women wearing the name of Christ, who have no objection to the salva-

tion of the world, provided it does not cost them anything. Perhaps these are the kind of people who sing most loudly, "Lord, I care not for riches," "Not a mite would I withhold," "Were the whole realm of nature mine," etc. How different all this is from genuine self-denial of the young man yearning for the souls in Africa, who went without his dinner for a whole winter, that he might have something to give to the mission, and who intends giving himself to the work! How different from the example of the factory girl, who out of her slender earnings gave \$50.00 five times! How different from the nobility of spirit that enabled a servant girl, through the practice of the most rigid economy, to send \$500 to the Foreign Missionary Society! These all know the meaning, and have realized the blessedness of self-denial for Christ's sake. If their spirit should spread from heart to heart with a rapidity of a prairie fire, it would not be long until the adambating beams of the golden age would be seen. But we suppose the same self-indulging spirit that has prevailed shall still cause the angels to weep, the demons to rejoice, and permit souls to perish; and professing Christians will act as though their motto was: All for self, and a mere pittance for the Lord. In reducing expenses, always begin with the Lord, never deny yourself, if you want to be the most unworthy of disciples, and if you want to hear words very different from "Come ye blessed of my Father."

News of the Churches.

ST. JOHN, N. B.

On Mission Band night there was a good number present. Three new members united, an interesting programme was carried out, and \$6.00 contributed.

Our regular New Year's meeting was largely attended, although it was snowing hard. The meeting was opened at ten o'clock by Bro. Stewart, and continued till twelve o'clock without a moment's loss of time, and yet all did not get a chance to take part. The singing was appropriate and hearty, the talks varied, some making touching personal remarks; others spoke of loved ones gone before, others looked backward and showed how we could learn lessons from the past year, and all expressed their determination to do more and better work than ever in the coming year. Some of the thoughtful young men sent a coach for a sick brother, who otherwise would not have been there. He made a heartfelt allusion to the good deed. It made us all glad to see such kindness shown and appreciated. At the close we took a collection for the British and Foreign Bible Society; after two who were not present added their gifts, it amounted to \$23 00. It is a good way to begin the year. We plead for the Bible alone, and this great Society sends the Word of God, without note or comment, to almost every nation and tribe in their own language. Besides giving away thousands of copies, it sells an untold number below cost.

A young man was baptized on the 3rd. He is one of the poorest in this world's goods on account of his sickness unfitting him for work. Some do not care for such additions, but the church where the poor are not welcomed and made to feel at home, is not the church of Christ.

Sister Hopper came from Amherst and spent New Year's with us. Bro. K. Outhouse of Tiverton, and Bro. Prince of Bridgewater, was with us Christmas week. William and Allan Gates are here taking a course at Currie's Business College. Sisters L. Lazabert of Lord's Cove, and Mrs. Dr. Vanwart of Fredericton, paid short visits this month.

Two young people were baptized on Sunday, the 27th. The lad is a scholar in the Portland school. The lady made the good confession, and was baptized the same hour of the night.

The yearly report of the Portland school is given in this issue, and shows a marked increase over last year's. It has been found necessary to rent the hall owned by the Woman's Christian Temperance Union for next year. It is the largest hall in Portland, and will seat about 400 persons.

The yearly report of the Coburg street Sunday-school, also is given, and shows the school in a better state than ever.

On the 15th, the Congregational Endeavor Society paid a visit to our C. E. Society. Mr. Robertson of their Society, led the meeting. The topic was "Soul Hunger and Soul Food." Many beautiful thoughts were brought out, proving that our souls hungered for many things, and that all good and necessary things came from Christ the Bread of life. All enjoyed the meeting, and we hope soon to repay their visit.

On the 29th the local union of Christian Endeavor held its quarterly meeting in the Coburg St. Christian Church. An afternoon and evening session was held, both being well attended. At night, many went away because the house was full. Twenty-one of twenty-four societies sent reports which were of an encouraging nature. Rev. J. W. Clarke, of the Free Baptists, presided at both sessions. In the evening, Rev. Mr. McKinnon, Congregationalist, gave a fine address on "The Spiritual Significance of the Pledge," pointing out that it got all its power from the opening words, "Trusting in the Lord Jesus Christ for strength." Brother Stewart then opened a conference on "How can the Society help the Preacher in his Work." Rev. Mr. Shenton, Wightman and others, spoke on this interesting subject. The closing consisted of a consecration meeting that was said to be one of the best. At the afternoon session, Rev. Gates, Gordon, and Fotheringham made excellent addresses. This meeting brought many strangers to the church, and we are told both preacher and house made a most favorable impression. Now, if we can only get them to learn what we plead for—the union of God's people—we are certain that that also will make a good impression on them.

The evening of the 30th, sixteen of our members went to Nauwigewauk on the invitation of Bro. Wanamaker, who entertained them with Christian kindness and bountifully supplied all their wants, for which the visitors heartily voted their thanks to Brother and Sister Wanamaker. The school house was crowded; a splendid social meeting was held; then Bro. Stewart preached a good sermon. All expressed their pleasure with the visit and meeting. They have invited us to come again, believing that much good can be accomplished.

TIVERTON AND SOUTH RANGE, N. S.

The writer often sees items in the CHRISTIAN asking that each church send in a monthly report for publication in the paper.

We think this is just what should be done, and that it would be nearer the general practice but for want of items of interest. It is hard work getting up a report out of nothing, and the great trouble is, too many of us have very little of sufficient interest to report monthly in what we all wish to see, a very interesting little paper.

For our own part, we have only had two additions by primary obedience, for months. Still, we are hopeful for greater results, and our brethren still seem willing to hold up our hands. Those at South Range met with us at our home on Christmas eve, and spent a very pleasant and profitable

evening, as well as left us a bountiful supply of good and useful things. About thirty five sat down to supper; after which the evening was spent in conversation, music and singing good old songs of Zion. Bro. Jesse Zeigler called the meeting to order, and their gifts of love and Christmas cheer were presented to us in a neat speech, to which we tried to reply in a proper manner, but failed from some cause—perhaps it was the lump in our throat. Bro. Albert Marshall and Benjamin Sabeau made interesting speeches, in which they expressed their great satisfaction and thankfulness to our Father in heaven for the progress of truth as the result of our labors in South Range. One of David's psalms, full of thankfulness to God for his many mercies was then read, and prayer offered. Then Miss Hattie Powell of Westport, led at the organ in singing a couple of beautiful hymns: after which they took their ways homeward leaving us \$46.00 better off.

At my previous visit to Tiverton, the brethren there planned a similar pleasure for me at the home of Bro. Milton Outhouse, but the rain poured from the clouds during the whole evening, and blocked the success of the undertaking. The result was, that many of our friends were compelled to stay at home—those who did venture out got wet, and we received \$21 00, or its value, for which we are truly thankful.

