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THE CHRISTIAN.

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

Vol. XII.—No. 2

SAINT JOHN, N. B., DECEMBER, 1894.

Whole No. 184

The Christian.

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P. O. Box 56

St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

As this will be the last issue before the holidays, we take this opportunity of wishing our readers THE COMPLIMENTS OF THE SEASON.

We are glad that our P. E. Island brethren have secured another preacher. Bro. Miller, of Charlottetown, should report himself and his work in our columns.

PROMPT PAYMENT pleases people. If you are in arrears, please pay up.

BRO. BLENUM was with the church in St. John last Lord's day, and preached acceptably at both services. His discourse in the evening on "Christian Union," was favorably received by a large audience. Bro. B. is a grand preacher, and should do a good work in the provinces.

WE ARE in receipt of the annual report of the General Christian Missionary Convention, containing the minutes of the recent convention at Richmond, the report of the acting board of managers and all the reports of the year's operations. These reports are out within three weeks of the adjournment of the Convention, which shows unusual promptness and diligence in their publication. On the first page is the handsome cut of the Central Christian Church of Dallas, Texas, in which the next Annual Convention will be held October 1895. This report should be in the hands of all our people and should be studied carefully as it contains documents of very great importance to our people. Any one desiring a copy, send request to J. H. Hardin, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, Ohio.

THE item in our last number, entitled "Leading Evangelists Immersed," was copied from *Business in Christianity*, edited by Bro. Muckley, of Kansas City, to which credit should have been given for such valuable information. The omission was not intentional.

IMPORTANT.—At last a general evangelist for New Brunswick and Nova Scotia has been secured. Bro. Blenus comes to us with a large experience in the west and ought to be well qualified for the work. We trust that our churches and brethren in the provinces will assist all they can to support this work which we have been so long praying for. Brethren—open your pocket-books and assist liberally. Send to J. S. Flagler, P. O., St. John, N. B.

The Christian Woman's Board of Missions was organized twenty years ago; and it is not only a standing monument of C. W. B. M. what Christian women have done, but it is also an eloquent prophecy of what they can do, if the apostolic injunction, "Help these women," is heeded. It is preeminently the society in the church that takes care of the pennies. It does not depend upon the wealthy Christians or churches, and it has not received many large contributions; but the godly women who work through it make a ten cent contribution each month (and more if they can), and by the end of the year a large amount is thus raised for the Lord's work. During the year ending September 30th, \$54,193.88, have been raised in this way. There are altogether 1,404 auxiliaries with an aggregate membership of 30,744, or an average membership of between 22 and 23. There is scarcely a church among us where such a society could not be found, and the small monthly contributions would in the course of the year, foot up a very considerable sum. What have these faithful women, who believe in gathering up the fragments, done during the past year through their missionaries? They have been giving heed to the Saviour's command to the women of old, "Go, tell;" and they have told the story of a risen Saviour to many who otherwise might never hear it. In the Island of Jamaica there are twelve churches with an aggregate membership of 1185, and as many Sunday-schools, with an enrollment of 704. During the year now ended, 104 have been added to the churches; but owing to death and other causes, the net increase is not nearly so great. In India a very successful work has been carried on. Those who have long been in the darkness of sin are coming to the light, and many children—and converted children are the hope of India—are being taught out of the Bible the wonderful things of God. In the Bilespur district there are five missionaries, two of whom are lady physicians. In the Bins district there are three missionaries. Two additional workers are now on their way to India—sister Mary Graybiel and sister Adelaide Frost, a young lady who graduated from Hiram College last June. In Deoghur, a Scotch lady, Miss Jane Adams, who has been a missionary in India for thirteen years, has been carrying on an independent work. She heard, within the last year, of our missions and of our work as a people, and after reading "Our Position," she united with the church at Bilaspur. She will hereafter be supported by the C. W. B. M. But these women do not work alone in foreign fields. There are working with a fair measure of success among the Chinese in Portland, Oregon. They are also giving timely and much needed help to the workers in Montana, Colorado, California, Oregon, Utah, Wisconsin, Minnesota, and Michigan. Through their help churches have been established, preachers paid, and many souls brought to Christ.

Bro. J. H. Hardin is the Secretary of the General Christian Missionary Convention. It was organized in Cincinnati forty-five years ago, and its first president was Alexander Campbell. Benjamin Franklin was at one time its secretary. In its history it has proved the wisdom of those

who organized it for the purpose of spreading the truth as it is in Jesus. When churches were failing in times of financial stringency, this society was enabled, by the united contributions of more fortunate churches, to come to their aid. When a few disciples found themselves thrown together in town or country, and desired to organize for worship and work, but found that unaided they could not maintain a preacher in their midst, this society has proved their friend. When fertile fields were being opened up, laborers were sent in to till and reap for Christ. This society will prove the unfailing friend of struggling churches and the preceptor of new fields in the name of Christ, if the brotherhood makes it possible for them to do so. Many a church, that is now strong, would have no existence, or at best an uncertain one, if it had not been for the aid given. Many a weak church may, in a few years be strong, if the help needed now, can be given. During the year ending September 30th, fifty missionaries were employed, some for only part of the year. They spent 11,553 days in the field, preached 5,051 sermons, had 2,854 additions, organized fourteen new churches, visited fifty-seven new points. This work was carried on in twenty-three states and territories, and also in Ontario and Nova Scotia. Concerning Halifax, the report says, it "is a strategic point of great importance, and no reasonable effort should be spared to make the mission there a permanent success." The committee on new missions recommended that the work be enlarged in the British provinces as soon as it be possible. It will be possible just as soon as enough money flows into the treasury. Last year the amount given by the churches for evangelizing fell short, by a few thousand dollars, of the sum given before; but this is easily explained considering the hard times. The grand total receipts in all departments of the G. C. M. C. work, was \$126,357.96. Of this, \$6,558.58 was for Negro evangelization and education; \$31,204.37 for Church extension; and \$88,595.01 for all funds in the Evangelizing department. Of this last sum, \$66,955.97 were raised by the men in the field for salaries, building and repairs, and other purposes; and the balance, \$21,639.04, were contributed by the brotherhood through the corresponding secretary. An earnest effort is to be made this year to more than double the amount given by the churches. They are to be asked to raise \$48,000. Last year the churches in Nova Scotia and New Brunswick gave \$87.10, and this year it is desirable that they raise \$100. They can do this easily, and at the same time do more for local and provincial work than they have been doing. It is wonderful how much people can do when they try. It is no wonder that they can be satisfied with doing nothing when they do not want to work.

