

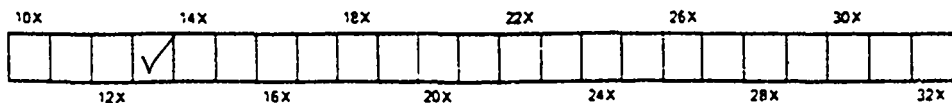
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires: There are some creases in the middle of the pages.
Il y a des plis dans le milieu des pages.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.



THE CHRISTIAN.

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

Vol. XIII.—No. 6.

SAINT JOHN, N. B., APRIL, 1896.

Whole No. 150.

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD,—New Glasgow, P.E.I.

OFFICE EDITOR:

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

ANNUAL MEETING.

It has been decided to hold our next Annual meeting at West Gore, Hants County. And as it is impossible for them to have it in August, the meeting will open on Thursday, September 3rd, and continue over Lord's day. As soon as rates are secured, Brother Morrison will notify the brethren, so that all can get ready to enjoy one of the best meetings we have ever had. On behalf of the Committee,
J. S. FLAGLOR.

NOTES AND NEWS.

The College of the Bible, Lexington, Ky., has one hundred and fifty-six students in attendance this year. Thirty of them—the largest class in the history of the institution—will graduate in June. These young men, full of zeal and loyal to the truth, will without doubt make themselves felt in the great field where the laborers are so few.

The Christian Guide says: In announcing the centennial anniversary of *Modern Missions*, one man misread the announcement and spoke of it as the centennial of *Moderate Missions*. The audience smiled, but he was not far wrong. In view of the magnitude of the task and the illimitable resources of the churches, we must admit that the efforts put forth have not been on a magnificent scale; in fact, have been quite moderate.

In Burmah a woman was telling the heathen about Jesus and many of them were accepting the Saviour. But some Christians were disturbed, and wanted to know if she had ever been *ordained*. She admitted that she had not been, but added that she had been for-ordained to tell the "old old story" to these unsaved people. God has for-ordained that those who hear the good tidings should not hold their peace.

Bruce Brown tells in the *Christian Standard* how he won a United Brethren preacher to the truth. He was holding a protracted meeting and the latter challenged him to a debate on the subject of baptism. Bro. Brown suggested that they study the matter together, and if they could not then agree

they would debate. They followed this course, but there was no debate. The man saw his mistake and has since been immersed.

Bro. H. A. McDonald is now pastor of the Church in Marshall, Mo. The Church was asked for \$100 for Foreign Missions. He says they determined that they would not be dictated to by anyone, and to show their resentment they gave \$240. That kind of "resentment" will do no harm. Let us have more of it.

In a recent issue of the *Christian Evangelist* a doctor of music, J. H. Wallfisch, Gerleitz, Germany, says: I have immersed six new converts, and in addition to some other converts and baptized persons, have organized a "Christian Church" whose pastor I am. We renounce denominationalism. We have a Sunday-school of about forty children.

Last month we mentioned the work that Bro. Garvin is carrying on in Honolulu, Sandwich Islands. In the first month and a half of this year, sixteen were added by primary obedience. The interest is widening and deepening. Bro. J. L. Romig has gone to Honolulu and is holding a protracted meeting. The Foreign Missionary Society gives \$100 toward his expenses. It has also contributed \$150 to aid in paying for the new house recently completed.

The Christian Index says: There are six Chinamen in Des Moines, five of whom are enrolled in our school, with an attendance of three or four each Lord's day. They are the banner class in their contributions, usually contributing twenty-five cents, or more, each.—a proof that Christian advantages are appreciated by the Chinese.

Some of our aged preachers are relating in the *Christian Standard*, "Their Early Trials and Triumphs." Bro. T. B. Haley, than whom, perhaps, we have not had a more successful pastor, says that when he started out, his outfit, excepting a good education, was a horse, saddle, and bridle, a pair of saddle bags, containing a change of "underwear," a New Testament and Psalms and twenty-five cents in money. He was to have \$400 per annum provided it could be raised in the field. If it could not be raised of course he was not to have it. He made great sacrifices in early life but in later years he was amply repaid.

A church of 250 members that will give \$172.79 in one day for foreign missions deserves to succeed in local work. The church in St. Thomas, Ont., gave that much, and it has just closed a meeting, held by the home forces, in which eighty were added to the church, seventy-two being by confession and baptism. This shows what a wide-awake church can do when they go to work in earnest and use plenty of printer's ink, as was done in this case.

We have learned that two of our young men who are now attending the College of the Bible, Lexington, are willing to come this way after the school closes in June, and work with some of our churches that are without a minister. Their names are R. E. Stevens and A. N. Simpson. A letter sent to the college will find them. Let wise churches take the hint.

While debate is probably not the more excellent way, it seems that good sometimes results from the public discussion of religious differences. It is true that the truth need never fear investigation. One of our preachers has for the third time held a debate with a Methodist preacher in Mississippi. We have not heard what the outcome was, but confidently expect cheering news, since in the places where the other two debates were held, there were one hundred and twenty added to the number of the Disciples of Christ, soon after the discussion closed.

The church in Walnut, Ill., with which Bro. Shaw is working, has recently closed a short meeting with thirteen additions. Bro. I. F. Jones did the preaching, and Bro. Shaw conducted the singing. At the close of the meeting they pledged \$40.00 per year for five years to the state work. This we learn from our exchanges. In a private letter Bro. Shaw says: "The Lord has blessed me more than I deserve." His many friends will be glad to know that his father and sister, whose illness called him away from us, are both much better.

Our churches in Chicago are carrying on a Slum Mission. The work of course is not pleasant but the souls of the unfortunate and degraded poor are precious. The joy that was set before Jesus enabled him to bear the cross. The Mission does practical work. It knows that a shivering, starving man is not easily interested in the gospel; so it distributes food and clothing, lodges from seventy-five to one hundred and fifty men every night, cares for sick and poor families; and since this began has taken the confession of and baptized one hundred and twenty men. It has aided most of them to employment.

Not many years ago the Fiji Islanders were among the most degraded of heathen; but the gospel has been carried to them, and last year they gave \$25,000 toward Foreign Missions. We account for this large sum by supposing that these persons have been really converted. If they had given nothing we should have had serious doubts on this point.

We clip the following from the *Christian Standard*.—E. S. Muckley has just closed a meeting with twenty-two additions at Waterloo, New York. This is nearly double the number in any previous meeting in the history of the church. C. C. Crawford, the faithful and well-beloved minister, who is the first resident pastor the church has ever had, is largely responsible for this satisfactory result.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

This has been a missionary month. Coburg street Sunday-school for home missions, \$20.00; for foreign, \$6.39; church for foreign, \$30; Portland Sunday-school for home, \$3.43; Woman's Missionary Aid for home, \$11.50; for foreign, \$3.25, and for Portland, \$25.00; Mission Band for home, \$7.00; Total, \$106.48.

Sister Burns left for her home in Shelburne on the 6th. We shall welcome her back, as she was of great help both in church work and social circles. Brothers H. and L. Hill, of French Village, made short visits during the month; also Miss A. Freeman, of Milton, who was on her way to Haverhill, Mass. Bro. Blenus stayed over night on the 25th, and made an earnest appeal at the close of Bro. Stewart's sermon. He went to Lubec on the 26th to hold a short meeting. Two young brethren, H. Leonard and T. Livingstone, have removed to Halifax, and we are glad to know are attending to their Christian duties.

