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# THE CHRISTIAN.

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

Vol. XII.—No. 3.

SAINT JOHN, N. B., JANUARY, 1895.

Whole No. 135.

## The Christian.

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St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, - - New Glasgow, P. E. I.

FINANCIAL MANAGER:

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

AN NEW YEAR.

LET it be a grand year for the cause of Christ.

AND don't forget to pay your subscription for this year's CHRISTIAN.

You should also make an effort to gain at least one new subscriber. Bear in mind that the paper is published in the interests of missionary work in the Maritime provinces, and every dollar (above actual expense of printing) is expended in preaching the gospel.

NOTICE THIS.—The Cecil St. Church in Toronto, for which Bro. Lhamon preaches, is carrying a heavy debt which should be removed as soon as possible. Toronto is a centre of commerce, culture and influence, and a strong, working untrammelled church in that city means much to the Disciples of Christ in Ontario and the rest of Canada. A united effort should be made to wipe out this debt.

NOTICE THIS ALSO.—The *Missionary Intelligencer* is one of the best papers published by the Disciples of Christ. It is issued monthly, and is a magazine of knowledge and of power. It tells of the missionary fields at home and abroad, the needs of the people, and the triumphs of the gospel. It is an interesting paper, and the subscription price is only 50 cents per year, or 40 cents in clubs of ten.

NOW NOTICE THIS.—In view of some literary work that Bro. Lhamon is doing for the *Missionary Intelligencer*, the publishers have agreed to give the proceeds from the circulation in Canada for the Cecil St. Church building fund. Here is a chance to benefit yourself and at the same time help others; and who will not take this chance and subscribe? Take two copies if you can. Subscribe through Jas. D. Higgins, 9 Adelaide Street, East, Toronto.

ELDER F. T. NORTON, of Lexington, Ky., has recently held at Antioch church one of the most interesting and successful meetings ever held in this part of the county. The result of his seven days' labor being 46 additions to the church. Bro. Norton is just 26 years old, yet as an orator and expounder of the gospel he has few equals. His sermons are full of gospel truths, and his exhortations reach the hearts of the people. Happy is the church that has him for a leader. Elder Norton will preach once a month at Shiloh in Anderson county for the ensuing year.—*Kentucky Paper.*

The border line between the old year and the new year has become a favorite place for reflection and resolution. Only few can fail to realize the onward flight of time, and the drawing nearer of their final year. The

mile posts are passed with great rapidity. How they seem to fly backward! Those before are shrouded in impenetrable gloom, and how many there may be for us to reach, and for the world to pass, no one can tell. It may be well for all to pause a moment on the dividing line, and take one searching glance over the distance traversed in the last year, and to count up its gains and its losses, its helps and its hindrances, its failures and its successes; and to do this not merely in compliance with a time honored custom, but that the lessons of the past may be guiding stars for the future. It is vain now to hope to change the record of the dying year, to call back its lost opportunities, or to live it over again. The evil and the good are written in pages more enduring than the most imperishable marble. If there should come to us the full significance of the thought that we pass through life but once, and never are permitted to go backward in time, we would undoubtedly give greater heed to our steps. But how many hurry away from opportunities, or lie contentedly and let these bright moments sweep by without even a lazy recognition. A little introspection would show to many a man that he is no better now than he was twelve months ago, that his influence is no more potent for right, that his light is no brighter and no steadier. The days and months have advanced, but there has been no advance in holiness. This is a reflection to make one sad. But how many there are if they reflect at all who must stand before this lamentable fact. And these lines may be read by some who have gone backward in spirituality, while the year has been carrying them onward to the grave. Their love has grown cold, their efforts have slackened or ceased. There is a case calling for sackcloth and ashes, and a bold and prompt determination to change the course which is leading them into the deepest depths of densest darkness. All honor to that glorious band of scaling saints who have been steadily climbing, who from their present vantage ground see behind them duties done in loving obedience to Christ, and who see before them, growing brighter and brighter each day, the path that leads to God. How may this band be increased?

Every new year means so many new opportunities and responsibilities; and in the religious world this is strikingly true.

Reading and Praying. There naturally comes up the question, how can I gain power for usefulness and expend that power in the most effective way? What programme shall I lay out for myself? Let this year be one of earnest Bible study and impetuous, secret prayer. In the rush of business cares and family anxieties, and in the pressure of social engagements and demands, there is danger that the Bible will be neglected and that the closet will be forsaken. The publication and sale of cheap books is not an unmixed evil. The daily paper with its sensations and its news has not elevated the world's Great Book nor developed a strong love for its teaching. It may be set down as an almost inflexible rule

that the book or the paper that destroys the appetite for scriptural study, is not worthy of our most serious attention, and should have no claim upon our time. It is an enemy to our best interests. Many a designing effort is being made to show that the word of God is not of great value in this advanced and progressing age. It might be during the intellectual infancy of the race when man had to walk by faith; but now, they say, man can walk in the light of his own reason. He can, but whither? Toward rationalism, materialism, infidelity, and perdition; not toward holiness, helpfulness, and heaven. There cannot be the strong Christians whom the times demand, unless there is constant feeding upon the Word of Truth. How that shall bring strength may seem mysterious, but it is not more remarkable than what we daily see in the material world. Bread and meat are converted into physical energy, and the Bread of Life brings spiritual power to him who feeds thereon. It places a sword in his hand, and gives him strength to use it against his spiritual foes. It would be well if this year should see a greater interest in the study of the Holy Scriptures, and a more general and frequent recourse to the chamber of secret prayer. These two privileges are anchors to the soul, and no one will drift very far who neglects neither.

There are those who cannot meet with their brethren and sisters in public worship. The infirmities of age may have fallen upon them, or the hand of an unmerciful disease may hold them fast. There are many too, who must necessarily stay at home from time to time, and some times frequently, but their hearts are with those gathered the house of the Lord. But in every community it is easy to find some who have no great inclination toward the church, except when there is a concert or a sociable. There are even professing Christians who could easily be present who come but once in a while to public worship,—and they really profess to be Christians; if they die they hope go to heaven, and they would be very much disappointed if at the funeral a hint should be given that they had found their own place somewhere else. Here they neglect the Lord's table, and very generally there is a good reason. The church member who voluntarily keeps away from the communion table puts himself under the suspicion that he is not walking as he should in his daily life. He advertises his character and his advertisement is read by many. Those who fail to remember the Lord's death are nearly always sure to fail in being present at the prayer-meeting. The atmosphere is not congenial, the surroundings and the devotions are apt to condemn them, and no one wants to be condemned before the time. The church-going people are the choice spirits of the earth and they are the ones who are journeying Zionward. They go for the good they receive, for the strength and comfort they obtain, and they go for the good example they can set, for the silent influence they may exert for the sake of truth and righteousness. It would be well if the members of all our churches could be famous for church-going—not the church-going which glories in simply being present, but the church-going which springs from pure desires and hallowed longings—to be Christ-like in life and

work. He is worthy of our admiration who can truthfully say that he makes it his constant aim to be always in his place among the saints of God.

