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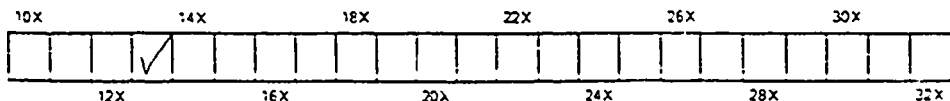
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THE CHRISTIAN.

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

Vol. XIV.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1896.

Whole No. 157.

The Christian.

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P. O. Box 56

ST. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

BEGINNING OF VOLUME XIV.

This number begins the fourteenth volume of THE CHRISTIAN. We desire to express our gratitude to the Giver of all good that it still lives. He knows the motives which moved its friends to start the paper, and also the efforts necessary to keep it up, and has graciously manifested his approval from the first day until now. To labor for the glory of God and the good of our race is reasonable and happy service, and the assurance coming from different quarters that THE CHRISTIAN is giving reasonable satisfaction is no small remuneration. The editor feels unable to satisfy himself with the editorials furnished and finds that failing strength, and attention to other duties, often admonish him of the justice and propriety of calling a halt. But the hardship of bidding the readers adieu and the advice of friends still keep him at that post which he must ere long resign.

We ask kind friends to still stand by our paper. Aid its circulation and fill its columns with useful matter. D. C.

NOTES AND NEWS.

Will the readers please notice that the heading of Bro. H. K. Cooke's article is not an assertion but a question. Some parts of the article we do not understand and with some other parts we do not agree; but we publish it, and every one may answer the questions for himself. But as our space is very limited and this is a practical age, it would not do to often insert long speculative articles.

Our leading papers are again telling of very successful meetings being held by our evangelists. At some of these meetings more than a hundred persons are added to the church. As the winter seems to be the most suitable time in the U. S. for special effort, we hope to read of thousands turning to the Lord every week during the next few months. From time to time we will make a note of some of the most successful meetings.

Bro. Ellis B. Barnes, who graduated from the College of Liberal Arts last June, is now pastor of the Christian Church at Normal, Illinois. He writes: "My work here starts off well. Our audiences are large, the attendance at prayer-meeting has more than doubled. The Christian Endeavor fills every seat and extra chairs. We receive new members into the society just as we do into the church—with the right hand of fellowship. The Lord's day services are well attended. We have had nine additions since beginning."

We regret to announce that the *Canadian Evangelist*, Hamilton, Ont., after a career of ten and a half years, has suspended publication and the editor and publisher, Bro. Geo. Munro, has laid aside his editorial pen. Bro. Munro has endeavored to faithfully serve the churches in Ontario, and at no small loss to himself, by giving them a paper devoted principally to their interests, but we have often thought, as we laid the paper down, that the preachers of Ontario gave him very little assistance in his efforts to make the paper a success, and we know the members of the churches withheld a deserved support. May both learn wisdom by the time another paper is started, and avoid their mistakes of the past.

E. W. Darst, as city evangelist for Chicago, is doing a wonderful work in that wonderful city. He is supported by the American Christian Missionary Society and in the last year he has held successful meetings at the North Side Church; at Evanston, where he succeeded in establishing a church of eighty members, thoroughly organized; at West Pullman, which resulted in an organization with forty members, at Douglas Park where twenty four were added and a building fund started; and in the Stockyard District where up to Sept. 20th. he had received seven confessions and found sixty-two brethren, only twelve of whom were connected with any Chicago church. Such success shows the wisdom of co-operative work and should silence those who oppose it.

A writer in the *Christian-Evangelist* says we have too many church services and too little Christian service. The Sunday and the week-day evenings are so crowded with going to meeting, that there is too little time for going out into the highways. It may be that of some city churches this is true; but it is not true of all, and it is probably not true of any country church. The latter too often suffer from a lack rather than a superabundance of meetings. It is noticeable, however, that those churches which have many meetings for the generation of spiritual power usually do most for the world. It is also demonstrable that the people in any church who neglect the most meetings are not the best workers. Those who do not attend church services very seldom find time for church work.

Jesus occupied the highest plain ever attained by a human being. He was the perfect man. But he wanted others to become like him. To this end it was necessary that he

should die. If he did not he should abide alone. By dying he brought many sons unto glory. Christians are too willing to abide alone, and too little anxious to lead others to the Saviour. Because we have to sacrifice in order to save is no reason why we should fail in our duty. Jesus sacrificed his life. To abide alone was, from his point of view, failure. So the Christian who is not seeking to increase the number of the saved is making a failure, and the church that is content to abide alone, when it might multiply itself, is also making a failure. If churches had more of the spirit of Christ they would willingly make sacrifices in order that more churches might be established.

In the *Christian Standard* we find noted an encouraging incident which occurred during the great convention of the Disciples of Christ recently held in Springfield, Ill. It shows an order of things that is becoming more general, and fans to a brighter glow the hope that soon Wealth will heed the call of Need and give for Jesus' sake. But here is the incident: "After a stirring address by Mrs. Candace Lhamon Smith, Wm. Burford of Australia volunteered to pay Miss Oxer's expenses to India, which would be about \$400. Dr. H. Gerould of Cleveland, Ohio, offered to pay her first salary, \$600; and other gifts were made to the extent of \$1500. Miss Oxer goes as a missionary to Mahoba, India. We see, also in the *Standard*, that Bro. Burford sustains a missionary in China and one in Japan. Bro. Gerould has long been known as a generous giver. May all those who know how to use wealth be abundantly prospered.

There are some papers published by the Disciples the reading of which makes us blue, and if we read no others we would conclude that the great reformation inaugurated by Alex. Campbell and his co-laborers, had, after many years of success, failed in these latter days to such an extent that now only a handful are loyal to the old Book and walk in old paths. But we are glad to know, notwithstanding the pessimistic views of some and unchristian insinuations of others, that the churches of Christ are multiplying with a rapidity that has no equal since the days the reformation began, that they are as loyal now to the faith once for all delivered to the saints as they ever were, and that they are more deeply and more generally interested in the things of the Kingdom than ever before. The outlook is bright. Let any who have been imposed upon throw away their gloomy faces and with new hopes based upon the radiant facts of the past, and the glowing signs of the present, go forward.

A recent Sunday in St. John was very stormy. A cold, heavy rain was falling. The places of worship were not more than one fourth filled. The followers of Christ thought they would be running too great a risk by venturing out and remaining for one hour in comfortable meeting houses. The following Saturday was a much more stormy day. A gale was blowing and the rain was falling in torrents. A theatrical company

was playing in the opera house. The daily papers say that in the afternoon the place was comfortably full and in the evening—when the storm was at its worst—standing room was at a premium. We will venture to say that there were church members out to the Devil's house who thought Sunday was too wet for them to venture to the house of the Lord. It is strange that Sunday-rain should be so much more dangerous than Saturday-rain, and that people should be so much afraid of sitting in damp clothes, in the place of worship, for one hour; and so little afraid of sitting for two hours, in wetter clothes, in the place of amusement.

