

THE CHRISTIAN.

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

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SAINT JOHN, N. B., DECEMBER, 1900.

WHOLE No. 206

The Christian.

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"THE CHRISTIAN."

P. O. Box 56

St. JOHN, N. B.

EDITOR:

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

NEWS AND NOTES.

The Last.

The Last month of the year.

The Last year of the century.

There have been but eighteen such months since the birth of Christ.

And perhaps as few as sixty such years since the creation of the world.

We wish you an earnest thoughtful Christmas, so lived by you that when it is over He whose birth you celebrate may be glad that you lived to remember Him.

And a consecrated New Year, during which you will more than ever before deepen your spiritual life by waiting upon the Lord, take advantage of every opportunity of service, and daily show forth that graciousness which at first made the world wonder and won the world.

Let everyone strive to do, and to do his best. It is not the winning or the losing that is important but fighting the great fight of faith and action. The men who have caught the inspiration of the great leader, the Master of men, may plant their flag upon the ramparts or let

The victors when they come,
When the forts of folly fall
Find their bodies at the wall.

In either event the world is better for their having lived in it, and as for the other sort who never fight at all, but only know how the fight ought to be made, it matters little whether they have lived or not.

At this Christmas season when generous impulses are filling your soul do not forget the Lord's work and its needs. You will feel all the happier if you send a liberal gift to the treasurer of the Home Mission Board.

At the Normal, Ill., State Convention, Ellis B. Barnes, pastor of the Christian Church, was elected a member of the State Board and also trustee of the permanent fund. At a meeting of the Ministerial Association, in the Presbyterian church, Bloomington,

Ill., he read a very interesting paper on "The Saloon in Politics," which was discussed with much fervor.

Recently the Foreign Christian Missionary Society received a certified check for \$10,000 on the annuity plan.

Prayer meeting topics for December.

- 5—What Must I Do to Be Saved? (Acts xvi, 31; Matt. x, 32; Rom. x, 10; I Pet. iii, 21; II. Pet. i, 5-8)
- 12—What Must I Do to Save Others? (I. Tim. iv, 15, 16; John i, 40-45).
- 19.—Ministerial Relief. (Phil. iv, 14-19).
- 26—Nineteen Centuries of Blessings Through Christ. (Luke ii, 8-20; Acts xix, 20).

"Heroes and Heroines; or the Triumph of Faith, Hope and Love, a Silver Jubilee Poem written for the twenty-fifth anniversary of the Foreign Christian Missionary Society, held in Kansas City, October, 17, 1900, by W. T. Moore. It is a book of 53 pages, with paper covers, beautifully written, and printed on good paper with a portrait of the author. It will be sent to any address, postpaid, on receipt of 25 cents. Address A. McLean, Cor. Sec. F. M. S., Cincinnati, O.

The Standard Lesson Commentary for 1901 is now ready, and marked in every feature a distinct advance on the merits of its predecessors. The highly developed volume is \$1.00 per copy or \$9.00 per dozen. There is a cheaper edition bound in limp cloth, which is sold at \$6.00 per dozen, or 50 cents each. Besides the illustrations and maps, the whole forms a volume of 450 pages or more that will be a treasure to any Sunday School teacher.

The P. E. Island Home Mission Board are waking up to the importance of mission work. A meeting of the Board was held at Charlottetown recently to determine on ways and means and methods of work in the province of P. E. Island. The January number of THE CHRISTIAN will be devoted to Home Mission work in P. E. Island. I. Harry Williams is the secretary of the Board.

Martin Luther, the great reformer, fearing that the people were about to assume his name as a religious title, said: "I beg that my name be passed in silence, and that the people call themselves not Lutherans but Christians. Who is Luther? The doctrine is not mine. I have not been crucified for anyone. Why, then, should the children of Christ take the unhallowed name of a frail mortal like me. Do it not; let us put away party names and have the name of Christ whose doctrine we hold."—*Milner's Religious Denominations*, page 71.

Tract distribution is one of the best ways of spreading the light of the pure gospel. The "Standard Vest Pocket Series," issued by the Standard Publishing Co., Cincinnati, O., at \$1.00 per hundred, in packages of 100 each. Specimen copies mailed free.

The New York Presbytery recently, with a majority of *one vote*, that of the moderator, decided against a revision of the Westminster Creed.

We stand on the Bible, the whole Bible and nothing but the Bible, in one faith and in the evidences that support it. Here, sir, we have the blood-sealed charter of immortality to man, "He that believeth and is baptized shall be saved. The young, the old, the middle aged, the young athletic sinner, and the hoary chief in the ranks of infidelity, have felt the heart-stirring, soul subduing, transporting efficacy and attractiveness of the message of philanthropy to a bewildered lost and ruined world, and have gladly and humbly bowed to Prince Messiah and gone down into the mystic waters of baptism for remission, and have risen to lead a new, an elevated, a heaven directed life of purity and humanity.—A. Campbell.

It is with great pleasure that the Acting Board of the Christian Missionary Society announces that enough money has been pledged to care for the work in Galveston, and to put the church on its feet. If those who have taken offerings will kindly send them in promptly the Acting Board will be able to put the church in repair and to supply the pressing needs of the church until it gets on its feet again. In addition to this, the Board will be able to assist the church at Alvin where the church-house was entirely destroyed by the storm. The Board expresses hearty thanks to the brotherhood for their liberal response to the cry of our brethren in distress. We urge those who have taken offerings for this purpose to send them in immediately that this matter may be promptly closed up. Send all money to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

SAN JACINTO, Cal., Nov. 14th, 1900.

W. A. BARNES, St. John, N. B.—

DEAR BRO. BARNES: To be candid I must say that I was greatly pleased to receive the greeting which the convention at Westport was pleased to send me through you. While the brethren and sisters and the work and outlook were in my mind on that occasion in thanksgiving and prayer, I did not think that my name would come before this meeting in a way so gratifying and so much appreciated. Who does not like to be kindly remembered by those with whom he worked? The knowledge of such remembrance is a source of joy. I wish you would in some way convey my gratitude to those who so kindly thought of me and sent me their good wishes. At the same time assure them of my abiding interest in the work of the Lord in the Maritime Provinces. In no part of the great field am I more anxious to see the truth triumph. I rejoice in every forward movement that is made and in every victory won, and while I do not expect to toil in the Maritime Provinces again, I hope to continue to pray for the work and the workers there.

Very sincerely yours,
HENRY W. STEWART.

Bro. Stewart has been preaching for the church in San Jacinto, Cal., twice on Lord's day since October 1st. He has received several calls from other churches but they were too near the sea coast.