Bro. Fielden came over from Halifax and was united in marriage to Sister Louisa Anderson on the 25th. We wish them all joy. Halifax thus gains four members from us who will be of great help to them.

Our March meeting began on the 1st and continued until the 29th. Bro. Stewart doing all the preaching. Bro. Stevenson, part of the time, making earnest appeals at the close of the sermons. Bro. J. B. Allan frequently sang solos. Bro. Stewart's sermons, as usual, were practical, earnest, persuasive, impressive and convincing. We were made glad in hearing sixteen make the good confession, who were baptized into Christ. This has been one of our most successful meetings, the house on Sunday evenings being full, sometimes extra seats having to be brought in. This shows we did not organize too soon in Portland, as Bro. Stevenson had full houses over there also, and the hall will hold more than the church. A goodly number of the additions were from the Sunday-school—a good sign, and speaks well for the teachers. One came from the Christian Endeavor Society at Silver Falls. She was an associate member, but is now a member of the Church of Christ. Whatever agencies we use should be for the purpose of "winning souls for Christ."

Bro. Frank Gates, having finished his course at Business College, returned to his home at Woodville on the 28th.

MAIN STREET.

Three additions during the month; Sunday-school and prayer-meetings well attended; many strangers taking part. Bro. Steveson has preached three sermons on the Sabbath, which were published in the St. John Sun. They created much interest, and the hall was filled by attentive listeners. We have been organized three months, our collections during that time have been over \$200, or nearly double what we counted on. A committee of sixteen has been appointed to solicit funds to pay for a site and build a house of worship. Any of our readers who wish to help in this good work will please remit to the treasurer, J. S. Flaglor, St. John. Let everyone help and the burden will be light.

On the 16th, after Bro Stewart's meeting closed, about sixty of us surprised Bro. Stevenson by taking charge of his home. We had found out it was the fifteenth anniversary of their marriage, and we came to congratulate them. On behalf of the company Bro. L. A. Miles presented our gifts in an excellent speech. One of the most striking remarks he made was this: "Seeing that this pastor is so happily surrounded after fifteen years of married life, he would say to other pastors, go thou and do likewise." Bro. Stewart was called on to speak, but excused himself on the ground of want of experience preventing him from doing the subject justice on such occasions as these. We spent a pleasant evening and left wishing Brother and Sister Stevenson many happy returns of their marriage anniversary.

BURTT'S CORNER, N. B.

The work here is moving along without anything of very special interest to report. We meet every Lord's day for breaking of bread and for prayers. Our meetings are very well attended. There is a number who have made up their minds to take membership with us. We hope to soon be able to support a preacher. We are going to try to get our house completed this summer. We want the prayers of the brethren that the Lord may bless us in all we do in his name. G. H. BOONE.

DEER ISLAND, N. B.

The meeting at Lord's Cove closed with one confession and baptism. We had stormy weather, sickness, poor preaching, and other obstacles to success. Yet we had good audiences and evidently a deep interest throughout, and ought to have had many additions. Perhaps our faith needed testing. The result is with the Lord, and we believe his word which has gone forth will be prospered in the thing whereto it hath been sent in due time.

We are now in the fourth week of a meeting at Leonardville, with eleven confessions and one restored to date. The interest is deepening, and we look for others to come. M. B. RYAN.

WESTPORT, N. S.

We closed our meeting in Tiverton the second Lord's day in March, having held twenty-seven meetings in twenty-two days. While the immediate results are not all that we had hoped to see, we rejoice to know that much good has been done; much that cannot be reported. The church has been greatly revived, the Woman's Missionary Society re-organized, a very interesting Children's Band organized, and a very serious difficulty which had threatened the life of the church, amicably settled, and harmony again restored. For this we are truly thankful to Him whom we serve, and from whom cometh our help. We expect to return to Tiverton before leaving for our home in Cornwallis, and labor yet a little longer with these dear brethren, with the hope that before we shall have left them a faithful man will be secured to take charge of the fold of Christ; for they are now without a shepherd, without which no church can prosper.

From Tiverton we returned to Westport to continue our labor here, that we might reap from some of our sowing in the earlier part of the winter. At this writing, two of our young friends have made the good confession, and we feel confident that there are more to follow. The working members of the church here have heartily cooperated with us in this work, and seem greatly encouraged with the results, though they are not what we had reason to expect.

Bro. W. H. Applegate has been with us for a week or more, and preached two or three good sermons to good congregations. His talks, too, in our social meetings were very instructive, and were received with much interest. He and sister Applegate were up to Tiverton over last Lord's day. Sister Applegate has been with us all winter and helped all she could in our meetings. They expect to leave about the first of April.

We are now hopeful that a good man will be secured to labor with these churches, as we are in correspondence with a brother, who we think, will visit these parts with this in view. Our prayer is, that God will send the right man for this field.

This has been a very busy winter: for, from the day we landed in Tiverton, Jan. 9th, we have been steadily at work holding meetings, and visiting the brethren, making these visits as profitable as we were able to do. I am under promise to write a few short articles on "first principles," and have hoped to begin before this, but my time has been so taken up with our work, that I have found it quite out of the question to find time for this much needed work. But I shall try and do more along this line as soon as I return to my work in Cornwallis, which I now plan to do in the early part of April. Though we have been at work at all times, and in all kinds of weather, still our health has been equal to the work, for which blessing we daily thank our Heavenly Father, the giver of all our blessing. E. C. FORD.

HALIFAX, N. S.

The first Lord's day of March was a thorough mission day at the Halifax Christian church. Bro. Blenus preached a very able missionary sermon in the morning and the children of the Sunday-school, the Y. P. S. C. E., and O. G. In. San. Band gave an interesting missionary entertainment, which was followed by some fitting and pointed remarks by the pastor. The church was prettily decorated with mission mottoes; and the American and English flags draped, bespoke the sentiment of a united brotherhood in the work of world-wide evangelization. It was the first direct Foreign Missionary collection ever made by the Halifax church, and was a large increase over the apportionment of the Foreign Board.

The following officers have been elected by the Y. P. S. C. E.:—President, Lloyd Ibson; Vice-President, Violet Richardson; Cor. Secretary, Mrs. Bessie Roome; Rec. Secretary, Stella Wallace; Treasurer, Bessie Fulloch.

A large number of the members of the church meet regularly once a week for practice, and already a great improvement has been made in the church singing service. Miss Leona Ramsdell presides at the organ.

Bro. Blenus started for Lubec, Wednesday 25th, to assist Bro. Minnick in a special meeting.

Bro. D. A. Morrison, St. John, worshipped with us on the 15th inst. Bro. H. Leonard and T. Livingstone, two young men from St. John, find themselves at the Sunday-school and regular services since coming here.

We are pleased to report that Bro. Fielden, who has been suffering from throat trouble, is well again.

A sacred concert was held last month in the church building. Every seat was taken. The programme, consisting of fifteen pieces, was ably rendered. Many thought the concert was one of the best of the season.

During this month, Bro. Blenus by special request, preached once at Enfield station. At the close of this service, a gentleman introduced himself and made the remark: "The last preacher of the Christian church to whom I listened before to-night, was Alexander Campbell. I also heard him in his debate with Rice." A. B. WALLACE.

CHARLOTTETOWN, P. E. I.

We are moving along quietly in our work here. The interest in the meetings still continues. On the first Lord's day in March one sister received the right hand of fellowship.

Besides the departure of Sister Martha Kennedy whose death was reported last month, we have been called upon to mourn the departure of Bro. T. Warren, one of the veterans in the church. He was a consistent earnest Christian. The word of God was his constant delight.