We are apt to imagine that some religious customs to which we have conformed for years, and, which, too, were the customs of our fathers, are almost divine in their origin. We would not think of disturbing them. Such a custom is that (in churches to which a minister gives all his time) of having two preaching services on the Lord's day and a Sunday-school in the morning or afternoon. Prof. Hamil, a prominent Sunday-school worker, says he would like to disturb this arrangement, and by another plan which he feels would be more successful. He would preach but one sermon on the Lord's day, but into that he would put the best thought and effort of the week. In the afternoon he would have the Bible School, into which young and old would be gathered for the study of the Word of God. It would not be simply a place for children. The parents would be expected to be present. In the evening there would be no sermon, but an evangelistic meeting in which the members of the church would speak and sing and pray, with the end in view of winning sinners to the Saviour. Perhaps the best plan of all is to have the morning and afternoon occupied as he suggests, and in the evening have a short sermon followed by such a meeting as he suggests.

Correspondence.

ON THE WING

We are now at "East Point," P. E. I., on the shore of the Gulf of St. Lawrence, and in view of "Cape Breton." There are a number of settlements at "East Point" where our brethren reside, one of which is "Lake Side," where we are now holding a few meetings. Last evening was the first fine evening since we left New Glasgow (a week ago) and the house was full. The attendance and interest were intense. How we do wish we could have some fine weather! The people here are so scattered that it is next to impossible to get to meeting through the storms and mud.

We have about thirty-five families of Disciples at East Point. We find them very kind, warm-hearted and hospitable. They have a very neat and commodious church-house as near the centre of the different settlements as possible, which means quite a little distance from all of them. They have a small house at "Lake Side," sufficiently large, however, to accommodate the people in this settlement. Not being able, as they suppose, to employ a preacher all the time, they are without the care and instruction and encouragement of a pastor which, unfortunately, leaves them out of the lines of church work that is absolutely necessary to the prosperity of any church. They are coming to see more clearly that the work as well as the worship of the church must be sustained in order to maintain their identity, as well as their growth

and prosperity. We have good reasons for believing that the time is not far distant when this church will move along in aggressive work and sound the truth abroad through their communities and into other lands.

We had a very pleasant and busy time in New Glasgow. The stormy weather prevented meetings several evenings. But when the weather and roads were suitable, the meetings were large and interesting. I am sure I never stood before a more intelligent, appreciative audience. I never received better attention, was never more kindly treated in every respect. I would like to say what is in my heart to say concerning the kindness I received at the home of Bro. Crawford, but this no doubt is well understood, without saying, by all who have enjoyed the hospitality of that home. Bro. Crawford is as clear and vigorous in mind as ever. It is as profitable as it is pleasant to receive the instruction of one whose mind and soul is so well filled with the knowledge and love of divine truth.

We had the pleasure of attending two meetings with the church at Charlottetown. There seems to be an increased activity on the part of the church. Bro. Manifold is a busy man and if retained among them will move the cause on to victory, providing the church will work with him for the salvation of men, and prayerfully and strictly heed Paul's injunction to Timothy. (2 Tim. ii. 22-23).
H. MURRAY.

THE NEW ENGLAND ASSOCIATION.

The Annual Association of the churches of Christ in New England was held Oct. 2nd to 4th in Worcester, Mass. The church in Worcester with their pastor, B. H. Hayden, extended to all visitors and delegates a cordial welcome to home and heart.

The condition of the churches of Christ in New England is varied. Those which have resident preachers, with few exceptions, are doing well; increasing in liberality which reveals deepening spirituality. Those churches which are preacherless, or have spasms of preaching, are waging an unequal conflict. Some of these have had great tenacity of purpose and strong faith.

The convention took a wise step for New England, in deciding to use our missionary offerings not to evangelize in churches, but to supplement the efforts of weak points to secure and support regular preaching. We believe if this course is vigorously supported, in a few years we will have many more permanent preachers among us.

Steps were taken to establish an educational fund, the purpose of which is to assist, by loaning, young men who desire to enter the ministry to take a course of study in one of our own institutions of learning.

By reason of rough weather the delegates going by steamer did not reach the convention till Saturday morning. We missed the address of welcome by Bro. Hayden, and the papers by Bros. Edmonds of Boston and Bolton of Everett. Those who were so fortunate as to hear them were much pleased with them.

Dr. W. A. Belding, who is so dear to the churches in New England, was there. He preached a good sermon full of the word of God and was an inspiration to the hearers.

Our sunny-faced and tender-hearted Dr. H. Detchon of Springfield was there. Dr. Belding and Dr. Detchon led our worship in breaking the loaf.

President E. V. Zöllars of Hiram was with us. All enjoyed his sermons. It was a great pleasure to have him with us and he added much interest to our meeting.

Bro. A. McLean was with us and gave us one of his characteristic addresses. His righteous indignation rose as he recounted the cruel suffering of Armenians caused by the fierce barbarism of the uncivilized Turk. May this long drawn out cruelty be speedily terminated. His presence among us added new earnestness to our mission work.

The brethren in Worcester did all in their power to make all visiting brethren feel at home; and they succeeded admirably. The elements kept us cool and wet; but the meeting was good and the fellowship was excellence.

Bro. R. A. Nichols of Ohio and Bro. J. E. Hawes began a meeting in Worcester Monday night. We hope and pray that much good may be done by these two earnest men.

St. John. N. B., was represented by Bro. Jas. E. Barnes and daughter who were passing through and visited us on their way.

There are some changes we would like to see in our way of conducting our convention and especially of our Lord's day worship, but we will not speak of this now.

I cannot give a full report for I was not there all the time. But we enjoyed every moment we were there.

HARRY MINNICK.

Lubec, Me.

Home Mission Notes.

The meeting at Shubenacadie is another to the list that has cost the Board nothing. The church and the preachers defrayed the expenses.

We are glad to say the American Home Missionary Society has granted \$250.00 for Pictou this year, and a contract has been signed by Brother Stevens to labor there. He also proposes to visit River John at least monthly and preach on week nights.

At Pictou one evening they had twenty-three at prayer-meeting ten of whom took part. Brother Wallace had the largest audience of the summer to hear him preach. We look now for success in Pictou.

The U. S. Board publishes the following in their year's report in regard to Halifax and Pictou:

The church at Halifax, N. S., is under the oversight of T. H. Blemus. He writes: "The North Street Church of Halifax, N. S., is in a healthy, progressive condition. Our audiences are good and on the increase, and the interest in every branch of our church work is growing. We are receiving markedly more attention and courtesy in this city than ever before in our history, and the outlook is very full of promise. Although struggling under the burden of financial obligations which we are gradually reducing, the church is united, active and hopeful."

Pictou, N. S., has just invited R. E. Stevens, a recent graduate of the College of the Bible, Lexington, to become their missionary pastor, an excellent worker, a good preacher, and a man in whose integrity and faithfulness all who know him have the fullest confidence. His term of service commenced the 13th of September, 1896. Pictou is a cultured, conservative Presbyterian town, a centre of influence for Northern Nova Scotia, in which section we have no churches. There is no immersionist body in the place, nor in the near neighborhood. We have one family which, with the three or four other individuals, form the nucleus about which we hope to build a New Testament church. David Fullerton, originally a Presbyterian, has stood alone there for years as an adherent to the New Testament faith. As his children grew up, so potent were his instructions and example that they all accepted the simple gospel and became simply Christians. Bro. Fullerton has built a large building, with an excellent auditorium. This is his free gift to the work there if the work goes on. Also he and his son have purchased a substantial stone residence adjoining this building which will be fitted for a parsonage, and will be a part of the church property. We have thus an equipment to commence with, which many a church has to spend years in acquiring. The field is recognized as a difficult one on account of the conservative character of the people, and the prejudice against anything but Presbyterianism. But we believe that the plea for the restoration of the primitive faith will win there if it is kept before the people.

