

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.

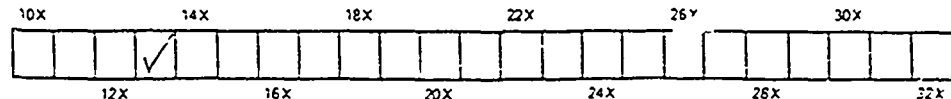
- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - 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

- Additional comments:  
Commentaires supplémentaires:

Some pages are cut off.  
There are some creases in the middle of the pages.  
Quelques pages sont coupées.

*Il y a des plis dans le milieu des pages.*

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. XI.—No. 1

SAINT JOHN, N. B., NOVEMBER, 1893.

Whole No. 121

## 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.

FINANCIAL MANAGER.

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

### ITEMS AND NEWS.

H. W. STEWART preached last Lord's day at Keswick, N. B.

AN Endeavor Society has been organized at Silver Falls.

SOME articles sent for this month's issue have been crowded out. They will appear next month.

WM. MURRAY has left Lototo, N. B., and has accepted the call of the Portland, Maine, church.

E. C. FORD is with the Halifax church. He will shortly assist the Summerville church in a protracted meeting.

C. H. DEVOR, of Salom, Indiana, is now in St. John, and is preaching for the church and the North End mission.

THE brethren at Silver Falls, N. B., have their meeting house framed and boarded in. They will have it completed next month.

ON October 27th a very successful concert was held by the scholars of the St. John (North End) mission school. The concert was held under the management of Miss Allic Wilson, one of the teachers. About sixteen dollars was collected at the door.

THE annual meeting directed its secretary to telegraph greetings to the G. C. M. Convention when in session at Chicago. The following answer has been received.

Dear Bro. Barnes,—During the sittings of our General Convention at Chicago, a telegram was received from the annual meeting of the Disciples of Christ of Nova Scotia and New Brunswick, bearing to us Christian greetings in behalf of the brethren in Christ of those provinces. I was requested to respond in behalf of our Convention. Allow me to assure you, therefore, of the joy with which the above named message was received and of the earnest desire on the part of our brethren in the United States for the continued prosperity and happiness of the Disciples of Christ in the provinces. We pray to God that the churches there may be more and more firmly established in the faith, and that under their faithful teaching of the gospel to the people multitudes may be added to the Lord.

Fraternally and truly,

J. H. HARDIN,

Gen. Sec. to G. C. M. Convention

The idea which led to the adoption of an annual thanksgiving day was a good one, for it found its origin in a strong feeling of dependence upon Him from whom comes all our blessings.

This day is very different in its design from the festival days that crowd the calendars of ritualistic churches; and while an annual day of thanksgiving is not binding upon the church of Christ, as the great annual feast days were upon the Jews, it does seem that there is something in a national thanksgiving day that commends itself to the most spiritually minded. But the primal idea in the custom seems, in these later days, to have been displaced, and instead of the day being one of thankfulness, it becomes, in many cases, one of dissipation. It is looked forward to as a day of pleasure—a good chance to go hunting or fishing, a good time to let revelry run riot. This may result from the fact that with the diffusion of gross materialistic ideas, there has come a growing sense of man's independence of a Creator—a feeling that what he has belongs to him entirely as the result of his own toil. God he does not regard as a Co-partner. Let man stand face to face with his own insufficiency and he cannot be ungrateful. He will be compelled to inquire whence these blessings came, and he will never find the source till he finds it in God. But a national thanksgiving day points to national blessings—an abundant harvest, the maintenance of peace, freedom from pestilence and such calamitous visitations. God would be pleased to see a nation giving thanks, but a hypocritical thanksgiving is offensive. But even though the government appoint a day and the nation, as a whole, observe it, we must never forget that to each Christian there comes each day the divine admonition, "Be ye thankful," and with it also comes these words, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

A working church with a lazy preacher will be able to show better results than a working preacher with a lazy church; for

**Working Together.** In one case an individual tries to carry along a multitude, in the other the multitude tries to urge him on. Unless both work together their progress will be retarded. Herein comes an allegory that is not altogether a fable. A score or so of men had a large, heavily laden wagon which they wanted to place on a mountain plateau. They desired some one to assume the responsibility of guiding it upward while they put forth all their strength to push it along. At last one man volunteered. He seized the shafts; they all pushed with a will. Every thing was going splendidly. By and by he thought that something was wrong. The wagon seemed to drag, so he thought he would look back to discover the cause, and there, seated upon the wagon enjoying themselves, were three or four sturdy fellows. Not only had they ceased to help, they had begun to hinder. Still the poor man who had assumed the responsibility of guiding the wagon is not discouraged. The other men are working and he will pull more himself. Upward they go. Again things seem to drag. What is the matter? Another crowd has concluded that it is easier to ride than to shove, and so they have jumped into the wagon

too. Things begin to get more discouraging. But the remainder continue to push. Once in a while, however, some of these prove untrue, and long before the plateau is reached the worn out loader has but three faithful helpers. Will we blame them if they abandon an impossible task? Suppose, on the other hand, that the guide had become careless—that he had run the wagon against stones and trees, into crevices and gullies, or that he has pitched the shafts upon the ground and sat upon them. Will we condemn the toilers if they very plainly tell him that he will have to try and do better?

We are usually responsible for the impressions we make. Those whom we impress are not always responsible. If a father

**Wrong Impressions.** tells his child a lie, he is guilty of sin; but the boy in believing has not become a sharer in guilt. Or

to put it milder: If a person misdirects a traveller, we would not be disposed to blame the latter for going in the wrong direction, provided he could not well have found out his mistake; and if the person who pointed out the wrong road was the master and the traveller was his servant going on his business, by no rule of justice could the former blame the latter for the mistake, nor for any loss that might accrue. Make an application of this principle. If a stranger goes into a church and hears the preacher discourse on baptism—its importance, etc.—he would not be surprised. But if Sunday after Sunday he should attend the same place of worship and find the same theme occupying the attention of the preacher and people, to the exclusion of the other commands of God, no one can blame the visitor if, on leaving the place, he carries with him the idea that he has found one Church that trust in baptism for salvation rather than in Christ; and no one can find fault with him if he tells of his discovery. It may be that the preacher said about baptism only what was true, but he made a false impression which he should have guarded against, and could easily have done. Emphasize baptism. To be baptized is a command of God to a believing penitent. To obey is man's duty. But it is only one link in the chain by which we can reach the promise of God's forgiveness, and it is not more important than the others. Take another case. Suppose one of God's children to have a hobby. Suppose it is in reference to the restoration of the Jews, or to the present state of the righteous dead, or to the exact nature of eternal punishment, or to the final home of the blest. His view in these particulars may be true, but it may be false. Grant that it is true. Should a Christian devote his time to these speculative questions to the exclusion of the proclamation of the gospel? and more particularly when they gender strife and nullify the church's power to do good in saving the souls of dying men. It is within the privilege of any man to have his opinions about such matters, but is it wise on his part to give his opinions a prominence that he does not give to gospel, which is God's power unto salvation? And if the world, or if other congregations, get wrong ideas about a church where speculative topics receive an undue proportion of attention, who will be responsible? and if the church dies, whether shall we look for the cause? There are some problems we will never solve here. But we know the world is dying by millions. We

know that Christ is able to save to the uttermost. We know that He alone can save. We know that He cannot save alone. We know that it is our duty as Christians to point sinners to the Lamb of God. We know that if we don't do it some of them will die eternally. Do we see the measure of our responsibility? Let speculative theories abide in darkness till God's light shines upon them. In the meantime let us find some wandering soul and bring him to Jesus. God takes more pleasure in the man who does a known duty than in the one who tries to look into his secret things. He is better pleased with the missionary who goes to preach to the heathen than He is with the theologians who sit in their studies and discuss probation after death.

### News of the Churches.

#### LORD'S COVE, N. B.

Home again from a ten days trip, every moment of which I enjoyed, and I find on every hand a good, warm welcome back again to my field of labor. It is very satisfactory to me to know that our meetings were all kept up with the usual interest during my absence, and that two of the meetings were presided over by one who enlisted in the Master's service less than a month before.

Bro. H. Murray writes: "The prospect looks fine for a good, successful year of labor. The tide of prosperity is rising in our provinces slowly, but surely. We must work and pray and hope for great things this year."