At present, I am at Tiverton, with nothing of note to report, save that one has been restored of late, who, for seven long years, has been a wanderer. How it warms my heart to welcome the prodigals, as well as to see sinners coming to God for pardon through the blood of His crucified Son. When we listen to the tones of our beautiful ball which now calls to worship on all occasions, we have the great satisfaction of knowing, that since last week it is entirely free from debt.

Last Lord's day afternoon, we preached a special sermon at the request of the I. O. F. Court of this place, at which time a crowded house greeted us.

H. A. DEVOR.

Tiverton, N. S., Jan. 24, 1895.

CHARLOTTETOWN, P. E. I.

Still the church at Charlottetown grows. Six more additions since our last report, and more soon to follow. The Lord's work is in a prosperous condition here. Every department of work is bright. We are all working for the Lord, and working all the time. The church evidently has some faith in the good old song, "Work, for the night is coming." We believe that in unity there is strength. Unity we've got; cranks, we have none. If there are any, they keep under cover. The church took an active part this year in the union prayer-meetings. Brethren, pray for us. The brethren in the church say we are going to live. With God's help we will hold up the gospel banner until the enemy shall be conquered and Christ's cause more firmly planted in Charlottetown. Brethren, the future for the church, we believe, is brighter than ever. Let us pray for the conversion of souls.

U. G. MILLER.

HALIFAX, N. S.

The brethren at this place are desirous to hold a meeting soon. Several regular attendants at our regular services are very near the kingdom. We hope to be permitted to make arrangements for a series of meetings to begin February 3, or at least not later than February 10. Your prayers and the petitions of God's people throughout the Church are desired, that the sword of the spirit may be efficiently and effectively used to the salvation of many precious souls.

The Sunday-school is doing splendid work. Collections from an attendance of between sixty

and seventy, run from \$1.65 to \$2.25 per Sunday. But better than the financial status of the school, we have an excellent corps of teachers who are always at their posts. Where you have such instructors as Sister Susie B. Ford, Brother G. D. Weaver, and the rest of the teaching force here, a school cannot help but be interesting and prosperous.

Prayer-meeting attendance is on the increase—a good indication of higher Christian temperature.

Our people were represented in the union meetings and week of prayer. As a result, Sunday audiences have a number of new faces.

Every one enjoys the monthly visit of the CHRISTIAN. Long may it live in the interest of primitive Christianity. W. F. S.

ANNUAL REPORT

OF COBURG STREET CHRISTIAN SUNDAY SCHOOL FOR THE YEAR ENDING DECEMBER 31st, 1894.

Number of Scholars on roll.....	175
" Teachers.....	17
" Officers.....	4
" New Scholars.....	39
" Scholars added to church.....	22
Average attendance.....	120
<i>Collections:</i>	
From Scholars.....	\$191 79
" Anniversary.....	23 10
" Other sources.....	64 94
Balance on hand at last report.....	62 98
	<hr/>
	\$342 81
<i>Expenditures:</i>	
For Home Missions.....	\$72 22
" Foreign Missions.....	64 19
" Sunday-school supplies.....	45 33
" New library.....	49 00
" S. S. picnic.....	22 21
" St. John Co. S. S. Association.....	5 00
" Other expenses.....	3 10
	<hr/>
	\$261 05
Balance on hand.....	\$81 76

ANNUAL REPORT.

The Secretary-Treasurer of the Main Street Mission Sunday-school of Coburg Street Christian Church, begs leave to submit his report:—

Number of Scholars on Roll.....	181
" New Scholars during year.....	45
" Scholars added to Church.....	4
Average Attendance.....	121
<i>Receipts.</i>	
From Woman's Missionary Aid Society.....	\$ 54 00
" Scholars.....	115 63
" Anniversary.....	19 00
" Sunday afternoon meetings.....	10 48
" half proceeds Missionary Concert.....	7 00
" on hand last report.....	11 77
	<hr/>
	\$217 88
<i>Expenditures.</i>	
Paid for Rent.....	\$100 00
" S. S. Supplies.....	56 72
" on account of Organ.....	30 00
" Home Mission Fund.....	5 55
" Other Expenses.....	3 37
	<hr/>
	\$195 64
Balance on hand.....	\$22 24

J. BARRY ALLAN, Secretary-Treasurer.

THE GIFT OF THE SPIRIT.

That there is an impartation of the Holy Spirit to obedient believers, which the unbelieving and disobedient do not and can not receive, is plainly asserted by our Lord to his disciples: "I will pray the Father, and he shall give you another comforter, that he may abide with you forever—even the spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John xiv. 16, 17) With this accords the promise made in Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In harmony with this is the declaration of Paul (Gal. iv. 6), "Because ye are sons, God hath sent forth the Spirit of his Son in your hearts, crying, Abba, Father." It is needless to quote additional passages.

The Holy Spirit does not dwell in an impure heart. Even Christians are warned against "grieving" the Spirit of God by impurity and strife, lest the Divine Guest should depart from them (Eph. iv. 30; please attend to the context). We must come on to the Spirit's plane of truth and holiness if we would enjoy the fellowship of the Spirit. This principle holds good of the communion of human spirits; we need not be surprised that it holds equally good of the communion of the divine with the human. It is an everlasting and unalterable law of the spiritual universe. "What fellowship hath light with darkness—Christ with Belial?"

But here difficulties arise:
1. Is it not said that the Spirit shall convict the world of sin, of righteousness, and of judgment? How can this be, if the world cannot receive the Spirit?

Unquestionably, the work of converting sinners is the Spirit's work. But our contention is, that in conversion, the Spirit does not act immediately on the sinner's mind, or heart, or conscience, but operates immediately through the truth. The very text referred to (John xvi. 7-11), implies, if it does not positively assert, this. Jesus is talking to his chosen apostles. He says, in view of their sorrow at the announcement of his speedy departure: "It is expedient for you that I go away; for if I go not away, the Comforter [Advocate] will not come to you; but if I depart, I will send him to you. And when he is come, he will convict the world of sin," etc. Observe: "I will send him unto you"—not unto the world; "and when he is come to you, he will convict the world," etc. Evidently, then, the convincing and convicting power of the Spirit was to reach the world through the apostles, and was to be put forth in arguments; convict the world of sin, "because they believe not in me." Now turn to Acts ii. and trace the fulfilment of this. The Spirit was poured out not on the multitude, but on the disciples, and the apostles, filled with the Spirit, convinced the people. "When they heard this, they were pricked in their hearts," etc.

2. But what of cases where the Holy Spirit was received before baptism, and of other cases where the Spirit was not received until after baptism, by the laying on of hands?

