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THE CHRISTIAN.

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

VOL. XVI.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1899.

WHOLE No. 192

The Christian.

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P. O. Box 56

St. JOHN, N. B.

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THE ANNUAL MEETING.

OCTOBER 5th to 8th, 1899.

The Coburg Street Christian Church, St. John, has decided to invite the Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick to meet with them, October 5th to 8th.

The church agrees to provide free entertainment for two delegates from each church, and one from each Woman's Auxiliary, besides the officers of the convention, the members of the Home Mission Board, the officers of the Women's Society, and all the ministers, *provided* their names are sent to W. A. Barnes, 228 St. James Street, St. John, N. B., *before September 30th.*

SPECIAL RATES.

Delegates coming to the Annual Meeting by the Dominion Atlantic Railway will ask for a Standard Certificate when purchasing their tickets for St. John. This company will grant a return ticket free if ten or more delegates come over the line.

Delegates coming by I. C. Railway will ask for Standard Certificate. If there are ten or more attending, a free return ticket will be granted; if less than ten, a return ticket will be granted at half first-class fare.

Delegates coming by I. S. S. Co. from Eastport will receive a Certificate from the Secretary of the Convention at St. John.

Delegates by Shore Line Railway will ask for Certificate on purchasing their ticket, which will entitle them to a return ticket free on Oct. 9th.

NOTES AND NEWS.

With this number THE CHRISTIAN completes its sixteenth year.

The N. B. and N. S. Annual Meeting in St. John, October 5-8.

Let those who come up to the meeting in St. John come with prayer, and let those who cannot come pray for God's blessing upon the gathering.

In a short time bills will be sent to subscribers who are in arrears. Such subscribers will save us no little trouble if they will at once send in the amounts due.

Let some church be prepared to ask for the Annual Meeting for 1900, that there may be none of the confusion, delay and disappointment that have occurred this year.

The harvest is past, the summer is ended, and we are not saved. So many an one must say. "Not saved"—how deep and awful is the full meaning of these words.

In the country the season of greatest activity is ending and the long evenings of leisure are coming on. These evenings can be profitably spent in reading good books. The hours are too precious to waste.

Dr. W. A. Belding, who is so well known to many of our churches as a godly man and an earnest preacher, has just completed his eighty-second year. In his long life he has baptized many thousands into Christ.

The great Jubilee Convention at Cincinnati is almost upon us. It opens Oct. 13th—four days after the convention in St. John closes. The latter convention should send a regularly appointed delegate to the former, and pay his expenses.

Has any of our churches thought of sending its preacher to the great convention in Cincinnati? It would be a thoughtful and profitable thing for the church to do—indeed for all the churches. The writer cannot go, and so feels free to throw out the suggestion.

F. D. Power, Washington, D. C., has entered upon the twenty-fifth year of his ministry with the Vermont Avenue Church. These have been very fruitful years. In the great advances which the truth has made we see a strong commendation of long pastorates, when once the right man has been found.

It is well to take advantage of our opportunities while we have them. We know of an aged sister who attended church and Sunday school with such faithfulness, notwithstanding her age, that her friends were astonished. She said she did not intend to make the mistake of a friend of hers, who did not go when she could, but was very anxious to go when she could not.

There should be a good representative attendance at the convention in St. John, Oct. 5-8. Every church should be represented.

Important matters are to be considered—matters in which all the churches are interested. The delegates should be able to speak for their respective churches in these matters. It may be that some change in our methods will need to be brought about. Let us have a full representation.

The N. B. and N. S. Annual Meeting sought admission at the door of every church that could entertain it, and when it became evident that no meeting would be held if it were not held in St. John, the Coburg Street Church, with only a month in which to prepare, decided to invite a representative meeting. If this arrangement does not suit any church, they will remember that they had the opportunity of doing better, and did not take it.

Hand-picked fruit is best. When the tree is shaken violently there may be a great shower, but most of the fruit is injured. Sometimes there are big protracted meetings that may be likened to the shaking of the fruit tree. Many additions are reported; but a year or two later the sad news comes that "many who came in at our last meeting, which was held one year ago last February, have never attended, or supported the cause in any way."

A child that never goes to school, or goes irregularly and at long intervals, stands a very poor chance of ever becoming a scholar. The intellectual powers will not be trained. So with the person who seldom or never attends church and similar means of spiritual culture. Their spiritual nature is weak. They have no taste for, or they have an increasing dislike of spiritual things. Is it not a crime against ourselves to thus neglect the means of grace?

W. J. Russell, writing in the *Christian Standard* on "The Sunday School of the Future," gives these characteristics: 1. It will be founded and carried on in faith. 2. The officers and teachers will be carefully and prayerfully appointed by the church. 3. It will be a Bible school, where the Bible will be systematically studied. 4. It will be an educator, and will have the hearty cooperation of all Christian parents. All of which is quite a serious reflection on the Sunday school of to-day.

What a weight of dead material many churches are carrying. How seldom we hear of any member being excluded for ungodly living; but that does not mean that all are living, or trying to live, as they should. There is nothing that would be such a benefit to many churches as the withdrawal of fellowship from those who no longer walk in the truth. It would give the churches a better standing and a more powerful influence. As a result of a short series of meetings at Salem, Va., eleven were added to the church there, and perhaps as many incorrigible ones will be excluded.

Lathrop Cooley, Medina, O., is a pioneer preacher. His voice will soon be silenced, but he has made provision that another may

work in his stead. He has given \$5,000 to the American Christian Missionary Society, and with the annual interest of this amount, they agree to keep a missionary in the home field year after year. A short time ago he gave \$5,000 to the Ohio Christian Missionary Society to preach the gospel in that State. It is not every one who can give thus largely; and it is pleasing to see that some preachers who can are thus trying to incite men of wealth to a praiseworthy disposition of their money.

Pres. W. K. Pendleton, who followed A. Campbell, as editor of the *Millennial Harbinger*, and also as president of Bethany College, died at Bethany, W. Va., Sept. 1st, being in his eighty-second year. Since he resigned the presidency of the college he has been spending his winters in Eustis, Florida, and his summers in Bethany. He was a man of broad culture, a forceful writer and an acceptable preacher. The writer well remembers the magnificent address he made at the convention in Richmond, Va., in response to the reply of the Southern Baptist Convention to the overtures we had made in the matter of Christian union.

Why cannot we have some of our missionary secretaries in attendance at our conventions? Of course it is too late to arrange for their presence this year, but then there is next year. It would do us good to have A. McLean or F. M. Rains, B. L. Smith or C. C. Smith with us in our annual gatherings. We notice that two of these brethren were at the Ontario Convention and two were at the New England Convention this year. We do not think that their expenses were paid by the respective conventions. Likely it came out of the general fund. Perhaps we have not, because we have not asked. Let us endeavor to secure the presence of some of these men at our next year's meeting.