That's it, brethren, I like the motto "Attempt great things for God and expect great things from God." Yes, I believe the past year has been one of the most successful in the history of our work, both in these provinces and in the New England States, and the future looks bright with promise for our work. We have a magnificent plea in "The union of all God's children upon the word of the living God," but let us not dwarf or narrow it by trying to enforce our opinions upon others for their rule of faith and practice. Let our motto over be "In essentials unity, in non-essentials liberty."

While in conversation with one of our city preachers recently, he told me that a Congregational city missionary applied to him for a copy of our creed as he was about to organize a church at his mission, and had understood that our creed was much more simpler than theirs. Bro Chamberlain wrote: "I believe that Jesus is the Christ the Son of the living God," and sent with it a very kind letter explanatory of why we adopt so simple a creed, etc.; and when he met the man again, he said, "We liked your creeds and have adopted it." How the simplicity of the gospel recommends itself to unprejudiced minds! R. E. STEVENS.

#### SOUTHVILLE, N. S.

In returning from our late annual meeting we remained in Southville over one Lord's day. It has been a number of years since we had the pleasure of meeting these brethren. We noticed some changes—some very agreeable changes and some very sad. The absence of Bro. Gates and Bro. Wagner leave traces of deep sadness, and, though lost, they are still lived and unforgotten in church and home. The duties and burdens they so faithfully bore are laid upon others, which leave the trace of graver care and deeper thought. But while the loved and lost still came to view, it was a source of pleasure to see the fruit of their labors—a neat commodious house with an interesting congregation and a united church working together for the developing of Christian character and the conversion of souls. We noticed that about all the members of the church were in their place at the Lord's table. This is as it should be, and an evidence of a healthy condition of the church. We

spoke twice on Lord's day, and Bro. Weaver, of Montagu, P. E. I., spoke in the afternoon to a full house. We were much pleased with Bro. Weaver's discourse. His earnestness and his consecrated life not only gives him success in his present field of labor, but warrants a successful future. We continued the meetings a few evenings during the week and we were delightfully surprised in seeing so many present, knowing the scattered condition of the people.

We were disappointed in closing the meeting so soon, as there were a number deeply interested in their salvation. Bro. Cooke promised to return in a few weeks and hold them a meeting. We sincerely hope that those who were considering their eternal interest may accept Christ and follow Him. Bro. Cooke's labors in this field have been blessed in the salvation of precious souls. If he could spare more time here, greater success would evidently follow. We made our home at the pleasant and hospitable home of Bro. and Sister Steele. They are still the true and tried friends of the cause of Christ.

We were much pleased with the outlook. The united condition of the church, the degree of interest manifested in the worship and the desire for the salvation of others, will enable them to build up the cause in those localities. H. M.

#### SOUTH RANGE, N. S.

From Southville we went to South Range. The brethren here have a delightful place of worship, a fine, pleasant church house, and very cheerful, because so well lighted. This house speaks well for the zeal and benevolence of those brethren. We were four days here and preached six times. We found this church in the midst of a Euroclidian and in danger of being ship-wrecked, a danger that is common to us all. Who does not know that the voyage of life is not all smooth sailing? We do not need any one to tell us of the storms of life, we know it now, but we want encouragement, and so we presented the gospel of "good cheer" and our hearts were made to rejoice in seeing the brethren come up to the work and unite their hearts and interests in sustaining the worship of the Lord's house and in contending for the word and work of God. The meeting on Lord's day afternoon will never be forgotten. The expressions of regret for the past, the pledges and resolutions of fidelity for the future, were the assurance of better days to come. Bro. and Sister George Wagner, from Southville, were with us and were a great help in the meetings.

Bro. Devoe visits this church occasionally and has accomplished a good work here, and has the respect and confidence of the people. We enjoyed our visit here very much. The kindness and good will we received were more than we deserved. Bro. Zeigler freely offered his team, and Bro. Sabins, as driver, sent us on our way home rejoicing.

We find Digby County a most excellent field for mission labor. The past success shows that we have no field that produces so good results for the same amount of labor. We shall hope to see the brethren in Digby County making the very best of the splendid opportunity for greater and grander results. This is the age of "push." "Go on" is the watchword now, and this is the true idea of a Christian life. We cannot wait. Faith cannot wait for circumstances, but must push on over hills and through the quagmires of difficulties. We cannot stop to pay any attention to doubters or fault-finders. We must not grumble, or scold, or fool, but go right ahead. Never mind who or what is in the way. If they will not get out of the way, go over them. We must not wait to be understood. We must press the battle and fight the foe, but not fight our friends. Contend earnestly, but not furiously, and victory will be ours. H. M.

#### MILTON, N. S.

Moving on in faith and hope. Fine congregations. Never better. Splendid prayer-meetings, twenty-six active in last Wednesday evening meeting. Sunday-school holding its own. The spirit of hopefulness is in the air and in the hearts of many. We are expecting to see the prosperity of Zion. The grand plea of the Disciples of Christ must and will triumph. When we are as anxious to seek unity in our agreements as we are to seek agreement in our opinions, and as anxious for the salvation of the impious immersed as we are for the pious unimmersed, then we will see grand success. H. M.

#### SUMMERVILLE, N. S.

The cause is moving on in this locality. Our meetings on Thursday evenings are well attended. We are making repairs on the inside of the house, getting ready for a series of meetings in November. The prospects are favorable for a good meeting. Bro. Ford is expected to help us in this meeting. H. M.

#### KEMPT, N. S.

We hear that the church in Kempt do not meet for worship. Who is to blame for this? We have good brethren here. Help and encouragement is what they need. Who will help them? Say quick. H. M.

#### HANTS COUNTY, N. S.

Yes, I am back in Hants County again, and living among the good people of West Gore. This moving is bad work. It is good for some—furniture dealers, etc. We got all packed up and left Summerside on Monday, October 2nd, landing in West Gore the following week. Kind hearts and willing hands had made all possible preparation in fitting up the house for our use. This kindness has not ceased yet. It seems to me very much like coming home to come among the brethren here. I hope soon to get settled up and commence work in earnest, and from time to time give my readers some idea of our progress in this field. The season of the year is coming when protracted efforts are not very practicable; but if we can spend this season in sowing, then we shall expect at the proper time a harvest, and as we sow, so shall we reap. In my last I said something about writing on missionary work. Much has been said and written on "our plea" and "our field." What is our plea? If I understand it, it is "for a return to primitive Christianity and the union of all Christians." You can reverse this if you like and put the union of Christians first; it is still our plea. What is our field? In order to find out this we have to get 1st. A place where Christians are divided. 2nd. A place where Christianity has lost its primitive simplicity. This is "our field." In the last CHRISTIAN mention is made of the many towns in our provinces where "our plea" is not known. This is true, and there are many cities and towns in the Dominion of Canada where the Disciples of Christ are an unknown people, or, at least, comparatively so. These are our fields. In the United States there are many large cities where there is only a struggling band of Disciples. This is our field. This gives rise to the question, Have we, as a people, at the present, time to engage in foreign mission work? You may suppose from the question that I am opposed to foreign mission work, but such is not the case. I believe the gospel is to be preached to all the world. But the question is, not whether foreign work should be done, but whether at the present time we should engage in it.

There are two things I want you to notice: 1st. The teaching and preaching of the Disciples has had a marked influence upon the teaching of the sectarian churches. Old errors have been abandoned and the Bible has become the peoples' book,

and many other good effects are apparent, showing the effect of "our plea." 2nd. When our missionaries go into heathen lands it is to the eye of the unenlightened as though we were only a sect among sects; "our plea" is not of very much force. With these two facts before us we must see that if the \$100,000 asked for by the Foreign Mission Society was turned towards home and 100 evangelists turned loose in Canada for a few years, that "our plea" would be made known in "our field." Many weak churches struggling for life would become strong and able to help others. The influence of our plea would be felt by sectarian churches, and the sectarian missionary would go out more enlightened, and in the end we would do more for home and foreign missions by turning our efforts to make our plea known in our field. There are churches in our provinces that are dying, there are others maintaining a feeble warfare. Sectarianism is bound to crush us out if it can. But when our churches grow strong and become influential, they are respected, and there are greater inducements for people to take their stand with us.

Brethren, I am not opposing the efforts to do foreign mission work, but I am pleading for our weak, struggling churches. I want to see our plea more widely known in our field. But I have said enough on mission work for one letter.