We must keep in mind that the work of the Spirit has various distinct phases, and they must be kept distinct, or we shall be involved in confusion inextricable. Read, for instance, I Cor. xii. Does anybody expect such manifestations of the Spirit now? Certainly not. Why? Because, he will say, these were miraculous endowments, for special purposes and for a limited time, as verse 8 of the succeeding chapter clearly shows. Just so. Here, then, the Spirit is revealed as the Spirit of Power, confirming the gospel by miraculous attestations (Mark xvi. 20; Heb. ii. 4), and supplying special supernatural gifts and ministries to the churches in their infancy, until they should be no longer needed. (Eph. iv. 11-16). We must not quote the passages that relate to the Spirit of power—that is, to miraculous gifts—as applying to the work of the Spirit now.

Then, again, the Spirit is revealed as the Spirit of truth and wisdom, and as such was to guide the apostles into all truth (John xvi. 13). In this respect there is a general agreement that the Spirit's work is completed—that the whole counsel of God has been revealed, and no new revelations are to be expected. True, the Spirit is in and with the truth already revealed, and operates through this for the conversion of sinners. "The seed of the kingdom is the word of God" (Luke viii. 11); and as God's vitalizing presence and power is ever in the seed to produce growth and development, so is the Spirit's vitalizing presence and power even in and with the seed of the word. If the seed sown in the ground does not produce a good harvest, it is not the fault of the living seed; the failure is to be attributed to other causes. And so the failure to convict is not to be attributed to any lack in the living word of the gospel, but to the causes set forth in the parable of the sower. Success does not require better seed, but better soil, or better husbandry. We would err greatly in applying the passages concerning the Spirit of truth and wisdom to the present time, as is we yet needed new revelations. These revelations of truth were what we call supernatural or miraculous, as well as the manifestations of the Spirit of power.

But the Spirit also appears as the Spirit of goodness and holiness, and as such is to dwell in the hearts of God's people forever—the earnest of their inheritance—the strengthener and comforter of those who, on the plane of goodness and holiness,

are prepared to receive such a gift. This brings us to a class of passages applicable to Christians now and always.

The case of the Samaritans (Acts viii.) has no reference to the converting or sanctifying influences of the Spirit, but to the impartation of the Spirit of power peculiar to the apostolic age. This is evident from the fact that Simon desired to purchase the right to impart such a gift. If he could empower others to work miracles, he saw that there were "millions in it"; his former thaumaturgical exhibitions were as nothing in comparison to this gift. The impartation of miraculous power was not dependent on repentance and baptism. Although, in the apostolic age, it was, for good reasons, usually bestowed on baptized believers, yet it was not essential to its reception that the recipient should be a baptized believer. See Matt. vii 21-23; Luke x. 17-20; I Cor. xiii. 2.

In the case of Cornelius, the gift bestowed was also from the Spirit of power. What was the evidence that the Spirit had been poured upon them? "For they heard them speak with tongues and magnify God." (Acts x. 46). It was not magnifying God that constituted the evidence, for Cornelius and his household had been in the habit of magnifying God before this time (verse 2); but it was magnifying God in various languages unknown before. This was not, therefore, that gift of the Holy Spirit promised in Acts ii. 38. Moreover, if ever there was a special case of spiritual manifestation, this was one; and it will not do to argue from special cases to a general conclusion. What was there special here? It was the first introduction of Gentiles to equal rights and privileges with the Jews in the kingdom of Christ; and therefore the very same gift bestowed when the kingdom was open to the Jews (Acts ii. 6-13) was now bestowed on the Gentiles as a divine certificate to their right to the blessings of the gospel. See Acts x. 47, xi. 1-18, especially verses 15-18, and there will no longer be a doubt as to the special character and purpose of this manifestation of the Spirit. It was not that gift of the Holy Spirit promised in Acts ii. 38. It was special and miraculous. It was not a means of faith to Cornelius and his household, for that came by hearing the gospel (Acts xv. 7), nor was it the means of purifying their hearts. (Acts xv. 9) It simply marked out the Gentiles as equally entitled with the Jews to the blessings of the gospel.—Ch. Standard.

SEED THOUGHTS.

The devil hates the preaching, but he is generally satisfied with the collection.

The value of gold depends on its weight, and not on its polish.

There are men who like to speak well of others on a tomb stone.

Work is hard when there is no heart in it.

No theology is right that does not give God a character that children can love.

We ought to fear to die until we have done some good that will always live.

Men are made rich, not by what the world can give, but by what it can't take away.

No man is any stronger than his weak spot.

We give, not according to our means, but according to our meanness.

Some are laying up treasures in heaven at the rate of one cent a week.

Character is what we are when we think no one is watching us.

The hardest battles we fight are the ones we have with ourselves.

A self made man generally admires his maker and often spoils his job somewhere.

The preacher who takes dead aim at himself is sure to hit somebody else.

Success in this world often means failure in the next.

The Christian.

ST. JOHN, N. B., - - - FEBRUARY, 1895.

EDITORIAL.

A WARNING AND AN EXHORTATION.

"Beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II. Peter, iii. 17, 18.

This true ambassador who had with the keys of Christ opened his kingdom, or church, first to the Jews, and then to the Gentiles, manifested in this, his farewell address, a deep anxiety that all who were in the church on earth should be kept from falling and gain an abundant entrance into the everlasting kingdom of the Saviour. He well knew that the way to that kingdom lay through much tribulation, that many opposing obstacles blocked the way, and hence this faithful warning and urgent exhortation. Let us consider *First*, The warning; *Second*, The exhortation.

1st. The warning. Beware, lest ye also being led away with the error of the wicked fall, etc. The error of the wicked, embraces numerous mistakes. Two of these are especially treated in this chapter. One is the scoffing denial of the Lord's coming. The other is the *wresting* of what Paul said on that subject, as they do the other scriptures, to their own destruction. *Denying* and *wresting* important truths are the two fatal mistakes here pointed out as dangerous in contact and ruinous in result. (a) Scoffers walking after their own lusts are not the persons who love the appearing of Christ, nor the ones who will with Paul be crowned by the Lord, the righteous Judge, when he appears. Jesus says of the man left to watch for his Lord to come, "He began to unite his fellow servants and to eat and drink with the drunken, and to say in his heart, my lord delayeth his coming." But what he dreaded and denied came suddenly upon him. One of the most precious promises Jesus made to his disciples is that he will come again to receive them to himself. But the selfish scoffer hates his coming, and will try to persuade Christians that he is not coming, which they cannot accept without falling from their own steadfastness. If Jesus will not come, all is lost. So the apostle says to all Christians, "Beware of all such scoffing teachers." (b) The other errorist here mentioned is the *wresting* teacher. The former denies the scriptures to suit his purpose, the other with equal danger twists or wrests the scriptures to suit his purpose. Although he may claim superior knowledge as the reason of such teaching, and others may applaud him and feed his vanity, yet it proves him unlearned and unstable, as well as suicidal. Who can tell all the speculations that have been introduced in connection with the Lord's second coming? Although he has positively told us that neither man nor angel knows that day, and insists that on that very account his servants shall watch for his coming as a man watches for a thief who comes at an unknown hour at night to rob his house, yet in the face of it all, time after time, men step out and declare that they do know the year and day, and denounce as the very enemies of Christ all who will not accept their testimony. How do they prove their doctrine? Simply by *wresting* the scriptures.