We have lately held the semi-annual business meeting of the Young People's Society. The following officers were elected: Pres., Mr. L. W. Harris; Vice-President, Mrs. J. Hamil; Recording Secretary, Miss G. Bovyer; Treasurer, Miss H. Stewart; Corresponding Secretary, Miss M. L. Stevenson. Our prayer-meetings are interesting and profitable. M. L. S.

TRYON, P. E. I.

I have recently had a very pleasant visit to the above mentioned place, and preached on five different occasions. The weather was fine and our congregations were good. The prospects are encouraging, and now the summer season is coming we will be able to settle down to more regular work. This is my second visit here. Certainly there are discouragements connected with every issue in life, and we must not think to sail to heaven upon a sea of glass—others have passed a stormy sea and entered into rest. Others have fought and won. "So we would fight if we must win." God will reward the faithful.

In visiting the brethren at the different parts of the field the preacher receives many words of encouragement. This is a source of strength to any Christian worker.

The Gospel is the power of God. The Gospel is Christ translated into words, and one of the heaviest of those words is *encouragement*. "God so loved the world that he gave his only begotten Son." * * * This is the soul of the greatest

thought of revelation, and when we can rise high enough to grasp this idea, we are only then peering through the basement window of true Christian fellowship.

Our work in Summerside is encouraging. Our Sunday-school is growing and this is a very cheering feature. At this present time much sickness prevails. Our Sunday-school superintendent—Sister C. G. Beattie, is very ill with pneumonia, but we trust past the most dangerous stage. We pray God for the restoration of a life so useful. The little ones engaged in mission work have lately had several open meetings. We are a missionary people. We have sent Bro. McLean our appointment for foreign work. H. E. COOKE.

SOUTH GARDINER, ME.

Bro. H. Murray is now South Gardiner, Me. He finds the people very sociable and zealous. There are large numbers attending the meetings which he is holding, very many of whom are not Christians, and the outlook is good. Three married men made the good confession the first week. May the good work go on. H. W. S

Home Mission Notes.

By direction of the Coburg street Sunday-school we gave \$20.00 towards the Portland church—our most promising mission point.

The contribution this month from Lord's Cove places it among those churches which will respond as liberally as they have been requested to.

The work in Halifax is surely growing. Bro. Blenus's preaching at Elmsdale and Enfield will result in good fruit. Halifax raised over \$32.00 in its foreign missionary collection. They intend to obey the whole commission as far as in them lies.

RECEIPTS.

Previously acknowledged,	\$400 39
St. John—	
Coburg street Sunday-school, ..	20 00
“ “ Mission Band,	7 00
Portland Sunday-school,	3 48
“ M,”	1 00
Lord's Cove—	
Per. D. F. Lambart,	18 00
LeTete—	
Elder Wm. Murray, ..	1 00
Cornwallis—	
Mrs. H. Corbet,	50
Mrs. J. T. Jackson, ..	50
Milton—	
Per Miss M. G. Freeman,	2 80
Halifax—	
Per T. H. Blenus,	25 00
South Range—	
H. A. Devoe,	1 00
Southville—	
Per H. A. Devoe,	3 00
	\$574 62

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS—I know that you were all pleased to learn that the society at Tiverton has been re-organized, also of the work taken up by the children there. We gladly welcome our sisters who have come in to help us in our missionary endeavor, and their assistance is especially needed at the present time.

We are still behind in our offerings, and we want to make a grand united effort from this time until our annual meeting, that we may gain all that we have lost; and be able to report even greater success than in the past.

That you may understand how very important it is that we bend all our energies to this work, I may say that the Ontario sisters have been unable to collect what they had hoped and expected to; therefore the responsibility rests more heavily upon us than before. Can we, dear sisters, think of our missionary with all the care which is already hers, being burdened and hindered in her work, because that we are not doing faithfully our part, and this is at present the case, and will continue to be, unless we come up to her help more promptly than we have been doing in the past months. We must not falter. We must not go backward.

Will you not each make the matter a subject of earnest prayer, and go to our meetings with all the facts which you can gather concerning the work, and so full of enthusiasm that all the others will catch the same spirit, thus making your society an inspiration to the whole church.

MRS. J. S. FLAGLOR,
Secretary.

FOREIGN MISSIONARY CATECHISM.

QUESTION.—Have all the world heard the gospel?

ANSWER.—Half of the world, or more than 700,000,000 never even heard of Christ.

Q. What is their condition?

A. “Women groan, children perish and men live like beasts.”

Q. Has China heard the gospel?

A. Not one person in 400 has ever heard the name of Christ.

Q. Are there any cities in China where the gospel is not preached?

A. There are a thousand cities, strategic centres of population, without a missionary.

Q. What of the condition in India?

A. All Hindu sects believe in the sanctity of the cow and the depravity of women. Forty million lie down every night of the year in hunger upon a mud floor.

Q. What of the condition of women?

A. About 40,000,000 of them are confined in zenanas. There are 21,000,000 widows; 80,000 of them are under ten years of age.

Q. How much is spent to evangelize all India?

A. More is spent to evangelize Chicago than all India, two hundred times as large.

Q. What of Africa?

A. “Africa is bleeding out her life-blood at every pore.”

Q. Are there enough missionaries in Africa?

A. One region whose population exceeds that of the United States is without a missionary.

Q. What proportion of our churches gave to foreign missions last year?

A. One in three.

Q. How much do our people average per member?

A. About ten cents.

Q. How much is given to evangelize each heathen?

A. About one-half cent each, or one three-hundredth part as much as for the people of this land, yet they are equally precious before God.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 20
Dorchester Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

It will be a pleasure to you all, I know, to have a letter from our dear Miss Rioch again. What a privilege we have, working for our Saviour in Japan and India as well as in Canada! Let us remember each other in our prayers that we may be “true to the trust he has left in our keeping.”

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

TOKIO, Japan.

DEAR CHILDREN,—

You will be wishing to know how the little ones in the poor school did at their examinations, and how many earned the Bibles for learning the Sermon on the Mount off by heart. As I told you not long since, most of the bigger children of last year had left the school to go to work, so that left only a very few who were really old enough to attempt so great a task. The result was that only one boy won the prize. He learned most of it by himself at home, and could sing it off. The children always sing their recitations here, chapter after chapter, without hesitating. When at the closing exercises of the school he was presented with the Bible, I thought, well, if anybody ever earned a book, that surely was the one. The child is only eight or nine years old.

In their other examinations they did much better, as far as seeing results is concerned. The books some of you were making for them have not yet arrived, so other prizes were substituted; but they were not received with quite so much pleasure, things from America being thought so much prettier.

You will all be glad to learn that the new school will soon be built. Have at last secured the land and the men are at work on the foundation, which consists of about a dozen rocks placed at intervals for the logs of the house to rest and rock on in an earthquake. We expect to be in it not later than March. How glad we will be when it is finished, you can imagine. Will write you all about the opening in my next.

Dear children, don't forget to pray for us every day; we need it so much.

Wishing you a bright and happy new year, I remain, yours lovingly,

MARY M. RIOCH.

RECEIPTS.

Previously acknowledged,	\$125 61
Kempt—Women's Auxiliary, ..	2 00
St. John—“ “ “ “ ..	2 00
“ “—Sunday-school,	6 37
Westport—Women's Auxiliary, ..	1 00
Milton—“ “ “ “ ..	9 30
Total,	\$146 28

CHILDREN'S WORK.