Thoreau said long ago that it is not enough to be good; we must be good for something. By this he meant to condemn the

Good for something. spirit that "would sit and sing itself away to everlasting bliss" while immortal souls were hurrying onward to destruction, or while needy ones were pleading for encouragement and help. But no one can be good and at the same time useless. And the Bible study and the praying and the church-going that do not increase the desire to be of service in the world, and at the same time give the power, have failed measurably in their object. Such a failure would be a marvel, for it is of the most infrequent occurrence. But useless people—even among professing Christians—are not hard to find. It may be, however, that they are not altogether without value to the world. As those who hung upon Roman gibbets serves to warn the passers by, so these people in their indolence may, in spite of themselves, teach a lesson that they themselves had not learned. But we shall give them no credit for that which they give with such evident reluctance. It is not nearly so pleasant or satisfying to warn the world by our unfaithfulness or our depravity, as to lead them by our purity and consecration. And in this we should choose the more agreeable course. To be designedly useful is to have happiness without the pain and toil of searching the world for it. And hence, if for no other reason, it should be the ambition of everyone to be active in well-doing; to be prominent in Christian endeavor. This is no time to sit idly by and let the Lord's work be neglected, or to see others taking up the work that is laid at our doors. He who does our work is entitled to our reward and he shall have it too. No one need complain that for him there is no place in Christian activities. In the commercial world there are often more men than work, but the scales tip the other way in the philanthropic and religious world. There are always too few to do what should be performed. No one can say that he has had no call to service. May this year see a great increase in the number of useful Christians.

### Home Mission Notes.

#### EVANGELIST'S REPORT.

During the month of December I have visited Leonardville, Lord's Cove, LeTete, Silver Falls and Portland and preached twenty-one sermons, besides three addresses to young people's meetings.

I found the brethren on Deer Island greatly in need of regular ministerial labor. Although both churches on the Island have maintained their regular services with comparative regularity, there has been, especially at Leonardville, a dropping off in attendance and interest for a month or more. I shall begin a series of special services with the Leonardville brethren the first of the new year and shall endeavor to revive sufficient interest to enable them to join hands with Lord's Cove at once in procuring an efficient permanent worker for that important field. During my labors there, the young people's meetings were revived and placed on a good working basis, a greater interest in mission work was aroused, and regular stated collections for the general work will be taken for the future. I am now in communication with two or three ministers and as soon as we can possibly arrange preliminaries we expect to have, at least, two additions to the ministerial force of New Brunswick. I found the brethren at LeTete with-

out regular meetings, but anxious to have something done, and at once, I shall visit them again soon and shall aid them in reviving the work and arranging for regular service. The little church at Silver Falls meets regularly, and is developing some active workers. The brethren there are arranging to lift the little balance of debt off their beautiful little chapel. The pastor of the Coburg Street Church of St. John, preaches at times at this point, and otherwise encouraging them in their work. I have been carefully and prayerfully examining into the wants and needs of this part of the provincial field. I find that some need just what they do not want, and others want what they do not need—but with love, care and patience, I trust that we can soon see that we want what we need and need what we want, and as far as we are enabled, procure both.

Since writing the foregoing, I have visited the brethren at Keswick, remaining over one Lord's day, and preaching to excellent congregations while there. I found strong efforts being made looking to the immediate erection of a house of a worship.

I preached three times in the Burt's Corner Baptist house. Our brethren at Keswick are alive, and although working under adverse circumstances, are hopeful. We left then strongly urging our early return. T. H. BLENUS.

Bro. Blenus has preached during his first month at Portland, Silver Falls, Lord's Cove, Leonardville, Letete and Keswick. He finds the brethren willing to work, and anxious to see the cause advance. He has written for a Bro. Miller, a worthy man and a good preacher, to come and locate at Letete and Back Bay. He can do a good work there; also at St. George, Second Falls, Letang and other points. Bro. Blenus hopes to have a suitable preacher settled on Deer Island in a short time. He begins a meeting at Leonardville, January the third. The prospects are bright, and Bro. Blenus is being blessed in his efforts. There has been a young people's meeting organized at Lord's Cove and Leonardville. This will prove a great source of strength to the churches, and fine schools for church work.

The secretary has received urgent letters from Halifax, Tiverton, and other places in Nova Scotia, urging the Board to send Bro. Blenus over to hold meetings for them. At present, it is deemed wise to keep him in New Brunswick until we can get at least two more preachers located there. Bro. Blenus is anxious and the Board is willing for him to help all our churches, but the needy places and the places where he can do most good, will be considered first.

St. John, Portland, Halifax, and Tiverton Sunday-schools send contributions this month. Will not all our schools unite in this collection? The Portland school has decided to take up the collection on each "Review" Sunday. This makes it easy to remember. Those schools that have not yet fixed a day, would do well to follow the example of Portland.

And now the Endeavor Society of Halifax takes the lead, and sends the first Endeavor contribution for Home Missions. We have seven others who ought to do likewise. Which one will be next?

Letters from Halifax state that Bro. Shaw is preaching fine sermons and is doing good work there. His reports are most satisfactory and encouraging.

We have not received \$120 00 this month, but if everybody tries, we will get it next month. Now, brethren, the day of small gifts are past. We want large gifts in order to carry on the work as it can and should be in these provinces.

We are God's stewards.

#### RECEIPTS.

Previously acknowledged, . . . . .	\$147 14
Southville—	
Wm. Gates, . . . . .	4 00
St. John—	
Mission Band, Per Miss Lingloy, . . . . .	13 32
St. John Sunday-School, . . . . .	16 67
Portland Sunday-school, . . . . .	5 55
Milton—	
Per Miss A. A. Collie, . . . . .	3 25
Halifax, . . . . .	25 00
" Sunday-school, . . . . .	5 32
" Endeavor Society, . . . . .	1 84
Tiverton—	
Per H. A. DeVoe, . . . . .	4 00
Sunday-school, . . . . .	1 00
Keswick—	
Ladies' Sewing Circle, . . . . .	7 00
Collection, . . . . .	4 69
Total, . . . . .	\$238 78
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.

#### EXTRACTS FROM MISS RIOCH'S LAST LETTER.

In reference to the war now going on, it does not affect us at all as far as bodily injury is concerned; but the stand England has taken, makes the Japanese look with disfavor on all British subjects, and consequently the work is crippled. Yet it gives a hold in another direction; for although the Japanese government will not allow us to help the soldiers, it says nothing about the families they have left; many of whom are almost destitute. My! You cannot imagine the poverty of these people, in this large city. It is one of the greatest problems of the day—how shall we help them? Many of them would embrace Christianity, not because they love Christ or His cause, but because of the loaves and the fishes.

In my work in this district, I have tried to be very careful about this. I want them to accept Christ because they love Him, and look to Him for salvation, not for the help they may get. I feel sure that the two women who were baptized last month, are really in earnest—they are trying so hard to live good lives; they are both very poor, but I dare not help them at present, I want to try them. I tell you my heart aches for them all; in this whole district they are equally poor.

We have been having some shakings up in the way of earthquakes, of late. They are very frightful. One never knows what is going to happen next. It is a very strange sensation, and not a pleasant one on the whole; but I do hope they will awaken these people to a sense of their need; that they may seek after righteousness. The work is prospering nicely. I am studying very hard; this is my last year to devote principally to study.

We have still some inquirers—some whose minds are not altogether taken up with the war.

I am, your sister,

MARY M. RIOCH.