News of the Churches.

St. JOHN, N. B.

COBURG STPEET.

Bro. Wm. Stiff, late pastor of the Christian Church at Milton, N. S., preached on Lord's day morning, Nov. 18th. He will preach for the churches at Northwood and Harwicke, Ont., while he is attending the College of the Disciples at St. Thomas, and hopes to return to the Provinces again in May.

Sister Henry Hill, of Nauwigewauk, N. B., worshipped with us several Lord's days during the month of November.

Bro. James Prince, one of our respected deacons, has been quite ill the past few weeks. For some time past he has not been able through ill-health to be present in the assembly of the saints. He was always at his post in season and out of season while health permitted. We hope him a speedy recovery to health.

Bros. E. C. Bowers, of Westport, N. S., and Lyman Outhouse, of Tiverton, N. S., was at our prayer meeting on Thursday, 29th. W. A. B.

DOUGLAS AVENUE.

On the first Sunday in November, at the night service, Bro. Appel preached a sermon, "The Name; What does It Matter?" It has been printed in an abridged form and a number have been circulated in the hope that the seed may bear a more abundant harvest.

Bro. Wm. Stiff, late of Milton, N. S., spent a few days in St. John en route for Toronto. He worshipped with us at the Wednesday (14th) prayer meeting, and also the following Lord's day evening at which time he preached, taking for his text, "They watched him there." Matt. xxvii, 36. We were glad to have had the privilege of his presence and helpful words.

George H. Archibald, of Montreal, held a week's series of lectures upon "Child-Training." He came under the auspices of the St. John Sunday-school Association and did splendid work. It is unfortunate that there were not more of the teachers of our Sunday-school to attend, nought but good could have resulted from the deep, God-honoring study of the child. While it is true that we have much to teach the denominational world, the acquiring of which would greatly benefit the whole religious world, yet it is also true that there are certain lines of work which have been sadly neglected by us about which we would do well to profit by the studies and researches of others. Wherever prejudice is allowed to insinuate itself, you may expect loss. Let us seek knowledge from every available source in order that the Church of Christ may correctly represent the cause of Christ in all things.

Miss Maggie Roberts has returned from Boston much improved in health. She came by boat and had a narrow escape from an unpleasant, if not dangerous experience. The careful prudence of the officers kept the steamer at Portland instead of pushing on in the storm that brought so much sadness to numerous homes as a result of the loss of the "Monticello."

Mrs. Appel entertained her Sunday-school class on the first Tuesday of the month. Needless to say they enjoyed themselves; boys of that age will have a good time if given the opportunity!

It is reported that D. A. Morrison has been invalided from South Africa and is now in England. This has not been fully confirmed; however, we hope it is true for it is encouraging to feel that he is at last off the battle field and on his way home,

also that he has so far recovered from his sickness as to be able to travel.

At a business meeting of the congregation on the 28th, Bro. Appel received a call to remain another year.

The painters have been at work on the outside of the church building and have greatly improved its appearance. The contractor is finishing up the work of the section of the contract under construction. Soon will come the final settling of accounts and the treasurer has not sufficient to meet them. Have you given anything or as much as possible to this work for God? If not send your contribution before Christmas in order that we may pay all debts before the new century dawns upon us.

What are we going to do in the Maritime Provinces to celebrate the birth of the Twentieth Century? God has richly blessed the feeble, half-hearted efforts put forth in the past few years. Shall we enter into a new covenant with him, promising better service, more loyalty, real sacrifice in return for what he has done and will do? "The fields are white to the harvest."

HALIFAX, N. S.

Since my last letter from this city we have had stirring times. What with reception given the returned soldiers, and the general election, the people have had but little time or inclination to think or talk of anything else. From both of these instances we may learn important lessons. It was well that these brave boys who had done honor to this Dominion of ours, should receive a hearty welcome on their home-coming. It was well that the people should show their appreciation of the grand work they have done in behalf of the empire of which we are proud to form a part. But why be so enthusiastic over these comparatively small matters and seemingly so indifferent to those of supreme importance? This question came to me again and again when witnessing the elaborate preparations for the reception of the men who had done so nobly in South Africa. The people, too, came from all parts of the Dominion at considerable expense and loss of time, to take part in and witness this reception, the greater part of whom seem to be making but little preparation for the coming of our Lord, to be ready to receive him and to be acknowledged by him.

When we consider what the Captain of our salvation has done for us in his glorious victory over "him that had the power of death, that is the devil," and "delivered all them who through fear of death were all their life-time subject to bondage," all else falls into insignificance when compared with the mighty triumph of our Lord over death and the grave, in which he brought "life and immortality to light." If the home-coming of our boys, who had done us honor, deserved suitable recognition, what should we not do to make the necessary preparation for the coming of our victorious Lord, when he shall come "with the angels of his power in flaming fire, rendering vengeance to them that know not God and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all that believed in that day."

We have still another lesson from the earnest workers in the election just passed. One of the city preachers said to me election day while we were noticing the deep interest taken by the different parties, that he thought he would preach the next Lord's day on "making your calling and election sure." Here, too, is food for thought. We may not ask the people to take less interest in

these necessary things, but certainly it is not too much to ask those who profess to be the followers of Christ to be at least as earnest to make a success of the cause we plead in our several localities, as the politician is to make a success in a political campaign. As important and honorable may be the things of this world, the trust committed to us is of far greater importance and the results grander and more glorious than anything with which it may be compared. Would that these lessons may be impressed more deeply upon my own heart and upon the hearts of all who may read these lines.

We have a glorious plea, one just suited to the demands of the human family and the desires of the soul. Our religious neighbors may be doing much to make men purer and better, but as it appears from our view point, none of them are in a position to give to the world the simple, unadulterated gospel as we are. While we thank God for the good that is being done, and admire the deep spirituality we see in many whom we believe to be in error, at least, in some respects, we can but feel that a great responsibility is on us who claim to have the simple gospel untrammelled by the humanisms that have gathered round the great religious bodies during all these ages. Having, therefore, such great responsibility, let us heed the word of the Lord, "Watch ye, stand fast in the faith. Quit you like men, be strong. Let all that you do be done in love." E. C. FORD.

KEMPT, N. S.

