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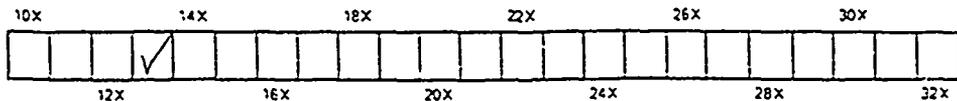
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# THE CHRISTIAN.

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

Vol. XIV.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1896.

Whole No. 158.

## The Christian.

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OFFICE EDITOR:

HENRY W. STEWART, - - ST. JOHN, N. B.

## NOTES AND NEWS.

This is the last number of THE CHRISTIAN for 1896. It should show improvement since the year began, and so should each of its readers.

Don't forget to renew your subscription. It will cheer us and make you feel better. Besides you will be more anxious to see and read the paper when you know it is paid for.

Some new writers appear this month with original contributions. Many more of our young people, and older ones too, can write acceptable articles. Let them send us their best thoughts, briefly expressed.

The brethren in Ontario are talking about a new paper to take the place of the *Canadian Evangelist*. We hope it will not end in talk. THE CHRISTIAN needs company in Canada. It is not big enough to look after the whole Dominion!

O. B. Stockford, who gives us such a clear, pointed article on "Christian Bigotry," is a member of Coburg St. Christian Church, a genuine Christian, and a painstaking and reliable lawyer. He has an advertisement on the last page of this paper.

If you find a bill in your paper this month, it should claim your immediate attention. We need the money that it calls for. When being generous with your Christmas gifts, do not forget to be just to the printer. It takes money to run a paper.

The *Christian Standard* tells us that just five years ago, the Dunham Avenue Church, Cleveland, O., was organized with a membership of thirty-one. Over five hundred have been received into fellowship since, and after losses by letters and death, four hundred and seventy-nine still remain.

If you want the best Commentary on Acts of Apostles, send one dollar to the Standard Pub. Co., Cincinnati, Ohio, and they will send you a cheap copy of McGarvey's two volumes bound in one. We write this for your benefit, not for theirs.

Our brethren in the United States know a good thing when they see it! At our N. B. and N. S. meeting at West Core, we had a careful and systematic study of the epistle to the Galatians, conducted by M. B. Ryan. The great Convention held in Springfield, Ill., nearly two months later studied several books in a similar manner. Good examples are worth following.

These provinces were never so well supplied with preachers as at present. Within about three years the following have been added to our forces: Geo. Manifold and R. W. Stevenson, on P. E. I.; T. H. Blenus, J. W. Bolton, R. E. Stevens and H. Wallace, in N. S.; and J. Charles B. Appel, and M. B. Ryan, in N. B. The coming of so many good men is ample reason for great thanksgiving.

For several years we have been in the habit of saying that the Disciples of Christ number about one million. We can now say they number more than a million. The figures given at the Springfield Convention are one million, three thousand, six hundred and seventy-two. These figures are likely to be below rather than above the real number. They show that we have much to be thankful for. We may well be gratified, but not satisfied.

We see by the *Christian Standard*, that Bro. C. H. Devoe is meeting or making great success in Richmond, Indiana. He entered upon the work there January 1st, 1895. The audience soon began to increase and additions were frequent. Before the year closed, "one hundred of the best people" in the town joined the church. This year there has been a further increase of fifty. A vigorous mission has been carried on in West Richmond.

Next year thousands of Sunday-schools—millions of scholars—are to study the book of Acts of Apostles. Let us hope and pray that they may study it to good purpose. They will then know, much better than some preachers seem to, what they must do to be saved. We would like to give every teacher in Canada a copy of McGarvey's new Commentary on Acts. It is a pity our Literature Committee cannot find a gold mine somewhere. They could make good use of it.

Some people are unfortunate in the choice of their illustrations. To them they seem to have all the force of a mathematical demonstration; but there is a serious mistake at the start, and so the conclusion is wrong. We once heard a preacher try to show that different denominations are all right because people are different, and he illustrated his argument by the busy, troubled Martha, and the wise Mary, who chose the good part. What denomination is willing to be the rebuked Martha? We find differences even in the apostles, he said. John was loving; Peter, bold; Paul, logical; and Apollos (who was not an apostle) eloquent. Very true; but they all preached the one gospel and all belonged to the one body; and Paul rebuked those who would build up denominations around Apollos, Peter, or himself.

John F. Rowe, who was on the editorial force of the *American Christian Review* with that mighty man, Benjamin Franklin, and who afterward became editor-in-chief, holding that position till the paper ceased publication, has for years been conducting the *Christian Leader*. We learn from the *Christian Evangelist* that his son, E. P. Rowe, "has recently been elected an elder of the First Church in Akron, O. He is also president of the Christian Endeavor Society and one of the most active workers in that city."

At last the Disciples are going to enter the dark continent. Ethiopia has long stretched out her hand to us. For more than a year E. E. Faris, a consecrated young preacher, has been waiting for some consecrated young doctor to say, "I will go with you." Dr. H. N. Biddle is willing to go, and early in the new year they will sail for Africa. Jesus taught and healed; he sent out his disciples to do the same. The healing won a hearing. In heathen lands to-day the work is most rapid when the doctor and preacher go together. The former opens the heart and the latter plants the seed of truth.

The rainbow fallacy is still being used to justify divisions among the followers of Christ. Seven different colors made up one beautiful rainbow; so, it is said, the many denominations make up the Church of Christ. The argument proves that as no color has all that is essential to the rainbow, so no denomination has all that is essential to the Church of Christ. If you take a cross section from the rainbow, you have a small portion of all that goes to make up the rainbow; but if you take away a longitudinal section—if you, for instance, take away one color—you do not have any portion of six remaining colors that enter into the rainbow. If any body of believers is a cross section of the church it has every characteristic that is found in the one body of Christ; but if any denomination is a longitudinal section, there is very much which is essential but which it does not have.

A writer in the *Christian Evangelist* gives a copy of a letter written by a preacher who applied for a vacant pastorate. Certainly orthography and syntax have both suffered in this letter, but we do not believe that "no man is fitted to preach the gospel of Jesus Christ" who so writes. It is very doubtful whether some of the apostles could write any better. Some of them were "unlearned and ignorant men." Some of the pioneers among the Disciples of Christ were not noted for their learning; but they did much to bring about the success that the more learned ministers of to-day are enjoying. There are places even as late in the nineteenth century as to-day, where humble God-fearing men, who know men better than they know books, can do a much needed work and do it well. Let us have as many well educated ministers as possible; but let us not say that no man is fitted to preach the gospel who has not had a long acquaintance with the school master. That is an ultra position.

We are glad to see that the educational feature is to be given more prominence in our young people's societies. Hand books on the Bible, missions, and the origin, principles and history of the Disciples of Christ are to be prepared by brethren specially qualified. This is well. Our young people need just such a course. In the days of our fathers, when to come out and stand with those pleading for apostolic Christianity meant persecution, the converts could generally give a reason for the hope that was in them. They knew their Bibles and also the origin, principles and history of this reformative movement, as many of the converts of later years do not. There are good reasons for our existence, reasons supported by the Word of God; and our young people need to be well acquainted with them, else they may think we are a denomination among denominations. If you want to know more about these reading courses write to J. Z. Tyler, Cleveland, O.