Hiram Wallace has been called home. We are saddened when we think that we shall here see his face no more, that his voice will be no longer heard preaching the glorious gospel, and that his pen will not again write instructive and timely articles for the readers of *THE CHRISTIAN*. He was a man of fine discrimination and excellent judgement, which made him a safe and sought counsellor. As a preacher he had superior powers. He had a well stored mind, a comprehensive grasp of the truth, a good command of vigorous English and a very perspicuous style. A sister in Christ who knew a good sermon once told the writer that she never heard Bro. Wallace preach a poor one, and she heard him regularly for years. But perhaps it was in Christian living that he was most conspicuous. He walked humbly before his God, and uprightly before his fellows. His daily life was a sermon illustrating the grace of godliness. "Mark the perfect man and behold the upright, for the end of that man is peace."

The growth of Christian union sentiment in the present generation is as gratifying as the plans proposed for bringing it about have been impractical and ineffectual. Confederations and alliances may mollify party spirit and cure certain minor ills of denominationalism, but they leave the root of the evil intact. As long as organized sects remain undisturbed they stand in the way of the New Testament union of believers. Forsaking partyism and determining to be simply Christian are necessary conditions to the enjoyment of Christian union.

ANNUAL MEETING

DISCIPLES OF CHRIST OF NOVA SCOTIA AND NEW BRUNSWICK.

St. John, N. B., October 5-8, 1899.

PROGRAMME.

- THURSDAY, 8 P. M.—"Praise the Lord, O my soul."
A song service led by J. C. B. Appel.
Words of welcome, H. W. Stewart.
Responses.
Appointment of Committees on nomination of officers, audit and order of business.
Announcements.
Benediction.
- FRIDAY, 9 A. M.—"Let us draw near with a true heart."
A prayer service.
9.30 A. M.—Organization and enrolment.
Minutes of last meeting.
Election of officers.
Letters from the churches.
Home mission report, W. A. Barnes, secretary.
Home mission report, G. F. Barnes, treasurer.
Financial report of CHRISTIAN, H. W. Stewart.
Good Literature report.
Financial reports from Halifax, Pictou, and Main St., St. John.
Appointment of committees on Resolutions, Obituaries, Time and Place of next meeting, nominating Home Mission Board, Ways and Means.
2 P. M.—"My help cometh from the Lord."
A devotional service.
2.30 P. M.—Business.
4 P. M.—Business, C. W. B. M.
7 45 P. M.—"Let all the people praise Thee."
A praise service.
8.00 P. M.—C. W. B. M. rally—"Help those women."
- SATURDAY 9 A. M.—"Quiet Hours."
10 A. M.—Business.
2 P. M.—"Teaching and admonishing one another."
Social meeting.
3 P. M.—Young People's Work for the church—discussion led by L. A. Miles.
7.30 P. M.—"Lo, I am with you always."
A promise service.
8 P. M.—"Beginning at Jerusalem," Home Mission rally.
- LORD'S DAY, 7 A. M.—"Let us come boldly unto a throne of grace."
A prayer service.
10.30 A. M.—"Singing with grace in your hearts to the Lord."
A song service.
11 A. M.—Sermon.
12 M.—Lord's Supper.
2.30 P. M.—Sunday-school rally.
3.30 P. M.—Sermon.
7.00 P. M.—"Go ye into all the world."
An obligation meeting, led by E. C. Ford.
7.30 P. M.—Sermon.
8.30 P. M.—Farewell services.

News of the Churches.

St. JOHN, N. B.

COBURG STREET.

The following persons were in the city during Exhibition week and worshipped with us on Lord's day, Sept. 17th: Bro. and Sister O. B. Emery, of Charlottetown, P. E. I.; Bro. and Sister Lawson, of Amherst, N. S.; Bro. D. F. Lambert, of Lord's Cove, Deer Island, and Charlie and Clara Wood, of Cornwallis, N. S.

Bro. O. B. Emery preached for us on Lord's day evening, Sept. 17th.

Sister Staples, of Lubec, Me., worshipped with us on Sept. 10th, and Bro. Stevens, of Danbury, Conn., and Bro. G. N. Stewart, of Southport, P. E. Island, on Sept. 17th.

Rev. Mr. Cameron, a blind student of Yale College, lectured in the Coburg street church on Friday (8th), on "How the World appears to a Blind Man."

Mrs. Gordon H. Barnes, who, with her family, has been visiting friends in this city, returned to her home in Newton, Mass., on the 22nd, accompanied by Mrs. Milton Barnes.

It is with regret that we learn of the death of Bro. Hiram Wallace at his home in West Gore, Hants, Co., on the 12th Sept., 1899. Bro. Wallace was the first pastor of this church, when it worshipped in Horton's Hall, Charlotte Street, December, 1874. When the vestry of the present church house was opened for public worship on December 20th, 1876, Bro. Wallace preached the dedication sermon. In April, 1878, he resigned on account of ill health, taking up his abode in California.

Bro. Wallace was a godly man and a preacher of righteousness. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Sister Gertie Dick, of Mascarene, worshipped with us on Lord's day, Sept. 24th.

MAIN STREET.

Many families, absent from the city during the summer, returned with the re-opening of the public schools, and consequently the Sunday-school has an increased attendance. There is however a lack of teachers which prohibits any special effort being made to greatly increase the number of scholars.

The church and Sunday-school has lost another earnest worker in Sister Louise Whelpley, who left for Manchester, N. H., on September 19th. This congregation can ill afford these constant removals but the loss here is gain elsewhere.

Bro. W. H. Harding, of Lord's Cove, exchanged pulpits with Bro. Appel Sept. 17th, and preached two interesting and helpful sermons which were greatly appreciated.

The Temple of Honor attended service at Coburg St. church the afternoon of the 24th. The occasion was a Memorial Service at which Bro. Arthur Armstrong was remembered.

Roy Kincade, one of the Sunday-school scholars, met with a very painful accident during the Exhibition week, and will probably be confined to the house for several weeks.

Sister Ethel Kincade has returned from her visit to Boston, and is once more doing good service as organist.

Sister H. W. Whelpley has been quite sick but is recovering.

Bro. James W. Barnes is having a well-earned vacation. His absence from the services makes quite a difference, as is the case with all diligent, whole-hearted workers.

WESTPORT AND TIVERTON, N. S.