Our general church work is progressing favorably. Our Sunday-school is in good condition; our congregations are good, and all of our prospects for future good work are bright. The concert given under the auspices of the Y. P. S. C. E. and B. Y. P. U., at the Christian church, was a grand success. The church was packed with an attentive and intelligent audience, and all were perfectly satisfied. Miss Gracie Freeman took the lead, assisted by Mrs. Cooke, Mrs. Hardy Freeman, Miss Jennie Freeman and Miss Florie Freeman. Miss Florie Freeman presided at the organ, and the programme was filled and executed splendidly. A solo by Miss Gracie Freeman, and one by Mrs. Cooke, were well received. A quartette by Mr. Reuben Cushing, Mr. Hardy Freeman, H. E. Cooke and Mr. Maurice Freeman, was well rendered. Recitations by Miss Lulu Dukeshire, Mrs. Hardy Freeman, Miss Enalla Christopher, Miss Holdright, Miss Violet Cooke, Miss Alda Freeman, Miss Nellie Freeman, were all timely and well done. Recently, at the home of the preacher, a surprise took place in the way of a friendship party. There were sixty persons took part; a very fine friendship quilt was presented to Mrs. Cooke, and five cords of nice wood for domestic use put in the wood house. We heartily thank our friends for expressions of good will. We deeply regret to have to record the death of our most worthy and esteemed brother, Eld. Manley White, of Lake May, Annapolis Co. Bro. White was an Elder of the church at Kempt for many years, and well known to the entire brotherhood. He was a man of rare ability, possessing a strong personality and wonderful memory. A man of upright, honest integrity, of deep convictions, and strong faith in God, and the work of redemption as consummated by the Son of God. Loved and respected by all who knew him, on the evening of the 7th of November, as the polls were closing the great conquest for earthly honors, Bro. White took his election and passed in to take his seat in the great confederate home of the soul, with the great majority; where the government is perennial; where no more dissolution shall take place; no more nominations; no more depression because

of conscious defeat. Bro. White went away quietly, without a murmur. "The just shall live by faith. "By grace are ye saved through faith" were his dying words. Bro. White has gone home to live. Ninety-three years and a half on earth, but eternity with God. The sermon was preached in the Baptist chapel at Northfield, by the writer, assisted by Rev. Mr. Blakney, in the presence of a large congregation.

We are glad to hear of the good work being done by the Mission Board. Brethren, we will do our best to help you. You should have the cooperation and hearty support of the entire brotherhood in this work. The Christian man or woman that dies and leaves their money in the bank on earth, while the cause of Christ suffered on earth, will hardly enjoy that crown of life for which Christ paid so great a price. H. E. C.

PICTOU, N. S.

Last Thursday, the 15th, we had our last service for the year at River John. Since July 5th, regular visits have been made to that place, with few interruptions, the writer having held ten services in addition to those held by H. T. Morrison, J. H. Mohorter and W. H. Harding.

I wish to acknowledge through THE CHRISTIAN my gratitude to the friends at River John, who have entertained me so pleasantly in their homes. Owing to the fact that many lived a long distance from the church building, my visits were confined to a few families, in or near the village, but where ever I went the same Christian courtesy was shown to me. It was my proposition that if my fare from Pictou and return was paid, it would be sufficient. It is my good pleasure to report that while my expenses amounted to \$17.14 for the sixteen trips made, I received \$25.51, leaving a balance of \$8.37. Only \$5.00 of this amount came from collections, the rest being handed to me privately by different ones. On the evening of Sept. 21st, two young ladies made the good confession and were baptized later at Pictou, much to our encouragement. This was the only visible result of the meetings held at River John, but perhaps seed was sown which will afterwards bring forth fruit.

We are looking with hope to our winter campaign in Pictou, expecting good results. Sometimes it seems as though this is the most difficult field in America for the propagation of pure Christianity, but possibly there is little difference between this and other fields.

"We look down the depths and mark
Silent workers in the dark—
Building slow the sharp-tusked reefs,
Old instincts hardening to new beliefs;
Patience a little; learn to wait,
Hours are long on the clock of Fate."

But there—I did not intend to "wax poetic;" there are others more competent to do this, as a glance at our last CHRISTIAN would prove. The above lines, however, are from Lowell, and seem to appeal to us Pictovians, especially the call for patience. W. H. ALLEN.

WESTPORT, N. S.

True indeed that this life is a succession of joys and sorrows; joyful meetings and sad partings. Since our Annual Meeting we have parted with three very dear young people. We recorded the death of one in the October CHRISTIAN. Since that we have said good-bye to two others. Bro. Howard Titus, the worthy superintendent of our Sunday-school, has lost two of his daughters. Urana, a fine promising girl of ten years. This was a very sad loss to the parents, and in fact to us all, as Urana was loved by all. She was always so willing and ready to lend any assistance whenever required. Her cheerful usefulness won

the respect and affection of all. The children of the day school showed their respect and appreciation in their attendance at the funeral, and in forming a procession to the grave. One week from this Annie passed out of life's activities. She was sick only a few weeks but her sufferings were severe. She was another one of the number who last winter accepted Christ as her Saviour, and she was true and faithful to her profession. Thus two are taken out of their earthly home to the better and brighter home beyond the "cloud rifts." None but the Infinite eye can penetrate and measure the depth of the afflicted hearts of that home. They loved their dear ones, but God loved them most. Annie was the main help of the mother in the household duties. She was useful in the church, pleasant and genial in society. The writer being away from home the funeral services of Sister Annie's remains were conducted by Rev. Mr. McGregor, the Baptist preacher, who kindly offered his assistance. The church and community feel very deeply the loss of these two respected companions, and their sympathy is with the bereaved family. May these sad events of life help us to see more clearly the sunlight and radiant glory of love divine. H. MURRAY.

SOUTHVILLE, N. S.

It was our privilege to spend a week with the brethren in Southville. We say the "Southville church" because the church home is in Southville but the larger number of the people are in Danvers and Riverdale. Our meetings Sunday morning and afternoon were well attended. The house in the afternoon seemed well-filled. Our meeting in the morning was at Riverdale in a small schoolhouse. It was crowded with seventy people, by actual count, that had not seating capacity for half of them. It was a great pleasure to us to talk to such earnest, attentive, orderly listeners. We were as much surprised as we were delighted in seeing so many at the Lord's table in the afternoon, especially so many young men. It is safe to say we haven't another locality in our province with the same proportion of young men who are church members. The young people, both male and female, seek a church home as soon as they are of age. We account for this in the fact that here was the home of Brother and Sister Gates. Their devoted, consecrated lives have left impressions that will never fade. They so impressed their teachings by their example that the truth is woven into the hearts and lives of the people so that the first and greatest thing with them is their souls' welfare. How profoundly true that the great need of the world is example—that the people are guided by "foot-prints" rather than "guide-boards."