How much talk and vain jangling has arisen about Abraham and his fleshly seed being raised at the coming of Christ to inherit the land of Palestine, plant vineyards and eat their fruit, and rise to greater glory than that enjoyed under the reign of David and Solomon? All this and a hundred speculations are taught under the mistaken idea that they are Bible

teaching, and to reject them is to deny the scriptures, and so they wrest them.

Peter does not even hint that Paul, as a writer, is hard to be understood. Paul was a most logical and clear writer. But Paul's writing on the Lord's coming had things in it hard to be understood. Why so? Because it was *PROPHECY*. When the inspired prophets spoke before of the (first) coming of Christ, they were anxious to know what time the spirit in them meant, but were informed that they wrote for those who should live when these things would be fulfilled. Instead of explaining or even understanding their own prophecy, they were taught to wait till men would see them fulfilled, and be thereby convinced of the glorious wisdom and knowledge of God (I. Pet. i. 10, 11, 12). Although the Jewish prophets were thus taught the proper use of prophecy, the scribes and doctors of the law wrested the scriptures. They claimed to understand all about these prophecies, but were the first to reject the Messiah when he came down and remained with his most determined enemies, because the fulfilment of these prophecies was so entirely different from what they expected. No wonder that Peter so earnestly warned us against those who wrest the prophecy respecting Christ's second coming, or that Paul so constantly charged Timothy to avoid foolish and unlearned questions that do gender strife rather than godly edifying. He was not ashamed of the gospel of Christ, because it was the power of God unto salvation, but these speculative questions have neither godly life or power. Like the Spartan's wooden man, which he could get neither to walk nor stand, they "lack the principle within." While the Christian is to shun the error of the wicked, as he would the certain road to ruin, he is not to remain inactive. But is

2nd. To grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. A Christian is a new creature born of God, who has forgiven him all trespasses. He bears the image of Christ and is to grow more and more like Christ in his nature and whole life. This exhortation is fitted to awaken a whole cluster of blessed emotions. Can it be, asks the Christian, that I, an heir of wrath and ruin, am saved from it all by the blood of his cross and stand united to Jesus? Am I exhorted to cleave closer to him and to enjoy a constantly increasing measure of his favor?

After Judas had gone out to betray the Saviour, and he and the eleven were left alone, the welled up feelings of his heart seemed to find a gushing outlet, which makes the 14th, 15th, 16th and 17th chapters of John a rich banquet house for his earnest disciples in all ages. Here he tells them that he was about to change worlds, but would never leave them—that every change of his would improve their condition. Tells them that their relation to him was that of the branch of the vine, that his life was their life, his love their enjoyment, and that by obedience to him they would abide in his love, as he had abode by obedience to his Father in his love.

He shows that every branch in him that bears fruit his Father purges to increase the fruit, but he takes away every fruitless branch. To abide in Christ means to grow in grace and bear the fruits of righteousness. Such the Father purifies and prepares for increasing usefulness. It is well that the commands of Christ are not grievous, for in keeping of them there is great reward. He who keeps them abides in his love, and shall finally enter through the gates into the city of God. (John xv. 10. Rev. xxii. 14).

Jesus says, "A new commandment I give unto you—THAT YE LOVE ONE ANOTHER." He attaches such importance to this, his new commandment, that it is ever to stand in the centre as a sun, around which all his other command-

ments revolve. This is patent to every careful reader of these chapters. As the Father loved Jesus, so Jesus loves his disciples; and as Jesus loved his disciples, so they are to love one another. (John xv. 9, 12). How rich is the love that has its model in and is kindled by such a divine flame! Jesus prays for its fulfilment. (John xvii. 26).

When the children of God love one another, the new commandment is fulfilled and Jesus' earnest prayer answered. All men know them to be the disciples of Christ. "By this shall all men know that ye are my disciples if ye have love one to another (John xiii. 35) and the gospel they preach will bring many to Christ." "We know that we have passed from death unto life, because we love the brethren." He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. (I. John ii. 10 and iii. 14). The same apostle shows the terrible state of him who hates his brother. He is in darkness, abides in death. He is a murderer, etc., etc. When he says he loves God, he is a liar, for how can he who loves not his brother, whom he has seen, love God, whom he has not seen?

If Christ and his apostles have made that new commandment so essential to our happiness and growth in grace, he who was a murderer from the beginning will ever go about to oppose it, and combine his malice and skill to stir up unkind feeling among Christ's disciples. We all have our imperfections, and if the great enemy can keep these out of our sight and magnify the imperfections of our brethren and keep them before us and hide their virtues, he will gain his murderous ends. How much better to reverse this order and defeat our enemy. To think of our own faults and by God's grace overcome them. To think of the good qualities of our brethren, to encourage what is good in them, to pray for them and help them, also to overcome through the blood of the Lamb. May the Lord help us all to study more faithfully the dear Saviour's new commandment and to heartily respond, "Let brotherly love continue."

Original Contributions.

OPEN LETTER.

NO. IV.

"Should a person be allowed to hold church membership who will not devote a portion of his income to the support of the gospel?" This is a hard question, viewing it from the standpoint of modern church life; but not so hard perhaps, from a scriptural stand-point. Bro. McGarvey was asked this question, and he said: "That such persons should not be allowed fellowship, unless they were ignorant of what the Bible taught on the subject, and if so, they should be taught their duty, and if they refused to be taught, they should be dealt with the same as any other wilfully disobedient person." We are aware, however, that the impression is so settled on the minds of many, that giving is no part of Christianity, that the scriptures bearing on the subject seem to have very little weight with them. It is very hard for the mind to get out of the rut of well established pre-conceived notions; and this is more especially true when it touches this question of finance. We know there are devoted spiritual minded people, who are honest in their convictions, who think that the subject of giving should not be mentioned in connection with Christianity, that it is as foreign to the subject as the house in which we worship. We suppose it is because of this false impression on the minds of so many, that we strike a begging attitude when we are soliciting funds for some Christian work, and set before our would-be donors,

as motives and incentives for giving, the wants and the demands of the cause or persons who are the objects of charity. If the solicitor is a poor beggar, not having a talent for reaching the hearts and sympathies of the people, the supply will generally fall short of the demand. But as the Apostle says: "It is the love of God constrains us." "He who was rich for our sakes became poor." Believing this, we are constrained to prove our love by our sacrifice for Him. Only those who give from love to Christ can give acceptably; and it is also true, that only those who give for the sake of Christ, can love acceptably. You see that it is impossible to separate the spiritual from the natural in our work and worship. In the order of worship, as recorded in Acts ii. 42, we have in those four acts of worship, the "fellowship," which all admit to be the contribution. Here we have the act of giving, a duty equal in importance to any of the other acts of worship. How can we neglect this duty and be loyal to the authority of Christ. The same duty is made emphatic by Paul in 1 Cor. xvi. 2, where we are commanded to "Lay by in store on the first day of the week as the Lord hath prospered us." Think of a person who believes in God and professes to love him and accept of His Divine authority, giving to the Lord, out of his income, a few cents whenever he chances to have it in his pocket!! Laying up treasures in heaven at the rate of a cent a day!! The only chance such a person can possibly have in the next world, is on the ground of his ignorance. But the next question you ask, is one we cannot answer: "Whether it is ignorance or selfishness, that is the cause of the failure in this imperative duty?"