### Correspondence.

#### WEST GORE LETTER.

Churchill Moore, a Congregational minister, at present stationed in the Province of Quebec, came here two years ago and carried off one of our best young sisters. I have not told you in any of my letters that during the summer we had another visit from him. He preached here several times, and all who heard him were highly pleased. For my own part I hope to get better acquainted with this brother.

Neither did I tell you that we had a very pleasant visit from Brother and Sister Jaffrey, of Summerside, P. E. Island. He stayed with us only a week, but she remained and helped us with the annual meeting. We hope they will come again.

Two of our members have passed away since I last wrote. Sister Mary Lockhart, relict of William Lockhart, of Newport, passed away on October 15th. She loved her Saviour and her end was peace. She was for years denied the privilege of meeting with the Lord's people, but she was faithful. How many there are who have these privileges and yet do not embrace them! The Lord's day comes and goes, and they grow colder and more careless. When they are face to face with death they will be sorry. Too late, too late.

The other was Bro. Thomas Wallace, an elder in the church at Shubenacadie. I cannot tell you all I would like to about him, for my heart is full as I write. I loved him as a father - everybody loved him. The large funeral procession showed the high esteem in which he was held by the public at large. He will be very much missed, but we know it was well with him. Both of these saints were in the 74th year of their age.

Our provincial Sunday-school Association met in Truro this year. We had a three days' convention. How I did wish all our teachers and officers could have been there. If you are a worker in the Sunday-school, let me advise you to attend the next provincial convention if you possibly can. I may write and tell something about some of things I saw and heard at that convention. A very interesting district Sunday-school convention was held in Elmsdale, November 15th. The people here look forward with pleasure to the monthly visits of Bro. Blenus. May these brethren soon have a good house of their own to live in. W. H. HARDING.

### News of the Churches.

#### ST. JOHN, N. B.

COBURG STREET

Two young ladies were baptized this month. Bro. S. A. Stevens and wife worshipped with us on the 8th. They returned to Port Williams the next day.

Our collection for the Portland lot on the evening of the 22nd was \$40.00. Considering that most of the members had given previously for this object the sum raised was large.

At the quarterly meeting of the local union of Christian Endeavor, which was held in the Portland Methodist Church, Bro. Stewart, before a packed house, made some telling points in favor of union, and truly said that "the religious world was the slowest to see the necessity and benefit of union." There are now about twenty-five societies and about one thousand members in this Union, and these quarterly meetings are most interesting.

Our Society is going to take up the course as planned for at the Springfield convention, namely, "The Bible; The History of Missions; and The Origin and Growth of our Religious Movement or Reformation." The study of these subjects will be most interesting and instructive, and an effort will be made to get every member to take them up.

MAIN STREET.

Bro. Wm. Murray preached for us the 1st and 8th. His audiences increased each night, and demonstrated that our preachers can get a good hearing in Portland.

Bro. J. Chas. B. Appel arrived on the 14th. He took charge of the services on the 15th, and preached as though he had been here a long time. He seemed to fit in every place and do every thing just as it ought to be done. He has made a most favorable impression and we look for a successful work under his leadership. Bro. Appel is not a rapid speaker, neither does gesticulate; he is reverend and impressive, makes you feel he is handling an important subject that ought to engage your whole attention. He has a strong, clear voice, with a sympathetic chord running through it. He is a good singer, and leads in song. This is one of the useful things with us. Bro. Manifold has our thanks for sending him to us.

Our audiences have been large this month, and more money has been collected than in any month since we organized. As you will see we have bought our lot. Will you help us pay for it?

Bro. Wm. Murray came in from Silver Falls on the 18th, and went to Letete on the 19th. He left the names and addresses of those he had been visiting for Bro. Appel, and on the 19th he took him to every home. This was a kind and wise act on Bro. Murray's part, and was of great assistance to Bro. Appel. Bro. Murray knew what a hard time he had to find them out, so he determined that his successor should have the benefit of his knowledge in regard to the whereabouts of those whom he had interested in our work in Portland.

We had a visit from the C. E. Society of Coburg Street on the 18th, and had a most delightful meeting. We expect to return the visit soon.

Our sisters are talking of organizing an Aid Society.

#### SILVER FALLS, N. B.

Bro. Wm. Murray preached afternoon and evening, Lord's day, November 15th. The brethren and sisters at this place are much pleased with Bro. Murray, and would like to have him with them continually.

On the evening of the 16th (Monday) a successful convention of the Sunday-schools of the Parish of Simonds, St. John County, was held in this church.

Bros. David Garnett and O. B. Stockford drove out to Willow Grove and Garnett Settlement, Lord's day, November 1st, and spoke to the people in these localities during the afternoon and evening. Bro. John Garnett is superintendent of a Sunday-school, meeting at Garnett Settlement and is doing a grand work there.

Bros. Garnett and Stockford receive warm invitations to go out again, and will probably make one or two visits this month.

#### CORNWALLIS, N. S.

Since my last report four more have been added to the church here by baptism, making thirteen additions since our return from the annual in West

Gore. We are very much encouraged with this measure of success, and thank God for his blessing upon our humble efforts to lead precious souls to Christ. There are others still very near the kingdom whom we hope to see coming to Christ and consecrating themselves to his service.

E. C. FORD,

Nov. 26, 1896.

#### WESTPORT AND TIVERTON, N. S.

In our mid-week prayer-meeting we are using the prayer-meeting topics given in the *Christian Standard*. We find them very helpful and instructive, and many good thoughts are brought out in the comments on those topics.

In each church we have started a Normal Bible class, using the lessons prepared by B. W. Johnson and W. W. Dowling, published by the Christian Pub. Co., St. Louis, Mo. We are using Part I, The Book. It promises to be quite interesting.

The society of Christian Endeavor was re-organized in Tiverton, Nov. 16th, with Annie Cossaboom, President; Alpheus Handspiker, Vice-President; Bessie Cossaboom, Secretary; and May Cossaboom, Treasurer. The meetings will be held on Monday nights. The church at Tiverton was favoured with preaching every Sunday during the month of October, as the former pastor, H. A. Devoe, preached two Sundays and the writer two Sundays. This church was without a pastor about a year before the writer came.

Instead of preaching on Sunday morning, Nov. 8th, at Westport, and the following Sunday morning at Tiverton, the pastor occupied the time in giving a condensed account of our National Convention in Springfield, Ill., thus showing not only our own members, but others what we as a religious body are doing.

Mrs. Bolton has returned from her visit of seven weeks in the State of Massachusetts and Maine. Her health is much improved.

Mrs. Chas. McDormaud met with a severe accident last Monday. She scalded her face badly, thus causing her considerable suffering.

We are pleased to see Miss Carrie Payson with us again, after an absence of two and a-half months with her friends.

Mrs. Ephraim Buckman has returned from Massachusetts, where she was visiting with her daughter and others. Her health is better than when she left.

Miss Annie Porter has gone to Yarmouth to spend the winter. She is one of the converts who came out last winter under Bro. Ford's labors.

Mrs. Herbert Outhouse, Tiverton, still lies quite low with consumption. J. W. BOLTON.

November 21, 1896.

#### SUMMERSIDE, P. E. I.

We are still contending for the spread of our Master's kingdom. There is much work to be done in this large field. The work in Summerside is moving on as usual. I regret very much that our efforts cannot be more concentrated. My last visit to Tryon was indeed a short one, yet I enjoyed it very much.