We held meetings Monday, Tuesday and Wednesday evenings in the schoolhouse at Danvers. Four young ladies made the good confession and were baptized Thursday in the lake during a heavy rain storm. Their faith was strong in the Lord and equal to any emergency. Bro. Cooke's labors in this community resulted in the conversion of a large number of these young people. If they continue faithful and useful in the church, what a power they will be in the advancement of the cause of Christ in this county. Their special need now is a preacher to go in and out among them to help and encourage them in the Christian life.

Bro. Steele is enjoying a good degree of health, and still fills his position as elder of the church and is growing younger in spirit and more in love with the work and worship of the church. Bro. Peter Wagner is associate elder and is deeply interested in the prosperity of the cause of Christ. There are the Cosmans, the Porters, the Barrs, the Marshalls and other brothers and sisters who have stood by the cause many years.

We were well cared for in the hospitable home of Brother and Sister George Wagner. He gave

us the use of his horse and buggy and his son Elijah as coachman. We did enjoy driving around that country visiting the homes of the brethren and friends. We spent a very pleasant week and we trust a profitable one. The brethren and friends received us kindly and gladly and freely bestowed their substantial favors, for which we are very thankful. We hope to be able to visit them again. H. MURRAY.

SOUTH RANGE, N. S.

All going nicely at this point, especially the Sunday-school, under the superintendency of Bro. Albert Marshall. Two additions by confession and baptism since last report, making thirteen in all at regular services since our last protracted meeting. H. A. DEVOE.

MILTON, N. S.

Sunday, November 11, the writer preached his farewell as minister of the church in Milton. Large congregations attended both morning and evening. It was estimated that from five hundred to five hundred and fifty attended the evening service. The collections for the entire day amounted to one hundred and two dollars. The following letter was given the retiring minister, having unanimously been decided upon at a special business meeting of the church.

MILTON, QUEENS CO., N. S.,
November 12, A. D. 1900.

Dear Brother William Stiff,—We hereby express to you our appreciation of your services rendered in behalf of the cause of Christ in this place in connection with the Christian church. Your Christian example and perseverance has made a lasting impression for good on our minds and in our hearts. We hope that a kind Providence will guide your footsteps through pleasant and profitable fields of labor, and that you may become one of our bright lights, reflecting the Master's pure and perfect light.

Yours in the faith and hope of hearing the Well Done pronounced, when this short life is over.

We remain, dear sir and brother,

JABEZ FREEMAN,
ANGUS MACDONALD,
FRANK K. ETHERINGTON,
JOHN H. HARLOW, } *Officers.*

On Tuesday evening, November, 13, quite a number of the church visited the writer at his home and presented him with a set of gold cuff links. It can truthfully be said that the pastorate just closed was a pleasant one and shall ever live in my memory.

I desire to thank the Milton brethren for their kind hospitality and good will, and my prayer for them is, that the richest benediction of God may ever abide with them, and that a kind under-shepherd may soon be found who will be able to carry on the work.

Your Brother in Christ,

WILLIAM STIFF.

Elder W. Stiff preached his farewell sermon on Sunday evening, and will leave to-morrow, via Bridgewater, for St. Thomas, Ont., where he has accepted a call from the church in Northwood, quite near the city. Mr. Stiff, during his stay in this place, has made a host of friends, and his departure will be deeply regretted.—*Liverpool Advance, November 12th.*

SUMMERVILLE, N. S.

Our building here was well nigh filled Lord's day afternoon, November 11. It was farewell day.

WILLIAM STIFF.

MURRAY HARBOR, P. E. I.

I have to report two more accessions to the church at Murray Harbor, on the 11th inst, one by primary obedience and one by statement. We were greatly disappointed that Bro. Whiston was not able to hold a meeting for us this month, but in the near future we hope to report a meeting under his directions.

G. NELSON STEVENSON.

The Christian.

ST. JOHN, N. B., - - DECEMBER, 1900.

THE INNER LIFE.

NOT LIVING FOR SELF.

A man who has attained the right attitude before God generally perceives that God's plan is larger than his own little life, and includes other people's interests and destinies. David saw that his kingdom was exalted for Israel's sake. That is where you have got wrong. You are suffering banishment from Saul's court, the scene of early prosperity, and you find it hard to be an exile, an alien. You have to live a rough and terrible life with a number of men in the Cave of Adullam with whom you have no great sympathy. You are condemned to cross the frontier into Achish's domain and to find shelter among Philistines. You often say to yourself, "What have I done? Why these experiences?"

And if you look only upon your own happiness, and contentment, and peace, you might well abandon the problem as insoluble. But some day you will suddenly perceive that no man lives for himself, that our lives are interwoven with the lives of other people, and that we suffer, are tempted, are exiled and forlorn and pass through deep waters, that we may write and sing psalms which will live forever; that we may save other people; that, having been tempted, we may be able to find and show a track for those who are tempted to follow.

A great illustration of this is presented in the life of Elizabeth Barrett Browning. Few women have suffered more than she did. One who knew her well said that her face reminded her of the face of mighty mountains deeply scored by spent torrents. From the age of fifteen till her thirty-seventh year she suffered almost continually, and lay in a darkened chamber. When she was yet a girl her brother was suddenly swept from her by a yachting accident, leaving her, she says, to perpetual nightmare. And so she wrote to her husband, saying,

A heavy heart, beloved, have I borne from year to year,
Until I saw thy face; and sorrow after sorrow
Took place of all those natural joys.

After her marriage her father would not permit her name to be spoken in his hearing, would open none of her letters, and did not mention her in his will. But do you think that she could have comforted tens of thousands of women, or written "The Cry of the Children," or inspired Mr. Browning to write the poetry which is being increasingly woven into the texture of our times, unless she had gone through this for others' sake? Remember to perceive all this, that there is a divine plan in your life, that God means to bless others through it, and that one day you will see that your kingdom was exalted for Israel's sake. No kingdom can be higher than the depth of education and humiliation to which the king was descended. It was because David went down that he went up; because he humbled himself that he was exalted; because he suffered that he reigned. He perceived this.

It is not certain that those who are in young life will at first perceive God's place. If you did it would dazzle you. You would be always looking at the end and goal instead of the path appointed for you. You would not learn obedience by the things you suffer, and would miss the daily education of the faith that has to trust when it cannot see.

Thus God is compelled to veil from so many of us the divine place and program.