Brother H. Murray will soon hold a meeting at Gulliver's Cove under the auspices of the board. We hope to hear of good results from it.

Our receipts this month are small. Remember we are obligated to pay \$50.00 a month this year. We cannot do it unless the brethren gives us the funds.

My brother, my sister, my friend, "give and it shall be given unto you."

Brother Blenus reports for October as follows: I have preached eight times in the North Street Christian Church during October. Once at Elmsdale and once at Rock Head prison. We have had two additions here by letter, one received a letter, and we have had one death during the month—our beloved and young brother Albert Veye. Bro. Harry Genders of this church has entered school at Kimberly Heights, Tenn., probably to prepare himself for the ministry. Our meetings all are well attended. Our young people's meetings and regular prayer-meetings are improving as the evenings become longer.

To the Churches of Christ in Nova Scotia and New Brunswick, GREETING:

Dear Brethren,—The Annual Meeting at West Gore, by an unanimous vote, recommended that the apportionment system followed last year—in raising money for our home mission work—be continued; and that each church in the two provinces be asked for a definite sum, to be raised and remitted for our provincial home mission work during the current missionary year.

In harmony with this recommendation, the sums are herein specified which the several churches are requested to raise. *This is not a law.* It is simply a suggestion by the executive board, based on the best knowledge it can command as to what would be a fair proportion for each church to raise. It is for each church individually to act on this suggestion and decide according to its ability. We trust the amounts suggested will meet the approbation of the several churches. *Will each Church inform the Secretary of the Home Mission Board if it accepts its apportionment.*

It was also recommended by the Annual Meeting that monthly collections be taken in the churches as a means of raising the apportionment; and that where this is not practicable, some one be appointed to solicit personal pledges for this purpose.

LET US REMEMBER that "it is more blessed to give than to receive." That "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty." That "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The amount to be asked from each church is now submitted for their approval as follows: Pictou, Silver Falls, Keswick and Gulliver's Cove, \$5.00 each; Southville, Summerville, Rawdon, Shubenacadie, Kempt and Back Bay, \$10.00 each; South Range, and Newport, \$15.00 each; Letete, \$20.00; Portland, Halifax and Cornwallis, \$25.00 each; Leonardville, Tiverton and Westport, \$30.00 each; West Gore, \$40.00; Milton and Lord's Cove, \$60.00 each; St. John, \$150.00; total, \$565.00. Remit all offerings to J. S. FLAGLOR, Secretary, St. John, N. B.

RECEIPTS.

Previously acknowledged,	\$124 47
Shubenacadie Meeting,	7 44
R. E. Stevens and G. Manifold,	4 56
St. John—Mission Band,	4 55
Gulliver's Cove—J. S. Hines,	2 00
Milton—per Miss M. G. Freeman,	3 00
	\$146 02

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS,—I have received a letter from Miss L. V. Rioch, secretary of the Ontario C. W. B. M., stating that her sister has been advised by two physicians to leave Tokio. The climate is enervating, and that combined with the school for girls and the other work, has been too much for her. She does not feel that she can give up the work unless some one else is sent to carry it on. You will all be very sorry to hear of this and I know you will pray most earnestly that she may be speedily restored to health. Our missionary is working under difficulties in a foreign country, and it has made me feel that we in the home land should renew our diligence. We are surrounded with comforts and our hearts should go out to those who carry the glad tidings to our less fortunate sisters.

"Thou wert not saved that thou
Shouldst tread the way of life alone,
But that the clear and shining light,
Which round thy pathway shone,
Shouldst lead some other weary soul
To my bright home of rest,
And thus in blessing those around,
Thou hadst thyself been blessed."

As individuals and societies let us begin this missionary year with the determination to do more and better work for the Master, not forgetting that "In as much as ye have done it unto one of the least of these, ye have done it unto me."

MRS. J. S. FLAGLOR.

Tokio, July 1, 1896.

To the ladies in conference of the Maritime Provinces:

DEAR SISTERS,—When these few words of greeting from across the sea reach you, you will be again assembled for your yearly conference. May it be to you all one of spiritual refreshment with the usual motto: "Attempt great things for God, expect great things from God"

How I wish I could express to you, all that is in my heart for all you have done, by your loving, comforting, hopeful letters and prayers for me during the year that has passed. It has been a hard year. One in which little success and seemingly much failure has attended most earnest efforts; all because I have been unfortunate enough to have made an enemy, innocently enough, I can assure you. Yet the everlasting arms have been strong to uphold and there is much comfort in the thought, it is *ours* to labor, His to reap; and he will not let it return unto him void.

I have watched with much interest the growth of the work in the Maritime Provinces, and you must all feel gratified with the way in which your work has met with success.

The yearly mission meeting took place here in July. Mr. and Dr. Stevens, who have been in Akita since last September, met with us, filled with zeal and love for the work in the north, the station which was first opened up by our missionaries and where your Mrs. Smith gave her life that by any means some might give their hearts to Christ. Dr. Stevens pleaded with tears in her eyes that another lady missionary might be sent up to help her in the work among the women and children. It was suggested that I go. I

must say that for a long time I have wished to go and work some place in the country and I felt too that you would like me to go to Akita, yet I felt loath to leave my work here, and no person was willing to take it on or even a part of it. The mission at last determined to wait till September to decide. Miss Wirick comes back next month after her furlough. She will be requested to take charge of my work.

Mr. Grey was appointed to start and carry on an evangelists' training and industrial school. It was also decided that as soon as new workers came from America a work should be started in Osaka, the southern and most populous part of the empire.

The warm weather having set in one notices a decided decrease in the numbers at the meetings, but otherwise everything goes on as usual.

That which has been occupying the minds of all for the past few weeks is the destruction to life and property caused by the great wave due to an earthquake in the sea far off the coast of Tendai. At no time in the history of the country has such another been heard of. The deaths number nearly thirty thousand, the wounded numbering into the ten thousands and the number of houses destroyed or washed away far exceeding that. The nation rose as one man to offer help and sympathy to their unfortunate brethren. Thousands of dollars were raised with little or no effort, the only question being, to whom shall we send it. The little children in the poor school on Matsagawa Cho raised seventy-four cents out of their poverty; and many more such instances could be given so truly do they love their own countrymen. The Red Cross Society, of which the empress is the president, has taken charge of the wounded and out of the confusion among the half dazed sufferers and bereaved ones order reigns and all that human care and skill can do is being done. Whole volumes could be written about the narrow escapes and the heroic acts of many during the few moments that the destroying angel swept over the land. Out of the many killed only one missionary, a Catholic, has been reported as having lost his life.

You have already seen my yearly report, sent in time for the Ontario Sisters Conference, so I need not touch on it again.

My Bible woman has had to give up teaching in the day-school on account of sickness and is away under the doctor's care. Another competent teacher has taken her place in the meantime.

Dear sisters, may I again ask you for your earnest prayers that I may be strengthened for my work during the coming year; to still continue your loving messages from time to time that our hearts may be truly knit together in bonds of Christian love in carrying on our Master's work.

Lovingly,
MARY M. RIOCH.

WOMEN'S WORK.

Previously acknowledged,	\$70 02
St. John, Woman's Aid,	3 30
" Sunday-school,	3 58
Total,	\$77 50

CHILDREN'S WORK.

