

THE CHRISTIAN.

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

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ITEMS AND NEWS.

SEE important news from the Secretary of the Home Mission Board.

WE are glad to hear that Bro. Cooke is recovering from his serious illness.

BRO. DEVOR's meeting at Tiverton resulted in several being added to the saved.

BRO. MINNICK has been assisting the Leonardville church in a short meeting—one addition.

BRO. STEWART is holding special meetings in St. John. Three confessions to date—others will soon come.

THE work in Halifax is moving along nicely under the wise management of Bro. Howard Murray.

BRO. FORD has been holding some special meetings with the Lord's Cove church. He will assist the brethren at LeTete and Back Bay before leaving those parts.

WE are glad to welcome Bro. R. Currie, of Somerville, Mass., as our correspondent for the New England States. Bro. Currie and wife have united with the Mission Church in Somerville and will make valuable additions.

THE report of the Pennsylvania State Convention will be read by many of the older brethren with a good deal of interest. The resolutions then made would do well for us to carry out in the provinces.

BRO. FRED. T. NORTON, of P. E. Island, who is attending Kentucky University, graduates this year in Arts, and so successful has he been that out of a class of twenty-one he comes out as the first honor man, and is to deliver the valedictory. He completes the Bible course in 1894 and hopes to secure the honors of the class. We are glad to note that our provincial students meet with such success, and we would that many more of them would prepare for the preaching of the word. No place affords better facilities and opportunities than the College of the Bible, Lexington, Ky.; for no where else do you find McGarvey, Graham, Loos and Grubbs.

Paul taught publicly and from house to house; and his example is one that his successors in labor will do well to follow. The public

Pastoral Visiting. preaching is important, but not less so is that which can be done in the home. Here personal, practical,

pointed instruction can be given, and there is no putting it on some one else, as too often is the case when many are present. Here, also, the most appropriate words of comfort, of encouragement and of warning may be spoken. They have a very different effect from general expressions, made to cover cases that may or may not exist. Some preachers are not habitual visitors to the homes of their people; or if so, the visits are broken by very long intervals. Some have their favorites, and the majority of the congregation are neglected. It is objected to systematic and frequent visiting that it consumes too much time and interferes with a complete preparation for the public ministry of the word. But may it not rather further that preparation by acquainting the preacher with the needs of his flock, and thus show him in what way he can best benefit them? No preparation, however elaborate it may be, or however much time has been spent upon it, is complete until it is adapted to promote the end in view. And it is generally true, as has been said, that the minister who is invisible to his congregation on six days of the week, is usually incomprehensible to them on the seventh; and incomprehensibility on his part will soon lead to invisibility on theirs; for a stay-at-home pastor will make a stay-at-home people. But every visit made by a preacher cannot strictly be called a pastoral visit. If he goes in for a friendly chat and stays for ten minutes, or three hours, talking about the weather and the depression in business, and the exodus and the "Home Rule Bill," etc., etc., he does what any one else can do as well as he, and no one would dream of looking for the element that differentiates his visit from that made by any friend. If a book agent goes into a house, you soon find out his business, so with any man who has a purpose in view. Should it not be the same with the minister?

Those of our brethren in the States who are directing the home mission work there, and who see the present importance of

Will it Work? preaching the gospel and planting churches in the destitute places, are going to make a crowning effort to

spread the truth this year. Success will depend upon the brotherhood at large. It is a well known fact that but few churches, comparatively, are greatly interested in work beyond their own small circle. They are bound up in selfishness and are in danger of dying from the same causes that were at work in Laodicea. And of those churches that are doing something for the neglected places, only a small portion of the membership is enlisted. The giving is done by a few. How to get all the members of all the churches to give something is the great problem, and Bro. Hardin has a plan which, if carried out, will accomplish this. An effort is to be made to find out what each congregation is able to give, and a request to raise that amount will be made. There is no dictation, no usurping of authority, no seeking to lord it over God's heritage; but there is a personal invitation

to every church to raise a definite sum; and if they are able to raise more it will be gladly accepted; and if they cannot raise so much, they are still invited to send what they can—so that they may be helpers in the good work. To reach the members of the churches individually has not hitherto been attempted. But Bro. Hardin has devised a simple and practicable scheme to accomplish this. He has prepared "Personal Canvass Cards," to be sent to all the churches. On each card the pastors, or elders, or some other proper person, is asked to write the names of about twenty of the congregation, and then hand it to some one who will see those whose names are on the card and ask them for an offering for home missions. This may be paid then or promised to be handed in by May 7th, the day of the general collection, and it may be as large or as small as the giver pleases. That this plan is perfect, no one claims; but, it is the best that has yet been suggested. For those who want to work and to see others do the same, it has many excellencies. The person who wants to avoid giving will be inclined to look for objections, and he will try to convince himself that he has found them. But the plan will work and that is its justification.

A great mistake was made by the leaders in the reformation of the nineteenth century when they neglected the city for the country.

In the Centres. The cities being centres of population, of wealth, of education and of influence, are deserving the first

consideration of all who want to accomplish the most in the shortest time, with the least expense—all the time keeping in mind the prospects for enlargement. If the cities are deeply impressed, the country cannot long remain unmoved. If more pains had been taken to plant the cause firmly in such centres as Washington, Boston, Philadelphia and New York, when the restorative movement was started, our standing and influence there would be out of all comparison with what it now is. It is now almost impossible for us to regain the lost ground, owing to the stereotyped religious and irreligious state of these cities. But the Disciples have well learned the lessons of the past, and the cities of the west and south are receiving in a good measure the attention which they deserve, as may be seen from the way the work is being pushed in St. Louis, Chicago and other centres of power where conservatism is not so predominant as in the cities of the east. In the new towns that are springing up yearly, our people are among the first to enter in and possess the land, and in consequence they can always hold their own, and in most cases lead the van. In a growing village, made up of people from all parts of the country, and representing every denomination, the evils of division are most liable to show themselves, and all who really desire the spiritual prosperity of the place will be quick to see the importance of union, and, if they are Bible students in the truest sense, to recognize that our position, by subordinating opinions and elevating faith, gives the only basis that is at all practicable and scriptural. In Canada we should profit by the experience of others. In the west, towns are springing up. What are we doing, or trying to do, to sow the seeds of apostolic Christianity there? Now the soil is soft and mellow;

soon it will be as hard as the beaten path. In the Maritime Provinces we have not given the towns their share of attention, and our work in the country has lacked concerted and protracted effort. It is usually better to concentrate forces in a few places and push the work until it is firmly established than to diffuse our energies over a large number of places, and having helped them temporarily, then leave them to die. A farmer will raise a larger crop off fifty acres well tilled than he will off five hundred if neglected.

Every Christian should let his light shine. This is true of him in whatever position he may be called to fill. The preacher should be an example for the people, and Example. they should emulate one another in following Christ. The old ought to walk in very safe places when they know that the young feet are closely pressing them, step by step. As soon as any one is forced to say to those he is influencing, "Don't do as I do, but do as I say," his power for good begins to evaporate. Children are very quick to notice the conduct of their teachers, whether in the secular school or the Sunday-school; and if they can only say, "My teacher does that," they feel justified, and it is but natural that they should. Presence, promptness and preparation are looked for in the teacher. They are demanded and shown in the public schools. They should not be missing in the Sunday-school. If the teacher comes two days and stays away one, he need not be surprised if some of the pupils come one and stay away two. If his work is not important enough to bring him, they will infer that it does not matter whether they go or not. If he comes in after the school has opened to find his class waiting, it will have a very different effect from what his prompt attendance would have had. It need not be wondered at if the pupils begin to get careless. If the teacher is among the first to be present, it will have a good effect on the class in more ways than one—and among others it will have a restraining power until the attention is attracted by the opening exercises. A careful preparation of the lesson will be of great personal benefit to the teacher, and without it the time of the class is, to a large degree, flittered away.