On the walls of London lately a new kind of advertisement has appeared. There is only a face and a hand and a foot, nothing more. I never see that without thinking it resembles the life of a young man. He sees a bit here and there of his destiny, but what is to weld them together and fill in he does not see yet, but he waits. If you cannot perceive you must trust, realizing that God is working out his plan in the little things of daily life. He does not show you the whole, but gives you the glimpse of a bit. He says, "Make that; do yonder piece of work, which lies next to your hand. Do not rush it, or slur it; do your duty, and your best." Thus as every day we fulfill the day's demand, we fill in a little more of the perfect plan, and suddenly one day, as we are fulfilling some trivial round, it will prove the connecting link, and we shall find all the disconnected fragments combined in perfect symmetry, and exclaim, "I never saw it before, but I perceive God's purpose in life."

When a man sees that, it delivers him from pride, from envy and from restlessness. From pride, because whatever he has attained is not the result of his own achieving, but of the grace of God—the Lord has made him king. From envy, because he realizes that more could not have been put into his life than has been put. Why, therefore, should not he allow his brother's life to work out its full proportions? Why should he be jealous? Why should he not help to arm his brother for the fight, polishing his weapons, and aiding him to mount in the castle yard? From restlessness. Why should he always be perturbed and fretted by constant emulation? Why should he not be quiet, and wait the evolutions of the Divine plan? It is time enough for him to be aloof when he hears God's clarion sounding the advance. While this thought delivers a man from these besetments, it gives him purity, for he says to himself, "I must not mar, by passion or lust, or the intrusion of vehement feeling, the quiet working of God." Just as the manufacturers who require the most delicate work remove their factories out into the villages that their workmen may be undisturbed by the rush of a great city, so does the soul need to be delivered from strong passion, that nothing may hinder the Divine workmanship. Such a soul is thus made pure, content and quiet, and is brought into great sympathy with all other lives.

David forecasted Christ. Of all lives ever lived in this world, with the exception of the one blot of his sin with Bathsheba, there is none that has more perfectly mirrored the life of Jesus Christ. Both in word and incident there was a prophetic anticipation of Him who was born in Bethlehem, gathered His church out of poor and destitute men, was crowned in secret by His Father, and shall be yet crowned as King of the world.—
In Union Gospel News.

Neil MacLeod, missionary to Jamaica, and Louise A. White, so widely known as the successfully corresponding secretary of the Christian Woman's Board of Missions for many years, were united in marriage at the home of the bride's mother and sister in Stow, O., November 8th. They will be at home after November 30 at Kings Gate, Jamaica, West Indies. Bro. MacLeod is a native of P. E. Island, and the CHRISTIAN joins with their numerous friends in wishing them many years of increasing usefulness and abiding happiness.

Original Contributions.

SOME THOUGHTS.

R. BENTLEY RAY, M. D.

Before our paper is issued again we shall have passed another Christmas, the last one of the present century. There is no day in one year so generally kept in one way or another, by so many people in so many different lands, as this day, supposedly celebrated in memory of the birth of the Lord Christ. We all prepare for it more or less and there are many beautiful things connected therewith. The giving and receiving of small gifts by friends and those that are nearer than friends is a pretty and useful custom, as it reminds us that there is something else besides selfishness in the world, and confers upon us the great blessing of being thought of by others. And how often have we found with joy that when we had all that was needed, a simple gift of no intrinsic value, sanctified by real care and love has brought to our hearts great blessings.

Then there is the opportunity at this time of the year to do good, with a special effectiveness by giving for his sake whose birth we celebrate, substantial gifts to those unfortunate enough to need. This it seems to us is the great opportunity of the season, and will accord more closely with the will of Him whose birth we celebrate than anything else that we can do. The Master came giving; giving to those that needed; denying himself; giving all He had; emptying His own life; filling the lives of others. The Christmas of nineteen hundred years ago was the beginning of His deep humiliation—"was made in the likeness of men." That day was also the beginning of exaltation—"Fear not, for behold I bring you good tidings of great joy which shall be to all the people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord."

If we would learn what kind of Christmas celebration would be most acceptable to-day we need only go back to that time so long ago and take in its spirit.

It is a sad thing to see some of the things that characterize this season; the feasting, eating and drinking, the loosing of the pent-up passions and appetite of months, and the grief and sorrow that is sure to follow. How strange that any one upon earth should fear the coming of the season and the day that celebrates the birth of the Saviour of men. And yet we have sometimes seen a mother with grown-up son who approached this season with a great fear lest dissipation, sin and disgrace should come with it, a fear that was often realized.

Even among Christian people our Christmas is often we fear like the inn at Bethlehem, full, too full even to find room for Christ. However, let us remember His name comes first in the word, and two-thirds of the word is made up of that name, and then give a fair share of this season to Him and His,

so that the Lord may not have reason to say to us :

Wilt thou call this a fast, and an acceptable day to the Lord ?

Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked that thou cover him.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily ; and thy righteousness shall go before thee ; the glory of the Lord shall be thy reward.

It has been some time since the fearful storm that swept over a part of the southern coast of the United States and destroyed almost entirely the prosperous city of Galveston. It is not too long however to learn any lessons that may come to us out of this sad catastrophe. One thing that has impressed us is, how for reasons of profit or pleasure large numbers of people will in the face of most plain warning remain in places of great danger. We would think that had the people of this stricken city been warned they would have moved to the mainland or at least made some preparations for the salvation of themselves and those they loved. Not so, however. The hurricane signals of the government were sent out long enough before the storm broke, for every person to have sought a place of safety. But you say the time was so short, and they were not sure the storm was going to break upon that city. But that was not all. Fifty years ago a book was written that dealt with that part of the country ; in this book we find the following paragraph.

Galveston Island, with all its boasted accumulation of people, habitations, wealth, trade and commerce, is but a waif of the ocean ; a locality of but yesterday ; a resting place for drift and sea birds, liable at any moment and certain at no distant day of being engulfed and submerged by the selfsame power that gave it form. Neither is it possible for all the skillful devices of mortal man to protect this doomed place against the impending danger. The terrible power of a hurricane cannot be calculated, much less resisted. Its strength is the awful power of combined elements, and the waters of the mighty deep are made a fearful and sudden engine of destruction. A part of the ocean itself, as it were, is lifted up and onward, and goes rolling, hurling and crashing over the low coast with all the conceivable fury and end of matter attributable to the final day, carrying devastation, death and destruction to all created beings, obliterating the works of man and frequently blotting out the low islands and coast altogether. I should as soon think of founding a city on an iceberg as on Galveston island, if I looked to its safety and perpetuity.