Previously acknowledged,	\$2 38
West Gore, Golden Rule Band,	2 00
Halifax, Junior Endeavor,	91
	\$5 29

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

The Christian.

ST. JOHN, N. B., - NOVEMBER, 1896

EDITORIAL.

THE PARABLE OF THE POUNDS.

Luke xiv.

(Synopsis of a discourse delivered by the Editor before the annual meeting of the Disciples at Lot 18, on the second Lord's day in July, 1896.)

The Saviour's teaching becomes more interesting the longer we study it. This is especially true of his parables. The very efforts we make to understand the truths he set forth in symbols discipline the mind to grasp and retain these truths and make them our own.

Luke states two reasons for Jesus speaking this parable. The first was because the way was nigh to Jerusalem, the other because they thought the kingdom of God should immediately appear. It was probably spoken in the house of Zaccheus, fifteen miles from Jerusalem, and a week before the crucifixion. His friends seemed much excited at the number and grandeur of his miracles and cherished high hopes that he would at this time enter the capital publicly, assert his claims to David's throne, expel Roman officials, put an end to Roman rule, and exalt his favorites to high positions in his new kingdom. It was to banish from their minds these vain and carnal expectations Jesus spoke this parable.

Let us first consider who are represented by the different persons mentioned. The nobleman evidently means himself, going into a far country to receive for himself a kingdom and to return. The servants whom he intrusts with a pound a-piece represent Jesus' professed people, and his citizens who hated him the Jews who sent the rebellious message after him, and all who follow their example by positively and persistently refusing to accept of Christ as their Saviour and King. He embraces in this parable all to whom salvation is offered. The servants and citizens may be found in this audience today, for it is certain we all have to do with Jesus and will have to do with him when he will return to judgment.

Verse 13. He called his ten servants and delivered them ten pounds and said unto them, Occupy till I come. Two hundred years ago the word "occupy" was used in a different sense from its use today. Now it means simply to own a thing irrespective of how we use it. The Revised Version gives the proper meaning, "Trade ye herewith till I come." It is evident from its connection that such is its meaning. He finds out at his coming how much every one has gained by trading. Many make a mistake just here and understand the religion of Christ to consist principally in enjoyment, rather than in service and self-denial to advance the cause of Christ and save others. With them the man who says much of his love for

Christ and his people, and constantly talks of exhorting and edifying the church is the model Christian, though he may make but little sacrifice or effort to reach the perishing with the gospel of Christ or imitate the Master in doing good. To overcome the world with them means to prevent the world from overcoming us. Jesus has overcome the world, not by preventing the world from overcoming him, but he has conquered it by his life and death. By his cross he has slain its enmity and turns his fiercest enemies into his dearest friends. He sends his people to make known his light and love to others, and declares that he who overcomes shall sit with him on his throne even as he has overcome and has sat with his Father on his throne. His solemn charge to his servants is, "Trade on this pound until I come."

We next enquire what this pound represents? A pound at that time and place was a little under twenty dollars in our money, a small sum indeed for a nobleman to start his servant in business with. But it was sufficient to test his skill and faithfulness. It was something that would grow and every pound added would gain a city. If a true, onlightened Christian is asked, What gift has God bestowed upon you since your conversion which you esteem of the greatest value? What thing have you in your hands that gives you light and love and comfort and strength? The answer would be *The Word of God*. There is no other gift to be compared to it. The words which Jesus has spoken are spirit and they are life. This is the spiritual food whereof if a man eat he shall live forever.

Jesus in going away gave his servants his word containing his gospel which is the power of God unto salvation to every one that believeth. The gospel was first delivered to the apostles to preach to every creature. This treasure was committed to earthen vessels that the excellency of the power might be of God and not of them. The vessels might be broken but the power could not. The apostles preached to the people and the people received it not as the word of men but as it was in truth the word of God, which effectually worked in them that believed. The man who received the gospel in truth and love was not in his element till he told to others the story of Jesus and his love. And when they heard it they would exclaim, We have heard him ourselves and know indeed that Jesus is the Son of the living God, and our Saviour.

When the proper business of the church was attended to the word of God increased. Thus when men were chosen to serve tables, the word of God increased and the number of the disciples multiplied in Jerusalem greatly. Acts vi. 7.

Nor was this growth of the Word of God confined to the sunny heights of prosperity, it was equally fruitful in the gloomy vale. In Acts xi, we read of the grief of the church when vexed by the ungodly Herod, who killed James with the sword and im-

prisoned Peter, to make him the next victim. But the angel of the Lord delivered Peter and smote his would-be murderer just when he was accepting the idolatrous adorations of the cringing multitude.

Herod died a loathsome monument of divine displeasure, but the Word of God grew and multiplied, verses 18-24. James, the first of the apostles to suffer martyrdom, though an honorable vessel in God's great house was broken, but the treasure committed to him only grew the faster. Paul, the aged prisoner of Jesus Christ, could in his chains triumphantly exclaim, "But the Word of God is not bound."

The labors, trials and triumphs of primitive Christians show us how to trade upon, and increase the Master's pound, and in the judgment he will ask us: "How much have you gained by trading?" As our answer to this question is to decide our eternal destiny what can be so important as to keep it before us, and know how we are handling the Word of God.

We are living in a peculiar period of the world's history. Sectarianism is gradually but surely losing its hold on the public mind. Human creeds and divisive opinions are passing into the dead office, and the living oracles taking their place. The questions are not, What do you think of this great theologian or that leader, or of this or that form of church government; but, What think you of Christ; whose Son is he? How can we best lead the perishing to his cross.

The two thomes which now ring from different parts of Christendom, and will make famous the close of the nineteenth century are: CHRISTIAN LABOR AND CHRISTIAN UNION. These call for our attention and our best energies. They afford us grand opportunities for spreading the blessed gospel and of serving our generation according to the will of God. Nothing can so edify us and bring us nearer to our God as the assurance that he is hearing our prayers and blessing our efforts in the salvation of our families and neighbors and friends, as well as in carrying the gospel of salvation to the dying in the regions beyond.

(To be concluded in our next.)

Original Contributions.

IS IT SO.

John xii. 24.

BY H. E. COOKE.

When the religion of Jesus Christ is studied as a science nothing is more abstruse. But when it is studied as the science of divine grace simplified by the atonement of Christ, nothing is more comprehensible. Christ is the "X Ray" of divine grace turned on by the Holy Spirit to discover the defects of sin in the human soul.

There is a wonderful likeness between the works of nature and the works of grace. The Saviour, as a teacher, very frequently opened the book of nature to illustrate the

kingdom of grace. Hence frequent allusions to the workings of the natural kingdom to describe the generative process or operation of the divine seed in the human soul. When we look into the teachings of Christ, we find nature and her laws made the mirror reflecting the workings of the kingdom of grace. An illustration is simply a photograph of a real idea. Hence the grain of corn is simply a photograph of the real body of Christ; and the planting and growing a photograph of his real death, burial and resurrection to new life. The natural man is taught to look through a natural instrumentality to understand the spiritual instrumentality. Hence we look through the natural body of Christ to understand the spiritual instrumentality of God the Father in redemption's plan.