Previously acknowledged,	\$40 24
Upper Rawdon—Chee ful Gleaness, ..	85
Summerside—Sunbeam Mission Band, ..	1 48
St. John—Wide Awake Band, ..	04

Total,

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

The Christian.

ST. JOHN, N. B., APRIL, 1896.

EDITORIAL.

GOD'S OWNERSHIP OF OUR BODIES.

"Ye are not your own, for ye are bought with a price. Glorify God, therefore, with your body.—I Corinthians vi. 19, 20. R. V.

It is the due conviction of the fact that God claims our body as his own, and the ground of this claim that leads the honest hearted to consecrate their bodies as well as their spirits to the service of God. The men who think they are their own, propose to live unto themselves. Regardless of the impossibility of any one living without the aid of others, they study only their own interests and how to please themselves.

In this place the apostle is earnestly charging his Corinthian brethren to keep their bodies pure from all defilement, especially from the filthy habits of the heathen, because their bodies are the property of God, members of Christ, and temples for the Holy Spirit. God claims them not so much because he is their Creator, nor on account of his providential care of them as on account of his redeeming love. "*Ye are bought with a price.*"

The following facts claim our attention :

- I. The Christian is not his own.
- II. God has bought him with a great price.
- III. For a high purpose.

I. The Christian is not his own. This should be distinctly understood at the beginning of the Christian life and borne in mind every day till its close. He is the servant of Christ. When a man enters the services of a government, he is entrusted with important public affairs and is paid what supplies his needs so that he may give his best energies to those affairs. Jesus says to his servants, "*But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*" While employing their best powers to advance the cause of Christ, God will give them wisdom to guide their private affairs with discretion, and will make them gainers and not losers by seeking first his kingdom and his righteousness. History demonstrates Christ's faithfulness to this promise. God loves those who cheerfully give time, and money, and influence to spread his truth, and he is able to make all grace abound so that they may have all sufficiency for the grand purposes of his love. He has ordained that his kingdom shall grow and prosper by the faithful labors and sacrifices of his servants, and he will not desert his willing workers.

The constant recognition of God's ownership of his people not only invites them to watchfulness and prayer that they may do his commandments and have his approval, but inspires them also with an abiding confidence in his interest in them and his care over them. While others are racked with anxiety about the future—what they shall

eat and drink, etc., they remember that their Father numbers the very hairs of their head and counts each of them of more value than the many sparrows he cares for. "Like David they can say, "I will both lay me down and sleep in peace, for thou Lord only makest me to dwell in safety." Their bodies are not their own, but are in the safe keeping of their Almighty owner, who will never leave them till they lose their last earthly defilement, and appear in the image of their glorified Redeemer. "*Ye are not your own.*"

II. God has bought the Christian with a great price. Every wise buyer considers the article worth the price he pays for it. God is as wise as he is good, and we learn the value he places upon us by the price he has paid for our redemption. He knows the difference between lost men and saved men, because he comprehends eternity; and when there was only one name by whom we could be saved, he spared not his own Son, but gave him up for us all. Jesus says, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This is the price at which he bought us. *He thought us worth that great price, and eternity, with its redeemed millions, will confirm his wisdom and grace.* The principalities and powers in all the heavenly places will learn from the church the manifold wisdom of God.

III. God has redeemed the Christian for a high purpose—which is to glorify himself, and he gives him the grand privilege of doing this with his body, soul and spirit. Look at this apostle with abilities of the highest order. When in the service of sin he was a leader of men. His body was at the disposal of Satan. His feet were swift to shed the blood of the saints. His throat was an open sepulchre, breathing out threatenings and slaughter against the disciples of the Lord. But when he discovered that he was not his own, but redeemed with the blood of Christ, how wonderful his change! His mouth, once full of cursing and bitterness, was now never weary of uttering his praise, "*Who loved me and gave himself for me.*" His feet were now as swift in carrying him round to preach unto all men the unsearchable riches of Christ. He glorified God in the inner prison at midnight. The prisoners heard his prayers and songs of praise, notwithstanding his unwashed stripes and fastened feet. His sweet voice stayed the self-destroying arm of the alarmed jailor, and led him and all his house into the fold of God.

Paul's body was very precious to his Redeemer, both in work and suffering. By the one he was sowing and reaping and gathering much fruit unto life eternal. By the other he was bearing about in his body the marks of the dying of the Lord. His scars and marring wounds the result of his frequent and severe beatings, pointed to the death and also the life of the Lord.

Beloved brethren, though we are so far below the apostle in work and suffering for

Christ, yet we belong to the same family and are heirs of the same inheritance. Through abounding mercy we can also say of the Son of God, "Who loved us and gave himself for us." We have been bought with a price and for a purpose. He who bought us can be glorified in us. He has work for us to do, whose importance baffles description. The wise and obedient in that work "will shine as the brightness of the firmament."

We speak of the angels and admire their wonderful work. But our Redeemer has better work for us to do. He does not say that the angels are the light of the world, nor the salt of the earth, but he waits to make us both.

We admire angels' songs and seraphic music, but our Redeemer has better music and sweeter songs for us.

We speak admiringly of angels' bodies and their golden wings, but if fruitful we shall have more glorious bodies than the angels.

Instead of receiving the nature of angels, we shall be partakers of a divine nature. Having cost the Redeemer much, he will love us the more; and having much forgiven, we will love much.

Original Contributions.

THE BRIDE OF CHRIST.

M. B. RYAN.

Of all the figures used in the New Testament to illustrate the relation of Christ to the Church, there is perhaps none more expressive than the figure of a marriage. This was not entirely a new idea with the New Testament writers. The prophets had represented God's relation to Israel by the same figure. God was the husband of Israel. Israel was the bride, and, in her apostasy, the unfaithful wife, of God. The idea would therefore be familiar, at least to the Jewish readers of the New Testament. To get the full force of the figure we must keep in mind the marriage customs of the East, much the same now as then, upon which the analogy is founded. There were three features in these customs which need emphasis.

First. When a man desired a wife, a third person was engaged to carry on the negotiations between the parties. So Abraham's servant went to procure a wife for Israel, Gen. xxiv. So Samson said to his parents concerning the young woman of Timnah "Now therefore get her for me to wife." Jud. xiv. 1-2. This third party is called "the friend of the bridegroom." Jno. iii. 29.

Second. After this third party had gained the consent of the prospective bride to become the wife of the man who had entrusted this matter to him, *there was a public espousal, or betrothal.* It appears that this was a public ceremony in the house of the woman's parents, at which a formal declaration of their engagement was made. It took place among the Jews, sometimes a year before the marriage. We know that Joseph was espoused to Mary the mother of Jesus

though not married, at the time of the annunciation of the Saviour's birth. The betrothal was a time of rejoicing among the friends. We have a reference to the espousal in Longfellow's *Evangeline*. Usually, on this occasion, the bridegroom-elect gave some gift, or pledge, to the bride or her parents. From the time of the betrothal onward the betrothed considered herself sacred to her spouse. He was busy preparing a home for her. She was busy in preparing for the day of his coming to take her to that home.

Third. The marriage feast. When the probation was over, the bridegroom came with his attendants and took the bride from her home to the home prepared for her, when the nuptials were performed and the company sat down to the marriage supper. It is to this event Christ refers in the parable of the ten virgins, Matt. xxv. 1-13.

It was a time of great festivity, continuing for a number of days. It was such an occasion that Christ graced with his presence, in Cana of Galilee.