Those who read Sister Rioch's letter in the last CHRISTIAN, will remember that she speaks of her charity school being so crowded that she positively cannot take in any more little ones, and of the urgent need of a small building in which to teach the children who come to her. She offers to give the fifty dollars sent to re-pay her for what she had expended in keeping open one of the schools, when it otherwise would have had to close for want of funds. She now is willing to use it in this way, and only asks for fifty dollars more to erect the building they need. Some in St. John, after reading her letter, expressed their desire to help, and the secretary has now about \$5.00 on hand toward the building of this charity school in Japan. This work must recommend itself to all. It is in fact the missionary's stronghold. Their greatest hope is to get these children under their influence and

to keep them there until they have learned the lessons that will make them wise unto salvation. The larger the school the greater the number influenced. Are there not others who would like to have a part in erecting this building? The amount asked for is small, and the small offering will be acceptable as well as the larger. Any money sent to the secretary for this work, will be forwarded to Sister Rioch.

Our hearts were again gladdened by the large collection taken in our last missionary meeting in the Coburg Street Christian Church. It was the largest, we believe, that we have ever received, amounting to \$16.25. The usual Christmas present, \$10.00, to our work was there; also \$2 10 from a mite box in Miss Emery's class. It is very fitting that at this season of giving gifts, we should bring a Christmas gift to Christ for his cause, for the extension of his kingdom; and we know that the Master who sees the love that prompts the gift, is well pleased.

Mrs. J. S. FLAGLOR,  
Secretary.

RECEIPTS.

Previously acknowledged, . . . . .	\$105 47
St. John Sunday-school, . . . . .	14 90
"    "    Miss Ada Emery's class, . . . . .	2 10
"    "    Woman's Missionary Aid Society, . . . . .	1 15
"    "    Milton—	
"    "    Women's Auxiliary, . . . . .	8 00
"    "    Westport—	
"    "    Women's Auxiliary, . . . . .	1 24
"    "    Newport—	
"    "    Collected by young people, . . . . .	3 00
"    "    Total, . . . . .	\$135 86

CHILDREN'S WORK.

Previously acknowledged, . . . . .	\$13 00
"    "    Westport—	
"    "    Willing Workers, . . . . .	86
"    "    West Gore—	
"    "    Mission Band, per Euphemia Wallace, . . . . .	2 00
"    "    Summersville, O.—	
"    "    White Star Mission Band, . . . . .	1 00
"    "    St. John—	
"    "    Wide Awake Band, Dec. 9, . . . . .	31
"    "    Mite Boxes, . . . . .	2 95
"    "    Wide Awake Band, Dec. 20, . . . . .	14 15
"    "    Miss Martha Morton, . . . . .	6 00
"    "    Total, . . . . .	\$30 27

Will the sisters kindly take notice! In sending money to me, please state whether it is for Miss Rioch's support or for the children's work. It is often impossible for me to tell into which fund to put the money. Also please notice my address—which is not 154 North Street, but 164 North St.

Yours in the Master's work,

SUSIE B. FORD, Treasurer.

164 North Street,  
Halifax, N. S.

Children's Work.

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

DEAR GIRLS AND BOYS,—Just now it is the season for surprises and good things, and I have a pleasant surprise for you all this month—a lovely, long letter from Miss Rioch. Wasn't it good of her to send us such a nice letter just at Christmas time? I know you are all eager to read it, so I will not take up any more of your time, but close by wishing you all a useful New Year, and if it is a useful one you may be sure it will also be a "Happy New Year."

I have some more interesting news about O Gin San, but I will keep it until next month to tell you.

Your loving friend,

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

TOKIO, Japan,  
December 7, 1894.

DEAR CHILDREN,—

It is Sunday morning with the morning's work finished, and now, by way of a little recreation, let us sit down and have a little chat about a small part of the work done here for Christ in this beautiful island of Japan, which the people fondly call the Land of the Rising Sun. Most of them as yet do not know that the true Sun of Righteousness has risen on their land with healing in his wings to make their lives as beautiful as their fair island.

Early in the morning one is awakened by the clanging and drumming of the bells and drums from the neighboring temples, of which there are not a few, within but a stone's throw of us.

The first thing that is brought home to us this Sunday morning is—it is pouring rain, and on Sunday, too. O, dear! there will not be many out to the meetings, sigh we; but we were mistaken, there were as many, if not more than usual, at the preaching and observance of the Lord's supper, which meeting is held in our own home.

The Ushigome brethren, not as yet having a chapel, or even a rented house to meet in, we ourselves are glad to have them; but they would like a house of their own, and this wish is soon to be gratified, for one is now on its way building in a neighboring town, and by Christmas it will be ready for use.

After the service and the good-byes are said we don our rain cloaks and rubbers and sally forth to Sunday-school No. 1. I wish I could bring you with me, there are so many things that would be of interest to you. The few people who have ventured out with their big oiled paper umbrellas, high wooden shoes, and dresses tucked up away past their knees, standing little chance of getting wet, with the exception of their bare feet and legs, is the first thing that you would notice. The women look picturesque in the extreme with their babies tied to their backs, the little bare black head alone being visible, sticking out from the wadded coat wrapped around mother and child. The mother goes along with her face turned towards the little one, talking and laughing to it, while the baby in its turn coos and laughs back; both are as happy as possible, neither heeding the weather.

Then there are the men, dressed in straw rain-proof coats, with broad cone-shaped hats, pulling high carts covered with straw matting to keep the rain out, the men straining every muscle in their bodies at every step they take. Sometimes there are two men to a cart—if it be extra heavy—one pulling in front, the other pushing from behind. When they come to a bad road, or a hill, they have a weird sort of rhyme that they sing, or say, rather, in order that each may pull together. This rhyme sounds like Hon-cha-la, Hon-cha-la, the first syllable is long and loud, as if forced out with the effort made in pulling, while the last two are short and less loud, as if taking breath for another effort. Without exception it is the most heart-rending thing to see these men pulling and shoving, every muscle strained to its fullest extent, with their Hon-cha-la, Hon-cha-la, which sounds to me like a cry or groan of intense misery, as if pleading to us, who know the story of the cross, to come and help them. Truly, such a thing could never be in a Christian country. O, pray, dear Willing Workers, that Japan may soon be won for Christ, when such sounds will have ceased, when nothing shall be heard but the sounds of love for man and beast.

But we have reached the little tumble down house in which our every-day charity school and Sunday-school is held. The children are assembling, and a goodly number at that, looking as if they rather enjoyed the rain. The lesson for to-day is Paul at Corinth, and they listen so eagerly to every word, it is a pleasure to look at them. After the lesson is through, they each receive a Sunday-school paper, and it being the end of the month, those who have not missed one Sunday, received a pretty picture card. There were forty who earned them this month. Then after a hymn and prayer, they all scattered to their several homes to tell their parents and older sisters and brothers the story they had just heard.

By the time we have returned home and taken our rubber things off, the children in the neighborhood begin to assemble in our front room for Sunday-school No. 2. We have even more than usual to-day, and everything passes off so pleasantly. The little ones sing so heartily and answer so

promptly to the questions put to them, that no one remembers the rain pelting so dismally outside; but then, I do declare, while you and I have been talking, if it hasn't stopped, and the sun has come out with a bright saucy look, as much as to say, "I suppose you thought I was lost."

Lovingly yours,

MARY M. RIOCH.