It is a marked feature in the life and teachings of Christ, and also the pen of prophecy, to impress the laws and workings of the spiritual world upon the mind of man with nature's own camera. The Holy Spirit took nature's plough to cultivate the soil of the human soul for the reception of divine seed. Christ undoubtedly referred to himself as the corn of wheat. He was then standing beneath the shadow of his cross and the death knell ringing in his sacred soul, when he uttered the words of the text. Christ meant that there was a principle of life in him that could not possibly develop and become effectual only through death.

Christ passed out of the divinity of God the Father *into* the world by natural birth. He also formed relations to humanity through natural birth that could not have otherwise been formed.

He also passed out of humanity *into* the divinity of God and the eternal world by spiritual birth from the dead, the only and truly begotten of God. Here again he formed new relations with God and the world and brought life and immortality to light. Had Christ not died, been buried and raised again, he would not have gone back to God the first ripe sheaf from the sepulchre of the world's death, or the first fruits of them that slept, or already in death's embrace. For up to that morning that Christ came from among the dead, no power had ever visited the tomb to wake the slumbering atoms of the saints of the past.

It was expedient and also necessary for Christ to die and go through the grave to reach or bring back to life those already under death's seal. In this way he gained access to them and unlocked the fetters that held them under the dominion of the enemy.

Also it was expedient and also necessary for him to rise from the dead to partake in the life of all living, and those their future, and also that an opportunity might be given to all willing to accept it, to form a relation with him that would counteract the power of death and give a present hope to cheer the dying hour. Thus Paul (in Romans xiv. 9) says: "To this end Christ both died and rose and revived, that he might be the Lord of both the dead and the living."

In the corn of wheat there is a principle of life that can only develop and become effectual through planting, dissolution and

growth. The laws of the vegetable kingdom both dissolves and makes alive. The old body is dissolved to allow the principle of life it contains to come forth, and that principle takes on a new body in course of development. "Thou sowest not that body that shall be." I Cor. xv. 37. What Christ meant by the corn of wheat falling into the ground and dying was his death. He calls it a baptism, (*the Baptism of Suffering*). Matt. xx. 22, 23; Mark x. 38, 39. Christ was baptized in two forms. He was baptized in water in the Jordan *into* or *unto* the living world. The word *into eis* answers as the bridge over the river, it shows the relation between Christ and the world through the action and design of his baptism. He was baptized in death *into* or *unto* the dead world. He rose again that he might be the Lord of the living and the dead.

Hence the force of that saying "And I if I be lifted up will draw all men unto me." The death of Christ is the centre of gravity in the scheme of redemption. The sum of the matter Christ taught in the metaphor of the text is that unless he die, be buried and and rise again there would never be a resurrection, and consequently all living in death would perish. Paul declares concerning those of the past (Heb. xi. 13, 40) that they all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth. Those then by faith passed through death to Christ, and Christ through the eternal Spirit passed through death *into* them; and can we not say that those are they that came up with him at his resurrection. Here let us quote from the prophet Isaiah xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead."

In order then to receive immortality all must be drawn to, and centre in, and pass through the death of Christ (*I mean the death embodied in the flesh of Christ*) into the living Christ, (*I mean the Christ that rose from the dead*) in whom alone the principle of life dwells for the penitent sinner.

The principle of life in the corn of wheat passed through the dissolution of the old body into a new life. So in the case of those of the past, faith led them through the dissolution of the old body to Christ. Hence it might be affirmed of them, being planted through faith in death they had their hope consummated when awakened in his likeness.

Christ meant when he passed into the waters of the Jordan in his baptism, (*of the body*) that those then living and those then future to live should pass through faith in obedience to the gospel, through baptism *into* the power and efficacy of his death, and through faith rise into the living Christ. Christ in body was baptized in water, Christ in soul was baptized in death. Hence both soul and body passed from death unto life in his death, burial and resurrection. Hence those who are baptized into Christ while in the body shall in death be baptized in soul, and both soul and body shall be united in the resurrection.

Paul declares, in Romans vi., that baptism (which we do not hesitate to say but this is the baptism of the body of the penitent believer in water) is by faith into the death of Christ; for it is a likeness of the real death, burial and resurrection of Christ.

We are not baptized into the death of Christ simply, but into the life of Christ as well.

Christ then becomes the soil in which the soul of every individual penitent believer partakes of the divine nature and eternal life.

Now at this point we open the way for discussion. If the reasoning of this article be conceded what shall they do who are not baptized into the death of Christ.

The cold and lifeless questions of the non-resurrection of the wicked dead might be thrust in here. But inasmuch as sin has caused the suffering and death of Christ, God raised him again, broke the triple force of sin and planted the standard of victory at hell's very door. God did this that sin might be brought to judgement and legally and justly punished; and as sin can only be punished in man, every man must stand before the judgement seat of Christ.

The corn of wheat could only take on new life by passing into the natural soil and then it came forth with many grains. Even so Christ could only become the progenitor of a purely immortal race by death, burial and resurrection.

The principle of immortality now is in Christ, since he came from the dead; this is the idea of necessity couched in the text in regard to his death. He must die or abide alone, but now, as the Father hath life in himself so hath he given to the Son to have the same life, and hath given him authority to execute judgment, because he is the Son of Man. Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice (the voice of the authority of God the Father in Christ our King) and come forth. (John v. 27-29, Heb. v. 8-9).

Christ brought life and immortality to light in the gospel. Hence the sinner must receive that principle through the gospel. And we are baptized into his death to partake in the nature and power of his resurrection.

PLEASE READ THIS.

W. H. HARDING.

At our Annual, a committee was appointed to devise ways and means for circulating "our literature." That committee is interested in this work, but we want you to be interested in it as well, and so I am to write you all I can about this work. For my own part I have always been of a literary turn. Reading books has been my hobby. Homer, Plato, Herodotus, Augustine, Newton, Dick, Scott, Dickens, Longfellow, Hall, Campbell, etc., are my friends, and I enjoy their company very much. I have always tried to impress upon the young people the need of developing the mind. But it is not what I have done nor what I have read that I am to write about. I am to write about "our literature." A little while ago we talked about "our people," and we were glad to know we were a growing people, but we did not think much about our literature. Then we talked about "our plea; and now "our people" want to make known "our plea" by "our literature." How does that strike you?

I think we were a little mistaken. Christ's plea is for union—the union of Christians. Christ's people make Christ's plea and desire to hold up Christ instead of party or creed. Now brethren this is what we aim to do, and

I know that when you have the matter fairly put before you, you will also do so.

Merchants and business men who have an article of commerce to dispose of, especially if they think it has superior merits, advertise thoroughly, and then send printed matter wherever they think a customer may be found. Now I am sure that we have a good thing to offer the people. I know of nothing better. I have been asked to formulate a plan of operations and I present the following: Let us have at least one man in each province to act as agent or colporteur; let him travel from place to place selling our larger works, such as "Franklin's Sermons," Vol. I., Lamar's "First Principles and Perfection," Milligan's "Scheme of Redemption" "Reasons and Revelations," Johnson's "Vision of the Ages," "People's New Testament," Ashley Johnson's "Great Controversy." The lives of such men as A. Campbell, W. Scott, John Smith, Knowles Shaw, Isaac Errett, and others that were thought good. Let the publishers give us good terms so that these books may be sold cheap, say at a small advance on cost. Then each agent should seek to get subscribers to our paper, THE CHRISTIAN. They should have a good supply of tracts and small books on big subjects. A good supply of Bibles could be carried and any other good books. We would need men of good reputation—men who can talk on the extension of the Redeemer's kingdom.