The Foreign Christian Missionary Society is the youngest of these three great organizations that are doing so much to spread F. C. M. S. the knowledge of God's will. The report for the year now ended, which the corresponding secretary, Bro. A. McLean, was able to make, "demonstrates that interest in world-wide evangelism is growing among the Disciples of Christ." As he says, "While there is great ground for encourage-

ment in this fact, there is none for boasting." The receipts for the year were \$73,258.16, being an increase of \$15,903.15 over the preceding year. The churches gave \$30,697.63, the Sunday-schools, \$23,186.55, individuals \$14,028.90. Endeavor Societies, \$2,236.86; and \$2,758.22 came from miscellaneous sources. This past year, 1806 churches contributed, a gain of 592 over the year before. There was an increase in contributing Sunday-schools of 761, the total number being 2276. In Canada, thirty-six churches contributed this year—a gain of four over last; eighteen Sunday-schools—a gain of sixteen; six Endeavor societies—a gain of three; thirty-four individual offerings—a gain of one. The amount given during the year was \$3,475.66 against \$2,610.18, being an increase of \$835.18. What is this among so many poor dying millions, dying without Christ by thousands each day? And what is this compared with what is yearly spent in harmful indulgence, and sinful pleasure, and extravagant expense? Still Christian people are content to live unto themselves unmindful of those, their brothers and sisters, whose keepers they are. This society supports missionaries among the heathen in India, China, and Japan, and they also do work in Turkey, Norway, and England. The claims of Africa have been pressing upon them, and it has been decided to enter that field as soon as possible. There are millions there needing the gospel. The work in the heathen fields is multi-form. The people live in the most degraded condition, and body, mind, and spirit, have to be attended to. Jesus often reached the spirit through the bodily needs, and the missionaries follow His example. In three months in Mungeli, Dr. Hitt treated 1,467 cases. He is the only physician in 855 villages in that district. Men often come thirty to thirty-five miles for medicine. They have come to Dr. Durand as far as 300 miles for treatment. These consecrated medical missionaries have many a chance to drop a seed of truth which may be carried for many miles, and grow and multiply. Even lepers are being baptized. "The medical work breaks down prejudice, and opens cities, homes, and hearts to the gospel. The natives see that the lame walk, the blind see, the lepers are cleansed, and they are disposed to accept a religion which bears such fruit." The mind is not forgotten. It must be purified before the life can be pure. The gospel is the great purifying power; but it must reach the mind and heart. In India, Japan, and China, Bible and training schools have been opened where teachers and Bible readers are prepared for service. The aim is to train the natives for work among their countrymen. Notwithstanding the small force we have in the field, many souls have been won by the love of Jesus. The greatest work, however, has been in preparing for the future. These are sowing days. The reaping days are coming. He who helps now, shall rejoice then. He who is uninterested now, shall be covered with shame then.

News of the Churches.

ST. JOHN, N. B.

All will be glad to learn that Bro. Stewart is able to be at work again. The three Sundays we were without a preacher proved that the young people as well as the old have the interest of the church at heart. Our social meetings were largely attended and were most helpful. When we remember that the desire is so strong to hear our best city preachers, and when we were without one it is something to rejoice over that our social meetings were attended by such large numbers.

Sister James Prince, who has been seriously ill, we are glad to know is improving.

Bro. T. H. Blenus preached for us on the 25th, in the morning on the Prayers of the Publican and Pharisee, in the evening on Christian Union.

We were all glad to see and hear him again. Mrs. Blenus and daughter are going to reside here and we have no doubt that they will also be of much help to the church.

We were pleased to see Sister Wisdom well enough to attend worship again.

Sister Garrity passed through St. John on her way back to California. We wish her a safe journey.

Bro. C. H. Leonard and family are in Southern California for the winter. He found our winter too severe for him. We trust that he will return with renewed strength.

We have had Bros. E. C. Bowers, M. P., Wm. Gates and A. Gates with us during the month.

Bro. A. B. Wallace of Halifax is still here pushing his business.

Everything indicates a good winter's work for the church here. Our school in Portland has had an average attendance of about 115 for some time.

HALIFAX, N. S.

The Union of Endeavor Societies and Epworth Leagues met in the North Street Christian Church on October 25th at eight o'clock. This Union consists of sixteen societies and about 1200 members. Delegates were present from nearly every society, and the comfortable audience room of the little chapel was filled to overflowing. Revs. Wright, Borden and Grierson gave interesting ten-minute talks on the topic, "Christ the Healer," and immediately following this a consecration meeting was led by Rev. Mr. Dunstan with a number of earnest prayers. Everyone enjoyed the meeting and a number from the different churches manifested their interest in our work by promising to visit us at our regular meetings.

We welcomed these people for the enthusiasm they brought—that enthusiasm which means Christ in the soul. We welcomed them because they came with Christ as king and the Bible as his mandate in that spirit of brotherhood for which our Saviour prayed "That they all may be one." We welcomed them because they were workers representing the greatest labor movement of the times—a movement never to end until every church member had become an earnest worker or heartily ashamed of his laziness; and prayed that the meeting might inspire all with more zeal for Christ and the Church.

The people in Halifax did not seem to have any definite idea of our plea among the denominations. Several have asked if we were not similar to the Quakers and Adventists. Brethren Ford and Rowlison who preceded me in the work here did a great work in removing this fog which had surrounded us here and we hope that in the course of time the people will learn what we are and what we represent throughout the city. WILL F. SHAW.