How are you getting along in Westport and Tiverton? Very well, indeed, considering the circumstances. It is true that we are "treading where the saints have trod," but we are not yet like a "mighty army moving the church of God." We expect to move something soon. One thing is certain—the church will be moving or the preacher will. One very important lesson we are trying to impress upon the minds of the brethren, *i. e.*, we must be workers for Christ, if not we are working against him. "He that is not for me is against me. He that gathereth not with me scattereth abroad." Not to be a worker for Christ is to give our influence against our best friend. This is the greatest sin of the age.

The weather has been very fine, very little fog compared with former years. If we can be as successful in dispelling the fog from the minds and hearts of the people we will look for more "sunshine in the soul."

The dog-fish have prevented our fishermen in Tiverton the last month from harvesting the sea. Those dog-fish are not worth much. They are no good for food. The only thing about them that is good is their liver, out of which they make cod-liver oil. They are destructionists, they seek to destroy the fish that are good. No doubt if they could talk they would say all manner of hard things about the useful fish. Please remember that we are talking about the dog-fish of the sea.

We are still losing our members. Two have left Tiverton since our last report. Sister Pugh and daughter, of Westport, have removed to Yarmouth. We shall miss them. Our prayers and best wishes for their health, peace and prosperity go with them.

The sad news of Bro. Wallace's departure has just reached us. His earthly house is dissolved. He has gone to his home above. His earthly labors closed but not his life, that will go on forever. He has faithfully won the right to rest. Our association with him in West Gore during our last visit there was an inspiration to us. His wisdom, devotion and grace were an uplift to the soul, and won our confidence and admiration. He was a godly man, with a true heart and high noble purposes. We loved him as a Christian brother. We honored him for his unblemished character and faultless example; we admired his kind and forgiving spirit; his counsel was wise and safe. His departure is a great loss to the churches in Hants Co. and to the churches in the Provinces. Our spirits are crushed. Sometime we will understand why our earthly hopes are crushed and our songs silenced. Let us not forget the companion of his joys and sorrows whose sorrowing heart is surely bleeding. May the blessed hope of meeting again on the sunny lining of the River of Life be to her the "silver lining" to this dark cloud of sorrow.

H. M.

HALIFAX, N. S.

My Halifax notes this month will have to be written from Milton, if they are to be in time for the next issue of *THE CHRISTIAN*. Indeed the greater part of my time this month has been spent out of the city. Three weeks ago I was called to Milton to marry my niece, Sister Evelyn Burnaby. The following week Mrs. Ford and I were up to Elmsdale visiting our friends, where it was my privilege to preach two evenings. Last week I was called to West Gore to attend the funeral of our Bro. Hiram Wallace, and this week I am in Milton again to marry my niece, Sister Annie E. Ford.

From here I go to Cornwallis and expect to preach there next Lord's day, while Bro. R. E.

Stevens will go to Halifax to fill my appointment. While I have been thus on the move I have been able to fill all my regular Lord's day appointments in Halifax and attend the greater part of the social meetings.

There is nothing of special interest to report from Halifax this month. As the vacation season is about passed we are in hopes to see our friends all in their places in church soon, and at work with increased interest.

Our good Sister Graham has been quite ill for more than four months, which has kept her from the house of the Lord. We will all rejoice to see her in her usual health again.

We are now looking forward to our Annual, and feel thankful that a place has been found to entertain it. It is to be hoped that this year some of the churches will ask for the meeting next year that there may not be the uncertainty that has blocked the way this year.

E. C. FORD.

Milton, Queens Co., N. S., Sept. 21, 1899.

NEW GLASGOW, P. E. I.

The church at New Glasgow, P. E. I., has had three added recently. Bro. Simpson enters this field with encouraging prospects.

D. C.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

There was no report from Charlottetown last month for two reasons, we had nothing to say and we wanted to wait until we did something worth telling. We feel that our report this month will be of interest to the brethren. Charlottetown is having the best audiences and the best interest of her history. As you know we meet in a hall; yet last Sunday over two hundred earnest and anxious seekers after truth were in attendance. I never labored with so small a body of Christians nor with one of greater enthusiasm or nobler effort. All of one mind, anxious for the success of the gospel, and willing to sacrifice and deny. A membership of forty, but Gideon's few. As you observe, our audience last Sunday night was nearly six times our membership. I write the above to show you how expedient it is that we have a house of worship immediately. Lot on Kent street, in centre of church-going district, has been bought and drawn, and in a few days we will grant the building contract. Money? God is rich, and this people are going to help us. We see our way. The door is opened and duty and love compels our advance. The Lord has commanded and we move forward.

One addition last Sunday.

Prince Edward Island sends greeting to your Annual at Coburg Street, St. John.

Leonard McKay, one of our most loyal workers, has left us for Kentucky University. He will make a preacher that Charlottetown will be proud of.

Received some money from several brethren in the States for church building.

ROBERT F. WHISTON.

HEAVEN OVERARCHES.

Heaven overarches earth and sea.
Earth-sadness and sea-bitterness,
Heaven overarches you and me;
A little while and we shall be—
Please God—where there is not sea,
Nor barren wilderness.

Heaven overarches you and me,
And all earth's gardens and her graves.
Look up with me, until we see
The daybreak and the shadows flee;
What though to-night wrecks you and me
If so to-morrow saves?

—Christian Rossetti's Last Poem.

COME-TO-JESUS' SERMONS.

Dr. Robertson Nicoll said a few weeks ago in an address to preachers that it was a mistake to make too much of what is called culture. One of the most eminent literary men of the day had said to him, "We want more 'come-to-Jesus' sermons." This is very striking as it comes from one of the most cultured and refined writers of the day. Yet we think it true. We must learn that the power of the gospel is in itself and not in the dress in which it may appear. Spurgeon has this little parable: "A certain man placed a fountain by the wayside, and he hung up a cup near to it by a little chain. He was told sometime after that a great art-critic had found much fault with its design. 'But,' said he, 'do many thirsty persons drink at it?' Then they told him that thousands of poor people, men, women and children, slaked their thirst at this fountain and he smiled and said that he was little troubled at the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup, and be refreshed and praise the name of the Lord." The great preacher was right, and we can heartily agree with him when he further says: "I had rather bless the soul of the poorest crossing-sweeper, or rag-gatherer, than please a prince of the blood, and fail to convert him to God."—*The Christian Tribune*.

I CAN AND I WILL!

I know a boy who was preparing to enter the Junior Class of the New York University. He was studying trigonometry and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?"

"No, sir. I can and will do it if you give me time."

I said: "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and I will do it if you give me a little more time."

"Certainly; you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of hard work. Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—*Exchange*.

The Christian.

ST. JOHN, N. B., OCTOBER 1899.

EDITORIAL.

THE TWO TREASURES.

'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.' Matt. vi. 19, 20, 21.

A notable sign of man's immortality is the fact that he lives for the future, while the brute lives only for the present. The less of this principle man develops the less manly he is, and the more he resembles the beasts that perish.