We want a blacksmith in West Gore. A good stand for the right man. A member of the Christian church preferred.

My address for the future will be West Gore, Hants Co., N. S. W. H. HARDING.

CORNWALLIS, N. S.

THE CHRISTIAN for October comes to us freighted with good things. We were much pleased with the very accurate and interesting report of our grand annual, written by Bro. H. Murray. It is to be hoped that those who were not permitted to enjoy this good meeting will, by the reading of this excellent report, receive some of the inspiration that come to those who were there to enjoy this feast for the soul.

The articles, too, on first page, on "our plea," "our field" and "our duty," written by Bro. H. W. Stewart, of St. John, N. B., deserve more than a passing notice. The thoughts here suggested should awaken the brotherhood to a sense of their responsibility. But, it sometimes appears as though we were too well satisfied with our plea, and altogether too selfish in our enjoyment of it. There does not seem to be that deep anxiety to get this plea before the people that should characterize people claiming to be so apostolic. We have, beyond doubt, the apostolic plea. Now let us cultivate apostolic spirit and practice. As soon as the apostles got the plea, they put forth every effort to get the people to hear it and bring them to Christ.

We have nothing particularly new from here. We are still working as best we can to advance the interest of the work in these parts.

Our friends made us their annual visitation last Friday evening. The house was taxed to its utmost to accommodate the large company. Upwards of eighty refreshed themselves with the bounties prepared by the sisters for the occasion. The evening was spent very pleasantly, and the company left expressing themselves as having enjoyed a very pleasant evening, and the preacher and his wife were made good-natured by the reception of a very liberal purse, and with the assurance that they had met a host of friends who were in sympathy with them in this great work in which we are engaged.

We are to be with the brethren in Halifax for two weeks from this date, and then, the Lord prospering us, we expect to go to Queens County to assist Bro. Murray in a meeting in Summerville, after which we hope to return to our work here and settle down to steady work for months at least. E. C. FORD.

Art Williams, Oct. 24, '93.

#### NORTH SOMERVILLE, MASS.

Although there has been no report from North Somerville for some time, it is not the fault of the writer, as letters have been mailed, but I suppose are now in the dead letter office.

North Somerville is still living, however, although we cannot boast of having done wonderful work during the hot summer weather.

Our Y. P. S. C. E. are getting into working order and preparing to do a good work during the fall and winter months. We have found it necessary to take one hour and a half for our meetings instead of one hour, as our time was too short to permit all the members to take part who wished to take part. We have also decided to hold our business meetings on Wednesday evenings instead of on the Lord's day evenings, as we have been doing.

Bro. and Sister Britain and myself attended the annual meeting at Worcester, October 6th, 7th and 8th. We had the pleasure of meeting Bro. Stevens, of Lord's Cove, N. B., and with all the other delegates we were royally welcomed and enjoyed the meeting together very much. Although a stranger among the New England brethren, I was not permitted to be a stranger very long.

Bro. Stevens will make mention of the meeting in his letter, so that I will not take any more space than to say that the Disciples of Christ in New England increased in membership twenty-three per cent last year, Christian Endeavorers in the New England churches increased over thirty per cent, Sunday-school membership also showed a good increase. A great many of the additions to the church were from the associate membership list of the Y. P. S. C. E.

A committee of two, Bro. Darst, of Boston, and our Christian Endeavor General, G. Wilton Lewis, of Everett, were appointed to make enquiries concerning the advisability of publishing a monthly paper, and everyone hopes that such a step may be decided upon, as we need something to bring us nearer to each other. The speeches by Bros. Teagarden, of Danbury, Philputt, of Philadelphia, Prof. Toof, of New Haven, Smart, of Somerville, and Levi Marshall, of Cedar Rapids, Iowa, were all of a high order. This is the first annual I have ever been permitted to attend, and it is needless for me to say it will not be the last, as any one who attends such a meeting as we had in Worcester and received the welcome the delegates to Worcester received, will want to go to another annual.

R. C.

#### NEW ENGLAND MEETING.

The twenty-eighth annual meeting of the Disciples of Christ in New England was held with the Church of Christ in Worcester, Mass., October 6th, 7th and 8th. There were present preachers Allen B. Philputt, Philadelphia; Levi Marshall, Cedar Rapids, Iowa; E. J. Teagarden, Danbury, Conn.; E. W. Darst and A. Flower, of Boston; Geo. T. Smart, North Somerville; H. Mills and E. Dinmore, of Haverhill, Mass.; Prof. J. T. Toop, New Haven, Conn.; R. E. Stevens, Lord's Cove, and A. B. Chamberlain, Worcester, Mass., and about fifty-five delegates. The first session opened on Friday morning at 9.30 with a live social meeting, conducted by Hezekiah Mills. After the reading of a short selection from Rom. xii. and a few pointed remarks by the leader, about twenty took part in the meeting. Bro. Hunt, secretary of the New England Mission Board, told us that the increase in the New England Churches during the year had been 377, or more than twenty-three per cent gain, and that the Disciples are at present building four new houses of worship, and he doubted if any other religious body in New England could show half that gain per cent for the past year.

At 10.30 came a short address of welcome by Bro. Chamberlain, followed by committee meetings till 11.00, when Bro. Hunt took the chair and opened a discussion on "How shall we work the New England field the coming year—by a general evangelist or by assisting local churches?" The general opinion seemed to be "we should get out of obscure places and plant our churches in the centres of population, and having started in a good central location, concentrate our efforts there until a church is established with strength to do its own work."

Manton, R. I., North Somerville, Mass., Princeton, South Lubec, and East Machias, Me., were spoken of as churches needing help, and Springfield, Mass., Eastport, Me., and Hartford and New Haven, Conn., as places where churches should be established at once. Especial emphasis was given to the need of having a church in New Haven under the shadow of Yale University, where there are ten or fifteen of our young men in attendance every year.

At 1.30 Bro. Teagarden gave an address on "When is it advisable in the history of a church to establish local missions?" followed at 2 p. m. by a discussion in which the leading thought seemed to be "the Christ spirit is the missionary spirit; hence, the church that does most in missionary effort possesses most of the spirit of Christ." "By their fruits ye shall know them."

At 2.30 came an address by Bro. Smart, on "The support of the New England work," followed by a discussion. At 3.30 was an address, "The Christian Endeavor—a movement, not a separate organization," by A. B. Philputt. At 6.30 the children assembled to listen to Sister Darst, but as she was lying sick in a distant city they were denied the privilege of hearing her. They were, however, called to order by Sister Burnum, and after singing Onward Christian Soldiers and repeating in concert the 100th psalm, they were addressed by brethren Chamberlain and Darst. Following this was a social service at 7.30, and at 8 a powerful sermon by Bro. Philputt, on "The primitive method of preaching the gospel."

Saturday morning we were greeted by heavy showers. Notwithstanding this, quite an audience had assembled, and promptly at 9 a prayer and praise meeting was opened by Bro. Dinmore. At 10 came an address by Levi Marshall, on "Home Mission Work," and at 11 "Foreign Missions," by E. J. Teagarden. The business meeting convened at 1.30, and the Christian Women's Board of Missions at 3.30. At 6.30 Bro. Robert H. Gross, of Boston, read the reports from the various Sunday-schools, and a very interesting paper on "The relations of the Sunday-school and the home," and at 8 Prof. Toof gave us a sermon on "The Gospel of Christ,"—such a sermon as only a man with a great mind can give.

The Lord's day opened bright and beautiful with a 6.30 prayer-meeting, led by Bro. Remington, of Maunton, R. I. At 9 was a praise service, with brief verbal reports from the churches, conducted by A. D. Buttrick, of Worcester. Following this was a sermon, "The Historic Christ and the Church," by E. J. Teagarden.

The communion service at 2.30 was conducted by brethren Orrin Wood, of Worcester, and F. O. Ellis, of Swampscott, Mass.

At 3.30 the Christian Woman's Board of Missions presented some very interesting papers and addresses.

The young people's meeting was conducted by G. Wilton Lewis, of Everett, Mass., at 6.15, and at 7.30 old Bro. Flower, of Boston, took the stand, and notwithstanding he has passed his three score and ten milestone, he gave an able and beautiful presentation of "the true basis of Christian union."