The analogy between this and spiritual things under Christ is very striking.

1. *Christ desires a union with men.* There is no thought more prominent in the gospel than this. And none more thrilling. For this Christ came to earth, died, rose, ascended, and lives on high.

2. *Christ sent his friends to win men.* John the Baptist came to prepare a people for Christ. He likens himself to the friend of the bridegroom, Jno. iii. 29. Christ sent the apostles out to tell the world of his charms, and of his desires, and to win the affections of men, and to gain the consent of men to live for him and with them. These men are called his *friends*, Jno. xv. 14. Christ comes not in person, but through these friends, to whom the task is committed of preaching the gospel to the whole creation, and making disciples of all nations.

3. *Men are publicly espoused to Christ.* When their love has been aroused, and their consent to be Christ's gained, their willingness to live for him and with him is publicly announced and celebrated. In the confession of faith of the gospel Christ is acknowledged, and in the solemn ordinance of baptism the old life of selfishness is buried, and men rise to live for Christ. So we read that when Paul preached Christ in Corinth, "many of the Corinthians, hearing, believed and were baptized," Acts xviii. 8. Referring to which event Paul afterwards says: "For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I might present you as a pure virgin to Christ." II Cor. xi. 2. So Paul says again, that Christ loved the Church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be wholly and without blemish; which statement he precedes, and follows, by references to the marriage relation, indicating that the betrothal, and the marriage, is the idea involved. Eph. v. 25-27.

Consequent upon this public acknowledgment of Christ there is given men a pledge, a portion of his heavenly estate. Salvation from their sins and the gift of God's good

spirit are the dowry royal with this Son of heaven's king plights his faith to the church in her espousals. This is at once the earnest of her inheritance in him and the token of his possession in her. Henceforth she is not her own, but bought with a price. She must consider herself as sacred to her spouse. He has gone to prepare a place for her in his Father's house. Jno. xiv. 1-3. The church must live for him in his absence. She must not allow her mind, or thoughts, to be corrupted from the simplicity and purity that is toward Christ. She must prepare for the final union with her Lord, to which the espousal was but preliminary.

She must, since she has been raised with Christ, "seek the things that are above, where Christ is seated on the right hand of God." She is exhorted to set her mind on things that are above, not on things that are upon the earth. For she is dead to the world; her life is hid with Christ in God. She is "wrapped up" in her beloved. Col. iii. 1-3.

4. *Christ will come for his people and unite them to Himself in an eternal union.* He shall be attended with the "holy angels." He shall gather his elect from the four winds of heaven. The dead shall be raised incorruptible, the living shall be changed, together shall they be caught up to meet the Lord in the air and so shall they ever be with the Lord. II. Thess. iv. 16, 17. That glad event was seen in vision by John the Revelator, and is described Rev. xix. 6-9, as the "Marriage Supper of the Lamb." The probation of the Church is now over. With joy has the Bridegroom brought his espoused from the earthly abode to the heavenly home. And in the midst of heaven's shining hosts, while golden harps, swept by seraphs' fingers, breathe out transporting music, the King of all worlds takes into an eternal union with himself those who have lived and waited for him on the earth. The Bride enters into the mansions of the Father's house to go no more out.

Hence the Church is taught to watch and wait for her Lord's returning; to keep her heart pure and her garments unspotted by the world. How many Christians fail to grasp the significance of this holy relationship! How prone are we to dally with the world, and forget that our affections should be sacred to Christ. How absorbed we become in our "homes" here, forgetting that we have been engaged for the home over yonder. What danger there is that we will forget our holy vows and prove unfaithful to our absent Lord.

It seems that in these matters men are more foolish than in any others. No young lady would expect to be taken in marriage by a man to whom she had repeatedly refused her heart and hand; or to whom she had proven false, after plighting her faith. Yet how many are "expecting" in some vague way to be made happy hereafter, who repeatedly reject Christ's offers of love and fellowship and salvation here. And how many, alas! who having once consented to be his, but having proven unfaithful to him, are deceiving themselves with false hopes of being accepted hereafter. Let us remember that if we desire Christ to accept us we must first accept him. And if we desire him to acknowledge us as his before the heavenly hosts, we must acknowledge him as ours—and ourselves as his, before our earthly fellows. Christ will reign supreme in our hearts, or he will abdicate the throne. He must be all, or he will be nothing to us. Let us accept him, love him supremely, live for him entirely, that we may live with him eternally.

THE DIVINE FATHERHOOD.

T. H. BLUNUS.

The revelation of the Divine Fatherhood, as the basis of communion with God, shows the real meaning and power of prayer. Why does God regard what we say to him, and how does he answer? are questions that perplex many minds, and sometimes prove stumbling blocks in the way to the mercy-seat. The answer to these inquiries is not supplied by human reason. Jesus lets the light in on the whole subject when he says, "When ye pray, say 'Our Father.'" If man is but a factor in nature, a part of the great whole of the universe, and of no greater importance than any of the others—if he is but the result of natural law, and of no greater dignity than any other organized or unorganized body, then, indeed, there is to him no real fatherhood in God. If man is not closer to God than a sheep, then there is no reason that he should recognize God and the sheep not. From any plane lower than that on which man is placed, in the teaching of Christ, it may be that recognition of the fatherhood of God is impossible. But if man is God's child, then a recognition of the divine fatherhood is not only possible, but necessary. Shall not the child commune with the parent? The working out of parental love and care, and the response of filial love and trust, demand that intercourse between the human and the divine should exist. If in our thoughts we debase humanity, and obscure deity, we create difficulties that we cannot overcome. In the Bible God and man is brought close together. Man is wandering, but the Father has not withdrawn himself and left man to perish, but is seeking him; man is rebellious, but the Father's love will win him; man is degraded and lost, but the Father's attributes unite to save and ennoble him. What wonder is it that the cries of the child move the parent's heart? Would we not wonder if they were unheeded? The appeal to parental love is the strongest that can be made. Evidence of this is abundant all around us. Birds and beasts forget their fears and brave all dangers to answer the cries of their offspring. It is the cry of the helpless dependence and stirs the deeps of parental nature. From this we learn what is the divine idea of fatherhood. And when we take this idea, and divest it of the limitations and weaknesses, with which it is associated in the creature, and link it with the perfection of the divine nature, the power of the relationship is somewhat comprehended. The Fatherhood of God is not an afterthought that is out of harmony with the constitution of things. The world is built in harmony with this relation of man to God, and it is governed in the same way. As the children of God, Christians are enriched by enjoying the privileges and blessings of the children of a King. What a real meaning the words "Our Father" has to them. They need the Father's sympathy and help. What great possibilities, what dignity, what greatness opens before them. The noblest there is in us is developed, and all littleness of feeling rebuked by the thought that God is our Father. Those who are in Christ are lifted from a position of alienation and estrangement from God to

the plane of filial love and communion. Spiritual strength and progress depend upon the measure of the spirit and nature of him, who in all his life of varied experiences of joy sorrows, temptations and labors could look into the face of God in undisturbed calmness of soul and say, "I am not alone, for the Father is with me." There are glorious rights and privileges to be enjoyed in this life. "Beloved, now are we the children of God." What can we ever be that is nearer to God than children? Whatever the future may disclose, we cannot conceive that our union with God will be closer than it is now. When we shall see him face to face, when the infirmities and limitations of this mortality shall be removed, in the highest exaltations our natures may receive, we cannot conceive if our getting farther than the relation expressed in the words, "Our Father." They may mean more to us, as we explore the heights and depths of glory, but they will never contain more than they do now.