TURN YE.

The following is by Rev. J. W. Weddell, of Chicago, in the Golden Rule. We are glad to see this important matter is being better understood. The quarter of a million of Christian Endeavorers who read the Golden Rule ought to know what it is to repent according to the scriptures. J. S. F.

"Repent ye, therefore, and be converted [turn agrin]." Acts iii. 19.

"I desire to repent." Do you? Then turn. The best, indeed the sufficient, definition of repentance is in this text, as given in the Revision. The second verb interprets the action of the first, even as Dr. Hackett suggests, giving us, as it does, "its manifestation in conduct." To repent is to turn.

This is the prevailing meaning of the Greek word *epistrephe*. It is the very word used of Peter when he turned to the body and said, "Tabitha, arise." Twenty-nine times, by actual count, it is so rendered in the New Testament, and in the eight instances where "convert" is used, the word "turn" would seem to give a clearer transcript of the thought. So let us understand it, then; to "repent" is to turn about.

Now what do you mean by saying that you have not repented enough? You speak as if "not knowing that the goodness of God (His kindness and tender compassion) leadeth thee to repentance." God does not want your tears; He wants your turning. He is not waiting for us to be sorry for sin, but to turn to Him for salvation. In fact, we do not begin to repent until we turn.

The last time when we repented in this true scriptural sense was in the city, the other day. A team of horses came bearing down upon us as we started to cross the street. To go forward was to be run down. What did we do? Stop to think? Wait for feeling? We should have had it soon enough if we had stayed there,—and of a very painful sort. No; we turned right about, and went the other way. That was repentance.

Home Mission Notes.

We are glad to make some important announcements: Bro. Bowell, the New England evangelist, has offered to work in this field during August—his vacation. Bro. J. H. Hardin writes us that they will send Bro. Northcutt here in June to hold a series of meetings. We are glad our brethren in the United States have come to our aid in this way, for Bro. Northcutt is one of the best, if not the best, evangelist before our people.

It was resolved at the annual meeting in St. John that all our churches should on the first Lord's day in June (or at such times as they think best) take up a collection for the general missionary convention of the United States and Canada. Of course this is only a request, but as they are going to send us such a strong man we ought to do all we can to help them support him. Another and greater reason is that no national or political lines should divide God's people. We hope that all our churches will do what they can for this good work. No matter how small the sum may be, send it to J. H. Hardin, Y. M. C. A. building, Cincinnati, Ohio; or, if you prefer, send it to J. S. Flaglor, St. John, and he will forward it. Remember this is a home missionary society and its receipts are expended in the United States and Canada.

Bro. H. Murray has been in Halifax since the 8th of March and has done good work. We hope the day is not far distant when Halifax will be self-supporting.

Brethren, there will be a large amount needed to meet our expenses before the next annual, and we trust that you will be as liberal as you can in giving to this fund. Last year there was \$580.00 expended, and sixteen were added to the churches. Seven months of this year are past, about \$200.00 have been paid out and there have been twenty-two additions. This is encouraging, and should cause a deeper interest in the home mission work.

RECEIPTS.

Previously acknowledged,	\$152 84
St. John—	
Y. P. Mission Band,	3 90
Sunday-school,	13 73
Halifax—	
Per H. W. Stewart,	8 00
Westport—	
Ladies' Auxiliary,	1 50
Milton—	
Per Miss Freeman,	4 70
Campobello—	
S. W. Johnston,	1 00
Tiverton—	
Per H. A. DeVoe,	3 25
	\$188 92

J. S. FLAGLOR,
Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

RECEIPTS.

Previously acknowledged,	\$137 29
Milton—	
Per Miss Kempton,	5 00
Cornwallis—	
Per Miss Wood,	1 45
St. John, N. B.—	
Sunday-school,	4 76
Woman's Aid Society,	1 25
Total	\$149 75

SUSIE B. FORD,
Treasurer.

Port Williams, Kings Co., N. S.

MARY M. RIOCH.

Those who are helping to sustain Sister Rioch in Japan, and have never been privileged to see her, will be glad of this opportunity of seeing her face, even on paper, and of learning something of her history.

She was born in Hamilton, Ont., July 21st, 1869. While her father is a Presbyterian, her mother is a steadfast Disciple. A woman of strong convictions and of loyalty to them, she has seen her children as they grow up taking their stand with her; and now she looks across the seas to where one of her daughters is spending and being spent for the heathen.

She was educated in the public schools, then in the collegiate institute. Desiring to qualify herself for the teaching profession she subsequently attended the Hamilton Model school and the Toronto Normal school.

In 1887 she confessed her faith in Jesus as the Christ and was baptized by Elder A. Anderson. From that time she has lived an earnest Christian life. Before leaving for Japan she had charge of the infant class in the Sunday-school, and the children want to know when she is coming back. As a member of the Christian Endeavor Society, she contributed greatly to the interest of the young people's prayer-meeting, and also to the other meetings of the church. Such a worker is not easily satisfied. She wants to work where she is most needed. At home there are enough to do the work, abroad the laborers are few.



MARY MCKENZIE RIOCH.

She says, "Ever since I can remember I have always been interested in missionary work. Many things have been coming up in life to turn my thoughts in that direction." She heard sermons and read articles and thought of the need and asked herself the question, "Why don't you go?" She looked at the reasons for staying home. They all seemed to join in self. She thought of the reasons for going. They centered in Christ. And she put duty before ease and prepared to go to the heathen. Just then she read in the *Canadian Evangelist* a call for one of her sisters to go to Japan. She thought that this was a providential opening and volunteered.

She left Hamilton October 4th, 1892, and arrived in Cincinnati the following morning. Here a reception was tendered her with the others going out with her. On October 6th she was in Lexington, Ky.; on the 8th she passed through St. Louis, and on the 15th she set sail from San Francisco for her new home, which she reached in due time. In her labors there you are all no doubt interested, and she will keep you informed as to the progress of her work by the letters which will appear in THE CHRISTIAN from time to time.

A LOVING TRIBUTE TO MARY M. RIOCH.

BY E. E. F., ST. JOHN, N. D.

She brought a life of promise bright
And laid it at the Saviour's feet;
Then asked that souls through her be blessed,
And made for joys eternal meet.

Thus consecrating all to Christ,
She did with joy each task He gave;
Yet yearned o'er souls in heathen lands
And prayed—Lord, in thy mercy save!

And as she prayed she heard their cry—
A pleading cry from o'er the sea—
Which said, "Oh, bring to us the Christ
Who gives you hope, who makes you free."

A restless longing filled her soul;
The question oft repeated came:
"Why don't you go to that dark land
And tell them of the Saviour's name?"

"So many there are perishing,
Whose souls are precious in His sight;
Why don't you take to them the Word
That tells of Christ—the world's great Light?"

A solemn moment now had come
When fondest ties must severed be
If she would "lose her life" on earth
That souls might live eternally.

The sacrifice she made—which said,
Christ shall my only passion be;
To tell of Thy redeeming love,
Yes, Lord, I'll go; send me—send me."