You may ask—How is it possible for those who have nothing, to fulfil this command? I suppose the Lord will have mercy on those who have an empty pocket, the same as those who have an empty head. The lack of power to think or to give are equally subjects of Divine mercy. But this will not apply to the man who can give five cents for a fig of black jack, and have nothing left for the Lord. It is a question whether those who plead poverty are not poorer in vital spiritual life than in their pocket. We remember when in the church at Ayer's Village, Haverhill, Mass., we had a good sister who was supported by the church. She, as well as the church, understood that when she received money from the church it was as much her money as any she might receive from her labor. She therefore devoted a portion of the income from the church to the Lord's cause, and thus enjoyed attending to this duty of giving. You may see, therefore, that the number who are not able to give are like angel's dreams, few and far between.

I am glad that you sent me this question, and that you, with others with whom you associate, are coming to realize the magnitude of this question, and how impossible it is to fulfil the work and mission of the church. While we are indifferent to this duty, the world can see that our zeal for primitive faith and primitive order, is only a veneering to cover our failure in the consecration of our lives to the cause of Christ.

H. M.

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	\$235 43
Sandy Cove, N. S.—	
Mrs. H. Eldridge,	2 00
Corwallis, N. S.—	
A Friend,	2 00
Gulliver's Cove—	
Mrs. John Reid,	1 00
Mrs. J. S. Hines,	1 00
Mr. J. H. Hines,	3 00
	<hr/>
	\$244 43

H. A. DEVOR,
Treasurer.

Tiverton, N. S.

CANADIANS AT "OLD K. U."

They are a happy lot! Though far from the land of their nativity, yet they do not, while they turn to that land with all the love of true patriots, pine away with sadness from living "on a foreign strand." Everything at the "old K. U." is congenial for the most part of their Canadian tastes; but if they find their leisure moments (which are not many) growing wearisome, they gather themselves together to feast and sing. The old dormitory oft on these occasions re-sounds with the symphonic strains of the "Maple Leaf," and the equally symphonic but more generally loyal notes of "God save the Queen." Nor are these gatherings entirely for thought and song, of home and mother; they frequently take the form of a symposium, not a literal symposium, but one for the development of philosophic thought only.

To a person without the experience of travel or sojournment in any foreign land, the bond of sympathy that unites all persons born on the same soil is incomprehensible. In a foreign country a native of Ontario is to a Nova Scotian as a Nova Scotian and a native of New Brunswick is to an Islander as an Islander. It was this bond of sympathy that brought about a Canadian gathering at the home of Bro. John Simpson, No. 239 East Fifth St., on Thursday, the 10th inst. When the invitations were received every Canadian heart beat for joy, for well they knew, some from hearsay and others from experience, that Mrs. Simpson would have prepared for them a most sumptuous dinner. About eleven, *ante meridiem*, they gathered. Music, song and philosophic discussion helped to wile away the moments until dinner was announced. It is needless to say that they did justice to that dinner; and when I tell you that three of the six present (two of whom had been nursed back to life by the skill of Mrs. Simpson) were just recovering from severe attacks of typhoid fever, and that all once necessary restrictions in diet had been set aside by the physician, you will have a better conception of the *fulness* of that repast. Not only did the convalescents Stewart, Simpson and Stevenson comply readily with the importunities of their hostess and partake liberally of the many and varied dishes, but Norton, Stevens and Leonard by no means went empty away. A huge turkey, carved by the student "Bob," soon fell before the fever-starved and dormitory fed invaders; but it was the third course that delighted every Canadian present; for before them was set, what? a huge English pudding. Simultaneously and involuntarily did every mind turn to the happy yule-tide in their own far-off home. Visions of the past floated before them. Again encased in furs and snugly packed in Canadian pungs, with jingling bells and merry laugh they speed over the glistening snow-covered road; again they are awaiting their Christmas dinner, the pudding gently simmering in the put, the goose roasting in the oven. These homelike thoughts passed through their minds as this novelty in an American household was placed before them.

Dinner over, they renewed their philosophic discussion, engaged in games of different kinds, and closed a most happy day by singing "My Country 'Tis of Thee," and "God Save the Queen." It is certainly pleasant for Canadians to find in this far-off southern city of Lexington a brother Canadian who, with his kind and cultured American wife, gives a hearty welcome to his countrymen. Bro. John Simpson is a Prince Edward Islander, who came to Lexington some years ago to attend the Bible college. After graduating he took to himself a wife and settled in Lexington, where he now resides. In conclusion, I would say to my

Maritime brethren who think of fitting themselves for the ministry, that Lexington is the proper place to do so. I cannot in this article enumerate the reasons why Kentucky University should be chosen, but let it suffice to say that here are the men of the "Reformation;" here alone can you find the talents of a McGarvey, a Loos, a Grubbs, or a Graham. No student will receive here any other teaching than that of the good old Bible, for that book is taught here as it is nowhere else in the world. Come, then, to the Bible College and receive the full benefits to be derived from a judicious study of the scriptures. The Canadian students here send greetings to their brethren in Canada, especially in the Maritime Provinces and Ontario, wishing them a happy new year.

ONE OF THE BOYS.

Lexington, Jan. 12, 1895.

WEST GORE LETTER.

In the *Homiletic Review* for January I find an article from the pen of Arthur L. Pierson, D. D. (Presbyterian), on the covenants, based on the seventeenth chapter of Genesis. What he says on infant baptism is so good that I give my readers a part of it. He says: "It must be confessed, however, that there is a lack of any positive statement in the word that baptism takes the place of circumcision. This seems a mere assumption. Whatever argument is constructed to justify the sprinkling of infants should have a more solid foundation than such a groundless assertion." So much, so good. The *Independent* (New York) devotes considerable space in a late issue to "Church Statistics." We learn from it that the Disciples of Christ in the whole world numbers 907,015. Our net increase in four years has been nearly 300,000. This compares very favorably with larger bodies. The Roman Catholic increase is over 1,000,000. Go on Disciples, the world for Christ.