The 8.20 farewell meeting consisted of short speeches by a number of preachers and others present.

Among other things discussed relative to future work was the advisability of having a paper published in the interest of the New England work, with a corresponding editor in each of the principal churches. And from the interest manifested in this meeting, we think such a paper will soon be before the brethren. R. E. STEVENS.

## The Christian.

ST. JOHN, N. B. . . NOVEMBER, 1893

## EDITORIAL.

The present number begins the eleventh volume of THE CHRISTIAN. When we remember its success, and that the good hand of the Lord has been upon it, we feel it a refreshing duty to thank God and take courage.

In the first number reasons were given for adding a new paper to our already ponderous bulk of periodical literature. It was there stated that no paper in the Maritime Provinces advocated what we consider the following important facts, viz.: That a man can be a true Christian without being a sectarian; that a church can be a true church of Christ and not be a sectarian church; that we can contend for Christianity unmixed with anything else, and that the Bible, without any other book, or creed, can be—and is—used by the Holy Spirit in leading the anxious enquirer to Jesus for salvation, and in guiding the saved in the narrow path to heaven. Although much valuable instruction is given in other papers on many points, yet the above facts, not being advocated especially by any periodical in these provinces, we feel anxious to spread them before a reading public. Believing that it is not what is *in* the Bible, but what is *outside* of the Bible, which divides the people of God, we would earnestly urge men to believe what the Bible says and obey what it commands, and let the doctrines of men go, as nothing but God's teaching and God's love can unite His people. For what the paper has done for God and His truth, we sincerely thank Him, and pray that He may pity and pardon its and our points of failure. We would like the reader to compare what is said in the first number with what Bro. H. W. Stewart says of the labors and aims of the Disciples in the first page of the last number.

It is gratifying to know that the paper has, in a reasonable degree, adhered to its plans and promises. While it has been open to a full and free discussion of scriptural subjects that are good to the use of edifying, it has refused questions which administer stripes rather than godly edifying. The correspondents, as well as the conductors, seem to have the general good in view. While thankful for the aid of friendly correspondents, as well as considerate subscribers, we would urge the apostolic injunctions, "Let brotherly love continue." "Let nothing be done through strife or vain glory," etc.

Seeing how difficult it is to keep up a small religious paper with comparatively few subscribers, it is no small satisfaction to know that one month in ten years has not passed without a visit of THE CHRISTIAN to its readers, and also to know that instead of its being in debt, expenses are paid every year and a surplus added to the missionary fund. Let all its friends pray for its usefulness and labor, to improve its pages and increase its circulation. Where one stops his subscription (which is sometimes though seldom done) let others see that at least two are added. A moderate effort on the part of many would wonderfully increase its circulation. And it is noticed that where it is carefully read there is manifested an increasing interest in the spread of the gospel, both at home and abroad. Let each ask, Where will I be at the close of the next decade?

## GULLIVER'S COVE BUILDING FUND.

Previously acknowledged, . . . . .	\$179 81
John Cosseboom, Gulliver's Cove, . . . . .	1 00
John H. Hines, " " " " " " " " . . . . .	2 25
Mrs. H. Eldridge, Sandy Cove, . . . . .	1 00

\$184 06

F. A. DEVOE, Treasurer.

Tiverton, N. S.

## A SERMON TO YOUNG PEOPLE.

THE PRIVILEGES AND RESPONSIBILITIES OF YOUTH

By JAMES LEDIARD.

"Rejoice, O young man, in thy youth." Eccles. xi. 9. "Young men rule the world, and young men always have ruled the world, and young men ought to rule the world," so says a modern writer. The statement is a startling one, if true, and may well arrest our attention; but whether this statement is true or not, it is true that young men and women have an important place in the world of to-day, and it is not the least of the peculiarities of this wonderful nineteenth century that it is prepared, as never before, to estimate at its true value the power of youth and to accord to them their rightful place in the world's activities.

We talk of the revolutions caused by the introduction of steam power, of the wonderful things made possible by the application of electricity, of the influence these things have on all phases of our social and national life; but there is a movement in progress more surprising than any of these powers—I mean the applied power of youthful lives—the application to the world's needs of the strength and wisdom and enthusiasm of the youth of to-day.

The book of Job gives us a fine illustration of the wisdom of youth and of the possibility of the young possessing a wisdom quite equal to that of the aged, and in this particular case superior to Job's more aged and experienced friends.

The youthful Eliphaz had long kept silent in the presence of these aged friends, but there was such an evident want of wisdom in their speech that he braves their displeasure and speaks. It was judged out of place, no doubt because of the current belief that "days should speak and multitude of years should teach wisdom;" but like many another current saying, it was only partly true, and this young man manifests a truer wisdom than they when he realizes that true wisdom is not the exclusive possession of age, but that "the breath of the Almighty giveth understanding." It is not the great that are always wise, nor the aged that always understand judgment. Youth, then, has a supremacy over age; and youth, with its capabilities, opportunities and responsibilities, is the subject of our thoughts to-night.

I note, first, that the world's attitude towards the youth of to-day is that of a royal welcome. It is a hearty call to come up higher. It is offering them its choicest and best things—its rewards and its thanks. Step for one moment into this home. From the books on the shelf to the costly piano, or the sweet-voiced organ; from the pictures on the walls to the flowers in the window; the many comforts, the cheerful atmosphere; in the cottage, or in the more pretentious mansions, each according to the ability of their owners, have laid their best on the altar of home.

It represents loving care. It tells of years of sacrifice and toil. And for whom are all these things? For the young, for sons and daughters who are destined to fill higher places and wield a larger influence for good than their fathers before them. It is the home's royal welcome to youth.

More than this, the nation with a youthful care for youth's best interests joins in this welcome. The nation comes to the help of the home in this work of preparing youth for its rich future, as witnessed our unequalled educational system. Step with me into this common school, this collegiate institute, this business college, this university. For whom were these costly buildings erected? these libraries stored with their wealth of knowledge, ancient and modern? For whom have all the educational appliances been gathered, these laws made, these conventions held, these training

schools established, this noble army of teachers engaged? An army more potent than any army of Greece, Rome, or Europe, an army of which any land should be proud, winning victories over darkness and ignorance continually, an army not yet honored as they should be; men and women more worthy of the cross of the Legion of Honor than many who have won it by a doubtful kind of bravery on the battle fields of the world. For whom, I repeat, are all these things? To what does this colossal scheme of education point? It is the royal welcome of the nation. Nor is the church of Christ slow to welcome the youth of our day to a place of honor and usefulness. Youth has no warmer friend than the church of Christ, and none who has put forth more wise effort to help and bless them. Do you doubt it? Come into this church. Do you say "it is a beautiful structure." It ought to be, its services full of warmth and life. Its very sermons are full of the present, and dry creeds and ancient formulas are giving place to a simpler story of Christ's love and Christian duty. What is this? It is because of the church's love to the young. It is her welcome, and the youth of to-day value these blessings. Look in the pews, look in the gallery, look in the choir, in the Sunday-school, the Bible class and in the prayer-meeting, and what do you see? Youth everywhere. For whom does the pastor pray and think and plan and labor most? I reply, for the young, and every true Christian of riper years joins him in this; even the children are in these days in speaking terms with the minister, a significant fact; thank God for it.

Church and state, school and college, commercial life, political life and home life are all holding out their hands to the young and offering them its richest and best things. It is the royal welcome of the nineteenth century.

I note next the young peoples' response to this welcome. It responds by presenting, first, its past history as a proof of its ability, a history full of grand achievements. It matters little in what field the comparison is made. The historic evidence favors the supremacy of youth over age.

Alexander, of Macedon, was at thirty-two the world's ruler, through his personal force and energy. Hannibal was only thirty when he dealt a staggering blow to Rome's power. Charlemagne was master of France and Germany when he was thirty. The younger Pitt, one of the foremost men in Great Britain, was prime minister at twenty-five. Alexander Hamilton, one of the brightest of American statesmen, was a leading spirit in congress at twenty-five.

In art and science it is the same; Newton made his great discovery before he was twenty-five. Bacon had started out on the line of a new philosophy before he was twenty. Watt had the principle of the steam engine clearly before his mind before he was thirty. Dante, Shakespeare and Milton gave evidence of their poetic genius while quite young. Mozart, great among musicians, died at thirty-seven. Raphael, great among painters, died at thirty-seven. Michael Angelo was great at twenty-three.