We first need the men qualified for this work, the men need teams, they need samples of the different books for which they will take orders, and I firmly believe that in a short time the work will be self-sustaining. There are many places where seed will be sown in this way, and then when the evangelist will come to hold his meeting the people will know who he is, and what he aims to do.

But you say it requires money to do all this. Yes. The committee are not able to carry on this work, and ask the co-operation of every Christian in the least interested in this work. We will gladly give any information, and Bro. O. B. Stockford of St. John, N. B., who is Secretary-Treasurer will gladly receive contributions to this work. We want to get right to work. It is the Master's work, who will help?

THINGS OLD AND NEW, AND OTHER THINGS.

M. B. RYAN.

Naturally our thoughts are turned now to the present and oncoming year, in the consideration of our work in the provinces. The annual meeting has become a sort of time-line, marking the years of our co-operative efforts to advance the kingdom of God in our midst. We have reviewed the past year's work, and have left it behind us. We are in the beginning of another year of labor, and the time is fitting for some reflections.

We should not forget that there are some things connected with the work of the Lord that must always be the same. There are some conditions of success that are unchangeable. We are living in an age of new things. We have new means of travel and transportation, new methods of transmitting intelligence, new political combinations, new theories and plans of social reform, new mechanical appliances, and even the "new

woman." We are not to overrate the new element in modern life. It has its legitimate place and fulfils its purpose. But it is not all of life. There is much that is old still remaining, chief of which is human nature, the same always. In our work for the redemption of human nature from sin and death, there are some *old* things which are necessary.

There can be no substitute for the gospel of Christ. The old old story must be told in its plainness and purity, if men are to be redeemed. The GOSPEL is the power of God unto salvation. We must note this. New philosophies may interest men. The gospel can save them. And the gospel alone can do this. We can have no success in our work worthy the name, without the gospel. It is the weapon of our warfare, mighty through God to the pulling down of strongholds. The gospel as God gave it, and not any modified or revised edition of it, is what men need, and what we must strive to give to the world. We must go to men with this *old* message, if we would save them.

There can be no successful substitute for the old proclamation of the gospel. In *manner*, each man must be himself in his preaching. In *matter*, the pioneers of our work blazed the pathway which leads to success; and we, their successors, can only travel the same way. These fathers understood the gospel. They could make it plain to their hearers. They set it forth as a divine system of truth, given for the *obedience of faith*. The authority of Jesus was emphasized. Fact, command, and promise, were set forth in right relations and in due importance. There was no minimizing of unpleasant truths. "Thus saith the Lord," was their watchword. Behind that fortress they took their stand, and from it they sallied forth to deal effective blows upon Satan's kingdom.

We cannot dispense with the old fidelity to the interest of our work in these provinces. There are pages of heroism in the history of our work here, where brethren have stood by it at large sacrifice of personal interest, and under great discouragements, whose faithfulness we can do nought but imitate if we would see the work still succeed. The field is not an easy one. We are not engaged in child's play. Self-sacrifice will still be called for in large degrees, if we would win success.

But along with these necessary "old" things, we may well consider new conditions which may also be necessary. We should not forget that we live in a new age. The age of steam railways and electric, of telephones and phonographs, of an omnipresent press and popular intelligence, of concentrated wisdom and skill in business matters, is not the age of the stage-coach and its accompaniments in civilization. While human nature is the same, it lives in a new tenement, with the doors opening in another direction. We must approach it according to its needs. While we bring the old gospel, in its old dress, with old time fidelity to the work, we must recognize the new conditions under which men live and adapt our *methods* to the new conditions.

The action of the annual meeting in providing for the dissemination of our literature,

in a systematic and persistent way, is in harmony with this new demand. The press is a mighty educator. Every great cause enlists the press. The greatest and best of causes should not be behind in this line of effort. Commerce compels men to pay heed to its message—through the press. Christianity should be foremost in this field. And the plea for a return to the Christianity of the New Testament should compel a hearing through the printed page.

The suggestion of the office editor in the last CHRISTIAN, is also in harmony with the new needs of our work. A good tent would enable us to take the gospel to many an audience which we could never otherwise reach. Commerce goes to men with her wares. Men of this age think that what is not worth bringing to them is not worth seeking. Christ says, "Go preach." Tent work would enable us to do this in many a community.

Prompt action, is especially necessary in this age. It is a lightning age. A day means more now than a year did in times past, in determining great interests. A new type of readiness would be a beneficial condition in our work. Let the old and the new go hand in hand. The present is the heir of the past. Let it be at the same time the parent of a more glorious future.

I spent a few days recently on Indian Island, preaching the Word to the inhabitants there. This place has more denominationalism with less sectarianism to the square inch than I remember to have seen elsewhere. There are ten families living on the island. Six different religious bodies are represented. Yet they live together as one family, and no matter what preacher comes along, if he is a good man and preaches Christ, the whole population, invalids excepted, turn out and hear him through, and help to give interest to the meetings.

Our work in the Deer Island field is maintaining an ordinary interest. We are in the midst of a course of illustrated lectures on the history of Christianity, at Lord's Cove, now. We will soon hold some special meetings both at the Cove and Leonardville.

THE LITERATURE COMMITTEE.

Although the Committee on Literature cannot report much progress this month, yet they have not been idle. Plans concerning the work have been discussed by correspondence. The Standard Publishing Company have been heard from. The Y. P. S. C. E. of the Coburg Street Church, St. John, has appointed a committee to inquire into the advisability of purchasing a library of our chief works. We think other Y. P. S. C. E. and Sunday-schools should follow their example. Our publishing houses have quite an assortment of publications suitable for this work. The pastors of our churches, whom we hope will remember that they are honorary members of this committee, should lay this matter before the Y. P. S. C. E. and Sunday-schools.

In order to make this work successful we need agents. We would like our brethren to take up this work, as their knowledge of our position and their interest in the work would be valuable.

We want an agent or two in each church. One brother has promised to act as a general agent, and another brother has promised to do the same if he can arrange to do so.

If any brother or sister decides to take up this good work we will be obliged to them if they will notify us as soon as possible.

Funds are needed to begin the work with. It has been decided to unite the offices of secretary and treasurer. The former secretary has been appointed such officer. Any subscriptions to the fund therefore may be remitted to him. We have received but one contribution during the month. We hope, however, that as a person has now been appointed to receive the funds that the brethren will contribute liberally and promptly.

RECEIPTS.

Previously acknowledged, .. . \$1 00
 Henry W. Stewart, St. John, 1 00
 \$2 00
 O. B. STOCKFORD,
 Secretary-Treasurer,
 St. John.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Brother O. B. Emery preached most acceptably for us when Bro. Stewart was at the annual Bro. Fielden who has returned to St. John preached for the Portland church for Bro. Stevenson at the same time.

Bros. Stewart and Minnick exchanged on September 20th; of course everybody was pleased and wished this might take place more frequently.

Rev. Mr. Perry, who was attending the Free Baptist conference, preached a most interesting sermon in the evening. He also attended our morning service and communed with us. He seems to be deeply interested in the Disciples of Christ and keeps posted in regard to our affairs.

Bro. Stewart was suffering from a cold on October 25th and Bro. Fielden preached in the evening to a large audience who were much instructed by his sermon on the "Atonement."

The Endeavor society elected the following officers: President, A. E. Coates; Vice-President, G. F. Barnes; Secretary, J. B. Allan; Treasurer, Miss E. Hoyt. Bro. Coates is a new member and promises to be one of the best workers in the church.