In this discourse the Saviour describes *two treasures*, one on earth, the other in heaven; each connecting the present and the future. He knew that it is the supreme desire of every intelligent man to have and to hold one of these treasures, and that he lays his plans and shapes his life to that end; hence he gave the above commandments.

THE TREASURES UPON EARTH.

As "money answers all things," man labors and plans to get it, expecting with it happiness and contentment of mind. Does the man who only works for this world gain such happiness? Can he say so? No; he feels more uneasiness of mind as wealth increases. He has more cares, disappointments and worry. When he sees death coming and looks upon other rich men that died and left their property to their heirs, and in a majority of cases that property proved a curse rather than a blessing, and cannot be sure but it may be so with his heirs, how can he be happy? These are the results of laying up treasures on earth for ourselves. Moth and rust corrupt and thieves break through and steal. "We brought nothing into this world and we can carry nothing out." "Shrouds have no pockets."

All the power we have to influence others is a treasure. If that influence goes no higher than earth, it will be an eternal loss. But Jesus has given the blessed privilege of laying up

TREASURES IN HEAVEN,

where no loss can ever occur; and as he has commanded his disciples to do this he will withhold no power from his willing servant necessary to obey that command and accomplish that glorious work. "No man hath ascended up to heaven but he that came down from heaven," and he alone can tell us about heaven. When leaving his grieved disciples, he told them that although his Father's house had many mansions, yet he would add to them a new place he was now going to prepare for them, so that he might receive them to himself. (John xiv). He would first prepare a place and then take home his bride. It is not hard to tell who is the treasure of the bridegroom's home. All else would be nothing if the loved one were gone. So we

may learn from Jesus what makes the treasures of heaven, the souls of the many men and women he has washed in his blood; and those who are now laying up for *themselves* such treasures are adding to that number. He that converts a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins. "Let him know it," says the inspired apostle (Jas. v. 20). Let every true disciple of Jesus know that he commands him or her to do a work so grand as to add to the treasures of heaven. Among the treasures may be their nearest and dearest friends on earth, as well as distant ones from India and Africa and Japan.

We sometimes visit homes where we enjoy a foretaste of heaven itself. Afterwards we call at the place, but how changed the scene! The casket is there, but the jewels have gone to a better home. And we sometimes wonder how much more they know now and what they think of the past and of the present. They will not come to us, but by God's grace we will go to them; and all the sweet enjoyment of the past with the added glory of the future will be ours—"a joy unspeakable and full of glory." We will then meet and know all we have known and loved here. There will be the members of the church who so often met to remember Jesus' death; our deacons, elders and ministers; our parents, our children; as well as Abraham, Isaac and Jacob; Moses, Samuel, David and the prophets; Peter, James and John; Paul and Barnabas, and all the noble martyrs of Jesus. We will, if faithful, meet Hiram Wallace, whom so many of us have known and loved for his devotion to Christ; W. K. Pendleton, whom we have known by his long and faithful service to the King. Better than all, we will meet Jesus, our Elder Brother and Saviour. All will know him and praise him in noblest, sweetest song, because "of the riches of the glory of his inheritance in the saints." (Eph. i. 18).

Let us think seriously of Christ and the grand work he assigns us, and we will be able to say I love Jesus better than I ever did.

Original Contributions.

HIRAM WALLACE.

E. C. FORD.

The news of the death of Bro. Hiram Wallace will bring sadness to many. He was so well known and so highly esteemed that the brotherhood will feel that the cause we plead has sustained a great loss in the comparatively early departure of this most excellent preacher, and Christian gentleman of unblemished reputation; an Israelite indeed, in whom there was no guile. It is but a labor of love for me to pen this tribute to the memory of my departed friend and co-worker in the Lord. The writer of these lines has been intimately acquainted with Bro. Wallace, and in close touch with him for forty years; and in all these years I have

found him a true friend, a wise counsellor, a preacher of far more than ordinary ability, and one who loved the cause of righteousness supremely.

Bro. Wallace was born at West Gore, Hants Co., N. S., Aug. 12th, 1838, and died Sept. 12th, 1899, being just 61 years and one month old. At the age of sixteen he became a Christian and was baptized by Bro. John McDonald, who at that time was preaching in West Gore. Having been brought up in the nurture and admonition of the Lord by a devoted Christian mother, and a father whose praise was in all the churches in these parts, his mind was in early life turned preacher-ward.

Forty years ago last June he preached his first sermon at an annual meeting held in Milton, Queens Co., N. S. I well remember a remark then made by the late Dr. Knox, who was present and heard this first effort. When asked what he thought of him, his reply was: "He will make a preacher if he lives;" but at that time he thought he was not long for this world. I cannot do better than insert just here an extract from the diary of Bro. Wallace, an item he wrote seventeen years ago, when he had been preaching 23 years. It is so characteristic of the man, and breathes the spirit so prominent in his whole life.

"It is now 23 years since I commenced to preach. My first attempt was at Milton, Queens Co., N. S., at the yearly gathering in June. My second, in Cornwallis in October of the same year. It seems to me how strange that I should attempt to preach without a better preparation for the work. But I did the best I could without knowing how imperfect my efforts then were. Another thing surprises me, that with so many years of study and practice I cannot do better in preaching than I do. But I trust my work has not been a failure, and if some good has been done I will try to be content, hoping to still be of some use to the good work, and at last through mercy of God to enter the everlasting kingdom."

After his first experience at Milton and Cornwallis, he went to P. E. Island and placed himself under the care of Bro. D. Crawford, than whom no young preacher ever had a better friend, nor more capable and safe teacher. Bro. Wallace was on P. E. I. the better part of a year, and preached at different points on the Island. After spending a while there he returned to Hants Co., and continued his work among the brethren in his native home; and in 1862 he married Miss Harriet N. Blair, of Hants Co., who survives him, and though being in delicate health for many years, has always sympathized with him in all his labors and rejoiced with him in every measure of success.

Soon after this Bro. Wallace was called to labor with the church in Milton, Queens Co., where he labored altogether about four years. He then returned to Hants Co. and built himself a house, and labored in that county or about four years. Eternity alone will

reveal the fruits of his labors in that field. The church and meeting-house in Rawdon stand as a monument of his first labors in the ministry, and many still live who hold his memory precious because of his faithful teaching and beautiful Christian life.

Not being very strong he felt that a change of climate would be helpful to him, so he went to the state of Ohio, and for about two years labored with the church in Mentor. This church has never ceased to love Bro. Wallace, and only a few years ago have tried to persuade him to come to them again. He also labored for a few years in Geneva, Ohio, and, as in every place where he has labored, gained the confidence and esteem of the people.