MILTON, N. S.

Shakespeare says that "hanging and marriage goes by destiny." We have to say, if this is so, that destiny has been very kind to Bro. McEwan. He is now the half-part of a blessed man, left to be finished by one of Halifax's fair maids. They are well settled and beautifully situated in their earthly paradise. Pity the man who does not know by sweet experience, "that marriage gives to the tender and the good a paradise below." May the guardian angel o'er their lives presiding, doubling their pleasures and their cares dividing.

We tender our sympathies to the church in Halifax in losing Sister Wallace and congratulate the church in Milton in gaining her. Here is another striking evidence of the good results of our annual meeting.

Our church has another young man preparing for the ministry. Bro. Alfred Kempton is now at Bro. Ashley Johnson's Bible school in Tennessee. He writes that he is much pleased with the school and with the young men.

Fine prayer meetings last week. Both evenings were rainy and yet good meetings. Fine congregations on Sunday, and a large Sunday-school, and a very large Bible class. All departments are prospering except the department in the region of the pulpit. H. M.

Home Mission Notes.

OUR EVANGELIST'S SALUTATORY.

As has been already announced through the columns of the CHRISTIAN, the writer has accepted the work of General Evangelist for the province of New Brunswick and Nova Scotia, under the auspices of the Home Mission Board. It is hardly necessary for the writer to introduce himself to the brethren of these provinces, having been known to the most of the churches, personally, for a number of years.

In entering upon my duties, let me here write—I shall expect, as doubtless I shall have, the hearty co-operation of the brotherhood in both provinces. The work is yours, and mine, and the Lord's. Let us labor, not as a mere intellectually determined duty, performed in a heartless perfunctory manner—but looking heavenward as well as earthward, to eternity as well as to time, look upon this mission work as a work of holy consecrated inspiration. In close touch, and constant consultation with the officers of the Board, I shall labor together with them, to direct my energies in the field, in the most direct and efficient way to build up and strengthen the cause we so dearly love in this country. I shall not ask for your criticism, as, doubtless, I will get some of that without the asking—but, dear brethren, I do ask for your prayers, your confidence, and your heartiest support, that I may be in head and heart, in motives, in intelligence, and in devotion and energy, a workman of whom you need not be ashamed.

T. H. BLENUS.

Bro. Shaw's reports from Halifax are encouraging. Two, beside himself and wife, have been received into the church since he began to labor there. The attendance at preaching, prayer-meeting, and Sunday-school, is good, and the church is contributing liberally. Let us pray for them, at the same time not forgetting that they need our financial help.

It is with a great deal of satisfaction we announce that Bro. Blenus is at work on Deer Island, endeavoring to encourage the brethren there in their work of faith and labor of love. We trust that every Disciple of Christ on Deer Island, or wherever Bro. Blenus shall work for the Master, will aid him all they can to make his efforts successful. No man can do his best work unless he has the hearty undivided support of his brethren. Let us keep the unity of the spirit in the bonds of peace. Let us now strive together as one man for the faith of the gospel. Let us all rally around him and help him to wield the old Jerusalem blade against everything that is opposed to it.

SPECIAL NOTICE.—From this time, our receipts should be over \$120.00 a month to meet our expenses. Please watch them; and if you find them falling behind that amount, try and give more in order that we may meet our obligations to the faithful men who are trying to win souls for Christ and His church.

RECEIPTS.

Previously acknowledged,	\$104 13
St. John Mission Band—	
Per Miss Lingley,	1 51
Portland Sunday-School—	
Per Miss A. Wilson,	3 50
Tiverton—	
Per H. A. DeVoe,	3 00
Halifax—	
Per W. F. Shaw,	25 00
Milton—	
Per Miss A. A. Collio,	3 00
Keswick, N. B.—	
Per Miss G. Wilson,	1 00
Lord's Cove—	
Per D. F. Lambert,	6 00
Total,	\$147 14

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

We know the sisters will be glad to read this hearty response to their greetings.

1742 Sherman Avenue, Denver, Colorado,

Mrs. J. S. FLAGLOR, St. John, N. B.

To the sisters of the Maritime Provinces:

Dear sisters in Christ, your greetings to the National Convention of the "Christian Woman's Board of Missions" assembled in Richmond, October, 19-20, were duly received, were read to the Convention, and were highly appreciated. I was instructed to express to you the hearty thanks of the sisters.

It may seem a small matter to pen such words of love, cheer and hope as you sent to the true and tried sisters, but these messages had a deep meaning to those who heard them read. It was an assurance that you were trying to enlist other noble women in the work of the blessed master.

"The women who publish the tidings are a great host."

The convention, from the reception to the close, in the hour of prayer Sunday evening, was a success. The addresses and short talks were all of high order and never have I heard such fervent prayers as were offered. It does seem that there cannot help but be a great ingathering during this present year if the dear Lord answers according to the importunate petitions.

ANNIE B. STREATOR,

November 15th, 1894.

FROM JAPAN.

TOKIO, JAPAN, Oct. 8, 1894.

To the O. C. W. B. M., Ontario and Maritime Provinces:

DEAR SISTERS—It is so long since I wrote, that I feel quite ashamed, but am sure you will pardon me this time if I promise to do better in the future.

Have such good news to tell you that I feel like telling it the first thing instead of waiting to put it in its place.

It was in May, if I mistake not, that I last wrote you of the work. Since then the charity school on Matsuyawa-Cho has increased in numbers, so much so that we have room for no more.

By the way, I have been considering the advisability of building a small house here with the fifty dollars you sent me to aid in the support of this work, together with what more may be sent from friends who see this letter and think with me that it would be a good work. With about \$50 more it would be possible to put up a neat little house. The house we have at present—the only one we could get in the neighborhood—is so old that it shakes when a wagon passes, as most houses do in an earthquake. However, during the past month have put new paper on windows and wall, and tacked on some of the pretty picture cards sent me by friends at home, which make the room look much better. Since doing so, the children take a great deal of pride in it, and are very careful not to tear or soil the paper in any way.