Bro. J. E. Barnes and Miss Ethel Barnes attended the meeting at Worcester; they also visited Boston and New York. They speak highly of Bro. A. McLean's address on his trip around the world.

Bro. E. A. Payson, of Westport, spent two Lord's days here, cheering us with his words of exhortation. Sister Carrie Payson has been here over a month; she, with the sisters, are planning for better work in the interests of foreign missions. St. John would like to have her always.

Our young brother, Oscar Dinsmore, passed over the river on October 22nd. He was a brother of Sister J. E. Edwards, and she with the family have our deepest sympathy. He had much to live for, having a good situation and bright prospects for future prosperity. Yet, when realizing that he must leave this earthly sphere, he was able to say, "I know it is all for the best." Oscar remembered his Creator in the days of his youth and is now with loved ones in the "Better Land."

Since the above was written another member has passed away, Sister Searls, daughter of Sister Lochrey. Her end was peaceful. She read two chapters in the Bible, told her mother not to cry, settled herself back in the bed and said: "I am ready, dear Jesus, take me now," and in a few moments breathed her last. What a comfort to see our loved ones so happy in the face of death.

MAIN STREET.

Since the last notes appeared the C. E. Society elected the following officers: President, J. W. Barnes; Vice-President, Miss A. Purvis; Secretary, Miss N. Whelpley, Treasurer, A. Armstrong.

Bro. Stevenson left us on October 1st for Montague. The church desired him to remain but his health was such that he felt he could not do the work as it needed to be done. Bro. Wm. Murray kindly came to our aid and is standing by us until a permanent preacher can be secured. Our even-

ing attendance fell off considerably the next Sunday after Bro. Stevenson left, but each night since it has increased, and last Sunday evening we had a good attendance. Bro. Murray is making new friends all the time and his sermons are well spoken of. Some more of the Coburg street teachers have come to our help in the Sunday-school. We now have a splendid lot of teachers and the school will grow in numbers and interest. Sister Mabel Belyea, who has been our faithful organist, has removed to Boston. We are sorry to lose her services and it will be hard to fill her place, for she made herself useful in so many ways.

Sisters Maggie Barnes and Belle Wilson are playing for us at present.

SILVER FALLS, N. B.

Bro. Wm. Murray preached for us on Lord's day, September 27th. He had been with us a short time last July, and we were glad to have him with us again.

On Friday, October 23rd, a number of the members of the Coburg Street Church and Bro. Wm. Murray drove from the city and joined with us in a preaching and social service. Bro. W. A. Barnes conducted the prayer and social service, after which Bro. Wm. Murray preached a very impressive sermon on "Forgiveness."

Three young persons have made the good confession before angels and men, and were baptized into Christ. Others are considering this all-important matter, and we hope will follow in their footsteps.

H. SHELINGTON.

CORNWALLIS, N. S.

At our regular Lord's day morning service yesterday, three made the good confession. These are all heads of families. Besides these there are others, we feel confident, who are about decided to become Christians, and will make it manifest in the very near future. For this we have labored and prayed, and now, by the grace of God, we are reaping from some of our humble sowing.

The evangelistic meetings now being conducted in Canning in this county have helped us much to reap some of the fruits now being gathered in. I refer to the Hunter and Crossley meetings which have now been in progress nearly two weeks, and which are to be continued for some ten days yet. These meetings are doing much good in this county. That church makes a mistake, we think, which fails to co-operate with these evangelists when it is in their power to do so. There is so little that is objectionable compared to the truth that is presented, and the good that is being done, that the lover of souls forgets that little to which he might object, and enters in with all his soul to try and help these earnest men to win precious souls to Christ. This, at least, is the way I view the matter. My plan is this: I go out among our friends to whom I have been preaching the gospel, and who, I think, know their duty, and encourage them to attend those meetings, believing they are calculated to stir up a religious interest, and help men to decide for Christ. I am then on hand at all the meetings I can attend to encourage such, when they are led to decide to accept the gospel of Christ, and to show them the path of duty. In this way we are already seeing good results, not only in seeing such that had already been interested, taking their stand for Christ, but also in seeing some led to ask "What must I do to be saved," and having the privilege of teaching them the way of the Lord and taking their confessions as they are about consecrating themselves to Christ in baptism. Mr. Hunter is somewhat sensational, but he strikes some heavy blows at the popular sins of our day and unmasks much of the hypocrisy among professing Christians. The preaching of Mr. Crossley, as far as it goes, is as clear and scriptural as one can wish to hear. But one can not help wishing while listening to Mr. Crossley as he makes the matter of faith and repentance so simple and plain, and while he is taking out of the sinner's way the many obstacles that rise in his mind while trying to decide for Christ;—one, I say, cannot help wishing that he would go just a little farther and show them the way into the kingdom. But this he leaves for the preachers to do into whose hands the converts may fall; and happy is that one who receives such instruction as will lead into Christ, and assure him that he is an heir of heaven.

E. C. FORD.

October 26th, 1896.

SUMMERSIDE, P. E. I.

Since my last notes I have visited the church at Tignish. The day was all we could desire, and our evening congregation was large and attentive. I enjoyed my visit, and the kindness and Christian fellowship extended to me. Though the cause of Christ at the above mentioned place is contending against many discouragements, yet the little band is unwavering in the faith and in their confidence in God.

The church at Summerside is doing well and the outlook is encouraging. We have now our C. E. meeting after the Lord's day evening meeting and a greater number participate in its exercises. The band of fellowship was extended to Bro. and Sister Hill, last Lord's day. They come to us from North Bedeque and were recently baptized by Bro. D. Crawford. We heartily welcome them to our midst, and trust that their family will follow the footsteps of their parents.

On the 18th, I visited the church at Tignish and anticipate a season of refreshing. Our daily prayer to God is, that he may give us strength to discharge the duties incumbent upon us.

October 17, 1896. H. E. COOKE.

NEW GLASGOW, P. E. I.

Bro. Howard Murray's meeting at New Glasgow closed on Lord's day, 11th of October. There was a large and attentive audience the last night and one confession. Although much of the weather was stormy and the nights dark, yet the meetings all were well attended and the attention remarkable. We trust that much good will yet result from the earnest and faithful labors of our brother. While he was here twelve were immersed. Bro. Murray left here on the 13th to spend a few weeks at East Point.

D. C.

MONTAGUE, P. E. I.

Bro. Stevenson began his labors with the church here on the 4th of October. We are delighted to have him back with us again, and trust that he will win many souls for Christ. On Sunday morning, October 4th, two young ladies confessed faith in Christ, and on Sunday evening, October 18th, one other did likewise. Our meetings are largely attended.

We are building a parsonage, and expect to have it completed this fall.

A. I. M.

MAIN STREET CHURCH BUILDING FUND.

Before another CHRISTIAN is issued we expect to be in possession of our lot, at a cost of \$1,000.00, this is \$500.00 less than the first price asked for it. It is a choice lot at fair price. You will see the receipts so far are much below the amount needed. Now is the time to send us help, that is if you intend helping us at all, and we hope you do.

"He that giveth quickly, giveth twice."

"A friend in need is a friend indeed."

To the brethren outside of St. John who have contributed to this fund we extend our hearty thanks. May many follow their example.