While Bro. Wallace has preached more or less for nearly every church in the Maritime Provinces, his especial fields of labor have been Hants Co., N. S., Milton, Queens Co., N. S., and St. John, N. B., in all of which places he was highly esteemed and greatly beloved. Nothing but good words of the life and labors of this good man have been spoken in these places where he was so well known and so much loved.

Finding neither in the provinces nor yet in Ohio that climate that his condition of health demanded, he decided to try the Pacific coast, and went to California the first time nearly twenty years ago. The greater part of his time while in California was spent in Healdsburg in that State, where he labored for the church in that town, where his labors were blessed to the upbuilding of the cause of Christ in that field and the salvation of precious souls.

The church in Geyserville, Cal., stands as a monument of the faithful labors of our beloved Bro. Wallace. He found in that town a few who had belonged to the Church of Christ in other parts, and co-operating with these he began to preach the simple gospel of Christ, and gathered a few for the worship. After preaching regularly to them for a few years, not as their pastor, but as he could visit them, he caused several efforts to be made to hold meetings in the town, each time calling to his aid some evangelist of standing. At each of those meetings a few were added to the church. After these efforts the friends of the cause there persuaded Bro. Wallace to undertake a meeting himself. He naturally shrunk from this, as he had preached so long to them, he felt he was not the man for this work. But one good sister said, "Bro. Wallace, you preach, and we will pray;" and thus he was encouraged to undertake the work. Suffice it to say that this meeting resulted in great good, forty-six being baptized, and the cause put in a position to carry on its work successfully, and stands to-day a working church, and speaks loudly of the work and labor of him who came to them and first took hold of the few to carry on the work of the Lord among them.

While in California, Bro. Wallace labored in other fields, especially in Alexander Valley, Hollister and Madison, in all of which places

he did good work, and where he still has a large place in the hearts of the people. In Alexander Valley, like in Geyserville, he was instrumental in starting and building up the cause we plead. Thus while he is resting from his labors his works are following him, and many will come up in the day of judgment and shine as stars in the crown of his rejoicing.

Returning from California three years ago he came to his native home at West Gore, Hants Co., since which time he has been doing a much needed work, and was about arranging to return to California to settle his business over there, when he was stricken with his last sickness to which he has fallen a victim, and he died at his home in West Gore at the date mentioned above, in the very house he built more than thirty years ago, being only sixty-one years and one month old.

The very large funeral and the tears of sympathy showed how dear he was to the people. The funeral services were conducted by the writer, assisted by Bro. R. E. Stevens, of Cornwallis, who, like the writer, was called by telephone to this sacred service. Had it been possible Sister Wallace would have had others of the preaching brethren present. She mentioned particularly the names of Bros. H. Murray, H. W. Stewart and my son Frank, all of whom Bro. Wallace held in high esteem. Indeed his co-laborers were all dear to him; but the names of these were mentioned because it was first thought it would be possible for these to reach West Gore in time for the funeral, but it was found quite impossible. I know that these brethren whose names I have mentioned, with the beloved Bro. Crawford, whom Bro. Wallace loved so tenderly, will offer their tribute to the memory of this brother, whom we all loved, and in whom we had unbounded confidence. Other brethren, too, whom I have not named, will want to clothe his memory with a few wreaths, composed of kind words for him that has left us, and in sympathy for the afflicted.

All the churches in Hants Co. were represented at the funeral, though the notice of his death was short. I felt far more like being among the mourners than like conducting these services, for I loved Bro. Wallace, and felt that I had lost a friend and a brother beloved. For forty years we have been closely connected with the work of the Lord, and about the last line he ever wrote I have by me, which shall be kept sacred to his memory. This letter was written during his last sickness and contrary to the doctor's orders, but he wanted to say a few words to me in the interest of the cause he loved so well. Among his closing remarks were these words: "It is comforting to know that we are in the hands of the Lord." May the God of all grace comfort the bereaved wife and the many friends who mourn the departure of this dear friend and brother. May the words chosen as a text for the remarks made at the funeral comfort them: "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi: 25, 26.

This testimonial, I fear, is too long for the pages of THE CHRISTIAN; but I feel sure its readers will bear with me, since even this is but a weak expression of my own esteem for the departed, and very much more than this will be felt as due the memory of one who has been so useful, so wise, and so true to the trust committed to him. Our brother rests in peace; his works will follow him.

Halifax, Sept. 15th, 1899.

THE NEED OF SUPPORTING OUR MISSIONARY SOCIETIES.

J. HARRY WILLIAMS.

(A paper read at the annual meeting of the Christian Association at Summerside, July 10, 1899).

The need of supporting our missionary societies is a personal one. It is an obligation binding upon every individual Christian, for every Christian ought to obey the great command of Christ,—“Go ye therefore and make Christians of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you as you go.” These are our marching orders and the good soldier obeys. The church of Christ needs the spirit of the “eternal go.”

This command makes it the duty of every Christian to *go and teach*, or in other words, *do something, to be active*, to have a part in teaching “all nations” the gospel of God's love.

Now God does not require impossibilities, and to many it is absolutely impossible to go out as missionaries or teachers to a foreign field; and yet those words of the Master—“*go, teach*”—come ringing home to the heart of the true Christian, and to him the promise “Lo, I am with you” is conditioned upon his going—or in some other way doing his part in the teaching of the nations—and the question arises, How shall I discharge my obligation?

I have read somewhere of a certain German woman named Sophy who asked the Lord to make her a missionary. The Lord said unto her, “Sophy, you support a missionary in China?” “Yes, Lord.” “And one in South America?” “Yes, Lord.” “And you came from Germany to be a missionary here?” “Yes, Lord.” “Who lives above you, Sophy?” “A family of Sweedes, Lord.” “And who above them?” “Some Chinamen, Lord.” “Well Sophy,” said the Lord, “you *are* a missionary three times over.” And Sophy, in speaking of it afterwards, said, “I came to the conclusion that I was triplets—I was a missionary in China, in South America and at home.” Oh that we had more Christians of the Sophy type who would become missionaries by proxy.

Many things must be done to ever partly discharge the obligation to teach men to know of God's mercy and his love. We dare not forget the necessity of a life well lived that will convince others of the reality and power of the gospel, but that is not *all*; we owe a duty to those whom we have never seen, yea, and never shall see!

The gospel is given for all men, it is “the power of God unto salvation to every one that believeth;” but how shall they believe unless they hear? How shall they hear without a preacher? And how shall they preach unless they are sent?

Some of us say “We don't believe in foreign missions,” “Charity begins at home.” True, charity begins at home but it doesn't

stay there. Selfishness stays at home but charity radiates into all the world. Christ knows no "foreign" and "home" fields. These terms are simply used for convenience and designate the "fields" from our standpoint. It is *all* the world to Christ, and the eternal command "go" applies not only to P. E. Island, not only to North America even, but to the whole world.