The recent Provincial Sunday-school Convention at Summerside was a grand success and a mighty uplift to that department of religious work. Professor Hamill, the world's renowned Sunday-school worker, was with us and gave some very helpful talks. Mr. Lucas, of N. B., was also present, and in his enthusiastic turn and practical manner, added much to the success of the Convention. Bro. George Manifold, of Charlottetown, was present and took an active part in the exercises, and from his pen I hope to see a more graphic report.

The Christian Endeavorers of the Summerside Church, recently held a social at the home of Elder Thomas Beattie, and a very enjoyable time was the experience of all. Bro. Manifold was with us and added much to the evening's enjoyment.

On the 8th I exchanged with Bro. Manifold, and for the first time met with the good brethren of Charlottetown. I made my home with Bro. Wm. Harris, and I hope I shall soon have the pleasure of enjoying their Christian fellowship and hospitality. The brethren in Charlottetown are doing a grand work. Bro. Harris and Bro. M. Stevenson have stood firm to the cause when the way seemed hedged about. Bro. Lemuel Harris, superintendent of the Sunday-school, Bro. Bowyer who sings with his soul, and Bros. McLeod and Hammal, are men of Christian piety and devotion. Bro. Manifold is well spoken of among those brethren. Beside this, there are a number of

young people who are untiring in their efforts to advance the cause of our Redeemer. God bless them in their every effort for good. My last visit to Tignish was a very encouraging one. Though the roads were bad and the weather stormy, yet our commodious little chapel was filled with attentive listeners. The brethren here are doing well, and all they can to extend the Master's cause. The church has lost, by removal to the United States, one of its best and brightest members—Sister Emily Rayner, one of God's true and devoted children. God grant her his blessing in the church to which she has gone. H. E. COOKE.

CHARLOTTETOWN, P. E. I.

Lord's day, November 8th, Bro. Manifold and Bro. Cooke, of Summerside, exchanged pulpits. Bro. Cooke's sermons, both morning and evening, were interesting and instructive. In the afternoon he gave an encouraging address to the Sunday-school. We all enjoyed Bro. Cooke's visit, and hope to welcome him again among us.

The church work here is moving along quietly. Bro. Manifold is sowing the seeds of truth. May he reap a golden harvest of precious souls for the Master.

Our Y. P. S. C. E., assisted by some of the best local talent of the city, gave a concert at Heartz's Hall (about three miles from the city) a short time ago. The hall was crowded. Many had to go away as they could not get even standing room. The snug sum of \$23.50 was realized, clear of expenses. This money was voted to the church (as they were in need of funds) by the Society.

We purpose in the near future to arrange for a course of lectures.

We are preparing for a special service in the Sunday-school, Nov. 29th. We hope in this way to create a greater interest among the children; also the parents. M. L. S.

Home Mission Notes.

Bro. Stevens is much encouraged with the outlook in Pictou. He is planning to have help from some of our preachers who live near to Pictou.

Bro. D. A. Morrison spent a Sunday in Halifax this month, and reports a fine interest there, although the weather was unpleasant.

The work on Main street, St. John, is being pushed and we look for good results.

These are the points you are helping. Bear in mind that it costs fifty dollars a month to meet our obligations. Unless there is a large increase in receipts our treasury will be empty by the end of December. What will be the consequence? Shall the preaching be stopped at these important places for the lack of funds?

Several of the churches have accepted their apportionment and one has promised to give more than we asked for.

Bro. Hines has already given more for Gulliver's Cove than we called for.

Brethren, do not be afraid to trust God. Bring in the tithes and he will pour out the blessings.

RECEIPTS.

Previously acknowledged, . . . .	\$146 02
Gulliver's Cove—J. S. Hines, . . . .	5 00
St. John—Mission Band, . . . .	5 00
Westport—J. W. Bolton, . . . .	1 00
do. per E. A. Payson, . . . .	6 00
Milton—per Miss M. G. Freeman, . . . .	3 00
	<b>\$166 02</b>

J. S. FLAGLOR,  
Secretary.

Post Office, St. John.

HALIFAX BUILDING FUND.

Previously acknowledged, . . . .	\$1,799 75
Bro. E. C. Ford, Cornwallis, . . . .	1 25
Sister Rose Ann, Halifax, . . . .	75
<b>Total, . . . .</b>	<b>\$1,801 75</b>

HENRY CARSON,  
Treasurer.

Halifax, N. S., Nov. 25, 1896.

Foreign Missions.

Maritime C. W. B. M.

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

In accordance with a resolution passed at our Annual Meeting, our president, while in St. John, called together the officers of our C. W. B. M. to consider the question of how much we should pledge yearly to the Ontario C. W. B. M. for Sister Rioch's support, and it was decided that \$300.00 be the amount. This was subject to the approval of the officers who were not present, although we believe that all will agree with this decision.

It may be well to explain that we have been sending whatever amount we could raise without any pledge. But the time has come when we feel that we should promise a definite amount to this work, and then if more than this sum can be raised it will give us an opportunity to have a share in the work in other heathen lands, which many of our number desire very much.

Crusade day was also discussed by the officers, and it was decided to observe it on C. W. B. M. day first Lord's day in July. Also that we request our preachers to announce in advance and to hold a public missionary meeting on that day, and that a committee be appointed in each church to visit the sisters, especially those who are not assisting in missionary work, to endeavor if possible to get every one interested.

It was with much sadness that we learned of the death of our dear Sister, Mrs. Fred. Johnson. She was better known to most of us as Sister Lena Leonard. She was for several years vice-president of our society, being interested in this work from its beginning. Surely God has taken one of his faithful ones. The bereaved husband, and the family to whom she was so dear, have our heartfelt sympathy. May the everlasting arms encircle them.

MRS. J. S. FLAGLOR,  
Secretary.

We have not an Auxiliary here in Summerside, but yet we are determined to aid in this noble work. We have decided to work under the head of the C. E. Missionary Committee. We have talked the matter over, and have started a fund in a systematic way.

Our efforts will be to help sustain Sister Rioch in her self-sacrificing labour in the Master's cause.

I am glad to say that we have a number here of noble-hearted workers who are willing to lift the standard of Missions still higher. We have had of late a grand rally along this line. A number of our sisters have pledged themselves to support this movement, and we hope to do a good work.

The missionary spirit is growing, and why not? It is essentially the spirit of Christianity. Our Mission Band is doing a good work also. At our last meeting, Bro. George Manifold was with us, and gave a very helpful address. One of our little girls, Emily Rayner, brought \$1.00 and her card (Star Card) distributed by Sister D. A. Morrison when here in the summer.

MRS. H. E. COOKE.

Summerside, P. E. I.

WOMEN'S WORK.

Previously acknowledged, . . . .	\$77 50
St. John—Sunday School, . . . .	3 28
do. Women's Aid, . . . .	1 75
Summerside—Mrs. Wm. Hogg, . . . .	1 00
do. Sisters in Y. P. S. C. E., . . . .	1 00
<b>Total, . . . .</b>	<b>\$84 53</b>

Children's Work.

Address all communications to Mrs. D. A. Morrison, 36  
Dorchester Street, St. John, N. B.]