In religion, Luther proclaimed his position in conflict with the current theology of Rome when he was twenty-nine. Calvin published his institutes when he was twenty-seven. Wesley and Whitfield were great early in life, and Spurgeon had a world-wide reputation when little more than a boy and maintained it till his death. The names of men and women who may be added to this list are legion. In every walk of life youth has won its victories and influenced the world for good, and with reverence let it be said, "The Man Jesus Christ" completed the work of the world's salvation when He was little more than thirty.

One of the responsibilities of youth I would emphasize to-night is this one of serving God and



man with these fast flying hours of youth. "Rejoice, O young man, in thy youth."

But youth has more than a past history; it has present capabilities, and I believe it is offering its best to the century in return for its royal welcome. When Paul would describe his perfect willingness to be and do what Christ desires, he says, "I follow after that I may comprehend (that for which I am apprehended) in Christ Jesus." So I believe our youth to-day grasp the situation and willingly lend themselves to the demands of the times. So youth has to-day ready to devote to the world's needs an educated mind, such as youth has never before possessed; an enlarged knowledge, broad, full conceptions of the present, such as the more advanced in life seldom have. They live nearer to the future, just as aged men stand nearer to the past; all their training has been given them to fit them for this future, and so no one can meet the world's need like the young. Then they bring enthusiasm to their work and its value in life's battles must not be underestimated. It is theirs by national right, it is God's gift to the young, as experience and caution belong to the aged. Experience belongs to the past. Enthusiasm looks to the future, they rarely go together, yet the highest results are only reached when they go hand in hand. So youth and age both have their place. But the youthful habit of planning and acting without stopping to look at all sides of a question is not without its advantages, and is sometimes wiser than the habit of maturer minds, of so closely reviewing the past, and so carefully calling to mind its mistakes, that it fears to act at all. Youth makes mistakes, it is true, but youth is doing something, while it makes mistakes it is unhindered by painful experiences. Age is less likely to make mistakes than youth, because it does less to make mistakes over, being sometimes hindered by the very fulness of its experience. Youth has a supremacy over age, too, in this sense, that it has a better understanding of the times with which it has to deal, and this fact is being better understood every day; men and women are needed for the present and the future, and are being chosen, not for what they have done, but for what they can do; so the youth of to-day are filling responsible positions once held exclusively by the advanced in life. But this is no reflection on the aged. Their experience is a valuable commodity and should be at the service of the young everywhere, and let no young man or woman despise or ignore it, for it is not in the divorcing of enthusiasm and experience, not in the separation of aged and young as though their interests were foreign to each other that good can come, but in the blending of both. The work of aged men is not at an end, but it is to be done in connection with and in addition to that of the young; so let the young man learn, "not to think more highly of himself than he ought to think," but let him reverence the aged and sit at his feet and learn from the rich experience of the past how best to improve the future.

I note in the third place the equipments needed. It is threefold: Mental, physical and spiritual. Of mental training let every young man secure the very best within his reach. Knowledge is power. There is no good excuse for ignorance to-day. Of physical fitness let a word or two suffice. Keep pure, avoid sin, be sober in all things. Remember that your body is the handiwork of God, fearfully and wonderfully made; it is the "temple of the Holy Spirit. If any man defile the temple of God, him shall God destroy."

But mental and physical equipment will not by themselves secure the highest good: pure noble actions can only spring from a pure and noble soul. Men must be not only clever, but good; not only wise, but godly. Are you a Christian? If not you never can be a success. You are not what the world needs, it is Christ-like men and women, of honor, truth and purity. Men and women who can do right, when to do wrong is both easy and pleasant; men and women who have convictions of duty built on the word of God, who love God and their fellows more than themselves.

Where can such lessons be learned? Only in the school of Christ. In the school of sin and self-indulgence you can learn no lesson that will fit you for life's duties and responsibilities. Keep sin out, it is easier than driving it out; yield your life to the Christ of God; let the Saviour take possession of your powers and your life shall be an abounding success here and be followed by the glory and reward of the life to come.

Home Mission Notes.

Good news. In response to Bro. Hardin's appeal at Chicago in the missionary convention, there was received in cash and pledges nearly \$13,000 for home missions. This is good, because the night before about \$12,000 had been raised for foreign missions. In spite of hard times \$30,000 was raised during the meeting in Chicago for our different funds.

Bro. Northcutt is preaching twice a day in Mexico, Mo. At the close of the third week seventy had been added to the church.

Latest advices from Bro. Romig's great meeting at Topeka, Kansas, state that there had been 470 additions. This meeting had been held in a tent, and they will move from it into a fine new house of worship.

It is generally believed the G. C. M. convention will give \$250 to help support a preacher in Halifax this year. Halifax had made an offer to Bro. H. T. Morrison.

Bro. Cooke is in a meeting at Southville. Bro. Howard Murray and E. C. Ford will hold a meeting at Summerville, Queens Co., in November. The Home Mission Board gives \$30 in support of both meetings. They have also pledged a like sum to Gulliver's Cove and Kempt, Queens Co. They have promised Bro. Ford \$10.00 per month; he is to preach at three or four points near Port Williams. It is expected the collections from these points will almost pay the cost.

Of course if Halifax secures a preacher the request of the annual will be complied with, that is, \$25 a month to help support him.

We are sorry to know that Bro. W. Murray has left Letete and Back Bay. We expected a good winter's work done there by him.

We welcome Bro. Harding to Hants County and pray for blessings on the work there.

Glad to see that our ex chairman has not forgotten the fund. Hope his example will help others to go and do likewise.

RECEIPTS.

Previously acknowledged, . . . . .	\$90 85
St. John Mission Band, . . . . .	5 40
Elder T. B. Knowles, St. Thomas, Ont., . . . . .	2 00
Westport, per Mrs. Cooke, . . . . .	3 50
H. T. Morrison, Halifax, . . . . .	10 00
Elder Boyd, do, . . . . .	5 00
Milton, per Miss A. A. Collie, . . . . .	3 00
R. Jackson, Pomeroy, Iowa, . . . . .	5 00
Cornwallis, . . . . .	5 25
Coldbrook, Sheffield Mills, Steam Mills Village, . . . . .	5 00
	\$125 00

J. S. FLAGLER,  
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

Tokyo, Japan, }  
July 5, 1893 }

Dear Sisters of the Maritime Provinces:

I am reminded by your worthy secretary that the time of your convention is fast drawing near. Let me wish you every success in all you undertake. May it be the best of all previous conventions. My prayers will be with you as yours have

been with me during the past year. It has, indeed, been a strength to me to know that I have not been forgotten by you all at the "throne of grace."

Since writing my last letter to you there has been quite a change in our quiet home. The Board has put under our charge six girls who were formally under the care of a missionary who is at this time on her way home for a rest. The little girl I have taken makes seven, and we get three more this week. We expect in a month or more to have at least fourteen, so you see we have our hands full, especially when not one in the house can speak both English and Japanese. We have found it impossible to get a helper, but have the promise of one at the end of this month, whether we get her or not remains to be seen.

Miss Oldham and I have secured four scholarships, with the promise, if possible, of a fifth from friends in the States. Could not Canada make an effort in this direction? The hope and aim has been, and is, to work up a school for educating girls to be "Bible women," and also ultimately to have such a school as will enable us to compete with the other schools here that we may solicit the patronage of the public that may daily hear the teachings of the Bible.

There is nothing here so much needed as this school for girls. For instance, for the past five months we have been trying in every possible way to secure the services of a tolerably competent woman as a helper. Our efforts as yet are fruitless. Even if we do succeed in getting one, she will have been trained in sectarian doctrines, and it is a common saying here, "You can turn a man, but a woman never." Not forgetting, of course, the requisite number of exceptions to prove the rule. If we wish, and we simply cannot do without good Bible women, we must train them for ourselves.