In the love of his Fatherly heart he says to each of us:

"Child of my love, lean hard!
Nor fear to weary him who made, upholds
And guides the universe. Yet closer come,
Thou art not near enough. Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then loving me, lean hard."

WHY WE KEEP THE FIRST DAY OF THE WEEK.

R. W. STEVENSON.

The Jewish Sabbath has been abolished by reason of the annulling of the law. We are no longer to hear Moses, but Christ. Have we a day of worship? Yes, most assuredly. Every age has had monumental institutions and monumental days to perpetuate the memory of great events and distinguished men. The United States has the 22nd of February in memory of the birth of Washington, and the 4th of July a reminder of their independence. Canada has her Dominion day and the 24th of May. The Israelites had their memorial days and institutions; the Sabbath and the passover, reminders of their deliverance from Egyptian bondage and the passing over of the destroying angel, when all the first born in Egypt were slain. The kingdom of Christ has its memorial day and institution. These are the first day of the week and the Lord's supper. The former a memorial of the resurrection of Christ from the dead, the latter in memory of his broken body and shed blood. The work of creation was great, but the work of redemption greater. The day that reminds us of the resurrection of our Lord from the dead must of necessity be greater than the day that reminds Israel of their deliverance from the land of bondage.

The first day of the week is found in type and prophecy, which marks its importance. On the first day of the week, after the passover Sabbath, the Israelites were to offer before the Lord the first fruits of the barley harvest. This day was kept holy; no servile work was done. It was a statute forever throughout their generations. The wave sheaf was a type of Christ. As the wave sheaf was the first fruits of the ground in the spring of the year, so Jesus Christ was the

first fruits from the dead. If the wave sheaf sanctified the day on which it was waved before the Lord, surely the resurrection of Christ from the dead sanctified the day on which He rose. Fifty days from the day the wave sheaf was offered was the day of Pentecost, which came on the first day of the week. The Israelites brought two loaves, the first of the wheat harvest, and waved them before the Lord. Pentecost was a holy Sabbath; no servile work was done. These wave loaves were a type of the first fruits of the gospel. On the day of Pentecost, after Christ rose from the dead, the law of the spirit of life went forth from Zion and the word of the Lord from Jerusalem. Three thousand souls were born of God that day. They were brought from the cold, wintry world of sin into the kingdom of the Lord Jesus Christ. If the wave loaves sanctified the day on which they were offered, how much more the resurrection of Christ, the descent of the Holy Spirit, the proclamation of the gospel in its fullness and 3,000 souls born into the kingdom of God sanctify the day when these things occurred.

This day is not only sanctified by types but is also in prophecy. In Ps. cxviii the prophet sees "The stone which the builders rejected become the head stone of the corner." He cries out: "This is the Lord's doings; it is marvelous in our eyes. This is the day which the Lord hath made, let us rejoice and be glad in it." The stone the builders rejected is Jesus Christ. He came unto His own and His own received Him not, but they nailed Him to the accursed tree—they killed the Prince of life, buried Him in the sepulchre, but He rose again the third day and was declared to be the Son of God with power by the resurrection from the dead. In the very place where he was crucified fifty days after He rose from the dead. He was declared both Lord and Christ, and 3,000 souls accepted Him as the Messiah. David seeing this most extraordinary change cries out in ecstasy: "This is the Lord's doing, it is marvelous in our eyes. This is the day which the Lord hath made, let us rejoice and be glad in it."

Did the disciples keep the first day of the week? They speak to us by example as well as precept. In Acts xx. 7, Luke tells us that Paul, with his travelling companions, came to Troas and tarried there seven days. And on the first day of the week the disciples came together to break bread and Paul preached unto them ready to depart on the morrow." Observe, they did not come together to hear Paul preach, but for the purpose of worshipping God in the breaking of bread. Who directed these disciples to come together on that day? Did they do so by apostolic instruction? The apostle requires the early Christians not to forsake the assembling of themselves together as the manner of some is. If they were required to meet together, surely the time for such a meeting was specified. Paul commanded the churches in Galatia to meet and lay by in store, on the first day of the week, as the Lord had prospered them. The Christian age is the reign of love. The early Christians met together because they loved the Saviour. John was in the Isle called Patmos on the Lord's day. After Jesus Christ came He is called Lord. From Him the first day of the week receives its name. He rose from the dead; He appeared to the disciples; the Holy Spirit came; the church began its wonderful career on the first day of the week.

It was observed as a day of worship long before Constantine. Eusebius says: The Ebionites "observed the Sabbath and other discipline of the Jews, just like them, but on the other hand they celebrated the Lord's day much like us, in commemoration of His resurrection." This was in the early part of the second century. The epistle of Barnabas (second century): "We celebrate the eighth day with joy, on which, too, Jesus rose from the dead." Justin Martyr, 140 A. D.: "On the day called Sunday is an assembly of all who live either in the cities or rural districts, and the memoirs of the apostles and the writings of the prophets are read." Isenaenus, Bishop of Lyons, 178: "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day." Tertullian calls the first day the Lord's day, and says "Business is to be put off lest we give place to the devil." Peter, Bishop of Alexandria, 300 A. D.: "We keep the Lord's day as a day of joy, because of Him who rose from the dead." Constantine did not change the day, but simply confirmed that which had an existence for over two centuries. He himself was not a Christian, but his mother being one, and recognizing the superior excellency of Christianity over Paganism, he recommends the observance of the first day as a day of rest, on which the disciples were accustomed to assemble themselves together to worship Him who died for them and rose again the third day according to the Scripture.

NO HARM.

H. MURRAY.

Life is too short, time too precious, and living too sublime to allow ourselves to follow anything simply because we can see in it "no harm." Let us abandon that in which we can see no good either to body or soul. Is it not right to do that which is "no harm?" We think not. That which is not good is not right. "To do good and communicate, forget not," is the law of life. The question should be, relative to our action, Is it any good, rather than Is it any harm? If the tissue of our lives is made up of "no harms," the final reaping will be "no harm," which being interpreted means no good. This "no harm" business is a selfish thing, because the motive is no higher than self-gratification. It is too low a plain for true manhood. It is what Elizabeth Stuart Phelps calls "Underbred." Garfield once said, that to "Unself one's self was the cure-all for a thousand ills of life." There are very many things to which we are giving our attention because they are pleasing to our tastes and desires, and because we can see in them "no harm;" and thus our lives that might have been made profitable by doing good, are wasted. We may not be able to convince our readers of the absolute necessity of raising the standard of honorable and Christian life above the level of "no harm," but we hope, at least, to excite thoughtful and serious investigation, and to encourage them in the higher life of building on the sure foundation by hearing and constantly doing good as they have opportunity, which is the palladium of life and liberty, and which will insure them an abundant entrance into the shining portals of glory.

THE WORLD'S NEED OF THE
GOSPEL.

M. V. F.

Does the world need the gospel? Paul says the gospel is the power of God unto salvation. Does the world need salvation? Why the great difference between the homes of far away India and the happy privileged ones of our own fair land? We all know there is a difference, and a painful one; life there is not living, it is only a bondage—slavery to idols; many of them but tyrants of the imagination, yet holding sway with as much tyrannical force as if they really existed.

There is no need of entering into the details of heathen degradation, you have all heard of it many times, and the great thought with us is, it *does* exist.