Our work in this county is moving along quietly. Bro. Shaw, from Halifax, has been up preaching in Elmsdale, and will likely make that a mission point. Our Mission Band at West Gore held a concert the evening after Christmas and made a grand success of it. Much credit is due to the sisters who have this in charge for the pains taken to train the children, and then you know the children of West Gore are unusually bright. We have had a very enjoyable visit from our Bro. M. B. Ryan. He preached several times here and twice at Elmsdale, and I hear good accounts of the preaching. He has gone back to his field of labor in Pennsylvania, but will be back next summer. Now I think where we have so many churches needing preachers that an effort ought to be made to make him "sick" next time we catch him down here. He is a splendid preacher and a good man. During the short time he was here I found him to be a brother beloved in the Lord.

In Shubenacadie the work moves along nicely. Bro. Bruce Wallace, our senior elder there, has been sick, but we are thankful to know he is recovering. At Nine Mile River our meetings are well attended, and considerable interest is manifested in a connected series of discourses I am delivering in order to clear away the mystery that has been thrown around the plain old gospel. In Rawdon there is nothing new. Bro. James Aubry has been ill, but is now improving. We are making an effort to start a union prayer-meeting. In Newport the brethren are all alive, and while they are encouraged by the past are in hopes of much good being done in the future. Our collection there for home mission work was good.

The winter is passing away without much stormy or cold weather, and in a short time spring will be here.

In some recent papers I have seen a notice of the death of T. F. Dwyer. Many of my readers will remember him as being at one time an active worker in the church of Christ in these provinces. He has gone to his rest.

There have been two confessions at West Gore since I last wrote. W. H. HARDING
West Gore, Hants Co., N. S.

SOME THOUGHTS.

When Jesus Christ declared to the apostle that he would build his church upon the great rock truth, that he was the Son of the living God, he uttered a prophecy that he understood and intended to be fulfilled. That there would arise obstacles, he also fully comprehended, but he in his omniscient wisdom provided for these obstacles.

He sent the Comforter to sustain his disciples in their hour of trouble, temptations and danger. When the church is imbued with firm faith in the prophecies and promises given by the Saviour of the world; when it is filled with a fulness of the Holy Spirit of God, then and only then shall it triumph over the enemies of the Lamb of God who taketh away the sin of the world.

When Christ made that prophetic statement, he intended that the church would, in a measure, sustain itself. There is no reason or a vestige of wisdom in the idea which some men and women give utterance to, "Oh, the church is all right: Jesus Christ has promised that it would triumph over all things. He will bring it safely through all without our worrying our minds about the matter."

Oh, no! When Christ made that statement, he did not intend that it should be a mere passive body, standing as a sort of incubus in the world, but rather that it should be a mighty active living power, moving about in the world with a majesty caught from the Creator of the universe himself, not grovelling amongst the sordid things of earth, catering to the appetites and fancies of men.

The Church must be on the alert and in an unmistakable tone, speak when anything may be introduced to detract from her purity and majesty.

We must give heed to the words of the apostle, when he refers to the days when people having itching ears shall provide for themselves teachers to tickle their fancies

Then let us be careful so that when the Bridegroom of heaven shall descend from the presence of the Father of lights, clothed in the spotless habiliments of purity, that he may not be ashamed to meet this Bride besmeared with the impure things of earth, but rather that He may receive her with joy, without spot or wrinkle or any such thing. Then, child of God, be careful. Be watchful. Be prayerful. Beware, lest the enemy of your soul lure you to do that which will bring reproach upon the name of Christ, or the Church of Christ. Do your duty to your God, your Christ who has redeemed you, your brotherhood who has received you, and lastly, to yourself.

It is incumbent upon every child of God to have some part in the extension and perfect development of the body of Christ. But be careful of the means for use. Be sure that they will receive the sanction of the blessed Christ and his inspired word.

Energized prayer is the great desideratum of the Church to-day—prayer incorporated with good acts. This is the power that will convert the world to Christ. Work as you pray, and pray as you work, and there will be but little danger from the blandishments of the world. Then, brethren, give heed to the inspired writer when he says, "Prove all things; hold fast that which is good."

R. E. S

New Glasgow, P. E. I.

SPRAY FROM THE BREAKERS.

Christ entered and passed through death to procure the keys of the grave. The morning the angels came to wake up the sleeping Christ, they brought the keys and delivered them to the conqueror.

Christ, in spirit, the morning of the resurrection, entered the ark, in which he carried back to God a living interest for the whole world.

Christ, in his natural birth, put on our mantle of death to be our Saviour. We, in our spiritual birth put on the mantle of his life to be saved.

If you want that warmth of soul that will aid you to unfold a fruitful life, live near to Christ the great soul warmer. On the hillside in the spring, I have seen the beautiful flowers (while yet the foot-prints of giant winter were plainly seen) opening their petals to nature's sun, despite the chilly atmosphere of winter in which they lived. Even so let the Christian climb the mountain top of God's grace, and there open the heart to the Sun of Righteousness, and let the penetrating rays of his love fill the soul, driving out the chilly breath of winter, and opening out the balmy spring.

Satan is always endeavoring to manufacture an agent out of some of God's material to throw stones through the windows of heaven.

The greatest declaration in the word of God, is found in John iii. 16. The greatest promise in Rev. xxi. 7. The greatest invitation is found in Matt. xxviii. 6. The greatest curse is found in 1 Cor. xvi. 22.

A live, working Christian is one of God's search-lights—always throwing light into the darkness of this world of sin to guide the benighted wanderer.

Words from a heart where Christ dwells, are like sounds amid the hills. They always find an echo in the heart of some poor wanderer.

Render your bodies a living sacrifice unto God. Don't bring the empty body, but bring your heart in it. It is useless to carry a lantern on a dark night without a light. God has built the light-house, and furnished all requisites. Our work is to keep the light trimmed and burning.

Jesus went down to the grave with all our sorrows, and came up with all our joys. H. E. C.

Home Mission Notes.

Bro. Shaw and the church in Halifax is doing good, steady work, and such an interest has been aroused that Bro. Ford is going to hold a meeting for them. Let all pray for a grand meeting in Halifax. As the great apostle said, "that the word of the Lord may have free course and be glorified."

Bro. Blenus closed his meeting at Leonardville on the 29th. The meeting opened on the 3rd. Two meetings were held every day, which increased in interest and attendance until the close. Six were baptized and four restored, new deacons were appointed. Attendance at the Lord's table and Sunday-school has been the largest for years. The church, and in fact that part of the Island is stirred up, and our people are going ahead. Let us rejoice with them. This meeting ought to arouse greater interest in our mission fund. Bro. Blenus has done a grand work, and ought to receive the support of every disciple in these provinces. See our receipts this month! We are pleased to have so many of the smaller churches

giving; it encourages those who are trying to raise the funds necessary to support the work. Many thanks to Newport for its liberal contribution, and the Sunday-school at Westport for its first contribution; also their promise to take up regular collections. Let us now hear from all our churches and schools. Also from the brethren who are not able to meet with the churches; you ought to give freely to this work if you are not helping to support a church. If we can induce many to give to this fund by our "much asking," we think we have done good, both to the giver and to those who are benefitted. At one time the children of Israel gave until Moses said, "Stop; you have given too much!" Can Christ say the same of us in this day. We speak as to wise men and women.