How these words of warning have proven to be words of prophecy ! This book was written for that very part of the country, was in many of the homes that were swept away by the flood, and doubtless the paper on which this same warning was printed was wet with the water that carried with it so much of death and destruction, yet the people were

not warned. The very topmost part of the island only testified as to how high in some past time some awful storm had risen. The very earth on which the city was built to a depth of twenty-five hundred feet bore witness that it was not permanent. And yet today, because the situation is a fair site for business, the city is likely to be rebuilt. It is the old story of the house upon the sand.

It leads me to think of spiritual things. How deaf is the world to the fullest warning. With Bibles in almost every house in the land men and women go building in unsafe places. The foundation of Galveston was storm tossed and the storm came to claim its own. The foundation on which much of the world is building is sin laid, and sin will come to claim its own. Thousands of years ago the first sand foundation was laid by the evil one when he said, "Thou shalt not surely die." On this our first parents built their dwelling and sin soon came to claim its own. Other foundation can no man lay, than that is laid which is Jesus Christ.

The elections are over. It took three successive days to cover nearly all North America. Considering the large number of voters that went to the polls, under greater or less excitement during that time I think we must all admit that the ordeal was past through in a very creditable way, all things considered. An election always brings its accusations and counter accusations of dishonesty, more or less, usually less, true. Some one during the recent election very aptly remarked, "Truth crushed to the earth will rise again—after the election." Were we to believe all the things said by both sides during an election we would long ago have made up our minds that there was scarcely an honest man in public life. For my own part I feel satisfied that in proportion to numbers the breaches of trust in private business, are much greater than in the service of the State. This may seem strange, but the statement is borne out by the facts. You can hardly pass a week without the record being made of some one or more trusted employees of banks or similar institutions are found guilty of stealing large amounts of money. On the other hand though the state has to employ a small army of men to make, to care for, to pay out and receive in, an almost fabulous amount of treasure, yet a defaulter or embezzler is rare. I like to feel that we have honest men in office ; especially when I can see splendid illustrations of their honesty every day. For instance, in a certain nation the two most important committees of the government for the past ten years have been in the hands of four men. It has happened that two of these men belonged to one party and two to another. These committees over which these men have had control have had in their hands the allotment of a larger sum of money than was ever controlled by any body of men in any nation at any time in the world's history. These men are today either poor men or in the possession of mod-

est incomes made from their own exertions ; and so honest and so careful have their duties been performed that not the slightest insinuation or wrong doing has ever been made.

Within a week or two a certain public servant completed for his government a business transaction that involved the exchange of more than sixteen million dollars. This large amount of money was in his hands and at his discretion. Yet no one believes or has thought for a moment that he misused a single penny of it.

At the beginning of the Spanish American war two of the government's officers went out to buy war supplies. Having completed their purchases, spending nearly eight million dollars, they found that neither had the price of a street car fare home, and they walked.

In spite of all the political speakers say, there are honest men in public places and more today than ever before.

Speaking of honesty in private life, how many very good people are there who do not think it any harm to cheat a railway company, a street car company or any corporation that has a public franchise. These same people are horrified at the reported dishonesty of public officials.

A writer in a recent number of the *Universalist Leader*, narrates an instance like the following : In a certain city, at the adjournment of a large religious convention to which delegates had come from over a great part of the country, posters were displayed stating that unused portions of excursion tickets could be bought and sold. Now these tickets were of the non-transferable signed variety, known as "iron clad." Nevertheless the delegates to this great religious convention were found in the offices of the "scalpers" receiving instructions as to what answers they should make if the trainmen become inquisitive and practising so that they might forge with least liability of detection, the name of the original owner, doing at least two things punishable under the law of the state as felonies.

Another instance : A well dressed couple accompanied by a young girl, apparently their daughter, present their tickets to the gateman. The official glanced at the tickets and then with evident suspicion inquired the girl's age. The gentleman was embarrassed but finally acknowledged the girl was not quite sixteen. The couple were not willing to lie outright but they had intended it to be understood that their daughter was under twelve and thus secure ticket at half price.

"A true Christian can have but one standard of ethics. That standard must apply with equal force so his dealings with honorable men and with men who are dishonorable, with individuals and with corporations, with the grocer and the butcher who supply his table and with the railway company which furnishes him a means of transportation for himself, his family, and his goods. Jesus made no exception to the universal application of the moral law. Neither may we."

THE IMPORTANCE OF PRAYER.

H. A. DEVOE.

Luke xviii, 1.

Our Heavenly Father spends nothing in vain, or on trifles, and never fails to give attention to matters of importance. Our Lord is here calling our attention to the duty of prayer. The cause that moves to attention in any matter should be the importance of that matter, so our attention to prayer should be regulated by the importance of prayer. Let us then ask: what is prayer? All prayer is addressed to God through a spiritual channel leading from our hearts to that of our kind and merciful Father, who is in heaven, by the "new and living way." God reads the thoughts and intents of our hearts. Some suppose that holy thoughts and desires are their prayers. Many men are content to do their praying after this fashion. Desire, when coupled by expression, only becomes prayer. In Ps. xix. 14, David makes this plain, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Rom. x. 1, Paul expresses the same thought: "Brethren, my heart's desire and prayer to God for Israel is: that they might be saved." Heart's desire and prayer being here coupled by the conjunction "and," are thus shown to be two distinct things. Summing these all up, we see that prayer is desire of the heart expressed in words uttered before our Heavenly Father. There may be desire without prayer, but no prayer without desire. Second—How is prayer to be offered? In the Temple of old the sweet incense offered by the people through the priesthood, rising daily before the veil, typified prayer. It was the closer of all earthly offerings to the mercy-seat, and filled the sacred bounds of the holy of holies. So, in prayer we come closer to God than in any other earthly service, right up to the veil that intervenes between God's presence and us, while Jesus, our great High Priest, stands in the sacred place and presents our offerings as sweet incense. Heb. xiii. 15, "By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks in His name."

Heaven is a storehouse of unspeakable blessings that we need for the life that now is, as well as for the life that is to come. Prayer is the key that unlocks the treasure-house of God. Christ tells us that our Heavenly Father will give good things to them that ask Him. There is no good gift outside of God. There is no protection, no safety, no life, no hope outside the gifts of God's love. Let us ask that we may receive, and let us rejoice in the spirit of adoption, whereby we can cry unto Him, "Abba, Father." Then there is a peace, a blessedness, a joy of heart, that come to us as a result of prayer, that can never find complete expression from human tongue or pen.

"Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor,
As a shield to-day?"

Correspondence.

DEER ISLAND LETTER.