It is the opinion of those who have been here any length of time, and also the opinion of the natives themselves, that school work is the great method of reaching the people here in Japan, where education is so much sought after. The other denominations who have been here before us saw this and have built many large schools. Their influence is telling for good throughout the whole empire. For example, take the Doshisha school, the largest and most flourishing Christian school in the country, founded by a Dr. Nishiwa, a native, who, when a boy, found an old Dutch testament. After stumbling through which, with his slight knowledge of the Dutch language, ran away from his home and country when the penalty was death, determined to learn more of this strange God. He met with kind friends in America, who gave him every opportunity of satisfying his great thirst for knowledge. Before leaving for his native country, he having secured pardon, pleaded with his friends to stretch out a helping hand to his dying countrymen. The result was Doshisha. No man can measure the good done by that school alone. Go where you will throughout the whole empire and you meet with those who have attended there, and they one and all are good Christians, with the great aim and hope that Dr. Nishiwa bequeathed to them that, or bringing their dear, dear Japan to Christ.

Take our charity schools, it is only where we have these that we can get a good, regular attendance at our Sunday-schools, and any kind of an attendance at our weekly Bible meeting.

The Buddhists have seen what a great power this has been, they have since started schools, charity ones as well, all over the city, and as they are wealthy and powerful it makes it hard to compete with them.

The missionaries have started summer schools at the prominent watering places, the Buddhists have done likewise. The missionaries have started young men and women's Christian associations and temperance societies, the Buddhists have started similar ones.

Since Dr. Clark was here in the fall the Y. P. S. C. E. has met with wonderful success, their first convention being held at Kobe this month. We have a fine flourishing one ourselves, meeting at Mr. Stevens' home. Our helper was selected as delegate. He left Tokyo yesterday for Kobe. We are now waiting to hear of the Buddhists starting a young people's society. They meet us on every hand. There is no time for slumber. Let us work while it is called to-day, for the time cometh when no man can work.

As a result, or partly the result, for they had both heard of Christianity before, of our night meeting in our home, two, a young man and woman, have confessed their Saviour and have been buried with Him in baptism and risen to walk in newness of life with Him.

As many as ten students, some of whom are Christians, who attended our meetings asked us to form a Bible class and teach it to them. We complied willingly. They attend a large school not far from us. Out of five hundred pupils not more than seventy-five are Christians, the rest are Buddhists. The school closed this week, however, and our few friends called to say "Good bye" for the summer, as their homes are all outside of the city. One young man, than whom a better, more zealous Christian I have never met, told us he was only going to take two books with him for the vacation, these were the Bible and Longfellow's poems.

Our charity schools and Sunday-schools in connection are progressing finely.

We are both pegging away at the language every spare moment, but many, many times grow weary and discouraged at the progress made.

Now I must close or I shall weary you. Many kind wishes of love to you all.

Your sister in the work,

MARY M. RIOCH.

This letter of greetings from the Ontario sisters arrived too late to be read at our meeting. We know that the sisters will be pleased as they read it, and very grateful for the kind wishes expressed.

A letter sent by Sister Lediard, on children's work, also came too late.

BLENHHEIM, Aug. 28th, 1893.

To the Sisters of the Maritime Provinces in Convention, GREETING:

We, the sisters of Ontario, would gladly be with you as you are met together planning for the furtherance of the Master's work, but as this may not be, we take this way of assuring you that we are deeply interested in the work for which you are planning. As year by year you come up to those annual gatherings, and we are learning more about your "labor of love," our interest is increasing. Now, especially is this true since we are doing a common work—striving to uphold the hands of our dear sisters in Japan. Now we rejoice together that already the work is bearing fruits.

As you strive to send the bread of life to others, may your own souls be refreshed. May you return to your homes strengthened and encouraged.

BELLA SINCLAIR,

Cor. Sec'y O. C. W. B. M.

MARITIME C. W. B. M. TREASURER'S REPORT.

To the Sisters, greeting:

Our Father has granted us to see the close of another year of work. We are glad to report a decided improvement in the financial line, at least.

Whether we have given, as "unto the Lord" freely, systematically and lovingly, will have to be decided by our own hearts.

While we are glad to see so many more taking an interest this year, yet we feel that all are wanted to help in this great work. There is so much to do, and so little with which to do.

The following report is respectfully submitted by your Treasurer:

Cash received:	
Balance on hand, September, 1892,	\$24 07
Halifax, N. S.,	3 60
Vanceboro, Maine, . . . . .	1 00
St. John, N. B., . . . . .	59 02
Nauwigowauk, N. B., . . . . .	30
Shubenacadie, N. S., . . . . .	11 00
Summerville, N. S., . . . . .	3 00
Milton, N. S., . . . . .	38 00
Cornwallis, N. S., . . . . .	22 05
Westport, N. S., . . . . .	11 45
Southport, P. E. I., . . . . .	5 00
Mosherville, N. S., . . . . .	75
East Point, P. E. I., . . . . .	23 00
Leonardville, N. B., . . . . .	5 00
Edon, P. E. I., . . . . .	2 00
Maitland, H. Co., N. S., . . . . .	2 00
Kempt, N. S., . . . . .	2 00
Smithville, N. S., . . . . .	5 00
Tignish, P. E. I., . . . . .	7 00
Lord's Cove, N. B., . . . . .	2 56
Montague, P. E. I., . . . . .	23 00
Unknown friends, . . . . .	12 00
	<hr/>
	\$262 80

Total amount raised for year,	\$238 73
Nova Scotia has given, . . . . .	98 85
New Brunswick, " . . . . .	66 88
P. E. Island, " . . . . .	60 00
Vanceboro, Me., " . . . . .	1 00

Cash paid out.	
To Miss Fleming, Treasurer O. C. W. B. M.	
December 1892, . . . . .	\$75 00
February 1893, . . . . .	35 00
May 1893, . . . . .	55 00
For orders, postage, and Treasurer's expenses, . . . . .	3 00
Secretary's expenses, . . . . .	5 00
	<hr/>
Total, . . . . .	\$173 00
Balance cash on hand, . . . . .	89 80

SUSIE B. FORD,  
Treasurer.

LORD'S COVE, N. B.

Dear Sister,—As requested, I send to you the following report:

Our society, which was organized at time of annual meeting, now numbers thirty-two members. Our meetings, which are held the first Tuesday in every month, are very interesting. The officers are: President, Mrs. Frank Richardson; 1st Vice-president, Miss Lillian Lambert; 2nd Vice-president, Mrs. James Felix; Secretary, Miss Dora Lord; Corresponding Secretary, Miss Maude Cooke; Treasurer, Mrs. D. F. Lambert.

We believe that by perseverance and striving always to do our very best, we shall succeed in doing a good work in this direction.

We held a supper last night, the proceeds of which amounted to over \$40—to be used in repairing the old church, making it suitable for our meetings.

The general interest in church work here is good. We have splendid social meetings. Bro. Stevens, I think, is doing a good work.

Your sister,

LILLIAN A. LAMBERT.

HALIFAX, N. S.

A number of the sisters of Halifax met on Sunday afternoon, the 15th, and organized an auxiliary C. W. B. M. with fourteen members. The officers appointed for the ensuing year are: President, Mrs. H. Carson; Vice-presidents, Mrs. A. E. Craig and Mrs. S. Cormack; Recording Secretary, Miss A. E. Barrett; Treasurer, Miss Laura Blois; Corresponding Secretary, Mrs. H. L. Wallace.

We think in a short time quite a number more will join our auxiliary. Saturday afternoon, the 21st, the children met and organized a Mission Band with nineteen members. The officers were appointed from among the children. Two of the sisters met with them to help plan their work.

In this way we hope much good can be done, not only by the little we can collect for missions, but we trust homes in this city can be reached in this way and many children brought to know Jesus and His love. Our numbers are small as yet, but we think we have a good field for work.

MRS. H. L. WALLACE,  
Corresponding Secretary.

No. 1 Belle Aire Terrace, Halifax.

October 22nd, 1893.

These reports from the sisters are very encouraging, also from the children's bands. We are hoping for still more in the near future. If we are to succeed in our undertakings, we shall need the help of all. Won't you give us your help?

MRS. J. S. FLAGLER,  
Secretary.

#### RECEIPTS.

Collection at Annual, . . . . .	\$26 52
Picture Fund, . . . . .	3 85
Lena Hanley, Kempt, Q. Co., . . . . .	1 00
A Sister, St. John, . . . . .	1 00
Women's Aid, " . . . . .	1 85
Sunday-school, " . . . . .	4 58
	<hr/>
	\$38 80

#### CHILDREN'S WORK.

Wide Awake Band, St. John, N. B., . . . . . \$0 92

Will the sisters take notice of the Treasurer's change of address. This will be, for the winter at least,

Susie B. Ford,  
No. 1 Belle Aire Terrace,  
Halifax, N. S.