RECEIPTS.

Previously acknowledged,	\$238 78
St John Mission Band—	
Per Miss Lingley,	6 00
Westport Church,	2 72
" Sunday-school, per B. Hicks, ..	2 00
Frederickton—	
O. B. Stockford,	1 00
Summersville Church,	3 00
" White Star M. B., per Mrs. Hupman,	1 00
Newport—	
Per W. H. Harding,	10 00
South Range,—	
Per B. Sabeans,	2 00
Keswick—	
Per Miss Wilson,	1 00
Halifax—	
Per W. F. Shaw,	37 50
Nauwigewauk, N. B.—	
Alice M. Hill,	1 00
Richard A. Hill,	1 00
Charles A. Wanamaker,	1 00
Alice M. Wanamaker,	25
Total,	\$308 25
	J. S. FLAGLOR,
Post Office, St. John.	Secretary.

Children's Work.

[Address all communications to Mrs. D. A. Morrison, 26 Dorchester Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

Before I give you the promised news about O Gin Sau, I want to ask your help in a little undertaking. The "Wide Awake" Band in St. John has decided to start a "Missionary Scrap-Book" and we want the help of all the other bands. Will you all begin looking up missionary pictures and items for the scrap book? We will paste as many as we can and then mail the book to each band in turn, and each band can add their contribution and send it on to the next one, as we did in the case of our circular letter. This will give each of us something to do, as well as furnishing us with the enjoyment of seeing the collection added by the other bands.

I was glad to hear news of three of our bands this month. The Westport "Willing Workers" are doing nicely—had twenty-five members at their last meeting. That speaks well for their interest during these winter months. The East Rawdon Band writes that they have "not fallen asleep but are still at work for the Master"—That is good—we need all our brave little workers! Their members are so scattered that they meet only once in four weeks instead of once in two, as formerly. The West Gore Band held a most successful concert on December 26th and realized \$2.60. I have seen a copy of their programme which consists of twenty-seven pieces, among them four "Essays" or "Papers" by members of the band. I should liked to have been there to enjoy the hour with them.

Now I must close and let you read the extracts from Miss Riach's letters,

Your loving friend,

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

"The reason O Gin San looks so old is that her hair is done up, as all girls wear it, even if they are but four. She is not old in years, but quite grown up for them. Am sorry I have not time to write to every band. If the girls were living with me as formerly I could tell them much more about her, but as it is I see her but seldom. Am glad to say, however, she has seemed quite contented and happy lately. She did well in her examinations. She is rather a painstaking student. By the way I never told the children she was near sighted, and when studying finds it necessary to wear glasses. She is always neat in her dress and appearance; has rather a fine presence for a Japanese woman. They all affect the meek and lowly so much, but O Gin San has an air of her own—a little like what we would call independent. I rather like it in her. She needs all of it when she begins to work in earnest for her Master, as the time of persecution has not gone past.

The girls are all doing well, and I have some things more to sell you of O Gin San. Mrs. Garat made up a box of old clothing for the sufferers from the recent great earthquake up in the northern part of the island, and the girls in the "Home" were asked if they would like to contribute. They all did so, very liberally too. All the old things they had, that had grown too small for them they gave. O Gin San had a day or two before this received thirty cents from her brother, and besides the clothes she gave, she gave ten cents of this. That was quite a little for she may not receive another cent for many a day yet.

I am glad you have some more picture cards for me, as my stock is nearly exhausted. It is indeed sweet of the girls and boys to give all their pretty cards for the children here. I can assure them that the little ones here appreciate them fully."

Lovingly your sister,
MARY M. RICH.

FOREIGN MISSION RECEIPTS.

Previously acknowledged,	\$135 86
Halifax,	7 73
Miss Clara Henry,	25
St. John—	
Sunday-school,	4 35
Women's Auxiliary,	1 75
East Point—	
Mrs. Benj. Obing,	2 00
Miss Ermna Morran,	2 00
Total,	\$153 94

CHILDREN'S WORK.

Previously acknowledged,	\$30 27
Halifax—	
"O Gin San" Band,	1 75
West Gore—	
Mission Band,	4 00
St. John—	
Wide Awake Band,	76
Milton—	
Mission Band,	5 00
Total,	\$41 78

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

SCHOOL OF THE EVANGELISTS—FOR POOR YOUNG PREACHERS.

January 31st will be the second anniversary of the moving of the first load of lumber for the building. One would suppose that the work was begun in an unfortunate time, but the Lord has sustained us in every trial. We began the work without capital, and there have been entrusted in our hands for it, probably twelve or fifteen thousand dollars. The building now occupied, accommodates for every purpose, about eighty men. It will be full by the time this sees the light. These young men represent about twenty-five States; fully fifty of them are dependent on me, and they could not have any chance of an education to-morrow morning if it were not for me. Industrial Hall, nearly ready for the roof, will accommodate forty men. These young men support themselves by working on the farm, in the barn, and in the kitchen. If their labor fails to bring them enough to eat they fall back on me, and I fall back on the promises of God. Brother, sister, the south must

be evangelized. Note this: With all this fifty hearty young men to feed, it frequently happens that my funds are below the dollar mark. Think of me! Many brethren are helping me on the following offers:

I. "Gideon's Band," three hundred who agree to sell one dozen copies of my book, "Out of Darkness into Light," and send the \$6 00 to the work.

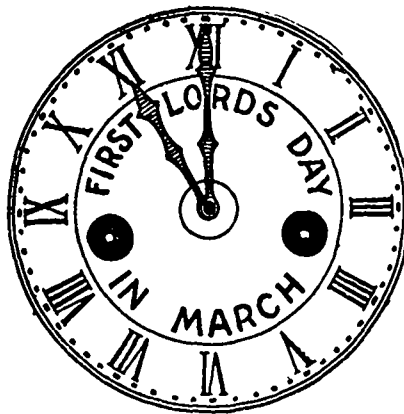
II. Others agree to sell one dozen copies of the "Great Controversy," and send us the retail price (\$6 00) and 35 cents in stamps, and receive a Teacher's Bible and the Emphatic Diaglott, as a premium. I will send the dozen books on either offer to any one who desires it, prepaid, on sixty days time.

If you wish to see these books before ordering, I will send them prepaid for \$1.00.