And thus she goes to that far land,
Her hand in Christ's—her only Stay;
Her trust in Him whose friendship sweet
Can smooth the roughness of the way.

May the rich blessing of our God
Rest down upon her from above
That many souls through her may learn
To trust in Christ, and taste His love.

And when the reaping time shall come,
And all are gathered safely home,
Then shall thanksgiving tune her song,
That she to Christ these souls had won.

Small, then, will seem the sacrifice
That she had made to bring them there,
(Though she had left all else beside—
That they a crown of life might wear).

May this sweet story of her love
For Christ and souls touch every heart,
Till in this work we each may pray,
"Lord grant to me some humble part."

NOTES.

The following are extracts from a letter just received from Sister Rioch:

"I am situated comfortably and happily here in my new home in this far off land. Indeed I could not be happy anywhere else. * * * I am now living with Bro. Stevens and wife (who came with us) in the house built by the Board for Bro. Smith and family, who are now in the United States on furlough. * * * The Japanese students have nearly all studied English, and come to the house to converse. We use this means of reaching them. Already Bro. Stevens has immersed one and he has hopes of two more coming soon. * * * That was indeed a noble gift from that sister for foreign missions at Christmas. * * * Before hearing from Canada, Miss Harrison obtained a scholarship for the little girl I had taken. I am now looking for another. We do not take every one, but weigh the matter carefully before deciding. * * * We have met many kind friends here, and I am as happy as could be anywhere from home. * * * You all have done so nobly; I hope the money sent for my support will be more than repaid to you in souls—for whom Christ died."

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others.
The time, the time is short.

—Hezekiah Butterworth.

Selected.

INCREASE AND EFFORT.

There can be but little question that the great sin of the Christian world to-day is one of omission rather than of commission. Much as is said about the inconsistency of Christian lives, there is no question but that the greater part of these attacks come from an attempt to use captious criticism as the cloak of selfishness and pride. As a matter of fact, the one great reproach of the church to-day is not its lack of moral life, but its lack of spiritual feeling. We are callous as to the fate of the thousands who are daily dying without God and without hope. There is a decided tendency upon the part of the average Christian to be very solicitous as to my salvation, but little manifestation of the spirit which led Paul to consider himself a debtor to the Jew and to the Greek. We frequently speak with no little pride of our rapid increase in numbers. However accurate this expression may be as a comparison of our growth with that of other denominations, considered in the abstract, it is a gross parody on the facts. It could certainly scarcely be called an extravagant demand, that the Christianity professed by each individual should yearly manifest itself in the salvation of one soul to Christ, yet so phenomenal would be the growth in numbers resulting from the continuance of such a state of things that, in the year 1900, we would number not less than 50,000,000, making all due allowances for the ravages of death. Could the whole Christian world be brought to this mild state of activity for even one decade, the first days of the millennium would mark the opening of the next century. Why should we not start in our churches, "Save one League." The Apostle Paul did not consider it beneath him to take a vow, and surely the Christian of to-day would bring no dishonor on the name of Christ by a yearly pledge that, with the blessing of God, he would by personal effort add one to the number of the redeemed. It may be said that the formation of such a class of Christians is impracticable, and it may be true, but that is something that is not to be dropped trippingly from the tongue. That is our reproach and humiliation, and the fact should be to us a daily garb of sackcloth and ashes. Who of the Disciples of Christ in Virginia has ever saved one soul to Christ? Are you not ashamed of your silence? For this sin of omission there are few who, looking back over the past year, must not cry, "Mea culpa."—*Missionary Weekly.*

IS THE COMMISSION FOR US?

It was incumbent upon the apostles to do the special work which the Lord qualified and commissioned them to do. They were willing to hazard and surrender their lives in the conflict. They are a pattern to us of wisdom, of courage and fidelity to Jesus, whom we, as well as they, have called Master and Lord.

There are certain true principles which, if faithfully applied, make it as obligatory upon us as it was upon them "to spend and be spent" for Christ and the salvation of the world. For example, our cause for gratitude to God on account of His mercy and goodness in raising us from death "in trespasses and sins," and in making us "joint heirs with Christ," is as great as was theirs. Again, our obligation to render unto God the entire use of our talents and substance is as binding as was theirs. The man of one talent, too, is as truly bound to show diligence and fidelity as is the steward of five talents. The "necessity" laid upon every Christian now to assist to the extent of his ability in "sounding out the word," in carrying "the light of life" to them who "sit in darkness and in the

shadow of death" is as genuine and vital as was that laid upon the apostle to the Gentiles.

The reason why the Lord gave His commission was because He "loved the world" and wished to save it. He loves it no less to-day than He loved it then. He would make no less generous, patient and heroic efforts through His servants in the nineteenth century than He made in the first to bring the heathen to salvation. The spirit of the Lord is as mighty in our age as it was in any of the ages past. The gospel is as much "the power of God unto salvation" now as it was when Paul wrote his epistle to the church at Rome. Surely, too, the one thousand million unevangelized souls in the world to-day are as precious in God's sight as were the heathen in the days of Paul and Barnabas. If it was right and necessary for the soldiers of the cross in the first century to fight against the powers of darkness and to sacrifice selfish ease, temporal gain and even life itself to obey the will of our heavenly Captain, it cannot be any less right and necessary to fight and sacrifice now.

Verily, the fruits of missionary efforts to-day are so rich and abundant as to shame infidelity into silence. The reports from the wide field read like "new chapters in the Acts of the Apostles." We may successfully challenge the world to show any secular enterprise so successful as Christian missions in proportion to the capital invested and the laborers employed. The missionary has been and still is the pioneer of civilization. Even commerce has waited for the missionary to go before it and prepare its way into savage and barbarous nations, by publishing the gospel of "peace on earth and good will toward men." Alas, the agents of commerce have often been lovers of gain rather than lovers of God, and the nature of that commerce has often been adverse to the gospel.

World-wide evangelization is the chief, the supreme end of the gospel. It was the one object for which the Son of man lived and died on earth. It is the one mission of the church. It is the one thing above all others to which the gold and silver of Christians, with their prayers and all their loving and self-denying sacrifices, must be consecrated. The command "Go!" rings down through the ages, and shall never cease its ringing until "every creature" in "all the world" is saved.

We can no more excuse ourselves from executing the commands of the commission than we can from loving Christ, from seeking to do His will, from using our talents, from rendering unto God that which is God's, and from imbibing and diffusing the spirit of Christ. There is a literalism that kills,—for example, that which says the commission was only for the apostles. It might as well say the thirteenth of First Corinthians was only for the church at Corinth, or the fourteenth of John only for the eleven apostles, or that the Laodicean admonition in the third chapter of Revelation is in no wise applicable to any lukewarm church to-day. There is a literalism, too, that would interpret the command "Go," as if it excluded or in no wise involved the alternative, "Send."

During the recent cold weather there was much suffering among the poor in the cities. Our Christianity bade us relieve them. Citizens met, raised generous supplies and funds, organized committees to solicit more funds, to investigate applications for aid, and to extend all necessary charity. Did the multitude of citizens go? or did they send messengers and representatives? Likewise the church at Antioch sent Paul and Barnabas, its best and most gifted representatives, to the heathen. In view of the honest application of the fundamental principles of our religion to ourselves and the churches of Christ in our day and generation, there is no escape from the great, supreme, bounden duty, either to go ourselves to preach to the heathen, or to use, with sacred and whole-souled diligence, our abilities and substance to send our representatives to help bring the whole creation to the feet of Christ and into the joy of His salvation.