Christians it is our bounden duty to *send the preacher!* This is the work that our missionary societies are doing—sending men and women into the great harvest field—the wide world—bidding them "go," "preach," "teach all nations," and so fulfil the command of our Lord and Master. It is a work in which all may have a part, and they need your help and mine to enable them to accomplish their purpose.

There are many ways of helping in this work, but the most important way, perhaps, is the one which affords opportunity to the greatest number, that is by contributing money. For a few minutes let us consider this method.

We who have taken the Bible alone as our rule of faith and practice and rightly look for scriptural authority, have the assurance of actual precedent as recorded in the New Testament that we, in cheerfully giving of our means for the carrying on of missionary enterprise, are working in full harmony with the principles of true discipleship.

When the Apostle Paul went to Corinth to establish a church there, he was supported, we are told, by the united offerings of the brethren throughout Macedonia, who out of their poverty ministered unto his necessity. Paul commended their zeal and when it became necessary for the churches to aid the poor brethren at Jerusalem, we find him encouraging not only the brethren of Macedonia but also those at Corinth to give liberally, cheerfully and systematically, showing us that the church, in order to live and grow, must continue and increase in giving. A church that has no missionary spirit is practically dead and may as well lock the door and lose the key, for it shall die anyway.

God needs our help, our time, our money freely given, if it is to save the world.

Last year the Foreign Christian Missionary Society, of Cincinnati, had this statement printed conspicuously upon their literature, "Nine-tenths of the offerings for foreign missions is given by one-tenth of the church membership."

But let us come nearer home and we find, that according to the reports read at our annual meeting in Montague a year ago, that our churches in this province gave for all home and foreign missionary purposes (including the offerings from churches, Sunday-schools, Christian Endeavor Societies and Mission Bands) only about 30 cents per church member.

Brethren "these things ought not so to be." We are not doing our best. If we could but realize that God has given the richest possible gifts that Divinity can offer, I am sure we would try to do more. God demands that a part of our means shall be consecrated to his service. From the Jews of old he required one tenth, of the young ruler, all his great riches to be given to the poor, but *he* went away sorrowful. From the poor widow, "all that she had," the measure of her ability—two mites—was sufficient to call forth a blessing of commendation from the lips of the Christ. To each of us today there comes this question, How much am I called upon to give, and from God's word the answer,

"Freely ye have received freely give," "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

If I were to ask today do you believe in missions and missionary effort? you would raise your hand high above your head and say "Yes."

Will you say "yes" and put your hand as deep into your pocket when the next missionary collection is taken and give according to the purpose of your heart and in exact proportion to your ability for home or foreign work.

A QUESTION.

H. MURRAY.

"Do you not think it would be right to unite with the ——— church, when we are so situated as to make it quite impossible to worship with the Christian Church?" This question came to the writer recently, and as others are thinking along this line, we thought it best to reply through the columns of THE CHRISTIAN. The reasons given for thinking it best to unite with the ——— church, were the fact of their Christian character and the agreement of religious views. It is evident from the above that our position or plea is not understood by some at least. They have yet to learn why we are a separate people and known as Christians and Disciples only.

If we do not have a plea that is different from others, and that is absolutely essential to the conversion of the world, then we have no conceivable reason for our existence, and should cease to be separated from others.

If it is wise and right for one to unite with the denominations and thus take on a human unscriptural name, it is wrong for others not to do so. If denominationalism is right, we are wrong. Let it be understood right here that our separation from others is not because of any essential difference in doctrine, as many from whom we are separated already agree on the essential doctrine of salvation. It is not because we do not consider them Christians and as good as we are, and even better in many respects, but it is because they are more than Christians. We cannot, we dare not be more than Christians or Disciples of Christ. As soon as we take on a human or denominational name, we close the door to the union of God's children. It is impossible to unite on denominational names, and it is impossible to convert the world without union. The prayer of our Saviour "that all who believe on Him * * * might be one, that the world might believe," is enough to convince any honest, devoted Christian of the necessity of union; and the history of any union movement establishes the fact beyond a shadow of a doubt, that we cannot unite on a human denominational name. There came the time when a much needed work was necessary among the young men of the country; to accomplish this a union movement was established. This

could not be effected by any denominational name, hence the necessity of the Christian name, which gives us to-day the Young Men's Christian Association,—one of the grandest movements of the age—all because of a united effort. The women saw the great need of a union movement in the cause of temperance, in order to success. We have, therefore, as a necessity, the Women's Christian Temperance Union, which is doing a work that could not be done were they not united. Our Young People's Christian Endeavor Society is another evidence of the power of union, and of the necessity of the Christian undenominational name.

It is possible to divide from other causes than the name, but it is impossible to unite while we retain the denominational names. The difference of opinions are cobwebs of speculation, and can be easily brushed away when we are willing to give up our Shibboleth of party. The noted Dr. Parkhurst once said that "denominationalism was false to Christianity."

The Interior, of Chicago, a Presbyterian paper, in reply to a tract from a Roman Catholic writer, says, "The present sectarianism is a degeneracy from the faith of the Reformers as well as from the faith of the Apostles, and that all apologies for divisions are apologies for sin and a disregard of the commands of God. The Reformation has been shorn of its power by the unchristian spirit of schism." This is strong language, but nevertheless true, and it voices the minds of the very best thinkers, who are to-day speaking against divisions, and for the peace and unity of Christians. We know that some will say that this is sentimental, but we know it is detrimental to the cause of Christ.

We think it wise and right for those who are separated from their brethren to worship and work with others when opportunity offers, but not to add to their profession and relation to Christ any denominational name, and thereby sacrifice the plea for "Christian union,"—the grandest plea of the nineteenth century, a plea that is moving the religious world and will eventually unite the children of God. There is no reason why we should not enjoy the fellowship and association of others as far as they will permit us, without our chaining ourselves to human creeds or denominationalism. We need unbounded love for all and an intense power of conviction, with a firm unshaken grasp of God's Word. The plea for Christian union in the one Lord, the one faith, the one creed and the one name, is a forward movement and we cannot go backward.

MAIN STREET BUILDING FUND.

It is now a month or two since the supplement ceased to appear, but let none imagine that the need of help has therefore ended. The most expensive part of the building operations remains to be done, and there is reason for every friend of the work to manifest his good-will by a liberal, prompt offering. Surely it is time all should realize that the completion of this church house and the building up of a self-supporting congregation is of more than local importance. It will mean another source of income for mission work, a stimulus to the work of Apostolic Christianity in the provinces, and, best of all, a centre for the dissemination of the gospel in our Lord and Saviour.