Previously acknowledged, \$359 65
 Collected by J. Currie, 12 00
 " " J. E. Barnes, 20 00
 " " J. S. Flaglor, 10 00
 Fullerton & Son, Pictou, N. S., 10 00

Total, \$411 65

J. S. FLAGLOR,

Sept. 10, 1896.

Treasurer.

HALIFAX BUILDING FUND.

Previously acknowledged, \$1,793 97
 Halifax, Bro. James Wallace, 5 00
 " Sister E. Carrington, .. 1 00

Total, \$1,799 97

HENRY CARSON,

Halifax, N. S., Oct. 26, 1896.

Treasurer.

**BURTT'S CORNER CHURCH
BUILDING FUND.**

The meeting house is being completed as rapidly as circumstances will allow. The church has made and is making many sacrifices. No appeal was made till outside aid was required, and not until the church had shown by its own efforts that it deserves assistance. Without aid the house cannot be completed this year. If completed, a good work for the Master can be done this winter. The following sums have been received from Disciples in St. John :

James E. Prince,	\$ 1 00
Mrs M. Owen,	1 00
A Friend,	25
D. A. Morrison,	2 00
A Disciple,	10 00
Mrs I. A. Stockford,	25
G. F. Barnes,	1 00
Miss S. Vaughn,	2 00
Cash,	5 00
A Friend,	1 00
Mrs. John Wilson,	1 00
J. Barry Allan,	1 00
J. S. Flaglor,	2 00
Mrs. Andrew Barnes,	1 00

Total, \$28 50

The church is grateful to these helpers and desire to see others have fellowship with them in this good work.

Mrs JAS WILSON,
Burtt's Corner
York Co., N. B.
Oct. 26th, 1896.

Married.

OUTHOUSE-McCORMICK.—At Tiverton, N. S., October 11th, by H. A. Devoe, Mr. Edward E. Outhouse to Annie E. McCormick, third daughter of Mr. Edward McCormick, all of Tiverton.

LEEMAN-CLIFFORD.—At Tiverton, N. S., October 21st, by H. A. Devoe, assisted by J. W. Bolton, Wesley Leeman, Esq., to Maggie Clifford, second daughter of Deacon John Clifford, all of Tiverton.

Died.

DINSMORE.—Bro. Oscar Dinsmore, one of the faithful young members of the Coburg Street Christian Church, St. John, was called away Thursday, Oct. 22nd, 1896, from the weariness and sorrows of earth to, we have good reason to believe, the rest and joys of the better world. He was in his 22nd year when the summons came. During the meeting held in St. John by Bro. H. A. Northcutt, in August, 1893, our departed brother became deeply interested in his own salvation and in the things of the kingdom, and just after the meetings closed he confessed his faith in Jesus the Christ, the Son of the living God and was buried with him in baptism. Since that time he has been one of our willing workers, seeking in his daily life to honor his confession and always ready to do what he could in the church, Sunday-school and prayer-meeting. For a year or more his health has been such as to cause his friends much anxiety; for a few months he has not been able to attend the services of the Lord's house; but in spirit he was there. Only two days before his death he sent a verse to be read in prayer-meeting. It was, "Fear thou not, for I am with you; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Is. xli. 10. His many friends mourn, but not without hope. The family is bowed down with sorrow, as he is the second son and brother to be taken from them within a few months. May the sorrowing ones find in Christ a very present help in trouble, and upon him may they cast their burdens, remembering that

"God is his own interpreter,
And he will make it plain." H. W. S.

LINKLETTER.—Died at Fredericton, P. E. I., on the 21st of August, Sister Martha Linkletter in her 76th year. She joined the Baptist Church at Summerside about seventeen years ago. She was a warm-hearted Christian. No conversation seemed so pleasing to her as talking of Jesus and his love. She lived and died in the Lord. Some of her children were members of the Baptist Church, others of the Church of Christ. —D. C.

JEWELL.—Suddenly, on the 13th of October, Sister Catherine Jewell passed away at her home at Hunter River, P. E. I., in her 65th year. She had been for many years a member of the church at New Glasgow, and her influence with her family has been such as to induce quite a number of them to choose the narrow path which leads to life. It was a great trial for them to be so suddenly deprived of one they loved so very dearly. May the Lord be with them and prepare them to meet the departed with the Saviour on the "other shore."—D. C.

SPARIS.—In St. John, on October 26th, 1896, Sister Matilda A. Sparis ended her earthly pilgrimage and we confidently believe entered into rest, being at the time in her 26th year. She leaves behind her a widowed mother, Sister Lochrey, and several brothers and sisters. Her husband preceded her into the great beyond five or six years ago. In April 1895 she accepted Christ as her Saviour and united with the Coburg Street Christian Church. Owing to physical weakness (for she has been struggling against disease for years) she was often unable to attend public worship, but her interest in the church was unmistakable and her faith in Christ strong. She was always glad to hear of the triumph of the truth and at the same time regretted that she was able to do so little for her Saviour. The willing mind was there. May the Everlasting Arms be around those to whom this sorrow has come and the light of God's countenance upon them; and may their prayer be:

"Tarry with me, O my Saviour,
For the day is passing by!
See, the shades of evening gather,
And the night is drawing nigh."

H. W. S.

ROCKWELL.—At Canard, Kings Co., N. S., September 7th, 1896, Sarah A. Rockwell, relict of the late Eaton Rockwell, aged 80 years. For more than fifty years Sister Rockwell has been a worthy member of the Church of Christ in Cornwallis. Though for many years, on account of her bodily infirmities, she has been confined to her home, she always took a deep interest in the cause of Christ, and was ever true to her convictions of duty. For a long time her one desire has been to enter in on that rest prepared for the people of God; which desire, we believe, is now realized. B. C. FORD.

CAMPBELL.—Brother Benjamin Campbell, youngest and dearly beloved son of Bro. Alex. Campbell, died at their home near Montague Bridge, Sept. 19, 1896, aged 26 years, 1 month and 13 days. At a very tender age he was left without a mother's care, but he thereby became more especially the care of father, brother and five sisters, who, by his early death, are left in sorrow. When Benjamin was yet comparatively a child, an elder sister (as an inducement to shun temptation, which on some parts of P. E. I. is very strong) promised him a watch if at the age of 21 years he had never used either tobacco or "strong drink." When the time came around he not only received the watch from sister Emily, but he continued a true temperance man until his death. At the age of 19 years he went to Boston, where, under the labors of Bro. Darst, he united with the Church of Christ, in which he continued a faithful member and untiring worker, fully corresponding with his ability and opportunities. In Boston he also felt the first symptoms of disease which, although seeming only cold, intensifying, until he thought well to seek his old home, native air and the care of his loved ones; but all without avail that dread disease consumption soon ended his short but useful life. He died in the full assurance of hope. All pain, anxiety, labor and sorrow are left behind. Faith is lost in sight and hope in glad fruition. One fold, one shepherd, one eternal home.—O. B. E.

TRACTS.

HEATHENISM, by F. E. Meighs, 8 pages.
HEATHEN CLAIMS AND CHRISTIAN DUTY,
by Mrs. Isabella Bishop, 12 pages.
MISSIONS IN THE LIFE OF CHRIST, by A.
McLean, 16 pages.
OUR LORD'S LAST COMMAND, by A. McLean,
12 pages.
**AN APPEAL FOR WORLD WIDE EVANGEL-
ISM**, 10 pages.
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More names will be added as they are appointed

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