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged, . . . . .	\$224 43
William Gates, Woodville, N.S., . . . . .	1 00
A Friend, St. John, . . . . .	10 00
"    "    Total, . . . . .	\$235 42

H. A. DEVOE,

Tiverton, N. S.

Treasurer.

Married.

RUGGLES-OUTHOUSE.—At Tiverton, N. S., November 20th, by H. A. DeVoe, Frank Ruggles, Esq., to Waitie, second daughter of Capt. John Outhouse, all of Tiverton.

MATHEWS-HOYT.—Married at LeTete, N. B., December 19th by T. H. Blenus, Mr. Randall Mathews and Miss Laura Hoyt.

THOMPSON-LESLIE.—At North Harbor, Deer Island, December 19th, by T. H. Blenus, Mr. Hartford Thompson and Miss Bertha Leslie.

BERNARD-RICHARDSON.—At Richardsonville, Deer Island, December 23rd, by T. H. Blenus, Mr. William Bernard and Miss Annie L. Richardson.

Died.

WATSON.—At Summerside on the 8th December, Bro. Nicholas Watson after five months illness, in his 40th year, leaving a beloved wife and five children. He was a native of St. John where some of his relatives still reside. For twenty years he was a locomotive driver on the P. E. I. Railroad and by skillful and trustworthy conduct gained the respect and confidence of all concerned. About ten years ago, after a careful study of the word of God, he confessed the Lord Jesus and was baptized the same day. He joined the Church of Christ at Summerside, and remained a faithful member until his death. Our brother not only made "the good confession" before many witnesses, but held it steadfast unto the end. His business brought him in contact with many minds, and often the conversation turned on the subject of religion and on the way of coming to Christ for salvation. When others differed from him on this matter he would kindly and prudently open the New Testament (which he carried with him) and read passage after passage to confirm what he had said. His pure life and obliging manners, along with firm adherence to gospel truth, gained for him the esteem of his acquaintance, especially of railroad men which was abundantly apparent in his last illness and at his funeral. He had the satisfaction of seeing his beloved partner take her place with him in the church. She assisted him in counsel and waited on him till the last with the untiring devotion of a faithful Christian helpmeet. It is our prayer that she may have the promised help of a faith in God to perform her double duty to her family, and all may meet where partings shall be no more.  
D. C.

McDONALD.—A letter from our esteemed brother, Theophilus McDonald of East Point, informs us of the death of his father, who passed peacefully to his reward on the 13th of December in his 88th year. He was in the full possession of his faculties, his mind clear and his confidence in the Saviour unshaken till the last. His real sickness was heart failure which did its work in part of two nights and one day. Bro. McDonald was but two years old when he came with his father's family from Scotland to East Point, and in early life took part in turning the forest into the beautiful settlement of West River. Two of his sisters survive him. In 1835 he married Margaret Stewart, also a native of Scotland. Both of them in youth embraced the Saviour. She, an intelligent and true Christian, preceded him to the better land in May 10th, 1890, aged 78. They had seven sons and two daughters. Three of the sons are dead. All have professed the faith. Our brother was in early life a deacon of the church in East Point and was afterwards chosen an elder, which office he faithfully filled for many years till unable to attend its meetings. Bro. McDonald was a remarkable man. His zeal for God and his humility of mind and love of the brethren made him a shining light. He was esteemed by those who knew him, much beloved by his relatives and by the members of the church who will long and affectionately remember him, while they will keenly feel his loss. May the Lord enable them to follow him so far as he followed Christ. Bro. Alexander Scott, a neighbor of the deceased, a deacon of the Baptist church, officiated at the funeral and spoke very affectionately of him as a life-long neighbor and a beloved brother in the Lord.

## The Christian.

ST. JOHN, N. B., . . . . . JANUARY, 1895.

## FAITH, BAPTISM AND SALVATION.

A DISCOURSE DELIVERED TO THE BAPTIST CHURCH  
IN STURBRIDGE, MASS., LORD'S DAY, P. M.,  
OCTOBER 9, 1892.

BY F. W. EMMONS.

He that believeth and is baptized shall be saved.  
Mark xvi. 16.

Continued from December CHRISTIAN.

Am I answered: We mean by "salvation" everlasting happiness in heaven, and by "essential to salvation" we mean necessary for all who hear the gospel preached, understand what baptism is, and that it is enjoined upon them and have the opportunity of submitting to it.

Before I answer again I will give you the answer of an aged minister of the gospel, to whom I was introduced at Mentor, on the Western Reserve, in Ohio, when on a visit there in the summer of 1830. Previous to my introduction to him I was informed that he had been a Methodist preacher for about forty years, that he had ever had the reputation of being a good man, but a few months previously he had been immersed. I was introduced to him and he said, "Yes, I have been immersed, and I feel satisfied that I have done my duty. I have thought," he continued, "had the Lord seen fit to take me away before I understood the import of baptism that he would have pardoned my ignorance and misapprehensions on this as on other subjects, for I went to obey him in all things. But after I was further enlightened and became convinced that nothing but immersion was baptism, and consequently that I was unbaptized, had I refused to obey and died in that state, I think, said he, that the Lord would have cast me off."

Who thinks otherwise? We will say, Who dares to say that this man, or any other person thus enlightened, could disobey the Lord Jesus Christ in refusing to submit to him by baptism and yet be everlastingly saved by him? Not I, my friends, no. To conclude otherwise—to preach otherwise—would be joining the ranks of the adversary. As well might we say that faith, that repentance, or anything else which the Lord has commanded is not essential. As well might we say that we may disbelieve the record which God has given of his Son, that we may live and die impenitent sinners and be saved as to say that any person *knowing* what baptism is, and that it is enjoined for their observance by the Lord Jesus Christ, they refuse to submit to it, call it a non-essential, and treat it with neglect, they cannot be saved, or we see not anywhere in the book of God the least ground to hope for them. Are there any such persons present? I would warn them, as I would warn the infidel and the impenitent sinner, to flee from the wrath to come, for I could not, I cannot, recognize any such as Christians, saints, or as the servants of God. No, such they cannot be, for John the Apostle has said, "And hereby we do know that we do know him if we keep his commandments. He that saith he knoweth him and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word in him, verily is the love of God perfected. Hereby know we that we are in him."

No, no, my dear friends and brethren, that is a dead faith and good for nothing, and that repentance, too, is of no account which do not move the subject of them right forward in the path of obedience. And the more genuine be our faith and repentance, and the more deep

wrought be the work of grace in our hearts, the less will we feel inclined to alter or in any respect to modify the divine will as expressed in the oracles of inspiration.

When I hear a young convert or an old convert, it matters not which, begin to enquire if anything that the Lord has enjoyed be essential to salvation and at the same time manifest a disposition not to obey, or disposed to do something else as a substitute for what the Lord has commanded, I at once stand in doubt of that convert. I fear, my friends, your hearts are not right in the sight of God. I cannot now preach baptism to you. No, but repentance. "Repent and pray God if perhaps the thought of your heart may be forgiven you." Except you repent you must perish. Not all the waters of the ocean could regenerate you or wash away your sins, except you repent.