DEAR BOYS AND GIRLS,—

It is some time since I have written to you, but I hope you have all been working earnestly right along. I have just had a letter from the leader of the Summerside band, and she tells me that one little girl who has worked hard, has returned her "Penny Helper" with the little stars all punched. One in our St. John band has been returned too, and I hope to hear of more soon following. Don't lay the card away for safe-keeping, and forget all about it, but put it where you will be sure to see it every day.

This is the week for thanksgiving. Let us all stop a minute and try to count up some of the things we can thank God for. We have kind fathers and mothers, happy homes, warm clothing, good food. Do any of you know what a famine is? I have just been reading a letter from one of our missionaries in India, and he tells of the suffering there caused by famine. They have found children and mothers lying dead almost in front of their doors—they had died for want of food. Some of the children who came to them for help are so thin from starvation that the bones are almost through the flesh. Isn't it dreadful to think of, girls, boys! Let us not only be thankful that we live in a land where there is plenty, but let us ask ourselves if we cannot do more to send help to these poor starving little ones. Every cent we put aside for missions will do some good. Will you not all join with me in asking our heavenly Father to fill our hearts so full of his love that we will be ready to give of our abundance or of our poverty.

Your loving friend,  
MRS. D. A. MORRISON.  
Sup't Children's Work.

CHILDREN'S WORK.

Previously acknowledged, . . . .	\$5 20
Summerside—Mission Band, . . . .	1 30
	<b>\$6 50</b>

SUSIE B. FORD, Treasurer.  
Waverley,  
Halifax Co., N. S.

MAIN STREET CHURCH BUILDING FUND.

We have bought the lot on Douglas Avenue for \$975.00. It has a front of 50 feet and is 80 feet deep; there is a roadway on the north side of 13 feet, and one on the east of 10 feet, so that practically we have 63 feet by 90 feet, which will give us plenty of light on all sides. All will see that we yet need a good sum to put us out of debt. Our appeal in last CHRISTIAN did not bring in a dollar. Surely there are others outside of St. John who will help us! Christmas is near—perhaps some will remember us then and send an offering for this fund.

Previously acknowledged, . . . .	\$411 65
Collected by J. S. Currie, . . . .	11 00
do. Miss Christie, . . . .	10 00
do. Mrs. Morrison, . . . .	5 00
do. J. W. Barnes, . . . .	30 00
do. J. S. Flaglor, . . . .	12 00
R. Roberts, per Mrs. Wm. Armstrong, . . . .	50 00
H. Robinson, per Mrs. Robinson, . . . .	20 00
Collection, Main Street, . . . .	16 00
do. Coburg Street, . . . .	40 00
<b>Total, . . . .</b>	<b>\$605 65</b>

J. S. FLAGLOR,  
Treasurer.

## The Christian.

ST. JOHN, N. B., DECEMBER, 1896

## EDITORIAL.

## THE PARABLE OF THE POUNDS.

Luke xiv.

(Synopsis of a discourse delivered by the Editor before the annual meeting of the Disciples at Lot 48, on the second Lord's Day in July, 1896.)

(Continued.)

Those who are now laboring to spread the Word of God are encouraged and assisted by men of the present and the past generation, men who defy difficulties and but soar the higher in the face of determined opposition. Among this noble army we may mention two—William Carey, of England, and Adoniram Judson, of America. After Carey had received the Master's pound, he saw the heathen world without the Word of God and was deeply moved. He compared India to a great mine of immense but unexplored wealth. When he was asked by a brother: "Will you go down into that mine, replied: "I will, if you will hold the rope." Both were then and there solemnly pledged to God and to each other. One to go into the mine the other to hold the rope. Both kept that pledge till death.

Carey was determinedly opposed both out of the church and in it. Venerable leading brethren denounced him as an ignorant speculating upstart. The news of his scheme spread throughout the nation and statesmen and orators united in ridiculing the "presumptuous cobbler." But Carey persevered. He travelled and lectured till a number of his brethren were aroused to sympathy and help. A society was formed to hold the rope in 1792. Their first collection was under \$100 dollars. The collection of the same society in 1892 was over \$1,000,000 dollars.

In 1793, Carey, after many disappointments, reached India, where he learned their languages, preached the gospel and turned many to the Lord. In less than thirty years he and his associates had the scriptures translated into over thirty languages and dialects of India. He died in 1834, beloved and admired of all good men. The government was greatly benefitted by his learned labors, and esteemed him highly, though at first opposed to his mission. Who can imagine how many Carey's pound shall have gained when beside his many works that follow him he gave to the millions of India the Word of God in their own languages to read till the Lord shall come!

Adoniram Judson received also a pound on which to trade. He determined to go to the heathen and if possible let them read in their own language the Word of God. Discouragements faced him wherever he turned, but only to make him the more determined to be a heathen missionary. He reached Rangoon in Burmah, in 1813, learned their language, and in seventeen years had all the scriptures faithfully translated for all to read. He preached six or seven years before he had

a convert, but was not discouraged. After four year's preaching, one man came to him asking, "Are you Jesus Christ's man? I want some of Jesus Christ's writing." Judson gave him a tract and a part of the gospel which he had translated and talked to him of God and Christ the Saviour. He seemed very anxious and sincere, but he went away and Judson saw him no more. Persecution probably prevented him and many others from confessing Christ. But Judson toiled and labored on. He was imprisoned two years, chained like a felon to a block of wood, sometimes in three pairs of fetters, sometimes in five. In his loathsome dungeon he must have died but for the exertions of his wife, who, though in delicate health, waited on him and on his fellow-prisoners until the government was prevailed upon to release them. Judson's labors and suffering are recorded in God's book of remembrance. Though years were passed without one convert, his confidence in God never failed, and he lived to see 20,000 won to the faith. The scriptures were read, native preachers labored with good effect, and thus grew the Word of God. Judson died at sea, far from his friends, with only one Christian on board, on the 12th of August, 1852. When his rough coffin plunged into a foreign sea, how sweet was the echo in heaven, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Like an earthen vessel he was broken, but his pound has been growing, and will grow and increase, till Jesus comes. The Baptists have now 148 missionaries in Burma and 601 native preachers, 600 churches, with over 33,000 members. Near Rangoon they have a theological seminary, with 200 students in it preparing to preach—one of the largest schools of the kind in the world. Have we, beloved brethren, been brought into the family of God? been reconciled to him by the blood of the cross? If so, what a high calling is ours. We can exclaim with the apostle, Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God; therefore the world knows us not because it knew him not. Then he has given us in trust his word, his gospel. By it we are saved if we keep it in memory. Let me affectionately ask, how are you handling the Word of God. Are you holding it forth so as others may receive its light and power? The Master is coming we know not how soon, to find out how much we have gained by trading. Others are circulating the Word of God, and God is by this means increasing its power and making it grow. What are you doing to circulate the Word of God. It shows us how to act towards all men. Are we praying and striving to so live that the light which God has given us may shine out to others that they too may walk in it. Our light is either on a candlestick or under a bushel. We must either hold forth the light or cover it. I have been speaking of Foreign Mission work, and we may clearly see how to in-

crease the Word of God by sending it where it is not. Are you, beloved, engaged in that noble work? Do you, from your heart pray that the Word of the Lord may have free course and be glorified where sin and idolatry abound? Men have hazarded their lives and gone into these dark and dangerous places to spread the gospel, while others have promised to support them. Are you helping them by your money and sympathy? This requires determination and self-denial. But now much easier it is to assist those who leave all the attractions and endearments of home and friends, than to go ourselves. Many have gone, and more are going, depending on God and his people for support. God is greatly prospering them and giving them souls for their hire. Will you share in such a harvest and thus increase the Master's pound?