If we admire Paul, if we praise Carey, Martyn, Livingstone and Judson, why not imitate their examples, exhibit their spirit, show our faith by our deeds? If we know these things, happy are we if we do them.—*J. J. Spencer in Miss. Intelligencer.*

The Christian.

ST. JOHN, N. B. . . . APRIL, 1893.

EDITORIAL.

WEAKNESS AND STRENGTH.

For when I am weak, then I am strong. II. Cor. xii. 10.

The apostle's paradox is eminently worthy of the careful consideration of all, as the aphorism is universal and not particular. It is true of others, as well as of Paul, that when they are weak, then are they strong? Experience proves this, and memory preserves it in its sweet fragrance and utility. The journey of time runs not over smooth planes, but is constantly interrupted by vicissitudes called "the ups and downs of life," and happy is he who so understands and treats these ups and downs as to assign to each its proper place.

Changes are the necessary order of changing time. Our food perisheth with the using. Our clothing grows old and is replaced with new. Even the bodies we now inhabit are earthly and must be put off. God can prepare us for the house from heaven. The true Christian earnestly desires that house, not to be unclothed, but clothed upon, that mortality might be swallowed up of life. (II. Cor. v.) To be unclothed was only desirable as a preparation for better clothing. Paul desired to be weak that he might have Christ's strength—to be empty of self—to be filled with Christ. He had no desire to glory in himself, but when driven to it by the unkindness of others he would glory in his weakness, because it was in the valley of reproaches and suffering for Christ he gathered his choicest jewels.

The saints of both Testaments rose from extreme weakness to the greatest power attainable on earth. In recording in the 11th of Hebrews the victories of that "great cloud of witnesses," the climax is reached at the 34th verse in those who "out of weakness were made strong"—so strong as to put to flight the armies of the aliens. Abraham had no greater joy than when from Mount Moriah he saw Jesus' day (John viii. 56), when passing through his severest trial. What were his earthly prospects when he led to the altar the son of his old age, the dear son of promise, the progenitor of the Messiah, who asked, "Where is the lamb for a burnt sacrifice?" He had the fire and knife, and Isaac carried the wood, but he had no lamb, and could only say, "God will provide Himself a lamb for a burnt sacrifice, my son." But this answer satisfied both father and son, "so they went both of them together." Isaac's sweet obedience must have bound him stronger to his father's heart. But without any hesitation he bound Isaac, laid him on the altar and took the knife to slay his son.

But He who "spared not His own Son" spared the son of Abraham, who beheld a ram caught by his horns in a thicket, which he slew and offered instead of Isaac. How severe the trial, how grand the victory of the friend of God! (Gen. xxiv.)

Moses chose affliction with the people of God rather than the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. When he was weak, then he was strong—had a strength which came from seeing Him who is invisible.

David was a happy man, and never were his triumphant strains sweeter than when passing through sore afflictions. It was when he fled in weakness before Saul and his armed hosts he composed the wonderful 34th Psalm:

"I will bless the Lord at all times,
His praise shall be continually in my mouth;
My soul shall make her boast in the Lord,
The humble shall hear thereof and be glad," etc., etc.

He was so weak as to be but a step from death and so strong as to make his boast in the Lord, and to call upon young and old to join in his triumphant song. The Lord was with him in the valley of the shadow of death and he would fear no evil, and when the grave claimed him as its victim his tongue was glad and his flesh would rest in hope, because God would not leave the soul of Jesus in hades nor suffer his holy One to see corruption. But David anticipated the superior strength of New Testament saints when God would fulfil the promise made unto the fathers in raising up Christ from the dead. In the 72nd Psalm he speaks of the wisdom and popularity of His son Solomon, how the kings would bring unto him presents and offer gifts. He mentions at the 11th verse His greater Son—Jesus, thus, "Yea, all kings shall fall down before Him, all nations shall serve Him." Why this universal dominion? "For He shall deliver the needy when he crieth, the poor also, and him that hath no helper."

Such are the characteristics of the Son of David, and the languages of earth may be challenged for a better description of a perfect Potentate. He is the warm friend of all the poor, all the needy, all the helpless. He hears their cry and can and will deliver them. Although they deserve all their misery, He died for their sins, and can be just in hearing their cry and delivering them.

The New Testament records the character and life of Jesus as foretold by David. He did deliver the needy when they cried unto Him, the poor and helpless. He was constantly healing the sick, expelling demons and even raising the dead. When two blind men heard that Jesus passed by, they cried, "Have mercy on us, O Lord, thou Son of David," and when the multitude rebuked them they cried the more, "Have mercy on us, O Lord, thou Son of David." They were poor and had no helper; they were discouraged and rebuked by others; but they cried to the Son of David and He heard and delivered them from blindness. (Matt. xx. 30-34) When the woman of Canaan in her distress cried to Him for her daughter, who was possessed of a demon, He seemed at first to refuse her. But she had no helper and worshipped Him, saying, "Lord, help me." She would not be put off. At last the Son of David exclaimed: "O, woman, great is thy faith, be it unto thee as thou wilt." And her daughter was made whole from that very hour. (Matt. xv. 22-28) He heard those who pled for themselves and also those who pled for others. And He is the same yesterday, to-day and forever. He was crucified in weakness, but now lives by the power of God to fulfil this grand prediction.

When the Jewish rulers threatened the apostles with certain death if they spoke any more in the name of Jesus, what could they do? They could appeal to no earthly tribunal, for all were against them. They were poor and had no helper. They met with their brethren and pled with God through the Son of David to strengthen them for the work. The place of meeting was shaken, they were filled with the Holy Spirit and were stronger and still more successful in their work. (Acts iv.)

Paul and Silas preached in Philippi. In the midst of dying sinners they earnestly and lovingly declared from day to day that Jesus died for their sins and was most anxious to save them and make them happy for ever. But no one seemed to pay the least attention to them, but a maid possessed with a demon. She followed them, crying out, "These men are the servants of the most high God which show unto us the way of salvation." But Paul wanted no such aid, and he expelled the spirit. But when her masters saw that they could make no more money by this fortune-teller, they caught Paul and Silas, drew them to the rulers, falsely accused them of crimes, and without a trial they were severely beaten, thrust into the inner prison and their feet fastened in the stocks. This was

hard treatment for their constant labor and anxiety to make the people happy for time and eternity. But what could they do? Where could they look? All were against them. At midnight Paul and Silas prayed. Surely they were poor enough, needy and had no helper. But they remembered the Son of David—His sufferings, His triumphs and His promises. Their prayers were turned to praises and the prisoners heard them; God heard them, Jesus heard them. An earthquake shook the prison, out of weakness they were made strong, spoke the word of the Lord to the jailor and to all that were in his house, and all of them were rejoicing believers in God before daylight and became the nucleus of the grand church of Philippi. When I am weak, then am I strong?