I stand pledged before God and man to invest in this work every dollar placed in my hands, from whatever source. Does this work appeal to your heart? Faithfully your brother,

ASHLEY S. JOHNSON.
Kimberlin Heights, Tenn.

THE TIME.



It is well to have the time of the MARCH OFFERING for foreign missions definitely understood by every church, and every member of every church. The time for the annual offering in all the churches for foreign missions is the first Lord's day in March.

Frequent announcements should be made from the pulpit, in the prayer-meetings, in the social meetings, and in the endeavor meetings. Do not permit anything to interfere with either the preparation or the observance of the day. Prepare for it with all the enthusiasm you would for a church dedication, or protracted meeting, or a convention. Observe it as a great day, a day of royal, hearty service unto the Lord. Have a definite programme for the day, and permit nothing to interfere with it.

The TIME is important. There is wondrous power in unity of action. There is great interest and the most thorough preparation for a political election on a definite day. Those who have this work at heart cannot afford to be indifferent to the time agreed upon.

If 2,000 of the most interested churches will observe the offering the first Lord's day in March, it will be an easy matter to secure 1,000 additional.

The success of the work this year depends, in a large measure, upon the action of the interested churches at the time appointed.

Let every church begin now to lay by in store to be ready when the time comes. Make due preparation, as you would to meet any other financial obligation. Remember the TIME

A. McLEAN.
F. M. RAINS.

The man who repents on his sick bed, from which he recovers, generally backslides before he pays his doctor's bill.

If there was less quarreling among the ninety and nine, the shepherd would have more time to find out what sheep were lost.

COMFORTED.

Sitting alone by the window,
Watching the sunset fair,
Thinking of the home over yonder
And the loved ones gathered there.

In my Father's house are mansions,
Many mansions, bright and new,
And to each of us his children
Comes the promise all so true:

Fear thou not, for I am with thee,
Peace and rest I freely give,
To the mourner special comfort,
Jesus died that we might live.

Sitting alone by the window,
Still watching the glowing sky,
But my heart is sad no longer,
The Master himself draweth nigh.
MAY A. ROBINSON,

Portland, Maine.

SELF-HUMBLING.

"Learn of me, for I am meek and lowly in heart." Observe the argument here. Men are unwilling to come to Jesus because it involves the self-humbling. They think they sacrifice their manhood by becoming meek and lowly, that is, by laying aside pride and self-sufficiency, and by becoming submissive to God in all things. Such Jesus addresses with an argument unanswerable.

He, the man Christ Jesus, was meek and lowly. Did he lack any element of true manhood? Nay, he was the truest specimen of man that ever trod the earth. Even infidels have confessed this, and admired this sole perfect specimen of humanity. To you, O proud man, Jesus speaks and says, "Come unto me and humble yourself. By doing so you will not lose, but gain, true manhood, for I am meek and lowly." Surely it is no mark of manhood to swear, to drink, to give away to passion, to live a selfish life. Any fool can do those things with as great a facility as you. It is no sign of manhood to swell with pride. Satan can beat you at that business. When you swell with pride you are most like the devil.—H. M. Scudder.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,541 21
Sister Sarah Wisdom,	5 00
Total,	\$1,546 21

HENRY CARSON,
Halifax, N. S. Treasurer.

Married.

STEVENSON-BULMAN.—At the residence of the bride's father, by D. Crawford, on the 26th of December, William Howard Stevenson to Sophia Jane, second daughter of Mr. Reuben Bulman, all of New Glasgow, P. E. I.

McLEAN-YEO.—At the residence of the bride's father, on the second of January, John William McLean, of New London, to Dilliah, second daughter of Mr. George Yeo, of Bradelbane, P. E. I.

DEWAR-McCALLUM.—At the residence of the bride's father, John McCallum, Esq., January 3rd, 1895, by O. B. Emery, Mr. Peter Franklin Dewar and Miss Christina Ann McCallum, both of Southport, Lot 48, P. E. Island.

THOMPSON-THURBER.—At Westport, Digby Co., N. S., December 22nd, 1894, by H. E. Cooke, Mr. Arthur Thompson, of Westport, to Miss F. E. Thurber, of Freeport, N. S.

CAIN-THOMPSON.—At Westport, N. S., January 1st, 1895, by H. E. Cooke, Mr. James A. Cain, of Yarmouth, N. S., to Miss Lizzie B. Thompson, of Westport, N. S.

Died.

POWELL.—At Freeport, Digby Co., N. S., Bro. Willoby Powell, in the 83rd year of his age. Bro. Powell was one of the oldest residents of Freeport. He became a member of the Christian church upwards of forty years ago, and remained true to the cause until death. The writer conducted the funeral.—H. E. COOKE.

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and Muscular
Vigor.
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Invigorates
the Stomach,
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A Boon to the Afflicted!

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Below we give a few of the many letters we receive every week from grateful people who have taken V.-O. Remember, Vitæ Ore is now an established remedy, and is without doubt a "boon to the afflicted." Do not wait until you see that your next door neighbor does not die from its use, but read our offer before and know for yourself what is in store for the afflicted.

Elder H. E. Cooke writes:

This is to certify that I have used Vitæ Ore, and consider it one of the best remedies ever introduced to the public for the renovation of the blood. And as an appetizer, its equals are few. I can cheerfully recommend it to any one afflicted.
H. E. COOKE, Westport, N. B.

Elder John Cook writes:

January 18, 1895.

Bro. WALLACE,—

Inclosed find two dollars, please send me two more packages of Vitæ Ore. That one package you sent me did me more good than anything I ever took. I can now eat a meal without distress, which I have not been able to do before for twenty years. Mrs. Craig says she feels better already, and has only been taking it a few days.

JOHN COOK,
St. George, Back Bay, N. B.

Sister Bailey testifies:

January 15, 1895.

This is to certify that I have taken Vitæ Ore and can cheerfully recommend it to the suffering public. I was a sufferer for a long time from that dread disease Exzema. I tried various remedies, but failed to get relief. At last I was prevailed upon to try V. O., and in three weeks from the time I took the first dose, I was able to attend to my household duties and walk most anywhere. The swelling from my knees to my feet was something unusual, but the swelling disappeared after a short time, and am thankful to say that I feel completely cured, and I consider it one of the best remedies and the greatest blessing of the nineteenth century in the form of medicine.

Westport, Digby Co.

In order to introduce Vitæ Ore, and also assist in a grand work, we are making the following offer: We will give one-half of the commission to Home Missions on all orders sent by the readers of this paper. Mention THE CHRISTIAN when writing.

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W. W. BOVYER, Charlottetown, P. E. I.

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

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GEORGE BOWERS, Westport, N. S.

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

GEORGE LEONARD, Leonardville, Deer Island, N. B

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

JOHN W. WALLACE, Shubenacadie, "

ISRAEL C. CUSHING, Kempt, N. S.

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