Remember the nobleman does not ask his servants about their emotions, how much or how little they have felt, but ascertains how much every man has gained by trading. He does not leave us to worry over our feelings, but gives us plain work to do, shows us how to spread his glorious gospel, and thus increase its power. But there are objections urged against foreign missions as against every other good work. One says we have heathen at home who need the gospel, and I will not give money to send it to foreign parts.

It is not those who do the most for home work who thus speak. This is patent to every observer. It is those who do little for home work who will do nothing for the heathen.

But the argument rest upon a false assumption, viz: that the unconverted with us are in the same state as the heathen; this is untrue, and the whole is but a miserable excuse for keeping the gospel from the lost. If men at home reject the gospel is this a reason for keeping it from others who will reverence it. But we should preach the gospel both at home and abroad as Jesus has made "all the world" the gospel field. Another objection is: It is wrong to send the gospel to the heathen for it will make the state of those who reject it still worse.

It is strange that those who thus reason cannot see that such argument is against every favor received from God or man. It is wrong for us to attempt to save drowning men as it will make the man who positively refuses our aid a suicide. It would condemn the gracious mission of the Son of God, for those who reject his offered salvation will be worse than if there was no salvation offered them.

There are other objections but they are so monstrous we will not mention them now. We may put the last loving command of Jesus against all these objections. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned.

But, says the objector, that commission

was given to the apostles; we are not apostles and we can't tell the heathen what they were to tell them. Very well. We are equally forbidden to tell our neighbors and families what the apostles were to tell them. The heathen are as much a part of all the world as our families, and the prohibition is as universal as the command, and *vice versa*.

But if it is wrong to carry the gospel to the heathen to-day it must have been equally wrong to do it a hundred years ago, and so it turns out that Carey and Judson will be condemned by Christ as sinners and those who opposed their going and their work in giving the nations God's Word will be approved of him in the judgment day. Are our opponents ready to take this ground which they must take or be self-condemned. O, brethren, consider what side you will take and be earnest in increasing your Master's pound so as not to be ashamed before him at his coming.

Some may thus object. I am not a Carey, nor a Judson, nor a Livingston, nor a Moffat, and God does not expect me to trade on the pound as they did. Remember the second and the third servants in the parable. The second had gained *five* pounds, and he had his Lord's approval the same as he who had gained *ten*. But the third had gained nothing, and upbraided his master for requiring of him what was beyond his ability. The Lord now requires every servant to do what he is able to do, to be faithful according to that he hath, and not according to that he hath not; every one to faithfully fill his place. There was but one Wellington at Waterloo, but what could he do without his officers, and what could the officers do without the men? One careless or traitorous soldier might turn the fate of battle. But every man was faithful and God gave them a victory that will honor him till the end of time.

Let every soldier of the cross be faithful and never forget that

The army of Jesus depends on my aid,  
How little soever it be;  
Of small drops of water the rivers are made,  
And the rivers are feeding the sea.

For want of space the conclusion is deferred till our next.

### Original Contributions.

#### A REFORMATION NEEDED.

GEO. MANIFOLD.

There are some men and women who are great sticklers for apostolic truth—apostolic ways and methods. I commend them for it; for with such I am zealous that a free, an untrammelled, and an unfettered gospel be preached in its simplicity and in its fullness. But to stay with first principles and preach faith, repentance, and baptism continually is the height of folly. We must press on unto a full growth. Some of these brethren are never satisfied, no matter what be the theme in hand, no matter what be the passage of scripture discussed, unless the preacher in closing his sermon lands at Acts ii. 38! Such brethren are blind, having closed their eyes to the other precious truths of God's word. They contend earnestly for the truth apos-

tolitic, but in practice they are as far removed from it as the poles. They let the preacher in a revival meeting do all the singing, speaking, and praying; but in bringing sinners to the cross, they themselves will not so much as lift their little finger. There is too much contending for the letter instead of the spirit of the gospel, too much controversy about ways and methods of work. As a consequence, the work of sounding the truth abroad is left undone; some churches are more dead than alive, they have been forward in going backward.

Such men forget that apostolic teaching and practice meant that after a man received and obeyed the gospel, he himself was to become a light-bearer of God's word, and personally point sinners to the Christ. Such men forget that to tell glibly what a man must do to be saved is well nigh worthless, unless he himself shows that he is a doer of the word, that he is giving all diligence to add to his faith, manliness and the other Christian graces, that in his home he has God's word read and devoutly studied every day, that in his family an altar is erected for the daily worship of God. There will be no need to ask the man who can give a reason of the hope that is in him; who comes in contact with men, daily endowed with strength from the throne of grace; whose life is full of kind words and loving deeds; who has an earnest solicitude for the eternal welfare of his fellows—no need, I say, to ask such a one to what Church he belongs; but truth apostolic, truth as it is in Jesus will be more than emphasized and enforced by the beauty of a holy life.

I am no pessimist—far from it; but while a great improvement is noted, yet the cause is hampered in many places by the exclusiveness on the part of many who think that to keep themselves unspotted from the world, is to keep themselves from contact with their brethren; and hampered by many of the unsystematic, unbusiness-like ways and methods now in vogue. Truly a reformation here is needed!

#### CHRISTIAN BIGOTRY?

O. B. STOCKFORD.

The Disciples of Christ are persistently charged, by the members of other Christian bodies, with bigotry. We are accused of being uncharitable and prejudiced in our statements respecting the beliefs of others.

In this article, as I wish to reply to the charge of bigotry preferred against us by professing Christians only, the truth of some declarations here made, or to be implied (such as the Divinity of Christ and the inspiration of the scriptures) will be regarded as assented to by all parties. Although bigotry is quite a simple word, yet as those who charge us with fostering it evidently often mis-use the term, a defence from what they imply thereby, and an inquiry into its meaning becomes necessary in replying to them.

We would infer from the arraignment of our accusers that they consider those persons bigoted who are unflinching in their adherence to, and firm in their advocacy of, that which they believe to be true. This alone is not bigotry, however. Neither does bigotry

arise when in advocating that which we believe to be right we denounce that which is opposed to it as wrong. The expression of our belief respecting the latter is but the natural consequence of the avowal of the former. If indeed steadfastness in proclaiming that which we believe to be true is bigotry, then bigotry is a virtue; for a sincere person, when convicted of the truth, must seek to spread it, at least if it be a matter of importance. To my mind the fact that a person shows such an indifference toward the truth of a question as to demand that no one should be disturbed in his belief respecting it, but that the convictions of all parties, however they may disagree, should be considered equally beneficial, is very good proof that he or she has no firm belief in the matter. Yet it would seem that this is the position our opponents take, and one that they wish to force upon others also.