Success here means success elsewhere

failure here means discouragement and failure in other parts of the Maritime Provinces. But there can be no failure when we believe God and know the responsibility that rests upon us. The Main street membership is small, but it has shown a noble spirit of self-sacrifice and self-help. Some assistance has been received from outside the bounds of St. John, but it has been extremely small considering the ability of our brotherhood in the Maritime Provinces.

The subscribers to THE CHRISTIAN are doubtless the most interested of our members, and so it is felt that they can be counted upon to do something worthy of the cause we plead and of this the Jubilee year of our mission work. The building of the church would be a worthy memorial of the devotion and self-sacrifice of the Church of Christ in the Maritime Provinces. There are many of Christ's followers who expect to aid this work, but from one cause or another have neglected to do so up to the present. Will you not do it now? Contribute of your means and also of your time and influence in interesting others.

Bro. Appel's canvass of Deer Island and Charlotte County showed that our members are ready to help if they are approached. Who will enlist in this work?

The tour just referred to was encouraging in the amount raised, considering that so many of the members were away from home in connection with the fishing business. More would doubtless have been realized if the visit had been made later in the year. It is hoped, however, that many of those who were away will yet be heard from.

The list of contributions is not published this month, as several who contributed hope to increase their gifts in a week or two, and therefore all will be acknowledged in the next issue of THE CHRISTIAN. In the meanwhile let every reader do something for this work of God, something worthy of the plea we are making.

Selected.

TITHERS OF MINT, ANISE AND CUMMIN.

In a recent editorial we called attention to the fact that the higher criticism has been so intent upon studying the geography, chronology, linguistic peculiarities, and other minor peculiarities of the Bible, that it has failed to see its great moral and philosophic features. The botanist may be so intent upon analyzing and classifying plants, upon determining their geographical and chronological place, as to lose the faculty of enjoying the bloom and fragrance of the rose, the majesty of the oak, or the flavor of the apple. He has gained a world of dry scientific information, but has lost the soul of it, if not his own soul. The higher critic has done something of this sort with the Bible, and in doing so is in danger of losing his own soul.

The Bible, as we have it, is a series of books, running through many centuries and

produced by many authors. In a series of government notes we find woven into the very tissue of the paper, running all through the series, the red silken fibre which bears indelible testimony to the genuineness of every bill in which it is found. It is a mute testimony, independent of the printed dates and certificates of the bills. In like manner there lies imbedded in the very tissue of the Bible, woven into its very substance, intellectual, moral and spiritual threads, by which the independent books are characterized and shown to belong to the same series. And these threads do not appear in any other books known to man, just as the silken fibre is not found in any other paper than that of the Government bills.

It may easily be seen that throughout the series of books which we call the Bible there runs the thread of the doctrine of causation. God in creation, in providence, in redemption, is the theme from the sublime opening note, "In the beginning God created the heavens and the earth" to the end of Revelation. Nor is this simply a single thread (but, if it were, it would be sufficient to bind the books in one whole), but it ramifies into countless fibers which permeate the whole fabric of Scripture. When modern science speaks of an "all-sufficient force" back of phenomena, we see that the Bible has set it forth as the Almighty; when science calls this force "unwasting," it but echoes the Scriptures "Everlasting." When it says that, in spite of the multiplicity and complexity of phenomena, there is but one force in nature, we remember that the Scripture, ages before real science was born, declared that although "there are diversities of operations, it is the same God that worketh all in all." But note that this doctrine of the First Great Cause is not only enunciated in the Bible much more fully and intelligently than in all the books of boasted modern science, but that it ramifies through the whole volume, and its fibres mark all the divisions of the Scriptures. God working in the cosmic forces of the universe, in the history of the world, in the experiences of men, in the giving of life, in all things—this is a sure mark of Bible material.

Another thread of identification which pushes its fibres into the whole tissue of our Scriptures is the doctrine of the moral sovereignty of God, and the moral responsibility of man. The Bible in every part answers to the moral sense of man as perfectly as does the light to his sense of sight, or sound to his sense of hearing. Not only does the Bible furnish a perfect basis for morality, a perfect standard and the strongest motive thereto, but it insists with all authority upon its observance from the first to the last syllable. Adam, David, Nebuchadnezzar, Caesar, angels and men are under its sway, and there is no respect of persons. Here is a thread of identification, a mark of genuineness, which cannot be eliminated by any juggling with dates.

Again, the theme of the spiritual regeneration and redemption of men; the saving of the immortal part not only from death, but from sin, which is more terrible than death; this theme in prophecy, in realization, in results, runs from beginning to end of our Bible. Its fibres, too, ramify into all parts and mark them all of a piece. Nor are they found in any other writings. From the beginning of this thread, in the prophecy of the promised Seed that should bruise the serpent's head, to its end in the scenes about the throne of God in eternity, we may easily trace it all through the sacred pages.

The foregoing paragraphs contains suggestions for a book, but this article is only meant

as a suggestion to the self-styled higher critics that they may so intent on the mint, anise and cummin of criticism that they are missing the weightier matters. It is pitiable to see some of our young scribes, who are content to be simply peddlers of this sort of stuff for those who are enemies of the Bible. — *Christian Standard.*

UNUSED POWERS.

In most cases, the chief regret of an old person is that life's opportunities were not more wisely used. Whether the sense of moral blame is less keen than that of failure to accomplish the most of which one is capable, or whether, after all, the highest degree of moral blame does not attach to a wasted life, certain it is that age is more apt to lament the good thing left undone than the evil thing done. It is rarely that you find an old man bemoaning his sins. But how often you hear him lamenting his wasted opportunities! It seems to him an unpardonable sin that any of his powers should have gone to waste.

Here is a suggestion and a warning for youth. Make the most of all your powers and opportunities! Do not lay up for yourself burdens of remorse by neglecting to use and develop the faculties with which you have been endowed. The time to begin is always now. There can be but one now for the present opportunity. There will be another now to-morrow, but it will be for another opportunity. The chance you have to-day will never come back.

There are few sadder sights than a young man or young woman squandering time, talent and opportunity in indolent unconcern, or in the pursuit of something utterly unworthy of themselves. One feels that they are capable of such noble things!—and yet they are selling themselves so cheaply to mere pleasure or dull-sensed ease. Little do they dream of the ever-increasing regret which is destined to pursue them like Nemesis as they enter upon the serious years of life. That irreparable past, with the opportunities that can never return—how the memory will haunt them!