This school was allowed one month's holiday (August), my helper who teaches here requiring a much needed and well-earned rest.

During August, the woman's meeting was also discontinued, but the Sunday-school was kept on uninterruptedly through the hot weather, and it was gratifying to see how well it was attended considering the sweltering heat. As a rule, during the months of July and August, unless it is an absolute necessity, the people never stir out of their houses until the cool of the evening.

Now, however, since the cool weather, the meetings are picking up, and we have almost as many as ever.

The Sunday-school in our house has been a most pleasing part of the work. The same faces, with an occasional new one, are seen there every Lord's day.

The meetings held in our home on Sunday mornings for preaching, and the observance of the Lord's supper, is always well attended. The members seldom absent themselves, and we have visitors every meeting. The last two Sundays we were specially favored. We had English sermons interpreted into Japanese, by Bro. F. T. Williams,

from China, and Dr. Macklin, who is on his way there. The Dr. was telling me he enjoyed his visit in Canada better than in any place else.

But I must tell you the good news now, I simply cannot wait any longer. You remember the two women of whom I told you who always attended our women's meetings since they were started a year ago last September in the Matsugawa-Cho school room? Well, they have become Christians, and have been buried with their Saviour in baptism. One of them, the next day told my helper to tell me that she was very happy; "yesterday," she said, "was my little baby's birthday, and it was mine too, for was I not born into Christ's kingdom then?"

And not only these two have been gathered into our Lord's kingdom, but two of my girls. O Tami San, the first little one I took, and O Sono San, who is partly supported by the International Bridge Y. P. S. C. E., with two other girls in the mission home, have also put on Christ and risen to walk in newness of life. I wonder if the angels rejoiced more than I did!

Oh, pray for them, dear sisters, that they may be kept in the faith steadfast unto the end. It is so much harder for them than for us, they are such babes in Christ, and have so many more temptations than we who were brought up under Christian influences—and no one knows how very much that means till they have lived in a heathen country.

Your loving co-worker for Christ in Japan.

MARY M. RIOCH.

THE WOMEN OF JAPAN.

Very abundant and widely varying is the written testimony with reference to the women of Japan. On the one hand they have been represented as hopelessly immoral, bigoted, superstitious and ignorant. On the other hand, some have claimed for them a greater degree of chastity, gentleness, and all loveable qualities than is possessed by the women of the western world. Both views are exaggerated. That the Japanese women have shown themselves remarkably capable and attractive, I think, does not admit of a doubt. In literature, art and song; as empresses; in preserving and developing the pure Japanese language; in their homes, and in every way, they have proven themselves equal to almost any demand to which the feminine mind and heart could respond. In many things the women of the Occident might learn from these gentle efficient Oriental ladies. Japanese women now can advance by the side of their brothers in educational lines, a state quite impossible thirty years ago. With naturally equal ability to rise, that the western women possess, what is it that keeps Japanese women more or less in the back ground? The reason can very readily be found in the false religions of this land. Buddhism teaches that woman has no chance of salvation, unless in future transformations of her soul she becomes a man! But the educated Japanese man will tell you that that part of the Buddhistic code is a dead letter. Even though that may be true, it is very evident to the western Christian women, that the ignominy entailed upon women by such teaching, cannot be removed in a couple of decades. Moreover, it is an open secret in Japan, that the Buddhist priests are dissolute men. How can it be expected that such teachers will raise the women of a country up into a higher and clearer moral atmosphere.

Two great forces are in operation in Japan which are sadly against women. One is filial obedience taught as a religious duty, the other is polygamy. One may well ask, why filial obedience should be a curse. In this country and in China, it has been taught in such a perverted way, that it is that to a very marked and terrible degree. Pure sweet girls, are sold into brothels, going with a clear conscience, feeling that they are pleasing gods and men in thus making a sacrifice of themselves to relieve their fathers of some embarrassing debt, or saving them from some great suffering because of poverty.

When one has lived years in a land where such terrible wrongs are perpetrated, and where the idol shelves are adorned with lighted tapers and flowers, and the gods worshipped in brothels as enthusiastically as elsewhere; when houses of ill fame are built on temple grounds, and at certain shrines lewd women pray for foxily cunning to entice people into their haunts, etc.—one wonders at the gush about Theosophy, and can but pray—"Lord, deliver us from such a craze for fads."

Obedience is the watch-word of the women in Japan. To the father while single; to the husband when married; and to the oldest son while a widow. The mother-in-law is an awful bugbear to the wife in Japan, and many a bright earnest woman is kept out of women's meetings and the church, because the idolatrous old mother-in-law won't hear to any connection with the foreigner or the "new Jesus' teaching."

Just now, the women of the Empire, beginning with the Empress, are all a fire with war, like zeal and enthusiasm. Rolling thousands of bandages, and preparing winter clothing for their soldiers in Corea, engrosses all their energies.

Poor Japan! How she needs the gospel of love to God and man! Only that is needed to lift her up and make her a mighty power for good in the world. We cannot point to our own or other any land and say, "there is a country altogether worthy of imitation because of Christian," but we can point to Christ and His blessed Word, and say only in so far as nations and individuals imitate—"reproduce"—"Him and live His words, can they fulfil the high and holy purpose with which they were created by the all-loving Father.

LAURA DELANEY GARST.

Hongo Ku, Tokyo, Japan, Oct. 14, 1894.

RECEIPTS.

Previously reported, ....	....	\$ 90 89
A Friend, ....	....	2 50
St. John—		
St. John S. S., Oct. \$3 25 }		
Nov. 5.43 }	....	8 68
Portland S. S., per Miss Wilson, .	....	2 00
Women's Auxiliary, ....	....	1 40
		\$105 47

CHILDREN'S WORK.