The Corinthian brethren had been unfair to Paul, compelling him to defend his apostleship, and then calling that defence self glory. He should have been commended of them, for he had among them proved himself not a whit behind the chief apostle. Still he was nothing in himself, and if driven to glory it would be in his infirmity, unworthiness and weakness. He knew a man in Christ fourteen years before caught up to the third heavens, whether in the body, or a disembodied spirit, he could not tell. God knew this. But Paul knew how he was caught up into Paradise and heard words unlawful for man to utter. What great honor was conferred on such a man, what abundant revelations he must have received in hearing the conversation of heavenly inhabitants? This man was Paul. At one time he was in Paradise hearing the conversation of heaven, at another on earth, pierced with a thorn in the flesh, the messenger of Satan to buffet him. This thorn was so loathsome and severe that with all his heroism and endurance he besought the Lord thrice that it might depart, but he must bear it. In which of these states would Paul glory, in the abundant revelation or the thorn in the flesh? In the latter, certainly. Which was the most dangerous, the vision or the thorn? The vision, most assuredly, and it was to save him from its danger the thorn was sent. Verse 7).

If the Old Testament was written for the learning of primitive Christians (Rom. xv. 4), both the Old and New were written for our learning, that we through patience and comfort of the scriptures might have hope. This is true of all Christians, and especially true of those most concerned for the triumphs of the gospel and the enlargement and prosperity of the church. Preachers, good men and true, are often sorely tried when they see so little resulting from their labors, few or no conversions, troubles in the church, a continual decrease by deaths and removals, and, still worse, by exclusions. In the meantime a readiness to lay the blame on others, who, in return, are just as unwilling to bear the blame. How blessed it is when all helps fail, to remember the Son of David, who Himself was made perfect through sufferings, and will not fail to deliver the needy when he crieth, the poor and him who has no helper. We doubt not, but the reader can remember the times of darkness and discouragement and also the bright seasons which followed, "When the enemy came in like a flood and the spirit of the Lord lifted up a standard against him." Let these words of Christ dwell in us richly, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world," and we will find it "better to walk with Christ in the dark than to walk alone in the light," and that His strength will be made perfect in our weakness.

The World's Congress of Churches will be held in Chicago in connection with the Columbian Exposition. The Disciples of Christ occupy two days, September 13-14. For three hours our speakers can address the multitudes in the great hall. The rest of the time the speakers will be heard in some of the smaller halls in the building.

Original Contributions.

POSITIVE INSTITUTIONS.

There is a tendency in the religious world to day to belittle the positive institutions of God. In fact we frequently hear it proclaimed from the pulpit that God does not look at ordinances in His worship, that He does not now require such in acceptable worship, but only demands a broken spirit and a contrite heart. This is certainly the requirement of God in acceptable worship; but can one have a broken spirit and a contrite heart, can one worship God in spirit and in truth whilst at the same time living in disobedience to positive commands or institutions? We will let the reader judge. Such teaching as we have spoken of tends not only to belittle the institutions of the kingdom of heaven, but also to ignore its King and Lawgiver; for if there be a kingdom of heaven (which no Christian will deny) it must have a King or Supreme dispenser of laws, and consequently a constitution,—as no king can rule where there is no constitution. Jehovah, in the days of Augustus Cæsar, set up a kingdom, over which he made that Jesus whom he raised from the dead both Lord and Christ. Acts ii. 36. This Jesus, while on earth, saw fit to promulge certain laws, by the compliance to which permission would be granted to citizenship in this kingdom. John iii. 5. He also, after His ascension to the throne of His kingdom, by His spirit through the Apostle Peter, to whom, while on earth, he had given the keys, Matt. xvi. 19, announced the same terms of admission. Acts ii. 38. This same Jesus, before His coronation as King of the universe and after that auspicious event, by His spirit, through His ambassadors, gave other institutions for the observance of His subjects. (See Matt. v. 32; Mark x. 11; Luke xxii. 19; I. Cor. xi) Certainly He gave many other commandments of a purely moral character, to which all His followers must conform, and without which conformity there can be no love for Christ. He that hath My commandments and doeth them, he it is that loveth Me. John xiv. 21.

Now the question arises, May we reject or ignore the positive moral commands, retaining only the purely moral? The answer of a large class of professors is in the affirmative. They tell us that the moral institutions are essential to salvation, whilst the positive are not. Let us look for a moment at their chief reason for coming to this conclusion. They object that by making justification or remission of sins that are past depend in any sense upon an external act, we make void the grace of God. This objection can only be raised by persons who are ignorant of God's manner of working, either in nature or religion. Whether the omnipotent Jehovah can work without means, I presume not to say, but I affirm that we can produce nothing, either in nature or in grace, done by God without means. The Apostle Paul affirms that "by faith we understand the worlds were framed by the Word of God." Will those declaimers on the non-essentiality of positive institutions in justification tell us that Paul limited the wisdom, power and goodness in reporting him to use means in framing the world?

By grace are we saved, either temporally or eternally? Man forfeited life when he sinned, but by the grace of a merciful God he is permitted to live out a certain number of days on this stage of action. This permission the Divine mind considered expedient to His designs to grant; but there can be no grace manifested where there is no gift. Had this remained as an idea only in the Divine mind, and had no gifts proceeded from the Creator, by the use of which Adam could live out his allotted time, there could have been no grace; for without food and wherewithal to supply his natural

wants, he would have died. Hence, the grace of God could only be appropriated by Adam by the giving of those essentials to natural life. When God granted Adam a lease of life, He granted Him means to insure that life. God grants each of us temporal life in the same way. "In Him we live and move and have our being," says the Apostle Paul, and it is as true in the physical as the spiritual sphere. (I have an idea that this declaration of the Apostle Paul, coupled with the great commission of our Lord and Saviour, brings within our just comprehension all the requirements, celestial or terrestrial, of an immortal soul) I can prolong my life only by using those God-given means adapted to that end. If we were to state that we lived by eating, some one might object that we are detracting from the power of God, for the Apostle to the Gentiles says, "In Him (God) we live and move and have our being." Yet the food is only the means by which God or His grace prolongs our life.

Other illustrations of equal apparancy might be adduced to show that the grace of God is manifested in nature only by the gift of certain means consentaneous to that grace.

So it is in religion. There never was a time when positive institutions formed no part of religion. The patriarchs offered their holocausts. The bonded Hebrew, by Divine appointment, sprinkled the blood of the slain lamb upon the door-posts. The Mosaic priest could only enter the tabernacle through the altar and laver. Did the holy patriarch, the enslaved Hebrew, or the priestly Jew make void the grace of God when He approached him only in these ways? We think not. Whether the omnipotent and omniscient God could have permitted these persons to approach Him in any other than the appointed way, I presume not to say. But the disciple of Gamaliel declares, "Without the shedding of blood there is no remission." Whether it ever might have been, I am not at liberty to determine.

You will notice, then, that at the very foundation of the Christian religion is a positive institution. Without the shedding of blood there is no remission. Christ literally shed His blood on Calvary's cross. It is by this literal shedding of blood that we now receive remission. Will any one now affirm that positive institutions make void the grace of God?

This sacrifice was offered once for all in the ends of the ages, but sacrifice alone did not qualify the priestly Jew to enter the holy place. He must bathe himself at the laver, which, with the altar, stood in the court under the full glare of heaven. Neither does sacrifice alone qualify us to enter the kingdom of heaven, of which the holy place was a type, but we must submit ourselves to the ordinance of baptism. To this the Apostle Paul, in writing to the Hebrews, evidently refers when he says, Heb. x. 22: Let us draw near with a pure heart in fullness of faith, having our hearts sprinkled from an evil conscience and our bodies washed in pure water. If God sees fit to appoint means by which to approach and worship Him acceptably, dare any man approach Him other than through His divine appointment. We see, then, that as the grace of God is manifested to us in nature by gifts, or by means for the enjoyment of that grace, so in religion the grace of God is manifested by gifts, or means consentaneous to its enjoyment, viz: the gift of His only begotten Son, or the literal, not figurative, shedding of the blood of Christ, baptism, faith and hope, etc.