It might be profitable to enquire as to how far these people carry their so-called liberality into the affairs of this life. If we examine their course in these matters, we will invariably find them taking the same view as the great majority, *i. e.*, that only men of firmness and conviction are wanted to fill these positions. Take public life, for instance. Few people would contend that a man is worthy of confidence who advocates as equally beneficial the conflicting policies of all parties and that it makes but slight difference which of two irreconcilable policies is chosen. The people require men of conviction in such matters. A man of conviction may be trusted even though at times he is wrong; while no confidence can be placed in a man who wavers between different courses. And this may be said to be true with reference to man's relation to every other department of life or branch of knowledge. So that the man who strongly contends for that which he believes to be a benefit to mankind, instead of being looked upon as a bigot is generally highly esteemed for his manly course, even although the majority is against him.

If this stand is taken with reference to temporal affairs why should a less certain position be accepted to govern matters of eternal interest? It certainly cannot be because the former is of greater importance than the latter; and that therefore we should be more exact in the first case than the second. Neither can it be because we cannot arrive at as certain conclusions in matters pertaining to the eternal as to temporal affairs; and for that reason more latitude should be allowed to the opinions of men in the former case than the latter. We can have greater assurance as to the correct course to be pursued in matters spiritual than in matters material. Just as the one is above the other, so also the way of the one is more clear than the way of the other. We are assured in God's Word that we can know of the doctrine. To deny that we can arrive at infallible rules to guide us to eternal welfare would be to contradict many of the plain promises of God's Word, and therefore to reject the inspiration of the Scriptures.

An honest expression of opinion on the affairs of this life has proved beneficial. If this is the case in matters in which we cannot expect to arrive at a perfect ideal, how much more beneficial should it prove in cases where a perfect ideal can be found. It may be said that error is spread by permitting a free discussion. While this may be true, yet the gain through an honest expression of the

truth will far exceed the ground lost through the promulgation of error. The fact that God permits the battle between Truth and Error to be fought in the open is evidence that he sanctions a free expression of opinion regarding both. This freedom to express one's conviction on Error as well as Truth—to take the aggressive as well as stand on the defensive—has been one of the battles of Protestantism. We need not fear the result of the conflict between Truth and Error. True liberalism then may be said to consist in: first, an honest search for truth; second, a close adherence to, and an unwavering advocacy of it when found. "Prove all things, hold fast to that which is good." This is what we plead for.

Our opponents, however, do not go this far. If indeed we take their own construction of the word bigotry (that is the denouncing of the opinions of fellow Christians as wrong) then it would be hard to find greater bigots than they. No terms seem too strong for these people to use when referring to those who do not agree with them on this question. Their contention seems to be inconsistent in itself. But not only are these people bigots by their own interpretation of the word, but they may be proved to be bigots indeed. A man may be wrong with reference to God's Word and have at least a show of honesty—being handicapped, maybe, by early education or by lack of education or other circumstances which may, to a certain extent, excuse him. But the man who advocates the inconsistent claims of all persons must be either sceptical or dishonest—sceptical if he has no settled belief concerning any question connected therewith; dishonest, if believing firmly in a certain position he has taken regarding any theme, he advocates the placing of that which he considers erroneous on the same footing. He may be both sceptical and dishonest, but he is at least either one or the other. If he is sceptical then it is evident that he has not thoroughly investigated the subject. A person who demands that others shall regard as equal the views of all parties respecting a question, when he has not closely examined it or cannot assent to the opinions of all, is surely a bigot.

Even though we could not arrive at a perfect conclusion, a candid expression of opinion must aid us to get as near as possible to perfection.

But we are told that it is not charitable for us to contend that we are right and that all other Christian bodies are wrong. There can be nothing more charitable, however, than to spread the truth, because nothing is so beneficial. We are convinced that we have the truth, therefore we should boldly advocate it. If other bodies do not defend what they teach as firmly as we do, the only conclusion to be arrived at is, that they are not so certain of the correctness of their position.

(To be continued.)

### ON THE WING.

H. MURRAY.

Monday night, November 2nd, we took flight from East Point, P. E. Island. Bro. McDonald brought us as far as Red Point, where we lodged with Bro. Cyrus Stewart.

We were much pleased with the brethren in East Point, and with the treatment we received from their hands and their pockets, but very much dissatisfied with our labors among them. The weather and roads were such that it was quite impossible to have

many evening meetings, and those we did have were necessarily quite small. On the last Lord's day we were there the sun made its appearance in the afternoon, and we were favored with a splendid congregation, either to hear the preacher or to enjoy the sunshine.

Thursday morning, Bro. Stewart assisted us to the station in Souris. The train was on time, so we did not have to wait for it. We spent Tuesday evening very pleasantly with some of the friends in Charlottetown. Bro. Manifold has settled down to the work in that city for a year at least. We predict a successful year's work, if he attends strictly to the work of the Church. He is fortunate in having some grand and whole-hearted workers to labor with him.

Wednesday we crossed the "Strait" and reached Pictou alive—what then was left of us; for which we were more than thankful. We did not have sufficient strength, however, to go up the hill to Bro. David Fullerton's, so we remained as near the station as possible. We saw Bro. George Fullerton and found him full of faith and hope for the success of the cause in Pictou. Bro. Stevens' labors are already showing marked signs of encouragement. Holding out is not now the question with them, but holding on; and this they are doing with an indomitable courage, which will insure the prosperity of primitive Christianity. Lodging the truth, as Dr. Parkhurst says, where David did the stone when he slew Goliath, will scatter the enemy and give victory to the Israel of God.

We reached Halifax Wednesday evening in time for the prayer-meeting. We did not see Bro. Blenus long enough to enquire about the outlook. We found the brethren hopefully looking for the continued success of the work in the city. The success of the cause there, as in all other places, depends principally on the work done by the church outside of the meeting-house. The people will come and hear what is said, when they can see what we do. We must get their eyes before we can reach their ears, hence the necessity of an earnest, energetic Christian life, commensurate with our opportunity and "born with our possibilities."

Thursday we winged our way to Port Williams, where we found Bro. and Sister Ford in the best of spirits, and well they may be. We all know, by the late reports, the excellent fruits of their labors that they are now enjoying. Bro. and Sister Ford have been invincible in their efforts to permanently establish the cause of Christ in that beautiful valley, according to the untarnished, unadulterated teachings of Christ and his apostles. Their labors have been arduous; but patiently, faithfully and prayerfully, they have encountered the difficulties and surmounted the obstacles as few, if any, would have the heart or the perseverance to do. Now they are enjoying the happy results of their labors. Had they counselled their own personal ease and comfort, we would not see what we now rejoice in seeing in the "Paradise of Nova Scotia."

We are now in the "Little Valley" of Digby Neck, in Digby County, ten miles from Digby Town, at the happy, pleasant home of Bro. Hines. How long we will remain here depends on how long the muddy roads and rainy weather will last, as Bro. Hines says we must stay until we have fine weather. Our meetings are small but interesting, and no doubt would be exceedingly successful if we had good roads and weather.

Our next flight will be to the sacred spot where we first opened our eyes to the light of day, and then we will fold our wings for the winter.

### LESSONS FROM CALEB'S LIFE.

MABEL LOYNE.

Caleb, the son of Jephunneh, was one of the twelve spies sent by Moses to explore the land of Canaan—the land promised to the children of Israel. Ten of the spies brought back word that they could not enter the land because the inhabitants were giants, alongside of whom they were as grasshoppers. But Caleb said, "Let us go up and possess it; for we are well able to overcome it." Of him God said, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." About forty-six years after this promise was made, Hebron became the inheritance of Caleb.