#### Children's Work.

[Address all communications to Mrs. D. A. Morrison, 137 Queen Street, St. John, N. B.]

Having returned from our "annual" with renewed strength and purpose, now is the time to begin in earnest at the children's work. The outlook is encouraging. Two new Bands have been organized since September—one in Halifax, nineteen members, and another in Lord's Cove, forty-nine members. We would like to hear of more; every church should have a Children's Mission Band.

We have undertaken the adoption of a little child in Japan, the cost is \$60 a year. To raise that amount all the Bands must work and help. I would like to hear from the different Bands. Will the secretaries please write and tell us how their Bands are prospering?

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

#### Original Contributions.

##### INFLUENCE OF WORDS AND ACTIONS.

Let your light so shine. Matt. v. 16.

Our happiness here depends largely upon what we say and do. We should be careful how we speak and act in this world. We cannot accomplish much good with the tongue unless Christ makes it talk. Our acts and words will always crush out sunshine and deposit darkness instead unless Christ is the motive power. In the battle of Israel and Amalek, while Moses held up the rod that God blessed and governed, the battle went in favor of Israel, but when he let it drop the Amalekites prevailed. Moses' arms being wearied, Aaron and Hur held his hands up until Israel won the victory.

Let us imitate this and try and stay some weary arm in the battle for God and the right. At the great Chicago fire a humble home was burning and at the garret window was seen a beautiful little girl. Who will volunteer to act in such a critical moment? was the question of many a heart. As the glare of the burning building brought the horror of the scene vividly before the gazing multitude, a young man rushed to the front and by means of a ladder was soon to the window. He raised it to enter when the flames met him with almost irresistible force; he hesitated, but a voice from below rang out a word of encouragement, a sustaining cheer, and he rushed in and brought the child safely down amid the applause of the burning street. When we speak, let us speak for a purpose, let us be ready with a word of cheer to stay the drooping courage of those who are ready to fall. On a beautiful summer's morning a little boy and girl went out to stroll among the wild flowers. The little girl soon gathered a beautiful bouquet, but the boy, being indifferent, let the opportunity pass away unused. On their way home they met a stranger, who spoke kindly to the little girl because of the beautiful flowers she had gathered. They journeyed on until they arrived home. The father took the little daughter to his arms and spoke words of loving commendation for her diligence. But the boy went away with a feeling of sadness, such as the guilty alone feel when precious moments are squandered, wishing he had spent his time to better advantage. Let us remember we are gathering trophies for Christ, we cannot afford to be indifferent.

A brother carrying some needed articles to a poor family that resided in a certain city was met by a lawyer. The brother told him his mission and that he could not be detained. The lawyer bade him go his way and remarked, "That is religion on logs."

These acts teach us that we should live righteously and soberly in this present world that our lives may be a power for good. What we say and do will live after we are dead—if we say and do right. Let our words be like living coals of fire from the altar of God, lighted by the torch of *Divine love*, that they may burn deeply and that the scars may remain. Let not the heart make its own god, let us live above self-made piety, which tries to constrain God to acknowledge imaginary good works. Words from a heart where Christ lives and reigns are like sounds amid the hills, they always find an echo in the heart.

There is a right and a wrong. *Do the right* should be the motto engraven on every true heart. There is a life to live that will reproduce a thousand fold. Life is like a drama of three acts—(1) Childhood, (2) Manhood, (3) Old age. When the curtain falls upon the last act our preparatory life and work is over, and when the curtain shall rise again it will be for the purpose of revealing to the scrutiny of God the character we have built and the life-work we have done.

Let us work and act and speak, not merely for Christ (as we often say) but with Christ in us. So when our life's work is done may it be full of good deeds. When the hour-glass of time has numbered our last moments, and the shadows of life faded, and we have been sung to sleep by the consoling promise of a loving Saviour, and the river having been crossed, we shall stand on the evergreen shore and praise God forever. A story is told of a man who used to say hard things of his neighbor. One night as he slept he imagined he stood before the judgment seat of God and there came a man to him dressed in a peculiar garb. The sleeper, attracted by the stranger, ventured to question him concerning his robe which he wore. What are those black stains upon your robe? he asked. The visitor replied in a loving tone of voice, I am your neighbor that lived beside you in the world, and these black stains are the result and effect of your cruel tongue. They hurt me then, but they don't hurt me now. They did not hurt you then, but they will hurt you now.

Let us remember our words, our actions, our deeds, are all on record and we shall meet them at the judgment. H. F. COOKE.

Westport, N. S.

IMPRESSIONS.

The visit of Mrs. Emery and myself to St. John and Deer Island during the time of Bro. Northcutt's meeting in St. John and the annual meeting on Deer Island gave us great pleasure. We were pleased to notice the signs of prosperity in the St. John church, which the untiring labors of Bro. H. W. Stewart, aided by the "Willing Workers" in the congregation, to whom he has endeared himself by an earnestness, a zeal and a perseverance not always found in a young minister of the gospel of the grace of God. It is well to know that success is crowning the efforts being put forth, and that not only during the late special effort, but continually, souls are being saved and added to the church. This is just as it should be—a continual growth and an increase in working ability. I was highly pleased when Bro. Stewart decided to labor in St. John, and now, that he seems to "fit in" so well, I trust that many years will pass away and many victories be gained for the Master ere the ties which bind him to the St. John congregation shall be severed. May the blessing of our Heavenly Father be with that church, where, years ago, I learned the truth and gladly bowed in obedience to Him in whom alone there is life and salvation.

On Deer Island, where our time was occupied during the space of three years, and which we left over eight years ago, we received a hearty welcome

from the associates of those other days in which together we experienced seasons of sorrow and of joy. In the social circle, by the waters of baptism, by the bedside of the dying and by the graves of loved ones who had passed from the busy scenes of this life to the associations of a higher, a purer and a better life.

Why do I write as I do now? I write thus because that both in St. John and on Deer Island I was forcibly reminded, by the absence of well-remembered faces, the light of soulful eyes and the kindly grasp of hands, which was an index to the hearts that

Time is winging us away  
To our eternal home.

But, while so many had gone, it was a great pleasure to meet with so many of those who remain on this side the line, and to be assured they are still endeavoring to not only "make their calling and election sure," but also to "keep the unity of the spirit in the bond of peace."

I would gladly have visited every home on Deer Island, where I used to call in former days, but time would not permit, and I have to be satisfied for the time being. The will was good.

It gives me pleasure to hear, since my return home, that the good work begun at the annual meeting is being successfully carried on by our young Bro. Stevens, and hope it will still continue to prosper more and more.

While looking over the congregation in St. John very serious impressions were made on my mind by seeing an almost new congregation. Of those composing the congregation when I united with the church, many have gone away, perhaps, to foreign lands, but I think the large majority have gone by that way by which none ever return. Comparatively few of the old members remain, and of those yet in St. John, some are unable to attend because of failing bodily strength. They, too, will pass over, and so the stream flows on—"drop by drop,"—"one by one" we pass over. Our time is short. Our opportunities will soon have passed. Is it well to make to make the best of them while they are ours?

O, is it not well to preach the one gospel, to present the one Christ, to invite to the one loving Father who is able and willing to accept all who come to Him through the Lord Jesus Christ?

There is no time for side issues. There is no time to be wasted on doubtful questions. There is only time for faithful, earnest work, for any one of us may be

Nearer home to-day,  
Much nearer than we think.

A very sudden death in our midst has cast a dark shadow, but, thank God, not despair, over the community. When a faithful Christian dies, however great the loss may be, there is no hopeless sorrow. It simply means: To sleep in Jesus, to awake in His likeness, to be forever with the Lord. I have not one single, lingering doubt of that being quite satisfactory. O. B. E

Charlottetown, Oct. 24, '93.

GOLDEN GEMS. Made your mistakes all teach you something.

The rich people are those who have the fewest wants.

No man is fit to lead who has not the courage to stand alone.

Don't be afraid to do your duty, no matter who throws mud at you.

The right side is always the strong side, no matter how weak it looks.

Crime succeeds by sudden despatch; honest counsel gains vigor by delay.

If you want your children to be good, it would be well to show them how, to begin with.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the great storm.—*Leader.*

HALIFAX BUILDING FUND.