Christ, by shedding His blood, procures salvation for us; and as Adam, in order to enjoy the grace of God in prolonging his temporal life was given means consentaneous with that, and so the Author of our salvation, Christ Jesus, has given us divine appointments and teaching in order to enjoy a Christian experience here and eternal life here-

after. May the God of all grace give us that spirit of true wisdom which cometh from above, and the constant dwelling of His holy spirit which will enable us, like Martha of old, to sit at the feet of Jesus and drink in those words of eternal peace, for they alone can give life. "To whom shall we go," says the Apostle Peter, when asked by the Lord if they (the apostles) would also desert Him. "To whom shall we go, for thou only hast the words of eternal life!" JACOB.

ALPHABET FOR YOUNG READERS.

A—Is for Alpha, the first and the good,
B—The Beloved, who redeems by His blood.
C—Is the Crucified, who saves us from sin,
D—The Damnation the wicked are in.
E—Is the Eden—the delightful—the blest,
F—Is the Father who leads us to rest.
G—Is the Gospel, which sinners invites,
H—Is for Heaven—the land of delights.
I—Is the Immortal—the home of the soul,
J—Is for Jesus, who makes the sick whole.
K—Is for Knowledge, which is the saints' light,
L—Loving-kindness, in which they unite.
M—Means the Many who will enter the fold,
N—The Never-ending delights they behold.
O—The Omnipotent Master we serve,
P—The Passions, now held in reserve.
Q—Quickening power of the gospel of love,
R—Royal-honors in the house up above.
S—Means Salvation, provided for all,
T—Is the Time, now, to give them the call.
U—Universal, the love of the Lord,
V—Is the Victory gained through His word.
W—Is the Way for the weary and worn,
X—Is the Cross and not easily borne.
Y—Is for Youth, when all Christ should receive,
Z—Is for Zeal to move all who believe.

O. B. E.

Charlottetown, March 25th, 1893.

N. S., N. B. AND P. E. I. BUILDING FUND

I think my proposition in the January number will be accepted by all right thinking brethren. One good sister said it was a grand idea, and that she would give me a start. So you see, brethren, if ever anything great is going to be done, now is the time. Let us start now and by January 1894, we will see how it has worked. Those who give their money now will be more than blessed in their giving for there will likely be calls for help before January next. We hope and pray that there may be many calls made. Every one loves to hear of the cause growing in our provinces, and when any one church calls for help, we should respond to the best of our ability. Now if all who are members of the Church of Christ in the three provinces, with those who are readers of THE CHRISTIAN, will give one dollar per year, we will have all the funds we need to carry on the work of preaching the gospel to all in these three provinces. It has been brought to your minds, dear brethren, and it will rest with you to make it a success or a failure. But I have too much confidence in our good brethren and spurn the idea of failure. Let us be up and doing and show ourselves worthy of our high calling in Christ Jesus.

I am going to open the list by giving one dollar to Bro. James Wallace, whom I have made treasurer. I think we could get no better for the position—one who has been found faithful in all his ways, and one who loves the Christ and His cause. Money placed in his hands will be sure and safe. The list of all moneys received will be given credit for in THE CHRISTIAN. We will have advisers appointed by one church in each province—Nova Scotia, New Brunswick and P. E. I.—for the distribution of the funds, so that the church most in need shall be first considered.

W. J. MESSERVEY.

Halifax, N. S.

RECEIPTS.

W. J. Messervey,	\$1 00
JAMES WALLACE, Treasurer.	
W. J. MESSERVEY, Secretary,	
155 Agricola Street.	
Halifax, N. S.	

Selected.

PENNSYLVANIA STATE CONVENTION.

We copy the following from the *Millennial Harbinger* of December, 1857. It will be seen that we are following the examples of such men as Campbell, Church and Pendleton. We hope a reading of this will cause the churches to take a greater interest in our home mission work and that they will give more liberally to its support. J. S. F.

The Convention of the Churches of Christ in Western Pennsylvania was held in Allegheny City commencing on Thursday, September 10th. Several days were pleasantly and profitably spent in considering the best "ways and means" for the advancement of the cause of our divine Redeemer throughout the state. The convention was favored with the presence and counsel of our beloved brethren Campbell, Church and Pendleton, who contributed much to the interest and edification of the brethren by their lucid and spirit-stirring addresses. The convention was organized by the appointment of Bro. H. B. Goe as President; Wm. J. Lynn, Vice-President; and Bateman Goe and Levi Norton, Secretaries. The following preamble and resolutions, after considerable discussion, were then unanimously adopted:—

Whereas, the church of Jesus Christ is the light of the world, the pillar and support of the truth, the divinely appointed means for the conversion of sinners, and the perfection of the saints. And Whereas, The Lord Jesus, when He ascended up on high, richly endowed her with those spiritual gifts which were eventually calculated to bring her into the unity of the faith and knowledge of her glorious Redeemer. And,

Whereas, The church is now in possession of all the light and truth imparted by those who were thus inspired and commissioned to bring her up to that stand of perfection in knowledge and practice by which alone she can accomplish the glorious purpose of her mission to the world. And

Whereas, we confidently believe that we are in faith and practice followers of those churches which were planted and nurtured by the Apostles, Prophets, and Evangelists of our Lord Jesus Christ, and, inasmuch as it was their glory and their joy to sound out the word of the Lord, and sustain by their prayers, contributions, and influence those engaged in this heavenly work; therefore

Resolved, That the church of Christ, in this age of the world, is solemnly bound by the commission given to the Apostles of the Lord Jesus as well as by the examples of the primitive churches, to proclaim the gospel throughout the world, or to every creature.

Resolved, That for the church to neglect or abandon this glorious enterprise is to be recreant to the authority of her Lord and Redeemer, and in so doing, she will inevitably incur the same woe, which rested upon an inspired apostle if he failed to perform the duty assigned him in the great commission.

Resolved, That we earnestly and zealously cooperate in our prayers and fellowship in the gospel with all those ministers of the word who are engaged in the home mission, and those about to depart to foreign lands, and that we stir up all the holy brethren throughout the State to liberally sustain them, by their contributions, in the glorious work to which they have devoted their lives.

Resolved, That Bro. Thomas Farley, of Allegheny City, James D. Davis and H. Bateman Goe, of Connellsville, be appointed as a State Business Central Committee, whose duty it shall be, first, To open a correspondence with all the churches in the State, urging upon them the absolute necessity of liberally contributing to the support of preachers visiting each congregation and laboring in destitute places throughout the State. Second, That they be authorized to employ and direct the labors of faithful missionaries of the cross in announcing the glad tidings of salvation to perishing sinners, and building up the blessed cause of our common Lord and Redeemer. Third, That they require of the preachers thus employed monthly reports of their labors, and that a quarterly report be prepared and published by them in the *Harbinger* and *Age*. Fourth, That they prepare an address to the churches of Pennsylvania, setting forth the importance of a scriptural organization, and the imperative necessity of raising up and sustaining faithful pastors in the church of Christ. Fifth, That the first money received by said committee be appropriated to the payment of the balance now due to

the preachers who have been in the employ of the Missionary Board.

Resolved, That the secretary be appointed, whose duty it shall be to conduct the correspondence of the committee, collect and report information for its action, and to keep up a constant conference with all agents and evangelists employed by the committee, and generally to superintend and report upon their faithfulness and labors.