We can see that this illustrious man had great faith. God had promised the land to his fathers and he was not discouraged by any obstacles. He was strong in the Lord, and so not afraid of the giants of the land. He knew that God was stronger than they, and would overcome them. With God on the side of his people, they could not fail. Their sufficiency was in him. This is a faith that can move mountains. We too, should remember that God's promises are sure. He is able to fulfil them.

Another element in Caleb's character, was his wonderful courage. He was brave and not fearful, although he stood almost alone; he and Joshua against the ten spies, and against six hundred thousand people who said one to another, "Let us make a captain and let us return into Egypt." It takes a brave man to stand out against a boisterous and overwhelming majority, even when right stands by his side. We need a large reserve of courage. We will often be called upon by our consciences to stand up for the right, when the voices of our fellows urge us to do otherwise. Sometimes the voice of desire will not harmonize with the voice of duty. But at all times we need to follow Caleb's example, and be bold on the side of right. We should be brave for Christ's sake.

Patience also enters into Caleb's character. He waited a long, long time for his reward—his inheritance. "Through faith and patience he inherited the promise." Patiently he pushed onward through trials and difficulties. He would not cast away his confidence which had great recompense of reward. He patiently served God till the end of his journey. When we are doing a thing for the Lord, and we do not succeed as soon as we would like, we need patience. Caleb entered into his reward, and in God's own time the work we do for him will succeed. We shall reap if we faint not.

From Caleb's life let us learn that to have God's approval we should have implicit faith in his promises, courage to stand up for the right, and patience to wait for our reward. The promised land to us is heaven. Let us press onward and upward through trials and temptations to our "inheritance which is incorruptible and undefiled and that fadeth not away." If we follow the Lord fully he will bring us into the better land, as surely as he brought the faithful Caleb into the land that flowed with milk and honey.

## THE RUDDER OF LIFE.

M. B. RYAN.

I came down the "Quoddy" River the other day on one of the large fishing boats which at this time of year throng the waters of the lower Bay of Fundy, carrying fish to the factories of the neighboring American towns. The boat was strongly built and well rigged, one of the best of that class of boats built hereabouts, which seagoing men say cannot be surpassed for strength and safety by any boats in the world. The wind was fair for the first part of the course, and as the huge mainsail and the trim jib caught the breeze our craft started through the water as if the home trip was a thing of pleasure. I sat watching the flying foam curling about her prow as with almost imperceptible motion she glided toward her haven. Suddenly she veered for a moment from her course as though some unseen hand had seized her and was about to cast her upon the rocky shore of the little island but a rod or so to our right. It was the strong set of tide which sweeps in and out among the islands which dot the bosom of this river, with a capriciousness and power which would put any but experienced boatmen in peril. But our craft righted herself after an instant and held steadily on her course. Time after time this experience was repeated. The currents seemed to conspire to put the boat in jeopardy. But, as though instinct with the determination to save herself and her burden, and to gain her moorings in safety, she met them all resolutely and pushed on her way. Nor were the vicious currents all she had to contend against. For the wind, which was fair at starting, veered about and would have driven her far out of her course and away from her destination. But the good boat persisted in her way against the wind as well as against the tide. To be sure she did not make such good headway now. Nor did she glide so smoothly through the water. She rolled and tossed, and the spray came flying over her deck as she fought her way along. But she kept her prow to the storm and every moment shortened the distance homeward. Finally we reached the snug harbor, where with sails furled and anchor cast, she rode in perfect safety from either tide or wind. Her success in making the voyage led me to think of the means of it. It was not her sturdy hull, for that would have been speedily laid upon the jagged rocks where the surging currents would pound it to pieces shortly. It was not her stout sails, for these would have given the contrary winds all the more power over her. It was her little rudder, hidden out of sight for the most part under her stern, which really saved her and enabled her to reach home successfully. It was that which turned her prow so bravely into the current and brought her back to her course in spite of the tide, when she had wavered for an instant. It was that which righted her up when the contrary wind struck her, and which held her hard up to the wind so that she could pursue her way. The rudder gave her the victory. Without it she would have been helpless and would have been wrecked

on the rocky shore of the neighboring islands, or perhaps engulfed in the whirlpools not far off. But with it, the power which otherwise would have destroyed her was made to propel her onward, and the haven was reached in spite of every obstacle.

Is it not thus in life? "We are on an ocean sailing." Sometimes we have fair winds and smooth seas. Then all goes well. But it is not all fair sailing. There are cross-tides and contrary winds. And these sometimes beset us furiously. We need a rudder to keep our ship on its course. PURPOSE is the rudder of life. A purposeless life is like a rudderless ship. When the wind is fair it sails splendidly. When wind and tide beset, it fails miserably. The word "purpose" comes from two words which mean "to place before." It is "that which one sets before himself to be reached or accomplished." A man with a purpose is going somewhere and he knows where. He is aiming at something and he knows what. His course before him is mapped out. He steers his ship along that course. His purpose gives definiteness to his life. When the tides of passion catch him and threaten to drive him out of his course his purpose enables him to set his face steadfastly against them and hold on his way. When the winds of opposition strike him and make him shudder and sheer for a moment, his purpose rights him up and holds him steady while he battles his way onward. It is indispensable in the *conflicts* of life. If life had no trials we could perhaps live it successfully without a purpose. But every life has its trials. So every life needs a steadfast purpose.

The value and power of purpose is illustrated in the life of Christ. He had an object before him when he came to earth. It is variously stated. It was "to seek and to save the lost," "to do the will of the Father," "to destroy the works of the devil." In a word it was to secure man's salvation. Whatever was necessary to that entered into his work. This purpose gave Christ victory. It sustained him under the greatest difficulties. The devil could not seduce him. His disciples could not discourage him. His enemies could not affright him. Persecution was no hindrance. Death was no barrier. Calmly, resistlessly, he kept on his way. His life was crowded with toil. His soul was burdened with sorrow. His way was hedged with thorns and haunted by vipers. No matter. "For the joy that was set before him" he endured the cross, despised the shame, and gained his purpose. The majestic victory of Christ was due to the enthronement of a sublime purpose in his heart.

Christ's followers should be men and women of purpose. How many Christians, if questioned as to their purpose in the Christian life, could not define it. They became Christians professedly because others were taking the step; perhaps because friends urged them to do so. They continue to profess Christianity because it is fashionable or profitable. There was no definite aim in starting; no object set before the mind for attainment; no *pre-determination* taken, along the line of which the life is being developed. Is it any wonder that there are so many unsuccessful Christians? The purposeless Christian must of necessity fail.

Christian brother—cultivate a purpose in your Christian life. Resolve that you will win the crown of joy offered to the righteous. Make that your *pre-determination*. Keep that object ever before you. Then work along the line of that purpose. That will help you amazingly in the Christian life. It will give zest to every duty and pertinence to every struggle. You will not then feel that

the Fight of Faith is a useless one. You will not faint under the burden of your cross. You will not find the task of self-development in the Christian life a tasteless one. Your purpose will rend the veil and the light from beyond will stream athwart your pathway, making every step onward a victory, and every achievement a joy. The good Barnabas, when he had seen the grace of God in the conversion of men to Christ in heathen Antioch was glad. And, as though he would express the whole of the conditions of success in the Christian life in one sentence, he exhorted them that with *purpose of heart* they would cleave unto the Lord. Purpose is the rudder which will steer the ship in safety.