Previously acknowledged, . . . . \$1,484 86  
Miss Evelyn Wallace, Halifax, . . . . 2 00  
\$1,486 86  
HENRY CARSON,  
Halifax, N. S. Treasurer.

Married.

SHARRARD-MATTHEWS.—In Lettete, on October 25, by William Murray, James H. Sharrard, of St. George, and Annie C. Matthews, of Lettete.

LANK-LAMBERT.—At the residence of Mr. Alvin Lambert, on September 30th, Miss Myra Lambert, of Lord's Cove, and Mr. Frank Lank, of Campobello, were united in marriage by R. E. Stevens.

LAMBERT-PENDLETON.—On Pendleton's Island, October 21st, by R. E. Stevens, Mr. Luther Lambert, of Lord's Cove, and Millie, youngest daughter of Mrs. Ward Pendleton, of Pendleton's Island.

Died.

BISHOP.—At Summerside, P. E. Island, very suddenly, in her eighty-ninth year, Sister Bishop, beloved wife of Bro. Elias Bishop. She was baptized about twenty-six years ago and joined the Church of Christ at Summerside, and continued a true and faithful member until her death. Her amiable, beautiful disposition, which shone more and more till the last, made her a general favorite with all who knew her. She was especially dear to her family and her large circle of relatives and loved ones, and was greatly beloved by her brethren in the Lord. She passed peacefully away to the arms of Jesus in a moment. "Blessed are the dead who die in the Lord."—D. C.

JOHNSON.—On September 22nd, the spirit of our aged Bro. John Johnston quietly took its flight from the home of his daughter, Mrs. Jane Stewart, of Richard-ville, Deer Island. Deceased had been living for some time past on the Island of Grand Manan, and came back to his old home just a few days before he died. He was a member of the Leonardville congregation, was a good and highly respected citizen, and attained the ripe old age of eighty-six years and ten months.

BARNES.—At Bowmanville, Ontario, October 10th, Helen Margaret, infant daughter of Ellis B. and Gertrude E. Barnes, aged two months.

STEWART.—Sister Jane Stewart, aged eighty-four years. She unfortunately fell. She was not able to rally from the shock of the fall, being in such a feeble condition of health. She accepted Christ as her Saviour in her early life and was a faithful active member of the church of Christ. How well the writer remembers the help and encouragement he received from her and her home ever since his childhood days. Sacred to our memory will her memory ever be. We laid her earthly remains away in our village churchyard under a mound of earth beside a crumbling stone, but her spirit is in a more enduring resting-place, untouched by the sorrows and ravages of time, and where existence is sweet with eternity. Oh, how blessed the thought that our souls are linked with God's eternity. How blessed are the righteous when they die. Her partner in her earthly joys and sorrows is left to mourn his loss. With Christian resignation and a bright hope he waits patiently for the call, "Come home" to meet the loved of earth.

"Where hope may lose itself in truth,  
And age in Heaven's immortal youth,  
And all our lives and longings prove  
The fore-taste of Diviner love." H. M.

STEWART.—At Southport, P. E. Island, October 20, 1893, sister Mary Annie, the beloved wife of Bro. Alexander Stewart, and daughter of Bro. Isaac Linkletter, of the Linkletter Road, near Summerside, died very suddenly and unexpectedly at their home at Southport, leaving a husband, six little children and many other relatives and friends to mourn the loss of one whose influence was felt for good in every relation of life—in the church, in the community, and in her own home. Early in life she gave her heart to Christ, partaking of his Spirit and being guided by his counsel. She then became a member of the church of Christ in Summerside, where her membership continued until her death. In her father's home she was imbued with the true spirit of hospitality, which received encouragement in the home of her husband; so with a large heart and cheerful countenance, she carried sunshine and blessing wherever she went. One said to-day, "Her like will not be found again." This goes far to express the feeling in the community of this sad bereavement. May He, who is able, sustain the sorrowing.—O. B. E.

POOLE.—At the home of her uncle, Bro. Ebenezer Campbell, Montague Bridge, P. E. Island, Sister Ida D. Poole, eldest and beloved daughter of Bro. J. B. Poole, late of Montague Bridge, now of Boston, Mass., died October 8th, 1893, aged 24 years. Three weary years of increasingly painful illness preceded her death, but with true Christian patience she endured the suffering, trusting in him to whom she had given her young life, and who doeth all things well. Sister Ida's mother had "passed over" before, father was in a foreign land, her young brothers and sister were separated from her; yet tender hands and loving hearts did all within human power to lighten the burden of life and soften the couch of pain. Thank God for the assurance of the gathering time by-and-by, in which friends will be united, pain be forever banished, and death will separate—no more.—O. B. E.



**HAWKER'S  
TOLU  
WILD  
CHERRY  
BALSAM**  
WILL THAT  
CURE COUGH  
TRY IT!

IT HAS CURED HUNDREDS of cases considered hopeless after all other remedies had failed. Do not despair, take courage, be persuaded, and try this truly wonderful medicine.

**IT WILL CURE YOU.**

For sale by all Druggists and general dealers. Price 25 and 50 cts. a bottle.

Manufactured by  
**HAWKER MEDICINE CO., Ltd.,**  
St. John, N. B.

"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

**LEONARD BROTHERS**

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK.

BRANCH 399 COMMISSIONERS ST. MONTREAL.  
Packers of Boneless and Prepared Fish,

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

W. F. LEONARD, Montreal. C. H. LEONARD; St. John, N. B.

**F. W. WISDOM,**

Mill, Steamboat and Railroad Supplies,  
41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Linen Hose  
Lace Leather and Cut Lacing, Cotton Waste and  
Steam Packing, Lubricating Oils, Mill Files,  
Emery Wheels, Emery Cloth and Emery,  
Wrought Iron Pipe, Cast Iron Water  
Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam  
Gauges, Injectors, Bolts, Nuts and Washers,  
Babbit Metal and Antimony.  
TEAM AND HOT WATER HEATING APPARATUS.

Lowest Quotations given on Special Supplies

**HAROLD GILBERT,**  
CARPET  
—AND—  
FURNITURE WAREROOMS.

New GOODS daily arriving.

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



How we have acquired our present standing and prosperity:

1. By giving the most complete Business Course, the most thorough Short Hand and Type Writing training, and best Penmanship instruction obtainable in Canada.
2. By devoting our entire time, energies and skill to the interests of our students.
3. By making no promises we have not kept.

Genuine specimens of Penmanship and circulars giving full information respecting terms, course of study, etc., mailed free to any address.

**KERR & PRINGLE,**  
St. John, N. B.

**SPECIAL ANNOUNCEMENT.**

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

**WALL PAPER, WINDOW SHADES, Etc.**

a general stock of

**HARDWARE,**

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

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

**BOOTS and SHOES.**

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

**ALL THE LATEST STYLES MADE.**

We manufacture a line of

**MENS' HAND-MADE BALMORALS**

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

**OUR LADIES'**

French Kid Button Boots is the best value ever offered.

**OUR BOYS'**

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

**CHILDRENS' BOOTS**

Of every description.

**FRANCIS & VAUGHAN.**

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

**FRED. BLACKADAR.**

IMPORTER AND DEALER IN

**CROCKERY, CHINA, GLASSWARE AND LAMP GOODS.**

Silver Plated Goods, &c.

**S S. MISSION JUGS.**

166 UNION STREET, SAINT JOHN, N. B.

**AGENTS FOR THE CHRISTIAN.**

MRS. PETER CHING, Red Point, P. E. I.  
MRS. O. M. PACKARD, 353 West 57th Street, N. Y.  
W. R. McEVEN, 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. BOVYEL, Charlottetown, P. E. I.  
J. G. McLEOD, Kingsborough, P. E. I.  
J. F. McKEE, North Lake, P. E. I.  
PETER A. DEWAR, Montagu, P. E. I.  
KENDRICK OUTHOUSE, Tiverton & Freeport, N. S.  
GEORGE ROWERS, 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.

More names will be added as they are appointed

**MONT. McDONALD,**  
Barrister & Attorney-at-Law.

OFFICE:

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

**BARNES & CO.,**

**Printers,**

**Book-Binders,**

**Stationers,**

**Book-Sellers.**

**Bibles AND Hymn Books**

At Moderate Prices.

**Books re-bound  
in any Pattern  
or Style.**