Previously reported, ....	....	\$ 8 30
A Friend, ....	....	2 50
St. John,—		
Wide Awake Mission Band, ....	....	70
Portland S. S., Miss Wilson, ....	....	1 50
Total, ....	....	\$13 00

SUSIE B. FORD, Treasurer.
154 North Street,
Halifax.

Children's Work.

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

Dear Children,—Our circular letter reached St. John a few days ago, and I cannot begin to tell you how interesting it was for us to read such good reports from all our mission bands. I think such a letter as that makes us all feel better acquainted with one another. We have sent it on, praying that each faithful band of workers may be helped and cheered by its contents as we in St. John were.

We had our first mite-box opening at our last band meeting, and we intend to have an "opening" once a year. We hope to be able in this way to do a little more for the master—you know the little things in this world count as well as great things. We have thought of another plan, and would it not be well for all our bands to adopt the same plan? It is that of having a "Birthday Box" in the band. As each member's birthday comes around, he or she drops in the box as many pennies as he or she is years old. Then at the end of the year have the box opened, and the money sent to our friend O Gin San as our "Birthday Presents" to her. Don't you think the plan is a nice one? I hope each band will decide to have a "Birthday Box."

We are preparing to have a Japanese Tea on the 30th of November, and hope to have a good report to give of it next month.

Before another CHRISTIAN is issued, we will have left Christmas behind us once more, so I will take this opportunity of wishing all girls and boys of our mission band a very happy Christmas; and while we are enjoying all the pleasures and good things that Christmas time brings with it, let us not forget, in our prayers, the thousands of little girls and boys who do not know what Christmas means, for they have never heard of our Saviour.

Your loving friend,

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

The Christian.

ST. JOHN, N. B., - - - DECEMBER, 1894.

FAITH, BAPTISM AND SALVATION.

A DISCOURSE DELIVERED TO THE BAPTIST CHURCH
IN STURRIDGE, MASS., LORDS DAY, P. M.,
OCTOBER 9, 1852.

By F. W. EMMONS.

He that believeth and is baptized shall be saved.
Mar'c xvi. 16.

Many Baptists do not see eye to eye with the Disciples on the design of baptism, and set this forth as an objection to the union of the two bodies so much spoken of recently. We think the Lord has made this point very clear in his last commission, and instead of the usual editorial for this and the next CHRISTIAN we give our readers the following discourse from a Baptist preacher to a Baptist church, delivered over forty years ago:

In the commission of our Lord to his apostles, recorded by Matthew, are two injunctions—the first is to *make disciples*, the second, to *instruct the disciples into all things given them in charge*. How they were to make disciples we are informed by Mark. It was by preaching the gospel, so accompanied by the demonstrations of the Holy Spirit as to produce faith in their hearers, and after faith a change of heart—a change of life, in a word, or turning of the whole person to God—body, soul and spirit, a dethronement of self and an enthronement of God in the affections through Jesus Christ, and then through baptism to separate them from the world—to introduce them into the family and church and kingdom of Christ on earth. "Go ye therefore and preach the gospel to every creature," said our Lord, "he that believeth and is baptized shall be saved."

Again, according to Luke, he said unto them, Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

The apostles began the fulfilment of their ministry conferred by the last commission of the Lord at Jerusalem. They had waited for the promised gift of the Holy Spirit, which was poured out upon them in copious measures on the day of Pentecost. And they then stood up and preached as the Lord had commanded them. He had commanded them, as we have seen, to preach the gospel. And what for gospel did they preach? It was the love of God in Christ—Christ crucified, Christ dead, buried, risen from the dead—all for our sins and for our justification according to the scriptures. And their preaching, we have said, was accompanied by the demonstrations of the Holy Spirit. A record of these accompanying influences is given in the second chapter of Acts. They were audible, they were visible. They conferred upon the apostles and all the disciples then associated with them the miraculous powers of speaking languages unknown to them before, and to perform also many signs and wonders, which at once struck home conviction on their rational audience of the truth of their preaching and caused them to cry out, "Men and brethren, what shall we do?" But for these demonstrations of the Holy Spirit accompanying the first proclamation of the gospel all their preaching would have been in vain—not a soul would have been converted; for no man can say that "Jesus is the Lord," says Paul, "but by the Holy Ghost."

By the Holy Ghost Jesus had been singled out of the vast multitudes who crowded the Jordan to John to submit to his baptism by descending upon his head in the bodily form of a dove while a voice from heaven was heard to say, "Thou art my beloved Son, in whom I am well pleased." Thus were the apostles and first disciples of Christ assured of his divine mission and so enabled to believe on him. And we may add that by the same demonstrations which were exhibited on the day of Pentecost, and subsequently in the apostles' time—a record of which we have in the New Testament scriptures—have all since those times, and thus are we enabled to believe. "These things are written," says John, "that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." *Written?* Yes, and so written by so many witnesses and so confirmed by such testimony that every rational person who has ever since had in his hands a copy of the New Testament, by giving heed to it, was and is enabled as well to believe to the salvation of his soul as were they who attended on the personal ministry of the apostles, and with their own eyes saw and with their own ears heard these visible and audible demonstrations of the Spirit of God.

"He that believeth," says our text. The gospel was preached to be believed, and without faith it is impossible to please God. Faith, therefore, stands first. But it stands not alone. No, my friends. Though faith is absolutely and indispensably necessary as the first exercise, and is in fact the first mental step from the kingdom of Satan to the kingdom of God's dear Son, it stands not alone, and is not the only step, nor does it of itself introduce anyone into a state of salvation; for in the other testimony which we have quoted our Lord says, "And that repentance and remission of sins should be preached." Repentance, too, is consequently connected as an indispensable pre-requisite to the present Christian salvation. Repentance is the second mental step—the next step to faith.