But we have yet another view to take of salvation. If the querist means by it in the interrogation what our Lord meant by saved in his commission to the apostles, what Peter meant by "the remission of sins" and by "saved" in the passage we have given from one of his epistles, where he says "that baptism saves us," which is equivalent to "putting on Christ,"—forming a union with the church or body of Christ—I answer YES, emphatically YES, for nowhere in the New Testament do we read of any unbaptized Christians. The chapter and verse cannot be shown us in the book where it is affirmed of any as disciples of Christ, having put on Christ, being in Christ, and being recognized by other Christians, and in the Church of Christ, till he has submitted to baptism. Therefore, we say, baptism is essential to salvation in this sense, and this is the sense in which we understand the term *saved* to be used by our Lord in his commission to his apostles and by Peter. We understand our Lord, too, in his conversation with Nicodemus, as recorded in the third chapter of John, when he says, "except a man be born of water and of the Spirit he can not enter into the Kingdom of God," to mean the kingdom or Church of Christ on earth. And so I believe have the Baptists generally understood it. Hence their restricted communion to baptize believers in Christ for which they have been and now are so much reprobated by those who practise sprinkling and pouring, and hold to infant membership in the churches. We pass to some improvement—

And I remark *First*, That this subject addresses itself to every minister of the gospel for his most careful, prayerful and scrutinizing consideration. As under the law the priests lips were to keep knowledge, and the people were to learn the law of their mouth, so under the law of the gospel, they who speak in public for Jesus Christ are of all men the most responsible. "If any man speak, let him speak according to the oracles of God." And "If he speak not according to these oracles there is no light in him."

Our business is to hold up and call attention to the word—to the inspired word and to the teachings of the Holy Spirit contained in this word. We have to do and only to do when standing before the public in the character and professedly discharging the duties of Christ's ministers with the inspired sense of the revelations of the Spirit of God. "He that hath a dream let him tell a dream (saith the Lord by the mouth of his old prophets) but he that hath my word let him speak my word faithfully."

I remark *Secondly*, This subject addresses itself to all the professed disciples of Jesus Christ. Our text and context, and the passages of Scripture which stand related to the text, and which being contemplated together tend to illustrate and explain it, are a mirror into which all such may look with profit. By this means may we examine ourselves and ascertain our true character.

What kind of disciples are we? How were we made? What have we experienced? What is our constant experience? What are our hopes? and what is the reason of our hopes? Are we Christians in deed, and were we made such by a rational conviction and a cordial reception of the gospel of Christ, and by obedience to it according to the commission? Is our faith in Christ like that of the primitive disciples, the gift of God being produced in us by the testimony of God, sealed and confirmed by the Spirit of God, and so a divine faith? Or is it an undefinable something of which we have no distinct idea of, which we can give no account as to its nature or its origin? Have we repented, truly repented of our sins, having turned to God with our whole hearts? Is God indeed enthroned in our affections so that His will and not self-gratification is the governing law of all our conduct? Have we seen the odious nature of sin, and hated it and hated ourselves on account of it, because it is against God, against his holy law, and against the interest and happiness of his moral universe? Does our experience make us more and more dissatisfied with ourselves on account of our want of conformity to God, and so stimulate us to renewed efforts to crucify the old man with his affections and lusts, and to bring under our body and keep it in subjection? Have we put on Christ by being baptized into him? "For ye are all the children of God," said Paul to the Galatian Christians, "by faith in Christ Jesus." How so, "For," he adds, "as many of you as have been baptized into Jesus Christ, have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." What more? And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Can you, my brethren, answer all these questions in the affirmative suggested by the application of this subject to you?

If we be indeed the disciples of Jesus Christ, we are Christians and the children of God—sons and daughters of the Lord Almighty, we are constituted such by faith, but not faith alone. To them who received the incarnate Word in the primitive age of the Christian church, were given the power or privilege to become the sons of God "even to such," says John, "who believe on His name." But we are not sons yet. How then do we become sons? By being born again—"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We remark *Thirdly*, and lastly, That the subject addresses itself to all here present, and everywhere wherever the New Testament is circulated, and the gospel of the love of God is preached, who are out of Christ.

All unbaptized persons are out of Christ, according to the teachings of Christ and his Apostles by the dictation of the Spirit of God. How far my friends are you out of Him? Are you at the farthest remove in the ranks of the infidel scoffers? Stop, oh stop, in your mad career to eternal death. The testimony of God is offered to you, confirmed by the demonstrations of the Holy Spirit to produce faith in you. You believe man, the testimony of God is greater. That God so loved the world as to give His only begotten Son; that Jesus is the Christ the Son of the living God. God has given you the ability to believe by the nature and amount of the divine testimony embodied in the sacred Scriptures. And the Holy Spirit is come, and He is now in the Church, "reproving the world of sin, and of righteousness, and of judgment." Have you not felt reproved by His sacred influences? O, resist not the Spirit by turning a deaf ear to the divine testimony.

Are you impenitent? Is your heart hard? Do you feel no compunctions for sin? We

preach to you Christ crucified. Behold the Lamb of God who taketh away the sin of the world! "Greater love hath no man than this, that a man should lay down his life for his friends. But God commendeth his love toward us in that while we were yet sinners Christ died for us." O, comply—fall in with the drawings of the Holy Spirit; yield to the testimony; repent and turn to God. To day if you will hear his voice, after so long a time, harden not your hearts. Have you believed and repented? Do you now believe and repent? Can you from the bottom of your heart say, I do, on the testimony of the Apostles and Prophets, believe that Jesus is the Christ the Son of God. I have given my heart to God, I would and will serve him to the extent of my knowledge and ability now and forever; and the language of your heart is, Lord, what wilt thou have me to do? And yet you have not given your body to the Lord by being baptized into His church and kingdom on earth. The answer of inspiration to your question is, Now, why tarriest thou? arise and be baptized, and wash away your sins calling on the name of the Lord. This was the Spirit's answer by Ananias to the believing penitent, Saul of Tarsus, standing as you now stand—Who can forbid water that these should not be baptized.

In extending to our readers THE COMPLIMENTS OF THE SEASON, we see many reasons for praising God for His blessings, both spiritual and temporal, in the year just closed. And—

1st. Many countries are suffering financially; but we are saved from real want, and "the willing and obedient are permitted to eat the fruit of the land."

2nd. Other nations are destroying each other with more than the ferociousness of beasts of prey, but we are enjoying great quietness, and can work and worship, none daring to make us afraid.

3rd. We see in the so-called Christian world a growing anxiety for the union of all who love the Saviour, and hopeful signs that the true ground on which all can unite with honor to the Lord, will be discovered. As a union in heart and affection for each other must largely predominate in reaching that oneness for which Jesus prayed, it is most gratifying to witness the growth of Christian feelings for bodies separated by the doctrines and commandments of men. The sentiment, "less of creed and more of Christ," is spreading more and more every year.

4th. There is also an increasing desire among Christians to send the glad tidings of great joy to all people. The dividing walls are gradually but certainly crumbling before the light and heat of redeeming love. The same gospel that levelled the partition wall between Jews and Gentiles is now levelling the imaginary wall between the unconditional elect and non-elect. Preachers are not now afraid to repeat the angels' message to the shepherds "to all people" nor to tell "that Jesus by the grace of God should taste death for every man," nor that "he is the propitiation for the sins of the whole world." For this we are thankful.

5th. In our own ranks is much to encourage us. Both here and in the United States, men are turning to the Lord. Promising young brethren are preparing to enter the field as preachers.

6th. Notwithstanding the severity of the times, and scarcity of money, more has been raised by us for Foreign Missions in the last year, than in any other year. More preaching has been done, and more converts gained than ever before in the same time.