Resolved, That a faithful account of all expenses incurred by the action of the corresponding secretary in the discharge of the duty prescribed above, shall be kept by the secretary, and that the same shall be paid out of the funds collected.

Resolved, That the committee be authorized to employ an agent, or agents, to solicit and procure funds for the accomplishment of the work of missions throughout the State.

Resolved, That we recommend to the churches in Pennsylvania to raise a fund of ten thousand dollars to be invested in safe securities, for the education of suitable persons for the work of the ministry, and that the agent appointed by the executive committee be authorized to solicit subscriptions to said fund.

Resolved, That there be an annual meeting of all the churches in the State of Pennsylvania, alternately east and west, in order to sustain and energize one another in the glorious work in which we are engaged.

Resolved, That all further action in regard to carrying out the resolutions passed as above, be conferred upon the executive committee.

H. B. GOE, *President.*
Wm. J. LYNN, *Vice-President.*
H. BATEMAN GOE, } *Secretaries.*
LEVI NORTON, }

HIS MOTHER'S BIBLE.

The visitor in Westminster Abbey is shown a chair which impresses him but little until he learns something of its history. Carved rudely of oak, clumsy in its distribution of weight, and ungraceful in its lines, without artistic finish or elegant carving, the most one notices regarding it is that beneath the rude seat is a still ruder stone, a rough boulder such as might be lifted into a farmer's wagon to be later dumped into the "creek." But when he learns that in this chair the kings of England have been crowned for an unknown period, and that in generations still before, this ruder stone was itself the coronation chair, without its drappings of cloth of gold, it is to the beholder the throne of a mighty kingdom and venerable by association with English power and Anglo-Saxon liberties.

A few days ago the honored citizen of this republic, chosen for the second time to its highest executive office, according to the custom of the land and the laws of the state, took the solemn oath of loyalty and fidelity. But that which made the occasion noticeable was the fact that President Cleveland chose to be sworn in as president on his mother's Bible. Nobody who knew the circumstances could but augur well for the administration to follow. It reminds us all of that inauguration not so many years ago, when after this oath as chief executive of one of the greatest nations of earth, President Garfield turned him round, and, before delivering his first message, kissed the mother that bore him, as she sat beside him on the platform. Presidents who in the supreme moments of their lives honor the love and piety of those that gave them being, will never bring disgrace to their high office.

Happy is the man whose childhood has been such that it is forever associated in his own mind with thoughts of his mother's devotion. It is said that no race ever had such beautiful women as the family of Israel, because each daughter of Jacob realized that she might be in the line of the Messiah. What would it add to the dignity and worth of American womanhood, could each fair daughter of our land remember that her sons may rise up in places of power to call her blessed, and to feel the benediction of her life still potent in their exercise of sovereignty.

Looking back to the days of the war, we doubt if there ever was an army that carried in the knapsack so many Mothers' Bibles; and there never was an army of harder fighters. How many a lad was saved from something worse than bullets by that talisman. The household is to be pitied which does not contain within it as better than the teraphim of Rachel the mother's Bible.—*Interior.*

Any pastor who has influence enough with his church to be of any service to them in any other line of Christian work can, if he is so disposed, secure the adoption of some plan of benevolence that will be helpful to the church and to missions. It is not that the churches, even the smallest and the poorest, as a rule, are not willing to contribute to these causes that so large a number give nothing, but it is because they are not informed as to the necessity and the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people.—*The Advance.*

News of the Churches.

ST. JOHN, N. B.

Two of our families have been called to mourn the loss of loved ones this month. Sister Finlay died after a short illness on the 7th of March, and the infant of Bro. Robert Reed on the 18th. We do not sorrow as those without hope. We know the promises of God are sure, "Blessed are the dead who die in the Lord." Sister Finlay will be missed very much, as she was one of the most faithful, always interested and never absent without a good reason.

We had a pleasant visit from Bro. Sinclair, of St. Thomas, Ont., on Sunday, the 19th.

Wm. and Allan Gates, who spent the winter in St. John, have gone to the eastern part of New Brunswick. We are sorry to lose them; they have attended all our meetings regularly and helped to make them interesting. We found them ready to help in every good work.

The church was crowded on the evening of the 22nd to witness the marriage of Sister Minnie Magee to Mr. Saunders. Bro. Stewart performed the ceremony, after which the happy couple took the train for their home in Lowell, Mass. A large number went to the depot to see them off. They have the best wishes and congratulations of all. So we lose another active worker by removal; but Sister Minnie will work wherever she may be, being deeply interested in the cause of the Master.

The interest in Portland continues good. Good audiences come to hear Bro. Stewart preach. The attendance at the Sunday-school averaged fifty during March. On the last Sunday in March there was an attendance of sixty-two, eight of whom were new scholars. A young lady, from the Sunday-school was baptized on the 24th. This is a source of joy to see our mission bearing fruit so soon.

We began our quarterly on the first Lord's day in March, and so far three have made the good confession. The attendance and interest in the meetings have been good. We hoped to see more turning to the Lord, but over this we have no control. Bro. Stewart has done all he could to persuade them to turn; and we feel sure the seed sown will bear fruit in the future.

The Endeavor Society has made a handsome present to the church of 100 reference Bibles for the pews. This is a wise gift and just what was needed. At the annual we were short of Bibles, only having about 125 in the house. Of course many brought their Bibles with them, and there was about one book for every two that came. Now, unless we have a great crowd, we will have a Bible for every one that comes. Let other Endeavorers go and do likewise.

LEONARDVILLE, N. B.

We have had a meeting of twelve evenings, including one Lord's day. Bro. Minnick, of Lubec, did the preaching. The large number of listeners that filled the house every evening gave evidence that they were pleased with the preaching, and were anxious to hear the "old story" again. The last evening all that came could not be seated. There appeared to be an increasing interest. And the regret was that the meeting could not be continued, but Bro. Minnick's engagements were such he could not remain longer.

I was taken sick the first week of the meeting, and was deprived of its privileges. I have not been able to attend meeting the two Lord's days since Bro. Minnick left; but the brethren have met as usual and have had good social meetings. So our meeting resulted in waking up the brethren some. One wanderer from the Father's house has returned and one confessed Jesus the Christ and was baptized into His death and arose to walk in a new life. This may appear small as the result of so much good preaching; but to me, and to those that know what this church has had to pass through the last few years on account of false brethren, it is no surprise. To me the meeting, under the circumstances, was a grand success. And if I am not deceived in the signs of the times, we will yet see good results of the meeting. May the Lord grant it is my earnest prayer. WM. MURRAY.

HALIFAX, N. S.

I would state for the benefit of the readers of THE CHRISTIAN that things are moving along quietly here. Our Bro. Howard Murray arrived here and has given us some fine discourses, and on Wednesday evening last, at the close of our prayer and social meeting, one young lady came forward and made the good confession and was baptized on Lord's day evening. We had a fine congregation and good attention.

Our Sunday-school is increasing in numbers, also in interest.

Many of the brethren will regret to hear that Bro. H. E. Cooke has been so very sick. He is now recovering, but very slowly. Our prayers to our Heavenly Father is that He will raise him up again to preach the gospel of the grace of God.

Your brother in Christ,

HENRY CARSON.

Halifax, N. S., March 22, '93.

HANTS CO., N. S.