Nor are repentance and faith all that is necessary to the remission of sins. No, for the Saviour did not say—he has nowhere said—that he that believeth shall be saved, or "he that believeth and repenteth shall be saved." And why not? Because faith and repentance are both mental acts, or, in other words, acts of the mind—acts of the understanding and heart and will—acts of the spirit and soul; whereas man is composed of a body also—a body that has been defiled by sin—a body that must be redeemed and presented a living sacrifice to Christ—a body that must, with the soul and spirit, be born again to enter the kingdom of heaven here, and be born from the grave, too, by a renovating, transforming and glorious resurrection to inherit the everlasting kingdom above. Hence, said our Lord to Nicodemus, "ye must be born again," and "except a man be born of water and of the spirit he cannot enter into the kingdom of God." Mark it. The Saviour here says, not your spirit must be born again, but you—that is your whole person. And he says, not except the soul or the spirit, or the soul and the spirit, of a man be born again, but except a man, the whole man—spirit and soul and body "be born again." And how born again? Not of the spirit only, but of water and the spirit. To be born of the spirit we must be quickened by it, we must be begotten of it, we must be renovated in the temper and dispositions of our minds by the word of the truth of the gospel. In a word, we must be so changed by the Holy Spirit as to be ready, willing and waiting for the commandment, "Arise and be baptized," to arise and obey. And to be born of water we must be baptized, for our Lord has said, "He that believeth and is baptized shall be saved." Hence, the Apostle Peter, on the day of Pentecost, answered the question, "What shall we

do?" by repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and hence the Apostle Paul prays the Thessalonians who had been discipled by believing and obeying the gospel—that their whole spirit and soul and body might be preserved blameless unto the coming of our Lord Jesus Christ.

"I believe in heart religion," says one, and the scriptures is quoted, "Son, give me thy heart," "I believe not in head religion." But I believe, says the Christian, the well-taught disciple of Christ—in head and in heart, in body and in soul religion. I believe in its taking possession and governing the whole man—body, soul and spirit, for Paul says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And again, says James, "If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. And further, "pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Here, too, is hand and foot religion, for to visit the fatherless and widows we must walk to and enter the abodes of want, and we must relieve their necessities by opening and extending to them the hands of our benevolence. My little children, says John, let us not love in word, neither in tongue, but in deed and in truth. What is it to love in word and in tongue? It is when we hear of any proper object of clarity, or such an object presents himself or herself before us, we only express our piety, or regret, or compassion, by saying that we are sorry for them. It is as the priest and the Levite loved the unfortunate man mentioned by our Lord in his parable who fell among the thieves, by passing by on the other side, whereas to love in deed and in truth is to love like the good Samaritan who came to him, took him up and seated him on his own beast and brought him to an inn and took care of him, pouring into his wounds oil and wine and promising to pay the host all that he would spend on him till his complete recovery. Here was an exhibition of religion pure and undefiled before God and the Father. But he who sees his brother in need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Is not this good doctrine, my brethren? Is it not orthodox and sound according to the teaching of Christ our Lord and his apostles?

I am aware that some one present may or might respond, "We have not been taught to embrace baptism in regeneration. We do not believe it to be a saving ordinance and essential to salvation." It is an old charge against the Baptists—it was made many years ago—and it has been reiterated and answered perhaps a thousand times that we make too much of baptism—that we make it a saving ordinance. The usual reply to this charge has been that we baptize no infants and no adults, but believers or professed believers in Christ, and consequently that we require all the subjects of our baptism to be justified by faith before we can receive them to baptism. This answer has been deemed sufficient. But I feel disposed on this occasion to answer it more at large.

I answer, therefore, that as Baptists we believe all that and only that which the Lord Jesus Christ and his apostles have said on this subject. Our Lord said, "Go make disciples, disciple or convert all nations, baptizing them." He said, "Go preach the gospel to every creature, he that believeth and is baptized shall be saved." And he said, "except a man be born of water and spirit he cannot enter into the kingdom of God." Peter said to men of every nation under heaven assembled at Jerusalem on the day of Pentecost, "Repent and be baptized every one

of you in the name of Jesus Christ for the remission of sins." And he further said in his first epistle "to the elect, according to the foreknowledge of God the Father, the like figure wherunto even baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ." And Paul to the Romans: "We are buried with him (Christ) by baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life."

Does not Christ, does not Peter, does not Paul, in these passages of scripture, make baptism a saving ordinance? Then neither do we. But I will suppose my hearers now to ask me right out the question, Do you believe and mean to preach that baptism is essential to salvation? I answer, We believe that baptism is not what is frequently denominated a non-essential, a mere rite or ceremony, a mere outward bodily act. But we believe it—as I think we have shown it to be—an act of the whole person—body, soul and spirit, the test act of our faith and change of heart, the act by which we are admitted into the kingdom of heaven on earth, the act which the Apostle Paul calls the washing of regeneration.

But still the question returns: "Do you believe and mean to preach that baptism is essential to salvation? Taking it for granted, now, that the querist agrees with us on what baptism is according to the definition we have just given of it, I ask in my turn, "What do you mean by salvation?" "What by the phrase 'essential to salvation?'" And how far back and forward would you go? How many embrace and whom exclude? Am I answered, "We mean by salvation everlasting happiness in heaven, and by essential to salvation we mean necessary for every individual of the human family."

I answer emphatically NO. We do not believe nor do we mean to preach that baptism is essential to salvation in this sense to every body. For Abel, Enoch, Noah, Abraham, Isaac and Jacob, Joseph, Moses, Joshua, Samuel, David, Daniel and myriads of others who lived and died in faith, under the Patriarchal and Jewish dispensations have all gone to heaven, and we have no testimony and consequently no faith that any of them were baptized. They have gone to heaven, we say, for the Lord speaks of it as the highest privilege of his elect that they "shall come from the east and from the west and from the north and the south and sit down with Abraham and Isaac and Jacob in the kingdom of heaven, while the children of the kingdom shall be cast into outer darkness where shall be weeping and gnashing of teeth."

Am I answered: "We mean by salvation everlasting happiness in heaven, and by essential to salvation we mean necessary for all that have lived and now live since Christ set up his kingdom upon the earth."