7th. Our paper still lives and prospers; and although imperfect, we trust it is doing true and honest work for the Master. Let all seek

Divine aid, deny self and everything that works against the knowledge of Christ and His cause, and God, even our God, will bless us in the years to come, and His name will have all the praise.

## Original Contributions.

### OPEN LETTER.

NO. III.

Your third question, "What are our greatest needs," and your fourth question, "What are our greatest hindrances," may be expressed in one, as the lack of anything helpful is a hindrance. We may state the question in this form: What are our needs, of which we are deficient that retards greater success. I take for granted that you admit of success, but not the degree of success we should have. You no doubt feel delighted with the success when viewed in the light of our deficiencies. One deficiency is in the lack of unity. It is only when united we can expect prosperity. Divided, we will fail in our attempts to succeed. We have been successful in restoring primitive conversion, and primitive worship, in its simplicity and spirituality. We insist in going back to Jerusalem for our order of worship, and back to Cæsarea Philippi for our Saviour. It is a lamentable fact, that the Christ of Bethlehem and of Calvary, has been measurably lost in creeds, dogmas, and churchism. While we have gone back of Romanism and sectarianism, and built on Christ the solid rock, as our sure foundation, we have not been as successful as we ought in the erection of the building. We are a unit as to the foundation, but in the great work of construction there seems to be a confusion of tongues. We say very deliberately and cautiously and yet with emphasis, that this divisive condition of church work, is the block to success. It is just as necessary that we should be united on how to build, as what to build, and on what to build. Noah and his sons were united on the plan, and dimensions and material of the ark, as the Lord commanded; but suppose they had divided on how the work should be done; and because of their differences would not work, what benefit would their union on order, design, and material, have been? You see everything depended on their united labors. Contending for order, plan, and size, would never build an ark. Their salvation depended upon the ark, not on their faith in an ark. The building of the ark depended on their united efforts. You undoubtedly see that our greatest need is unity in action, all at work, and altogether, as Paul presents it, "The whole body (not a part of it), fitly joined together (unity) and compacted (by the cement of love) by that which every joint supplieth, according to the effectual working (not thinking, or believing, or talking) in the measure of every part, maketh increase (success) of the body (church) unto the edifying of itself in love."—Eph. iv. 16. Here is the banner we fly to the breeze. The united action of all the members of the body or church. If any of the members of the body are not filling their functions, not working for the increase of the body, they are a block to the health and success of the body, and must be doctored until brought into their normal condition. If their case is chronic and cannot be cured, they will have to be separated from the body, or be a continual impediment to the strength and growth of the body. Here is the unity that the Apostles emphasizes and makes absolutely essential to the prosperity of Zion. Whatever our unity of doctrine may be, it will avail us nothing unless we are

united in earnest labor. Herein we find the religious problem of the age—the return to the primitive Apostolic life of the church.

How closely we watch any intrusion in doctrine, and treat the entrance of any new idea, "As the disciples on the sea did the coming of their Master, declare it a ghost," and at the same time permit the brother to go scot free who knows but little and cares less of Christian activity. Cold Christianity is a mianomer. It is much better to have a mistake in our head, than an ice-berg in our heart. We get so anxious to be orthodox in principle, that we lose sight of the orthodoxy of life, and are apt to become heterodox in its most important sense.

We are more than anxious about this question—because we know from thirty years' experience and observation in the work of the church, that the great need, and the greatest need, is an active united effort on the part of all members of corporative bodies. Their corporative relations and responsibilities make it imperative that all the members should be united and active. It was said that "My people Israel have sinned," when Achan was the one who did the wrong; showing that one member in the body can destroy its prosperity.

You say, "It is impossible to work with any church or people, whose plans and ways of working are contrary to your ideas." This has been said many times, and successfully refuted by the history of every body of people. These many years that we have been engaged in the good work, we have never found the church or people with whom we could fully agree as to the plan or manner of work. We have often wished we could find a company who would agree with us in our ideas of church work. But this will never be found this side of the heavenly life. This is true of all earnest workers. He whose heart or conscience will not admit him to work with a body of earnest, praying working disciples of Christ, has a conscience that "needs watching." Our close observation has led us to fear that those whose wisdom and knowledge are so much above the wisdom of a devoted working church, as to prevent them working with it, that their heads are very much larger than their hearts. Our attitude toward such, however, should be that of patience, kindness, and love, and to try very faithfully to win them to the work of the Lord.

You see, by this time, that our idea concerning our greater prosperity, depends upon greater unity, and greater activity. And we believe, the Disciples of Christ are getting to understand this, and many are laying aside their notions and entering the work with energy. When the time comes that the church will be alive and united in the salvation of the world, esteeming the work of the Lord greater than the opinions we may hold, then will we see the degree of prosperity for which we now so earnestly pray.

There are other needs and hindrances that might be mentioned, that we will admit for the present. You will find the answer to your fifth question i. e., "What will you do with the pious unimmersed?" in December number of the CHRISTIAN, at the end of Bro. W. Emmon's sermon. If you have the "Christian System," vol. 4. turn to page 302, and you will find the same answer given by Bro. A. Campbell. He says that he is of the opinion, that "when a neglect proceeds from a simple mistake or sheer ignorance, and when there is no aversion but a will to do all the Lord commands, the Lord will admit such into His everlasting kingdom." But he says also, that this does not refer to those who understand the nature and authority of God's commands and still refuse them. Bro. Garrison, the editor of the *Christian Evangelist*, says, "We know of no representative man among us who holds a contrary view to that expressed by Bro. Campbell." H. M.

## WEST GORE LETTER.

I come before my readers for the first time this year and make my best bow and offer my best wishes for your prosperity during the year into which we have entered; and while we cannot expect all sunshine nor all joy, let us look upon whatever may come, of sadness or trial, as we look upon alloy in pure gold, making our lives more serviceable and giving us a sweeter idea of the life beyond; when we shall dwell in the light of heaven where no sadness can mar our joy, where no sin can enter. Soon the time will come, the years are slipping away; life's journey will soon be o'er. Let us be ready when the message comes, for if we are Christians we have bright prospects ahead. Does the way seem long to you, brothers, sisters? Are you weighed down with care and anxiety for the future? Is there sorrow in your heart? Then look to Jesus. Cast all your care upon him. Yes, afflicted one, tried and tempted one, hear his voice as he says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

There is one drawback to our work in the provinces that has often been referred to, but for which we have not been able to find a remedy, that is, the exodus that annually takes place from our provinces to the United States of a great many of our young people. Perhaps we have not given this subject as much consideration as its importance demands. Of course there are some who go away from home that get into church work on the other side of the line, and in many cases there are churches now living and growing that have been established by some faithful Canadian. Then some find they cannot get along at home and they go to the States. Now this may be all right sometimes, but the question in my mind is this, Are we patriotic enough? Do we not need some of the old Spartan spirit? It seems to me that we need to teach our young people that we have a great country of our own, that the land and the children of the Loyalist are as good as the land and the children of the Revolutionist, that there is great need of workers in our churches, that they should be willing to make some sacrifice in order that this work may go on. Let parents do all they can to help their children settle at home. I have gone into homes where people, who were getting along in years, were living alone, getting along as best they could, while sons and daughters were in the "States." I wonder if these children ever think of the hours of anxious care they cause these parents. By and by they get sick. Where do they go? Home, and mother waits on them. Yes, that is the way it goes. Let us agitate for a new order of things. Let us sing "Our Canadian Home" oftener. Let us have more patriotism in our homes, and as a result this dominion of ours will grow and the Disciples of Christ become a prime factor in its religious and moral welfare.