It seems to me the most confirmed infidel must see and feel the need of a saving influence, and it likewise appears that the most strenuous opposer of the gospel can but acknowledge its saving power, for where the gospel goes, civilization follows; it never goes before, and it never stays behind. So, even if this life ends all, the world needs the gospel. But

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

The world does not need the gospel for its civilization, but for its eternal salvation, and this need is not to be comprehended nationally, but individually. The gospel is the power of God unto salvation to *every one* that believeth.

Jesus knew the world's need, and therefore he commanded the twelve disciples "to go into all the world and preach the gospel to every creature." The need of the gospel is the world's greatest need; it must have it or die. But how about the supply, is there enough for all? Sometimes when we see how Christians (?) keep it to themselves we would be led to think there is only enough for a chosen few; but Christ says: "Who-soever will, let him take the water of life freely." Then why so many who drink it not? O Christian, this is a question for you to answer; you will say, "Why, I have the gospel!" Yes, but what are you doing with it? Christ told the disciples to preach it, and in gentle, loving tones said, "If ye love me, ye will keep my commandments,"—the greatest of which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, strength and mind, and thy neighbor as thyself." With the lawyer, we ask, "Who is my neighbor?" and the answer comes, "whoever needs thy help—the world."

In the parable of the sheep and the goats, Jesus did not say I place you on my right hand because you are musical, or because you have great wealth, or belong to the family of a Gladstone, or a Cleveland, but because I was thirsty and ye gave me drink, naked and ye clothed me, lonely and you took me

in, sick and in prison and ye visited me. And if we say, when did we do all this? he will answer, when you did it to the least of these, ye did it unto me.

O Christians, who realize the world's need of the gospel—that without it they must die—let us scatter this gospel seed all over the land. Go into the field that lies at your front. "God says, "My word shall not return unto me void." The more plentiful the harvest, the more wheat we can send to heathen lands. But let us not forget to sow as Christ has taught us, because, "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Therefore let us believe and love, and works will follow spontaneously—as the day the sun.

Correspondence.

WEST GORE LETTER.

There was one thing I did not tell you in my last letter. I will tell you now. The good brethren and sisters of Shubenacadie sent a very handsome present to the preacher's wife. I am not to tell you what it was; but as all the other churches were making presents to the preacher, they remembered his wife; and I want to say right here, that the church at Shubenacadie is always to the front in any good work.

On next Tuesday (24th), there will be a District Sunday School Convention in West Gore. We are looking forward to a good time. I will be able to tell you all about it in my next letter.

In my last two letters I have referred to the indications of prosperity to be observed in regard to our work as a religious body. In this letter I wish to call your attention to another enterprise, that if successfully carried out, will add largely to our influence in the Dominion of Canada. The brethren in Ontario have established a college in St. Thomas; it is now in its second year, and has twenty students enrolled at present. St. Thomas, while not as good a location as Toronto for a college; is situated in the midst of a number of churches, and has a large congregation of Disciples. The school room of this church is used as a class-room, and costs the college management nothing. There is a good board of managers, composed of some of the leading brethren in the Upper Provinces.

This college is a "College of the Bible." There are several courses of study, among which I notice "A Ministerial Course" for young men preparing for the work of the ministry, which includes the following branches of study:—Outlines of the Bible, Old and New Testament History, Homiletics,

Hermeneutics, Hebrew and Greek, Evidences of Christianity, Church History, Inspiration, The History and Principles of the Current Reformation. There will also be given a course of lectures on the every day work of the preachers and on methods of church work. There is also a purely English course.

It is the purpose of the managers to place the college on such a basis that students preparing for the ministry may get their tuition free. It will be freely admitted by all that such an institution is deserving of success, and supplies a long felt need. Ought not our brethren in these provinces take an interest in this institution? Bro. Fowler, the Principal, informs me that articles of incorporation are being prepared. If our young men who intend preparing for the ministry, can be educated on our own side of the line, would we not keep more preachers in Canada? The college has started very modestly, and aims to have a sure and steady growth, and we wish it every success. Any one wanting further information should write to L. L. Fowler, Box 1093, St. Thomas, Ontario.

For several years I have been planning a visit to Boston and vicinity, having many friends and relatives there, and at last I have decided to go. I am planning to leave home about the 13th of April, and will probably spend two weeks at the "Hub." I am looking forward to meeting many old friends and acquaintances. In my next I may be able to tell you something about our work in and near Boston.

W. H. HARDING.

NEWS FROM A FAR COUNTRY.

In these days when so many are ready to ask what is the effect of missionary labors on the heathen, the following from a daily paper may prove of value to those interested in mission work:

RELIGION AMONG THE MAORIES.

In many respects the report on Maori missions is one of the most interesting items in the proceedings of the Wesleyan District Synod, which has been holding session in this district (Auckland) during the past few days. Questions of union of the disjointed sections of the church, or of the promotion of the various evangelical or social movements with which that church is concerned, may be regarded as having a wider scope and more important issues. But there is something singularly touching in the simple, somewhat quaint narrations of these dark-skinned missionaries that tells the unaffected sincerity with which they hold their belief, and the value they attach to bringing its influence to bear on their fellow countrymen. One of them tells of what had been done in his district in building a church and getting it seated and equipped, and he adds that "he and his wife went gum-digging in order to open it free of debt." If there is an unromantic, unselfish occupation, it is gum-digging, and one can hardly think of a test that would better put sincerity to the proof than to be moved to support a cause of any kind by voluntarily engaging in such a work. The picture of this Maori evangelist and his wife digging for gum, not for themselves, but in order to clear off the debt of their church, affords an example that it would be hard to parallel among more enlightened spheres of Christian philanthropy. But these are not the only evidences of the simple devotion of these men to the work in

which they are engaged, several of them alternating the duty of conducting their regular services and Sunday-schools with taking to the gum-fields to earn the means of subsistence, having in this the example, it is true, of the earliest founders of the faith, who, in fishing and tent-making, and otherwise, labored with their hands in the intervals of their nobler duties. But the whole thing is such a picture of downright practical devotion that it is impossible to not be impressed by the evident sincerity with which these simple-minded aboriginals have caught on to the faith that is in them. There is an interesting glimpse, also, into the political bearings of this work among the Maoris. For there is an evident abandonment of the old wanderings from Christianity into the Hauhaun faith which had proved so disastrous to the race. The new king, Mahuta, whatever may be the value of his royal rights, has ranged himself on the side of the ancient faith, and his proclamations as to the observance of religion and the Sabbath, and the establishment of schools, savour more of the times when kings were nursing fathers to the church than now—when it is the fashion to eliminate everything of the nature of religion from the ways of state."

The Maori king herein referred to has no political significance, although a section of the Maori people acknowledge his authority, and it is pleasing to note that both the present and the late so-called kings have given their support, so far as it goes, to religion and temperance amongst their people. The drink fiend is a great curse to aboriginal races, indeed to all races, but more especially to the former, and strong efforts are being made to prohibit its sale to Maoris, or in the districts more particularly inhabited by them. It may be as well, also, to explain that in the northern parts of New Zealand a valuable gum is found buried in the earth, called "Kauri gum," the remains of Kauri forests long since gone to destruction from fire or other causes. The digging for this gum is a laborious occupation, yet followed by many persons, many being Maoris.

A. B. Maston, whom I mentioned in my last letter, is now on a visit to New Zealand and gave us a call, preaching here twice on Sunday, the 2nd inst. He is in search of health, and is, I am pleased to say, much improved.

I, in common with a number more, am waiting anxiously the advent of A. McLean, who is now in India.