I answer NO, for of the human family there since have been and now are many infants and deaf and dumb persons, and millions in heathen lands who never heard and never will hear the gospel, and consequently could not and cannot believe and obey it by being baptized. Their not being baptized consequently will not exclude them from an entrance into the everlasting kingdom of our Lord Jesus Christ in the future world.

Am I answered: "We mean by salvation everlasting happiness in heaven, and by essential to salvation we mean necessary for all who hear the gospel preached."

I answer again NO, for there have been many who have heard the gospel preached, and there are doubtless very many now living who do not understand that connected with the gospel is the command to be baptized. There are many, too, who understanding this do not understand

what baptism is. From the false teaching which they have received in childhood and youth, and prior and subsequent to hearing the gospel, they sincerely believe (think) or suppose, rather, for where there is no testimony there can be no faith, that baptism is a sprinkling or a pouring, and under these impressions have been sprinkled or poured upon for baptism. They have believed with all their heart that Jesus is the Christ the Son of the living God. They have repented of their sins, they have turned to God. They have loved God and yet they have died, and they die under these mistakes—unbaptized. I do not, I cannot find it in my Bible, nor in my heart, to shut heaven and exclude from eternal life such persons as these.

(To be concluded in our next).

Original Contributions.

OPEN LETTER.

NO. II.

Our former letter dealt with your last question. In this letter, we will answer your first question. i. e., "What should our attitude be toward the denominations." I suppose you mean by this—should we associate or worship with those whose orthodoxy we do not accept. I conclude by this, that the subject is not really settled in your own mind; although it is hardly supposable that you or any one would exclude themselves from religious society, because of theological differences. If to associate with those whom we think are in error, is compromising the truth, then such association would be wrong, and we would be obliged to withdraw our association from all churches and run a church of one, for where is the church to-day that has not more or less error? Many brethren who are very dear to us, and with whom we worship regularly, have their faults and their errors, but none would say we were sanctioning their errors, because of our association with them. But you say there are errors of doctrine that are vital, that destroy the essential doctrine of salvation, and should not be recognized as right and safe. This is admitted. But this does not touch the question. What we say is this: that our association and worshipping with such, is not recognizing them right and safe. Take the command, to "lay by our offerings as the Lord has prospered us," to give to the Lord according to our means. Is this not a vital doctrine? Is there any truth made more obligatory than the giving our means to the Lord according as he has blessed us?" and yet there are those who are violating this essential element of life and salvation, who are giving little or nothing out of their abundance. Will you say that our association and worshipping with such is recognizing them as right and safe? If you say—no, then you have granted the position we have taken, that the mingling and associating with those whom we may suppose are wrong even in vital doctrine, is not sanctioning their errors, nor compromising the truth. I think you will admit that if such association was a compromise of truth, we would need a whip of small cords at home. We say, therefore, that our attitude toward other churches should be friendly, and an exchange of pulpits and union services, when the conditions were favorable. We should carry out the golden rule in our religious work as well as in our secular interest.

Now for your second question: "If you believe in a cosmopolitan religion, what benefit is there in it." We don't like the word "cosmopolitan," it does not express the friendly relation existing between churches. We admit it means one who is at home in every place, but its true meaning is better

expressed in the one who has no fixed home, a sort of a tramp, one who is running here and there and everywhere, getting his religious food without cost. You mean, undoubtedly, to ask, What benefit is there in this union of service, when there are such divisions in doctrine. I answer, much every way. It helps break down the religious intolerance that is now such a hindrance to the prosperity of Christianity. It does not follow, that because we cannot agree theologically, that we must be spiritual ecclesiastical porcupines. In every age of the world, religious intolerance has been rampant. We are thankful, however, that it has not the power now that it had in former times, yet the spirit still exists, to brand one a heretic who may differ in doctrine. While we may not employ literal stones to silence our opponents, yet there are the stones of slander and falsehood, and subtle social influences, that damage our reputation, and depreciate our character. This unfortunate condition of intolerance, is greatly lessened by our tact and contact. We need by our example, to teach the doctrine of charity. The *Morning Star* says:—"The church has greater things to contend against than mutilated baptism, a mutilated charity is a much greater evil." Friendly associations and investigation will help us to seek out our agreements, and wherein we disagree, love will apply the plaster rather than rub the sore. We may not be able to unravel this skein of undenominationalism just now, but common sense will teach us, not to cut the knot we can't untie. We do not want to hide the light under our bushels, but let it shine brightly in any place, and among all classes. We have nothing we are afraid of losing. "Our creed cannot be outgrown—we have only to defend what is the common heritage of Christians." Now is our time to make known the gospel of Christ. The consensus of human thought to-day is in favor of union; and who has the true basis of Christian union to-day, if not the Disciples? The best minds to-day are admitting this. The noted Dr. Armory Bradford, president of the American Institute of Christian Philosophy, said last year at Chautauqua, in his address before a large assembly of the foremost minds of the country: "that in a return to Christ, set forth in the basis of union by the Episcopal Church, he would place beside it the beautiful basis of union urged by the Disciples of Christ: 1. The primitive creed—"Thou art the Son of God." 2. The primitive ordinances—baptism and the Lord's Supper. 3. The primitive life—the life and example of Christ." He, with those assembled, assented to the efficiency of such a basis of union. Is it not true, as Cardinal Gibbons has lately said, "that denominations and creeds and confessions are going to pieces before our eyes." Should this not induce us to make this our opportunity to help shorten and lessen human creeds?

We should be as wise as the "children of this world," and study conditions and circumstances, and take every advantage of all the forces that will lead to prosperity. We must go out into the highways of life, and into the aedges of this tangled and mystical world of ours. This is not the age of hermits. The evidence of true discipleship is not in possession of the truth, but in its fruit. Life is the fruit of truth. The one talent servant might as well had a counterfeit in his napkin as a talent. One would be as much good to him as the other if not used. Truth is no better to us than error, if not used. Take the truth right into society of all kinds, and let it win other precious souls to Christ.