On Friday, December 7th, a number of the friends met at Bro. Benj. Vaughan's, at Newport. The writer of this letter was presented with an address by Bro. John Anthony, on behalf of the church, and thirty dollars. I replied as best I could under the circumstances, and felt it was blessed to receive. A very pleasant evening was spent and everybody seemed happy. Much credit is due to Bro. and Sister Vaughan, who did so much to make this a success.

On Thursday, December 13th, we had a similar gathering in West Gore, at the house of Bro. John T. Wallace. The occasion was a most enjoyable one. Bro. Jacob Mason, on behalf of the company, presented the writer with the amount of thirty-five dollars. Speeches were made by several of the brethren and sisters. A vote of thanks was given to Bro. John T. Wallace and his wife, and several

other little circumstances went toward making a most enjoyable evening. These expressions of good-will and encouragement on the part of the brethren in the different places are very helpful to me in more ways than one, and then I know they all enjoy themselves at these gatherings; and while I feel it is blessed to receive, they feel it more blessed to give. I think I must close, having written a pretty long letter to start the year with.

W. H. HARDING.

West Gore, Hants Co., N. S.

## WANTED!

"A PREACHER at X—, to preach for Y dollars a year. A young unmarried man is desired, or a young man without a family." Address Z."

Such advertisements as the above furnish serious thought for the saints, yet how many similar calls are published from the clerical want column!

Imagine the cry coming from Macedonia, "Come over and help us—Paul proffered, because we shall not be bothered with his family, and moreover, he will take better with the young people." Such churches deserve to be arrested under the accusation of forbidding tribute to Caesar. Do they desire to preach the gospel, court popularity, match their aging spinsters, or set up a Catholic priesthood?

I am not talking against young men, but against discrimination in age. The young man who weds his life to such a church, may expect to grow old fast enough; in this he may be preceded by the age and death of his popularity and consolation, especially should his condition change with his age.

A number of good preachers from fifty to sixty-five years of age find it hard to secure remunerative employment in their time of need, because of this hue and cry for young men only.

Watch the history of these churches advertising for the pleasure of some special class, and you need not be surprised that so many of them die without even a slab to their memory, unwept and unsung. When a church is ready to work and anxious to save souls, it will say, "Send us a man with a soul aflame with God's love, and full of energy." Youth and family connections are not supreme qualifications in the Christian ministry.

WILLIAM F. SHAW.

## ECHO FROM THE WEST.

The writer and wife left home in Kempt, N. S., August 16th, arriving in St. John on the 20th. Brothers Flaglor and Edwards met us; through their kindness and other good brethren we enjoyed our short visit there. On the 22nd we started for Welland, Ont., and arrived on the last of September. We passed through many fine cities and places of note on the way. We met nothing but kindness from all, though many could not understand a word we spoke. We found in Welland many of the friends whom we left years ago in the prime of life, now waiting and watching for the keel of their boat to touch the other shore. Many others have gone on before whom we expect to meet in the "sweet by and bye." The church here is not as strong spiritually or financially as we would like to see it. The churches in this vicinity are gradually gaining ground. We attended the dedication of the new house in Winger, on the 28th. The neighboring churches were well represented and the house was packed full. Bro. Mundy, the pastor, opened the meeting. Bro. Burris, who succeeded Bro. Ellis Barnes at Bowmanville, offered the dedicatory prayer and Bro. Fowler of London, Ont., preached the sermon, which was very fine; after which an appeal was made and \$300 was collected. Then about 200 were invited to dinner in the basement of the church where we

enjoyed the good things provided by the sisters; at 2.30 p. m. Bro. Burris delivered a masterly address, at the conclusion of which we gathered round our blessed Lord's table. At 7.30 Elder Fowler preached another fine sermon to a full house. The singing was beautiful and lifted us heavenward, especially two quartettes and choruses by the choir and Mrs. R. Henderson, Miss M. S. Thompson, E. S. Thompson and Mr. Welch and Bertha and Ester Swayby, Mr. Welch and J. T. Rydall. Bro. Burris preached on Monday night to an overflowing house. This is one of the best houses around here. It is veneered brick, has stained glass windows, sheathed with ash inside and oiled, will seat 250, but 400 can be crowded into it. It has vestry, Sunday-school room, baptistry and kitchen and is a credit to the people. May God's richest blessing rest on them. I would say in closing: our minds often go back to the old homestead and the church in Kempt and with the dear friends there. We are praying for its success, and to all our young people we would say don't be dissatisfied with being called simply "Christians." I. C. CUSHING, Welland, Ont.

## News of the Churches.

## ST. JOHN, N. B.

Brother O. B. Stockford, after passing a thorough examination successfully, was sworn in an attorney at law. Wesley Vanwart, a leading barrister of Fredericton, and one of the examiners, was so pleased with Bro. S. that he made him a tempting offer to enter his office which he has accepted. He is to be congratulated on his success, but the St. John church loses another good worker whose place will be hard to fill. Bro. Stockford is an unceasing worker, and he will put forth every effort to establish the cause in Fredericton. He had a talk with Bro. Blenus before he left in regard to holding a meeting there if he could arrange to have it held, so we will not be surprised if Bro. Blenus has a call there.

Our "Wide-Awake" Mission Band and Sewing Circle, held a supper and sale in Bro. Andrew Barnes' home on November 30th. The children gave a fine missionary concert during the evening. The proceeds amounted to about \$30.00, which will be devoted to home and foreign missions. Miss Martha Morton had a room for the sale of goods which she had worked on for months, in order that she might do something for missions. She was most happy, and all were pleased to know that she had made \$12.00 which she divided between the funds for home missions and the support of our adopted child in Japan. There are many of our young sisters who can do a good work like this if they would labor with the earnestness and the spirit that she did. We would be glad to hear of many following her good example.

This has been a good month with us for missions. Our regular meeting of the Mission Band had the largest attendance and the largest collection—\$13.32—in its history. Sister Allie Wilson came over with a number of our Portland Sunday-school scholars, and gave us a splendid programme which made the meeting so successful.

Our Sunday-school gave \$16.67 at the regular quarterly collection for Home Missions, and \$17.00 for Foreign, at the monthly missionary meeting. On the 30th, in response to the request made by the annual meeting, our Portland school took up its first quarterly collection for Home Missions, amounting to \$5.55. The Wide-Awake Mission Band and Miss Martha Morton send \$20.15 for Children's Fund. In addition to this, \$5.00 has been collected to help Sister Rioch build a

charity school house in Japan. This makes a total of \$77.69 for Missions during December.