## THE BEST WAY OF OVERCOMING.

A. E. COATES.

To one who has not entered upon the Christian warfare this would be an unfinished sentence. He would naturally ask this question: Overcoming what? To us who have taken up the cross of Christ there is but one meaning in these words. They are complete of themselves, and a follower of the Lord does not need to ask the question: What am I to overcome? He knows that when he enlists under the banner of the Lord there is but one enemy with whom he has to deal, and that is Satan.

He may appear in different guises, and employ different means for our destruction, but they all originate in him; he is our common enemy. The Christian and the evil one can never agree. One or the other must in time be conquered.

Since the present life of a Christian is to be one of continual fighting, it is necessary for him, when entering the conflict, to equip himself with the best weapons possible.

Where are we to get these weapons? and how may we know what will be most serviceable to us in this conflict?

A person in embarking in any great enterprise would naturally and wisely seek the advice of those who had experience along that line. They would be able to give him many wise suggestions, and point out to him many of the dangers that lie along the way, and of which they had learned by experience.

So with the Christian; he should look for help and advice to One who has been through the conflict, and who would therefore be quite capable of giving wise instruction. Who is better able to give this information than the Lord himself? He came to earth, went through its trials and troubles, engaged in conflict with the evil one, and is well acquainted with all the schemes and devices which Satan can invent to entrap us. We cannot speak to him personally, but he has left, for our guidance and instruction, his word. From it we are to obtain the weapons used in the Christian warfare. Paul, in his letter to the Ephesians, tells them to put on the whole armour of God that they may be able to stand against the wiles of the devil.

Let us look for a few moments into the lives of some of the great and good men mentioned in the Old Testament and see by what means they overcame.

Gideon, with only three hundred men, put to flight the host of the Midianites. Now he and his men could not of themselves have

done this. It was by his perfect trust and confidence in his God that he overcame them. Samson at one time was bound and delivered over to the Philistines, but by the help of God he burst his bonds and slew one thousand of his enemies. David, when he went out to meet Goliath, did not trust in himself, but went to God for strength. In speaking to King Saul just before the fight, David said, "The Lord will deliver me out of the hand of the Philistine." So, also, in speaking to his antagonist, he tells him that it is not with sword or spear he comes against him, but in the name of the Lord of hosts, the God of the armies of Israel." It was not in his own strength, but by the help of God, that David overcame the giant.

In these three instances we see that the reason of their success over their enemies was not in any power of their own, but by the strength they through faith received from God.

Our Saviour, before his crucifixion, while in the garden of Gethsemane, was subjected to the greatest trials, and so terrible was his agony that he asked his Father if it were possible the cup might pass from him.

We read that he withdrew from his disciples a short distance and kneeled down and prayed; and again it says, "and being in agony he prayed more earnestly." By this he has shown us that the way to overcome all trials and troubles in this life is to go to God for strength; and the way to receive that strength is through prayer.

David, with God's help, slew Goliath; we also with the same help can overcome the Goliaths of to-day. Paul says, I can do all things through Christ which strengtheneth me.

#### COMMITTEE ON LITERATURE.

Although the committee cannot report much practical work done during the month, yet the preparation for such work has been continued. We will be in a fair way to start the work as soon as sufficient funds are raised. I am glad to announce the receipt of four dollars from brothers David and George Fullerton. These brethren, who show great zeal in the work, are going to purchase some books and tracts for use and distribution about Pictou. The C. E. Society of the Coburg street church, St. John, has ordered some tracts through the committee. This, we believe, is a work which our C. E. societies and churches should take up. Our publishing houses issue many good tracts, which, if wisely distributed, would go a great way toward educating outsiders with reference to our plea.

We will probably be able to secure the services of Bro. James Prince, of Bridgewater, N. S., to act as a general agent as soon as sufficient funds can be raised to begin the work with. Bro. J. W. Gates, who is at present studying in our college at Lexington, Ky., writes that he will (D. V.) give us two months of his time next summer. He is willing to go anywhere and only asks that his expenses be paid. This is good news, as these brethren have acted as agents, and understand our position well. We hope that the brethren will contribute more liberally, however, as funds are necessary to put this work on a firm foundation.

#### RECEIPTS.

Previously acknowledged, . . . . .	\$2 00
David Fullerton, Pictou, . . . . .	2 50
George Fullerton, Pictou, . . . . .	1 50

Total, . . . . . 6 00

O. B. STOCKFORD,

St. John, N. B.

Secretary-Treasurer.

#### Married.

MATTATAL-MABEE.—In St. John, on November 4th, 1896, by Henry W. Stewart, James S. Mattatal and Edith Mabec, both of St. John.

DAY-GARNETT.—In St. John, on November 10th, 1896, by Henry W. Stewart, Albert H. Day, of St. John, and Hattie M. Garnett, of Silver Falls.

COSSABOOM-OUTHOUSE.—At the home of the bride's parents, in Tiverton, N. S., George E. Cossaboom and Alice M. Outhouse were united in the holy bonds of matrimony by J. W. Bolton, pastor, assisted by H. A. Devoe, October 28, 1896.

#### Died.

RANDALL.—At Le Tang, on September 14th, 1896, Bro. John W. Randall ended his earthly pilgrimage after a sojourn of 48 years. Bro. Randall and his wife were baptized by Bro. J. A. Gates fourteen years ago. But living a long distance from a church of his brethren he could not often meet with them in the regular worship. He however maintained his confidence in Christ until he was called home. I had the pleasure of spending two days with him during his sickness, and his constant talk was of his Saviour whom he loved and of the hope of seeing him, and enjoying his presence and the presence of loved ones for ever. He leaves to mourn their loss, a widow, three children, four sisters and two brothers. May the Lord sustain them in this great sorrow, and may they be prepared to meet the redeemed who have gone before.

"Amid the strong ties that are broken,  
Still our faith shall unshaken remain;  
Whilst hope with unwavering finger  
Ever points to our meeting again."

W. MURRAY.

JOHNSON.—In Boston, Mass., October 28th, 1896, Mrs. Lena May Johnson, wife of Wm. Frederick Johnson, and daughter of the late George Leonard of Leonardville, N. B. Sister Johnson was baptized in her young girlhood by Bro. O. B. Emery, and lived a consistent and active Christian life until the call came to enter into rest. She was married to Mr. Johnson of Boston, Mass., December 18th, 1893. Her disease was pulmonary tuberculosis. Loving friends did everything in human power to relieve her suffering and prolong her life. But after a losing battle the tender and affectionate daughter, the bride of less than a year, was called away from the friends of earth to the higher and dearer companionship of the heavenly home. The remains were interred at Leonardville, N. B., on November 1st, 1896, in the presence of many friends. M. B. RYAN.

#### TRACTS.

HEATHENISM, by F. E. Meighs, 8 pages.

HEATHEN CLAIMS AND CHRISTIAN DUTY, by Mrs. Isabella Bishop, 12 pages.

MISSIONS IN THE LIFE OF CHRIST, by A. McLean, 16 pages.

OUR LORD'S LAST COMMAND, by A. McLean, 12 pages.

AN APPEAL FOR WORLD WIDE EVANGELISM, 10 pages.

MISSIONS IMPERATIVE, by W. J. Lhamon, 8 pages.

Any of the above tracts can be had at one cent per copy, or fifty cents per hundred.

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