In my last letter I told you about the meeting in Keswick. There were two items of interest I forgot to mention. One was, that I baptized an old lady 82 years of age. Only once before have I immersed anybody as old as that, it was a very solemn sight. The other item was, that an old gentleman came nearly twenty miles to hear me preach the old Jerusalem gospel. Bro. James Leonard of Deer Island had been sending him the *Standard* and the *CHRISTIAN* and he had been reading and from what he read he concluded that these people (the disciples) were his people. He had been among the Baptist brethren all his life and had been licensed by them to preach. But he had found a more excellent way, so he and his wife came this distance of twenty milestimes while I was there and enjoyed the services and we enjoyed having them. When the new house is completed Brother Parent will be of great use to these brethren in the work of establishing primitive Christianity. And now about Deer Island. We have had a very pleasant and profitable visit from Bro. J. A. Lord. He preached at Lord's Cove, Leonardville and Lambert's Cove. The meetings were all well attended. Everybody was glad to see both Bro. Lord and his wife, and they enjoyed their short visit very much and regretted that they were compelled to return to Cincinnati so soon. Everybody wishes them to come back next summer and stay longer.

Death has visited several of the homes on the Island. On the 7th Bro. George Richardson was laid away to rest. He had only been sick a short time and we all thought he would get better up until the last. His widow and family have the sympathy of the community.

On the same day Albert Leeman, eldest son of Ezra Leeman, was drowned while on his way to attend his weir in St. Andrews bay; his body could not be found. His parents and relatives have the deep-felt sympathy of the whole community.

The next day Mrs. Ann Garrison was buried; she was in her ninety-third year. She was a member of the Leonardville church, and leaves a great many relatives and friends. The end of the nineteenth century is not far off, but many will not see it.

Next week the season for packing sardines closes; and a dull season it has been, with a long hard winter before us. I have from good authority that in the little town of Eastport there are seventy-five families receiving aid from the state, and this at the time of year when everybody has plenty of money. But we must make the best of it. Crying out "hard times" will not help it any.

The election is now over, and some are pleased and some are not; it is pretty hard to have an election that pleases everybody.

I spent Sunday the 11th with the brethren in Back Bay. I found them working away, but in need of a preacher. I am in hopes that Bro. Foster Calder will take the work in this place in the near future. I shall visit them again soon, for I am free now to go and come when I like, and want to use my freedom to advantage and for the salvation of men.

W. H. HARDING.

Lord's Cove, N. B.

P. E. ISLAND MISSION BOARD.

A meeting of the P. E. Island Home Mission Board was held in Charlottetown, on November 8th, the following members being present, viz.: A. N. Simpson, of New Glasgow; G. Nelson Stevenson, of Montague; G. Franklin Boyver, of Lot 40, and the undersigned. The only absent member, Bro. Linkletter, being unable to attend on account of sickness in his home.

The meeting came to order at 2.30 p. m., Bro. A. N. Simpson occupied the chair, and stated that the object of the meeting was to determine on ways and means and methods of work in the matter of aggressive mission work in the province of P. E. Island.

The Secretary read a communication from Benj. L. Smith, of Cincinnati, which contained helpful suggestions, and also a letter from Bro. Jas. W. Barnes, of St. John, N. B. which gave some needed information. Both of these brethren emphasized the need of regular systematic and pressing appeals and business-like methods of work, collections and reports of work done. It was thought best to have the Board direct its attention to one field only, and try to build up the work in one weak church before attempting general evangelistic efforts, and after a full discussion of the conditions as they exist and careful consideration of the different features, it was unanimously decided on motion of J. H. Williams, seconded by G. Nelson Stevenson, that "This P. E. Island Home Mission Board proceed at once to make appeals on behalf of the work at Murray Harbor."

The method of appeal next demanded the attention of the members, and Bro. G. Nelson Stevenson made the following motion which was seconded by J. Harry Williams, and carried unanimously, viz.: "That a circular letter, with suitable envelopes be prepared, for distribution throughout the membership of the different congregations by the pastors, and that the Secretary of the Board be required to send similar letters to all disciples not represented by a pastor." The four members present agreed to be a committee to draft said letter, and it was resolved that the Board endeavor to have the January, 1901, number of *THE CHRISTIAN* devoted to home mission work on P. E. Island and solicit contributions on the subject; also to furnish names of non-subscribers to whom it should be sent, and that the churches be requested to take up a general collection in aid of the work, on the third Lord's day in January, 1901.

Further resolved, That a report of this meeting be published in the December number of the *CHRISTIAN*.

Meeting adjourned to meet at the call of the Chair.

J. HARRY WILLIAMS,
Secretary.

KESWICK BUILDING FUND.

Balance at last report,	.....	\$ 5
J. McIntyre, St. John,	.....	25
Dr. Ray, St. John,	.....	1 00
W. H. Allen, Pictou, N. S.,	.....	5 00
Church Gulliver's Cove, per H. A. Devoe,	.....	3 00
Church South Range, N. S., per H. A. Devoe,	.....	3 00
George Barnes, St. John,	.....	1 00
Mascarene Church,.....	.....	5 00

\$23 75

CHURCH GROWTH.

RELIGIOUS STATISTICS FOR THE UNITED STATES.

Complaints frequently appear in both secular and religious newspapers concerning the decay of interest in religious affairs among the people of the United States, but they are not justified by the statistics, which show that the churches are growing in wealth and membership quite as rapidly as the clubs or schools or other social and educational institutions, and several of the religious denominations have more than kept pace with the increase of population. The returns of the census will undoubtedly confirm that conclusion. So far as compiled they show a remarkable growth in some of the religious denominations and a normal increase in membership and the houses of worship in nearly all of them. The New York *Independent* recently compiled statistics for the year 1899, which show an increase of more than 33 per cent. in the membership of all the religious denominations, which is more rapid than the increase of the population of the country since 1890.

The following is a comparison of the *Independent's* figures, with the census returns of 1890:

	Census of 1890.	N. Y. Independent, 1899.	Inc. p. ct.
Members,	20,612,806	27,710,004	34
Ministers,	111,036	153,901	38
Churches,	142,521	187,803	32

According to the estimates of the bureau of statistics of the Treasury department the increase of population from 1890 to 1899 was 21.38 per cent.

The following is a comparison of the membership of the religious denominations having more than 500,000 members in 1890 and in 1899:

	1890.	1899.	Inc. p. c.
Roman Catholics,	6,257,871	8,446,301	35
Methodists,	4,589,284	5,809,516	26
Baptists,	3,712,468	4,443,628	19
Lutherans,	1,231,072	1,575,778	28
Presbyterians,	1,278,332	1,560,847	22
Disciples of Christ,	641,051	1,118,396	74
Episcopalians,	540,509	709,325	31
Congregationalists,	512,771	628,234	22

Interesting comparisons may be drawn from the above figures. There will be much surprise at the enormous gains among the Disciples of Christ, who are found throughout the Central States. Missouri has the greatest number, Indiana second and Kentucky third. The church is also very strong in Illinois, Ohio and Tennessee.