"Make the most of your time, my boy!" were the parting words of a good old minister, who was sending his son away to a distant college, not to see him again, perhaps, until the boy's preparation for life had been completed. It was an injunction into which was packed the wisdom of a life of godly experience, and if the boy followed it, he could not have gone far wrong. Make the most of yourself, young man, young woman, whoever and wherever you are! Lay up no regrets for unused powers. Be a Christian; be honorable; be good. But with all your being be faithful to the power that in you lies.—*Zion's Herald.*

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening,

about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man, who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theatre?"

"No, not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing on a small scale the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"—*Selected.*

Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 228 St. James Street, St. John, N. B.]

The *Christian Standard* says: "Up until noon Monday, September 18th, total receipts for the general funds of the American Christian Missionary Society, for the current missionary year, were \$87,004.20, leaving \$12,995.80 to raise in the remaining twelve days before the 1st of October, if the \$100,000 proposed by the Chattanooga Convention is reached."

In order to get the boys and girls interested in Home Missions, the National Convention inaugurated "Boys' and Girls' Rally Day for America" for our Sunday Schools the Lord's day before Thanksgiving. Forty per cent. of the collections goes to the State Board of Missions, twenty to the Board of Extension, and forty per cent is retained for General Home Missions.

It will be welcomed by our live aggressive superintendents, for it can be made one of the great days in the Sunday-school. It can be made a Rally Day, gathering all the scholars for the winter campaign. Mrs. Jesse Brown Pounds has prepared a splendid exercise "Columbia's Call," with music, by J. H. Fillmore. It will be sent free to any superintendent, as many copies as he may desire and all other information given, by addressing Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O.

The Annual meeting as already intimated in this paper, will be held with the Coburg Street Church, St. John, N. B. The programme that has been prepared is an excellent one. We hope the delegates from the churches and the ministers will come with the purpose of making this one of the best ever held in this city.

RECEIPTS.

Coburg Street Mission Band,	\$4 48
Westport, Miss Isma D. Hicks, balance pledge,	1 00
Brooklyn, N. S., Mrs. Dr. Minard,	50
Westport, pledges at R. W. Stevenson's meeting, per Mrs. C. A. McDormand,	5 35
George Bowers, pledge at R. W. Stevenson's meeting,	1 00
Mascarene, pledges at R. W. Stevenson's meeting, per Gertie Dick,	4 30
Josiah Wallace, West Gore, N. S.,	5 00
Westport, pledges at R. W. Stevenson's meeting, per Miss Isma D. Hicks,	4 00

\$25 63

W. A. BARNES, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

ATTENTION, SISTERS!

The Annual Meeting of the Disciples of Christ will be held in St. John, October 5th to 8th. Each Auxiliary is invited to send one delegate; each delegate is invited to go prepared to take part in the Business Session and in the Open Parliament to be conducted by the C. W. B. M.

The Foreign Missionary Meeting will be led by the president and vice-president of the Woman's Board. Special music is being prepared, papers are being written and every effort is being made to have it the best missionary rally yet held.

The Business Session demands our especial attention. A constitution has been framed and will be presented for adoption. The matter of changing C. W. B. M. day from July to December is to be considered. The continuance of our pledge of half of Miss Rioch's salary must be discussed. A Committee on Literature is needed, and several other lines of work will be brought to the attention of the meeting.

We hope each Auxiliary will be represented. Your presence is very much needed, and your prayers are asked that the leaders of these sessions may be guided aright and much work accomplished that will aid in the furthering of our Foreign Missionary cause. Come and help us enjoy the best Convention we have ever held.

L. N. JACKSON,
Sec. Maritime C. W. B. M.

RECEIPTS.

Previously reported,	\$302 27
Westport, Ladies' Aux.,	1 00
Milton, Ladies' Aux.,	4 70
Scouthville, Ladies' Aux.,	1 10
Leonardville, Ladies' Aux.,	15 00
St. John, Coburg St. Sunday-school,	5 00
Halifax, Ladies' Aux.,	7 00
Cornwallis, Ladies' Aux.,	13 22

\$349 29

On account of some of our helpers sending their money elsewhere and some others forgetting their obligations, we have had to close our year about \$50 in debt. We feel this deeply, and unless all who have helped us in our work continue to do so we will have to give up some of it. We cannot think this will have to be done.

SUSIE FORD STEVENS, Treasurer.

Port Williams, King's Co., N. S.

CHILDREN'S WORK.

RECEIPTS.

Previously reported	\$61 62
Westport, Willing Workers,	1 85
Leonardville, Happy Band,	1 00
Newport, Miss H. Stevens' S. S. Class,	1 00
Halifax, Junior Endeavor,	1 25

\$72 72

SUSIE FORD STEVENS, Treasurer.
Port Williams, Kings Co., N. S.

Married.

EATON-BURNABY. —At Milton, Queens Co., N. S., Aug. 31st, 1899, by E. C. Ford, at the home of the bride's father, Mr. Walter H. Eaton, of Cornwallis, and Miss Evelyn Burnaby, of Milton.

DOLLIVER-FORD. —At the meeting house of the Christian Church, Milton, Queens Co., Sept. 20th, 1899, by E. C. Ford, Ralph H. Dolliver, of Calidonia, Queens Co., N. S., and Miss Annie Ellis Ford, of Milton.

RUBINS-EARLE. —In St. John, on Sept. 4th, by Henry W. Stewart, Robert H. Rubins and Ella J. Earle, both of St. John.

Died.

HOUSTON. —Died at North Rustico, P. E. I., on the 4th of August last, in his 84th year, Bro. John Houston. He was a member of the church at New Glasgow for about 40 years, and faithfully attended its meetings till failing health kept him at home. He suffered a good deal for the last years of his life, but his mind was strong and clear till the last, and his faith in Christ was unwavering. Bro. Houston was well and favorably known in the community for his strict integrity. He was an industrious and well-to-do farmer, and always ready to assist those in need. He was especially happy to contribute of his means to the cause of Christ both at home and abroad. His family are well settled in life and several of them in the church. D. C.

AGENTS FOR THE CHRISTIAN

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.
MRS. O. M. PACKARD, 353 West 57th Street, N. Y.
JAS. W. KENNEDY, Southport, P. E. I.
MAJOR LINKLETTER, Summerside, P. E. I.
ROBT. DEWAR, New Perth, P. E. I.
J. F. BAKER, North Lake, P. E. I.
PETER A. DEWAR, Montague, P. E. I.
GEORGE BOWERS, Westport, N. S.
D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
JOHN W. WALLACE, Shubenacadie,
ISRAEL C. CUSHING, Kempt, N. S.
W. J. MESSERVEY, Halifax, N. S.
STEPHEN WAGNOR, Riverdale, Digby Co.
GRACE WILSON, Burt's Corner, York Co., N. B.
W. R. WENTWORTH, LeTete, N. B.
W. T. JELLEY, St. Thomas, Ont.

More names will be added as they are appointed

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