I hardly know where to begin, as my call to Halifax changed my arrangements somewhat, and then my mind was so full of Halifax that I did not seem to think I could write of anything else. And now, after all have had their say, I must have a word. The house is all that can be desired in that line. Now to insure success a great work must be done. The little church must do a great work. To accomplish this you must stand shoulder to shoulder. It is wonderful what can be done by even a few loving disciples when they are of one mind, and that is the mind they had when they were building the walls of Jerusalem. It says, "The people had a mind to work." Learn to bear and forbear. It is not big sermons you want, but each one to have the same desire, and that desire to save the lost in Halifax. Make this impression on the people around you and you will build up the church. In your work remember your Master's words, the poor have the gospel preached to them. But I find I am on a subject foreign to the purpose of this communication. I have found some cold weather in the past two months, but not so cold but that I have filled all my appointments. There is nothing special to note, only that I find many kind friends. The attendance at Shubenacadie has been as good as we could expect under the circumstances. Elmsdale is our new point. The attendance here is remarkably good, and the people are good

listeners—this remark will apply to all my preaching points.

With the number of my appointments it is not possible to have extra meetings in the winter, but as the weather gets warm and the roads get better I look for a change. I at least hope and pray that the result may be that souls may be saved.

J. A. GATES.

West Gore, March 22, '93.

TIVERTON, N. S.

Since our last report two have made the good confession, have been baptized and added to the church. Another came forward last night, and the interest is such that we look for others. To God be all the praise.

H. A. DEVOR.

P. E. ISLAND.

As appointed at our annual meeting at New Glasgow last July, I spent over six weeks as a missionary, preaching part of the time with the churches at Summerside and Tignish, but more where we have no churches. There were two confessions and ten dollars raised for the Board. In one place where we have no church, and where they have scarcely ever heard any of our preachers, the people attended well and manifested kindly feelings and an interest in the gospel of Christ.

D. CRAWFORD.

New Glasgow, P. E. I., March 21, '93.

NORTH SOMERVILLE, MASS.

As THE CHRISTIAN has a few friends and admirers in this city of muddy streets, I take it upon myself to write a few notes about what is going on here, and at the same time tell our brethren in the east that we are alive and doing all we know how to help on the good work.

Bro. Bowell, the New England evangelist, who had just closed a very successful series of meetings in Danbury, Conn., where over 100 were added to the church in less than four weeks, is with us holding a series of meetings. He began his work on the 12th of March, but almost immediately took quite sick with la grippe, and was not fit to speak, but felt that he must, but Sunday night he had to give up and go to bed. Pastor Smart took his place on Monday night, and although he had not studied the subject, spoke on the same subject that Bro. Bowell had announced, and every one claimed it to be Bro. Smart's best effort. Result, one confession.

Bro. Bowell was with us again Tuesday evening, and we were made glad to see the sister who came forward on Monday night buried in baptism.

Wednesday night, 15th, Bro. Bowell was feeling a new man—and indeed every one thought so, for every one went home lifted up in spirit and greatly benefited by the words which he spoke. One confession at this meeting, and on Friday night there were three more.

Bro. Bowell is a great worker, and as has often been said, "He is the right man in the right place."

If there only could be such a man in New Brunswick, what a work could be done!

The new baptistry put in by the brethren was used Tuesday night for the first time.

We have a very good Christian Endeavor Society here. Bro. Brittain, formerly of Carleton, St. John, is president, who, with Sister Brittain, corresponding secretary, Bro. Jardine, Jr., and Bro. Currie were appointed on the executive committee of the Somerville Union.

I might say we are nearly all province people in the North Somerville church. Elder Bro. Jardine is from St. John, as is myself and a number more. All are delighted with THE CHRISTIAN. I have been passing my copy round, and as a result have one new subscriber, and hope to have more.

I will close by saying, "Keep your eye on the Christian church at North Somerville, for Bro. Bowell will be with us for some time."

I will try and have a better letter and more news for the next issue. Bro. and Sister Currie and Sister Lillie Guymont, formerly of St. John, are with us, and have united with us by letter from the church in St. John.

May God bless the efforts of his children wherever they may be found doing His will.

N. RTH SOMERVILLE.

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	\$155 31
Gardner, Mass.—	
J. H. Hino,	2 00
	\$157 31

H. A. DEVOR,

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HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,149 18
James Farquhar, Esq., Halifax,	2 00
Contribution in Collection,	1 00
Mrs. Sarah Wisdom, Dartmouth, N. S.,	3 00
Bro. James Smith, Sr., Halifax,	25 00
Christian Leader, per Bro. Ellmore,	6 50
Hannah Tupper, Milton, per H. Murray,	1 00
Harley Ford, " " " "	1 00
A Sister, " " " "	1 00
David Harlow, " " " "	50
Young People's Concert at Milton,	22 43
	\$1,212 61

HENRY CARSON,

Treasurer.

Halifax, N. S.

Married.

SAUNDERS-MAGEE.—In St. John, on 22nd March, 1893, by Henry W. Stewart, David W. Saunders, of Lowell, Mass., and Minnie A. Magee, of St. John.

Died.

McDONALD.—Death is still at work. He has visited the family of Bro. Angus McDonald, of West Gore, and has taken their only son, a little boy in his 6th year. They feel very sad and lonely in their bereavement, but they are satisfied "it is well with the child." They can look forward to the time when the blessed Jesus, who said, of such is the kingdom of heaven, will call him forth and take him to Himself. May the parents be comforted with the hope of meeting him on the blissful shore in the "sweet by and by." Little Howard passed away on January 28th. Let us all prepare to meet our God.

J. A. GATES.

DIMMOCK.—At West Gore, January 31st, Asa Dimmock passed quietly from the home here to be with Jesus, which is far better. He died at the advanced age of 84 years, nearly twenty of which were in the service of the Master. He was looking for the Lord. May the crown of righteousness be his.

J. A. GATES.

LOCKHART.—I was called to Newport last week to speak words of comfort to the sorrowing widow and children and many other relatives and friends of Brother William Lockhart. Bro. Lockhart lived to be 77 years old, and about one month after celebrating his "golden wedding." He was highly esteemed by his neighbors and loved by his brethren in the church. The writer had known him for many years and always found him the same devoted Christian that he was at his death. He had not been as well as usual this winter, but was able to be about the house until within three days of his death. May God comfort and bless the sorrowing ones.

J. A. GATES.

REED.—On the 18th of March death entered the home of Bro. Robert Reed and carried away their infant child, Carrie May, aged 10 months and 4 days. The parents feel their loneliness in such a great sorrow and have the sympathy of their many friends, but best of all they have the words of Jesus: "Of such is the kingdom of heaven." May they be enabled to see that behind these visitations of Providence there is purpose which the Divine Ruler is working out, and in the meantime may they trust and say, "Thy will, not mine, be done."

H. W. S.

FINLAY.—After a short but severe illness Sister Lavinia, beloved wife of Bro. Robert Finlay, of St. John, passed away to her reward on the 7th of March, 1893, in the 23rd year of her age, leaving her husband and one child and a large family connection to sorrow, but not as the hopeless. Several years ago, following the example of a pious, devoted mother, Sister Finlay confessed her faith in Jesus and obeyed Him in that form of doctrine which He appointed; and she had her fruit into sanctification and the end everlasting life. A large number of friends followed her remains to their last resting place. Her life was short and her death unexpected; but she passed away trusting in Jesus and confidently expecting to meet Him and be like Him through eternity. May those she leaves behind be also ready, for in such an hour as we think not the Son of Man will come.

H. W. S.



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