The largest gains by any religious denomination during the nine years covered by the returns were made by the Christian Scientists, who, in 1890, by the census returns, had only 8,724 members, but are credited with 80,000 in 1899. The latter-day saints, or non-polygamist Mormons, show the next largest growth, having increased in membership from 166,125 to 433,620. The Disciples of Christ are third in the order of growth, and the Roman Catholics fourth. The Unitarians show no gain. The Universalists and Spiritualists show a falling off both in membership and the number of churches sustained.

The following table shows the number of ministers in 1890 and 1899:

	1890.	1899.	Inc. p. c.
Methodists,	30,000	36,424	21
Baptists,	25,646	33,088	29
Presbyterians,	10,448	12,073	15
Roman Catholics,	9,196	11,144	21
Lutherans,	4,591	6,685	45
Congregationalists,	5,058	5,639	11
Disciples of Christ,	3,373	6,339	88
Episcopalians,	4,324	4,981	17

The following is a comparison of the number of houses of worship:

	1890.	1899.	Inc. p. c.
Methodists,	46,138	53,023	14
Baptists,	37,671	40,721	14
Presbyterians,	12,469	14,831	19
Roman Catholics,	8,816	11,594	31
Lutherans,	6,710	10,991	64
Disciples of Christ,	5,384	10,298	93
Episcopalians,	5,103	6,623	29
Congregationalists,	4,736	5,620	18

It will be noticed that the Roman Catholics have the largest parishes and the Baptists the smallest. The Methodists have four times the number of churches and three times the number of ministers, and the Baptists nearly five times the number of churches and three times the number of ministers the Catholics report, although they have little more than half as many communicants.

A calculation shows that the average membership of the Baptist churches is 90, of the Methodists 110, and of the Catholics 767. The Baptists have one minister to every 135 communicants, the Methodists one to every 161 and the Catholics one to every 768.—*W. E. Curtis in Chicago Record.*

Home Missions.

Address all communications and remittances to L. A Miles, Sec'y.-Treasurer, 50 Queen Street, St. John, N. B.]

Although your Board has done no special work during the past month, it is pleased to report healthy progress in the finances. We trust the brethren may continue to send on remittances in payment of pledges made at annual, and not infer from the present report that it will not be needed because no special work is being done at present. It has not been deemed advisable by the Board to begin any definite work before the holiday season.

In January a meeting will be held at Tiverton under the auspices of the Board, and from that time onward through the year we hope to have a continued run of meetings. It is intended that some work shall be done at all points where any nucleus of a church exists.

Our proposition to the American Home Mission Board in regard to the meeting at Sydney is to come before that body this month, and we trust to have something definite to report concerning it in our next.

New ideas and plans for raising money have been submitted to the Board and are receiving thoughtful consideration. If any are deemed feasible your readers will hear of them about the beginning of the next century.

In this connection your Board wish to make an earnest appeal to all, and especially to their agents, that from now until the end of the year they make a vigorous canvass for new subscribers to THE CHRISTIAN. Every young and old Christian should take it. In fact everybody should take it, and nearly every subscriber ought to pay for it promptly, but they don't. Remember that every dollar paid for this paper, over the actual, naked expenses goes into the Home Mission Fund. It is not often you get the chance to buy what you need and give to a good cause with the same dollar. We would say to our agents, "Solicit all who love the paper, all who love the cause and all who love yourselves."

The Keswick Building Fund is growing slowly. There are a number of churches that we have not heard from yet, but they are all going to give something for this fund and we are confident it will show up much better next month.

Our financial report follows and looks "good."

Receipts.

Balance of cash from last report,	....	\$54 10
Young People's Band, Coburg Street.	....	4 05
Mrs. Sheppard, Halifax,	....	20 00
E. C. Bowers, Westport,	....	25 00
Church at Letete, N. B.,	....	5 00
John McNabb, River John,	....	50
Wm. Murray, Letete,	....	1 00
Wesley Outhouse, Tiverton	....	1 00
Coburg Street Sunday-school,	....	4 78
Mrs. E. C. Ford, pledge at annual,	....	2 00
E. C. Ford, part pledge at annual,	....	2 50
Church at Cornwallis,	....	2 50
		\$122 43

Expenditure.

Stationery, 25 cts, Commissions, 12cts,	\$0 37
Insurance on Tent,	3 75
E. C. Ford, November,	12 50
W. H. Allen,	12 50
J. C. B. Appel,	12 50
	41 62

Balance on hand, .. \$80 81

L. A. MILES, Sec.-Treas.

Maritime C. W. B. M.

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

"The love of Christ constraineth us."

C. W. B. M. DAY.

The November meeting is the time to prepare for C. W. B. M. Day. We want advancement all along the line, and must plan for it. "Missionary Education for the World's Evangelization," is our rallying cry. Let us begin our new missionary year with an observance of our special day that will give the church a joyful glimpse of the work we love. Prepare now for it.—*Missionary Tidings.*

DECEMBER, 1900, PROGRAM—OPEN MEETING.
C. W. B. M. DAY.

VOICES FROM OUR MISSION FIELDS.

Introductory exercises given in regular program.

- A voice from India.
- A voice from Jamaica.
- A voice from China.
- A voice from Japan.
- A voice from the home land.
- Appeal and offering for the work.
- Call for new members and *Tidings* subscribers.
- Closing song—"To us a Child of Hope is Born."
- Benediction.

Permit no voice to speak longer than eight or ten minutes. Glean the very best, most interesting items from the annual report of the Corresponding Secretary given in the November *Tidings* and from other sources. Choose those who can make themselves heard in the church, and who will give a bright report of the work. Serve an attractive menu with attractive dishes, and people will be attracted. God expects our best.

AUXILIARY PROGRAMME FOR DECEMBER.

GOD'S CHRISTMAS GIFT TO THE WORLD.

Opening Song—"Praise the Lord. Ye Heavens Adore Him."

Invocation.

All repeat—

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this."

Song—"Hark, the Herald Angels Sing,"

Season of prayer and thanksgiving.

"The Beauty and Power of the Gift." Mrs. M. L. Cassell.

"Why Christmas Does Not Brighten All the World." Mrs. G. L. Wharton.

Business period.

Roll-call.

Reports of Committees.

Report of open meeting.

New members.

Closing prayer season.