The church in the Nelson (N. Z.) district has had a very successful mission during the past few months, resulting in sixty additions. This is an excellent record for a New Zealand church.

L. J. BAGNALL.

Turua, N. Z., 21st February, 1896.

HALIFAX BUILDING FUND.

Feb. 23, '96. Previously acknowledged,	\$1,752 62
Mar. 4. Bro. M. B. Ryan, Lord's Cove,	5 00
Bro. W. F. Shaw, Walnut, Ill.,	3 00
Sister Walker, Halifax,	3 00
Monte Walker, do,	10
Total,	\$1,768 72

HENRY CARSON,

Halifax, N. S., Mar. 22, 1896.

Treasurer.

Married.

POOLE McRAE.—At the residence of L. J. Sentner, Esq., Charlottetown, February 6, 1896, by O. B. Emery, Mr. John Ebenezer Poole and Miss Sophia Jane McRae, eldest daughter of John McRae, Esq. All of Montague Bridge, P. E. I.

STEWART-McGREGOR.—In Charlottetown, at the residence of Capt. Samuel McRae, March 11, 1896, by O. B. Emery, Mr. Alexander McGregor Stewart and Mrs. Euphemia C. McGregor. Both of Southport, Lot 48, P. E. Island.

LAMBERT-STEWART.—At Lord's Cove, N. B., Jan. 9th, 1896, Wm. Henry Lambert and Miss Isabella Stewart, M. B. Ryan officiating.

BARKER-STEWART.—At Lord's Cove, N. B., Feb. 8th, 1896, Thomas Barker and Miss Emma Stewart, M. B. Ryan officiating.

ELDRIDGE-BARTEAU.—At Leonardville, N. B., Feb. 26th, 1896, Melvin Eldridge, of Beaver Harbor, N. B., and Miss Flora L. Barreau of Leonardville, M. B. Ryan officiating.

BLACK-FERRIS.—At Fair Haven, N. B., Feb. 29th, 1896, Lawrence Black, of Leonardville, and Miss Bessie M. Ferris of Fair Haven, M. B. Ryan officiating.

MARSHALL-RUGGLES.—At Tiverton, Digby Co., Feb. 26, 1896, at the home of the bride's father, by E. C. Ford, assisted by H. A. Devoe, Heman A. Marshall, of South Range, Digby Co., and Alicia C., daughter of H. M. Ruggles, Esq., of Tiverton, Digby County, N. S.

FILDEN-ANDERSON.—In St. John, on March 25, 1896, by Henry W. Stewart, William Fielden, of Halifax, N. S., to Louisa Anderson, of St. John, N. B.

Died.

McDONALD.—John McDonald died at his home, New Perth, March 4th, 1896, leaving a young wife and a dear little boy of two years, besides mother, brothers, and many other relatives and friends in sorrow, because of his early and unexpected death. The deceased was a general favorite. Because of his warm-heartedness, cheerful disposition and good-will to all, he will be greatly missed in the community, where, by care and industry, he was laying the foundation for what he hoped to be a well-provided and permanently happy home; but, "in the midst of life we are in death." He is taken, and those whom he so dearly loved are left in sorrow. But does not hope lighten that sorrow? May we not trust to him, by whom the whole creation was subjected to vanity—"in hope?" Hope lightens the sorrow. "Now we see through a glass, darkly." The shadows, by and by, will be removed. Themists will be cleared away.—O. B. E.

McRAE.—Sister Elizabeth (Stewart) the dearly beloved wife of Bro. Peter McRae, of Bedeque, and sister of Bro. Robert Stewart, of Lot 48, died at Charlottetown, March 16th, 1896, aged 63 years. Sister McRae, while in the enjoyment of good health (mental and physical) was a faithful follower of the loving Saviour, being not only helpful in everything pertaining to the well-being of the church, but always ready to help those (without regard to creed) of whom the blessed Saviour said: "The poor you have always with you, and whosoever you will, you may do them good." Now she rests from all her toil. The shadows and infirmities which bore so heavily upon her during the last few years of her life have been removed. She has passed within the veil. "There is no night there." No candle needed, nor light of the sun. All tears are forever dried. The Lamb in the midst of the throne feeds and leads them to living fountains of waters. To the sorrowing husband, daughter and friends, the gospel brings consolation.—O. B. E.

CARR.—At Leonardville, N. B., on Feb. 4th, 1896, Bro. James Carr, aged 66 years, 7 months. Bro. Carr's illness dated back about a year, and during his last days he was a great sufferer. He bore it all, however, without a murmur, and died peacefully. He had been a member of the Church of Christ at Leonardville for about twenty-six years, and has lived an exemplary Christian life. His life was a conspicuous ensample of peaceable, straightforward Christian virtue, and his death is very sincerely lamented by all who knew him. He leaves a widow in great loneliness, who, however, has her sorrow sweetened by the Christian's hope. May the God of all comfort sustain her in her bereavement.—M. B. RYAN.

CALDER.—At Fair Haven, N. B., on Feb. 17, 1896, Mrs. Elizabeth Calder, widow of the late James A. Calder, aged 66 years, 4 months. Sister Calder was baptized by Bro. Willet Rideout, March 20th, 1858, and had been a member of the Leonardville church nearly thirty-eight years. She was highly esteemed by all who knew her, and has entered into rest only after years of suffering.—M. B. RYAN.

WILSON.—At Lord's Cove, N. B., on March 2nd, 1896 Mrs. Effie Marks Wilson, aged 32 years. Sister Wilson died of pneumonia after an illness of only 11 days. She leaves a husband and eight children to deplore her loss. She had been a member of the Leonardville church about eight years. She lived a quiet, consistent Christian life and will be greatly missed by her family and her large circle of relatives and friends.—M. B. RYAN.

AGENTS FOR THE CHRISTIAN.

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.

MRS. O. M. PACKARD, 353 West 57th Street, N. Y. W. R. McEWEN, Milton, N. S.

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

MAJOR LINKLETTER, Summerside, P. E. I.

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

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

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

PETE A. DEWAR, Montague, P. F. I.

KENDRICK OUTHOUSE, Tiverton & Freeport, N. S.

GEORGE BOWERS, Westport, N. S.

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

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

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

JOHN W. WALLACE, Shubenacadie, " "

ISRAEL C. CUSHING, Kempt, N. S.

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

More names will be added as they are appointed

"Nothing Like Leather."

J. J. CHRISTIE & CO.

73 Germain Street, St. John, N. B.

IMPORTERS AND DEALERS OF

French Calf Skins,

FRENCH FRONTS AND KID SKINS.

English Fitted Uppers, English Kip,

SOLE LEATHER, UPPER LEATHER, LINING SKINS

And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to

MONT. McDONALD

Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET

SAINT JOHN, N. B.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK.

BRANCH 299 COMMISSIONERS ST. MONTREAL.

Packers of Boneless and Prepared Fish.

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

W. F. LEONARD,
Montreal.

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

OFFICE OF JORDAN, MARSH & CO.,

Boston, Oct. 1, 1895.

Dear Mr. Kerr:—

* * * I have been in Boston a little over two weeks, and have been working here about two weeks, so you see I was not long in getting a situation. * * * I look back to the pleasant time spent last winter and find that the training I got has done me a world of good.

(Signed.)

S. E. STEVENS.

Recently Mr. Stevens writes to his father: I have just been promoted, and expect advancement again shortly, as the head book-keeper has reported me capable of doing any of the office work.

This is what we fit our students for. Catalogue free.

S. KERR & SON,
St. John Business College.

Odd Fellows' Hall.