Bro. D. A. Morrison, assisted by the prayer-meeting committee of the Endeavor Society, arranged for a "rally" on December 4th, which proved to be the best meeting ever held by our young people. The following is the programme: Opening, Service of Song; Address, Our Plea, by J. W. Barnes; Paper, Whither are we Drifting, by D. A. Morrison; Brief history of the Society, by the Secretary, Miss Bertha Stockford; Singing, Bro. A. D. M. Boyne was to have given an address on Knowles Shaw's life, but was too ill to attend. Bro. Blenus who was present, took Bro. Boyne's time and place. Paper, Relation of C. E. to Missions, Mrs. J. S. Flaglor; Questions read and answered by H. W. Stewart; Singing; Address, The Pledge, H. W. Stewart; Consecration service, Leader, W. A. Barnes. The papers and addresses showed that a great deal of time and study had been spent on them, and they ought to be published in the CHRISTIAN for the benefit of all the churches. The questions showed a variety of thought, and all bore on Christian life and work. Bro. Stewart's answers were to the point, most instructive, and endorsed by all. The consecration meeting was most heart-felt, and full of the spirit of the Master which stirred our hearts for continued constant service. Every one said we must have meetings like this often, and we will if all goes well.

On the 18th, at the close of the Endeavor meeting, Bro. Stewart baptized three young ladies who had become acquainted with the church through the Portland Sunday-school.

Bro. Blenus was compelled to be here on Lord's day the 9th. He preached to good audiences in Portland and Silver Falls.

Sister Lamont has gone to Charlotte County to spend her vacation.

Letters from Bro. C. H. Leonard and family state that they are settled in Pasadena, California. It has about 10,000 population, it is a beautiful place, fruit growing all round and summer weather. The Christian church is one of the strongest, and has a fine building.

#### CORNWALLIS, N. S.

It would be very pleasant to write a report of our work every month, for the readers of THE CHRISTIAN, if there was success to report. But to write such report without the success is almost like making brick without the material. It is often the case that our hardest work is done when there is but little to show. Successful labor cannot always be judged by the number of additions made. There is so much work to be done to keep those already in the church alive, and to instruct those to be brought into the church, that a wise builder will find enough to keep him out of mischief, if he is disposed to work. Some of the best work of a preacher's life is with those in the church, and some of the poorest is among the additions he has made. "But let every man take heed how he buildeth," is an admonition still in force. The desire to make additions too often tempts preachers to bring into the church those who turn out to be but "wood, hay and stubble."

Only those who are acquainted with the work in the country can understand how hard it is to keep up the interest during the cold weather and rough roads. Of course the preacher is expected to be present whether his people are there or not. However cold it may be he feels quite sure some will be there, and he generally knows *who* they are. So far this fall and winter, we have been able to fill all our regular appointments with but one exception, and this was when it stormed so hard we were not expected. Besides our regular meeting with

the church on Lord's day mornings, we have regular appointments at Cold Brook, Steam Mill Village, and Sheffield Mills. Our congregations at these out stations are always good, and the people give us a hearty reception; but whether much good is being done is more than I can tell. The congregations at these three last named places are made up on the different denominations, with a few of our own brethren. If nothing more is done than to keep those alive who are already in the church, and to break down prejudice which has been so strong against us, we should not feel that our labor was in vain. This much success we can truthfully report.

We are all glad to know that Bro. Blenus is in the work with us in these provinces, and congratulate the board on finding as good a man after such a long and discouraging hunt. Now that Bro. Blenus is in the work, let us see to it that his hands are strengthened and his heart encouraged. Unless he finds the brotherhood in sympathy with him, and his work, he cannot succeed as he would. First let us pray earnestly for the success of his labors, and secondly, let us pay liberally for the support of the work. The one will strengthen his heart and help him to reach the hearts of the people, and the other will strengthen the hands of the Board and enable them to continue this work and keep our evangelist in the field. I do not believe there is a brother or a sister in these provinces but feels some interest in this work our board has undertaken; but I fear there are too many who do not realize their responsibility. Feeling a deep interest in this work, and knowing how much depends on the liberality of the brethren, I must urge on them the necessity of coming up to the support of this mission. A failure to sustain this work as it should be sustained, means years of failure in our mission work. None of us can do much, but anyone can do something. I am making this appeal simply in the interest of our home mission work, and make it because I see the necessity of a greater interest than has been in the past.

How many of our Sunday-schools have taken up the collection as requested at our last annual? Enlist the young people in this work and the success is sure. I know the school in Halifax, and also in St. John will be on time in this, and hope that every Sunday-school in these provinces among our brethren, will be found in line in our home mission work. The Sunday-school here, in Cornwallis, goes into winter quarters very early in the fall, owing to the distance some of the scholars have to come to attend. But as soon as we open in the spring we hope to interest them in trying to save souls.

My letter has grown sufficiently long and must suffice as the best I can do in the way of a report under the circumstances. Hoping and praying that the new year (now so near, and into which we shall have entered before this appears) may bring to the editors, and all the readers of THE CHRISTIAN, richer blessings even than we have enjoyed in good old 1894, I subscribe myself as ever yours for Christ and his church. E. O. FORD.

Port Williams, December 20, 1894.

#### MILTON, N. S.

Nothing especially new in our church work. There is no diminishing of interest, but rather an increase in all the lines of work. The preacher has had another severe "pounding" in the shape of a donation leaving him about thirty dollars happier. This was not a salary donation, but the gifts and tokens of friendship, a friendship "to which I owe so much and far beyond what I can ever pay." Surely "never could myself or mine, fall into kinder hands than thine."

The "Willing Worker's" concert was a success. Our vestry was well filled and a collection for

missions of six dollars. Sister Kempton is doing a splendid work with this band of children, and our sisters May and Bessie Kempton are manifestly talented in their training the children for the exercises of the concert.

The young ladies "Sewing Circle" received \$40 from their sale.

Our Sunday school is still increasing in numbers. It was the largest last Sunday we ever saw it.

The Endeavor Society is growing in numbers and strength. We have the largest Endeavor Society now in the county. We were never more encouraged in our work than now. There would be perpetual "sunshine in our soul" were it not for "Blue Monday." Our young people are growing in efficiency and activity. If the Lord spares them and Mr. Harvey builds the railroad in our county we shall look for showers of blessings beyond any thing we ever had. So may it be. H. M.

#### CHARLOTTETOWN, P. E. I.

Last night, in the presence of a crowded house, the writer buried six with their Lord in baptism—five of whom were the results of a six days meeting just closed; one at a previous prayer meeting, one by letter; making seven in all. Besides great spiritual strength created in the church, twelve have recently been added to the C. E. Society.

The writer commenced work here the first Lord's day in October. We were somewhat discouraged under the cry of some of the Island brethren to disband; but through the loyalty of a few to Jesus, they held up the banner until the Lord sent them help. Now that help is here, not only for Charlottetown, but for any church that wants meetings, let us, altogether, with uplifted hearts to the Father of lights, pray and work for a glorious future, not only for Charlottetown, but for the whole Island. Let the past be past, and hope for a future. If in the past the church made mistakes, will it help the church to oppose it? Would it not be better to remember the words of Paul to the Galatian brethren: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 1-2.

The church is going on, praying and hoping for a glorious harvest this year. Will the brethren join us in our prayers. Every department of work is brightening. Pray for us in brotherly love, that the church this year shall have a bountiful harvest.

W. G. MILLER.

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3. Engage in a little helpful work every day. We live for the good of others, if our living be true living. It is not in the great deeds of philanthropy only that blessings are found. In "little deeds of kindness," repeated every day, we find true happiness. At home, in school, in the street, in the church, in the neighbor's house and on the play-ground, we find daily opportunities for usefulness.—Our Paper.

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