H. M.

Heart-work must be God's work. Only the great heart-maker can be the heart-breaker. If I love him, my heart will be filled with his Spirit, and obedient to his commands.—Baxter.

HANTS COUNTY NOTES.

Nehemiah was certainly a brave energetic man, and intensely interested in any thing he undertook to do. In the book that bears his name, we have an account of him re-building the walls of Jerusalem. In the 6th chapter, we find Sanballat and his associates inviting Nehemiah down to one of the villages to hold a discussion. But he replied, that he was doing a great work and could not come down. Here is a lesson for every Christian worker, and more especially for preachers. It will not do to waste time in useless discussion with those who seem to have no work to do; nothing but talk. We have a great work to do; we cannot come down.

At our annual in Milton, we could see from the reports, that a good work had been done during the past year. Now, we ought to do better this year. We have an evangelist engaged, and there ought to be a good work done. So let us to work, brethren—do not let anything tempt us to leave our work and come down. Our churches in this county are going to rally to the support of our evangelist. Already collections have been taken up, and with the blessing of God we hope to see the grandest year's work done in the history of our work in the provinces.

Do not let us think that the evangelist is going to do it all. Let every church and every preacher work and pray, and gather into the fold all they can. Brethren, don't come down for anything—stay up and work—work.

There have been four additions to the church in Newport since I wrote last. This makes twelve since our annual at Milton. Our work looks encouraging.

On the first Thursday in December, I begin my winter's course of lectures on the books of the Bible. Last winter we got through as far as the establishment of the kingdom under Saul (1st Samuel). We commence there and go on with the history of Judah and Israel, this winter.

On Thursday, November 13th, a number of friends gathered at the house of Bro. George Wallace in Rawdon. A very pleasant evening was spent, and not the least part of the entertainment was the presenting of a purse of twenty-five dollars to the writer; this was done on behalf of the company by the Rev. Scott Whitties, D. D., who made a very nice speech in doing it. I replied as well as I could under the circumstances. Bro. George Wallace made some remarks, and the whole tenor of the evening seemed to be good-will toward the preacher. Bro. and Sister Wallace deserve credit for opening their house and making the affair such a pleasant one.

Before you again read a letter from me, Christmas will have come and gone. The old year will have died, and the new year will have been born. Some who began the present year with us are gone. There are some who will commence the new year who will not see its close. Let us work while it is day; for the night will soon come. As we enjoy the Merry Christmas time, and sit around the festive board, delighted with the gifts of friends, let us think of God's great Gift—Jesus Christ our Saviour. What a precious gift to a dying world. I close for this month and this year, by wishing you all a Merry Christmas and a Happy New Year.

W. H. HARDING.

West Gore, Hants Co., N. S.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing around him.

When death, the great reconciler, has come, it is never our tenderness we repent of, but our severity. —George Eliot.

"YOUNG PEOPLE IN THEIR RELATION TO CHURCH WORK."

An Address read at the Hants County meeting, held in West Gore last June, by Miss Tillie Stephens of Newport.

We are living in an age in which the best methods of work are demanded in all kinds of labor. The business world requires progress. The men of to-day cannot adopt the same old methods that were employed fifty years ago, and compete with others in the same occupation. There is a constant demand for improvement. In nothing is this demand more imperative than in the work of the church. God designed the church to be a living institution, and not a lifeless set of forms. A few years ago, all church work was left for the ministers. Now we see the need of every one joining in the work. The church cannot live if its members are asleep. Every member should be awake and ready for duty, for "the harvest truly is plentiful, but the laborers are few." There is abundance of work for all, even for the youngest.

Some years ago, the young people of the church were looked upon as hearers of the word only—not doers. It was then thought that they were to be simply good, now we expect them to be good for something. At that time they were not aware of the great loss they were sustaining for the want of exercise. By observation, we learn that doing gives the power to do. Look for instance at the blacksmith. What a muscle he has developed! Why is it that he has so much more strength in his arm than other men? Others take the same quantity and quality of food, yet their muscle is not increased. The only way we can account for this, is that they have not taken the same exercise. Thus with all the members of our body; in order that they may be useful to us, we must give them something to do. It is not good merely to exercise one part of the body; but if we would have a well rounded being, all parts must be brought into play. We find that the healthy state of one part depends very largely upon that of another. Then to have a healthy body we must see that its individual members are active. So with that great body, the church; in order that it may be in a healthy state of growth, its members must take exercise, and that continually—not only one member, but each and every one, young as well as old.

Some one may ask, what can young people do in the church? Is it right for them to take a leading part? Why, they will leave nothing for the older ones! Now this is a mistaken idea. There is more than enough for all to do. One generation soon passes away, and another as speedily takes its place. Those who are now young, will not have long to wait before they are the men and women. Are they fitted for the position? If they have not been developing the talents which God has given them, and been growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, they are as babes just beginning to walk, and they will scarcely have learned to walk when they will be called to rest, and some one else will take their place. How much more they would have been able to have accomplished, had they begun their Christian work when young. Let the young now profit by the experience of their elders, and improve the present hour.

There are many ways in which the young people may be a help in winning souls for Christ. We do not realize the worth of an immortal soul. It doth not yet appear what we shall be. When we think of a soul inhabiting a poor afflicted body on earth, it is hard to imagine that soul arrayed in the glories of eternity and the charms of heaven—that soul which Satan is now ruling to be the soul over which angels will rejoice. But we must remember that Jesus died for every soul; even the

most sinful, and it is the duty of Christians to lead these souls to the Saviour and to heaven. If you should be thus successful in one instance, this one would be a rich reward even for the labours of the longest life. "He who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

God has given us all talents—some more and some less. We should use these to the best of our ability. He asks no more of any one. "For unto whomsoever much is given, of him shall be much required." Yet there is no one too small, too feeble, too poor, to be of service. We should not be discouraged because we do not see some great deed that we can perform, but we must be faithful in small things. Christ said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Every Christian worker can give a message to his neighbor with a directness that it could not have while being spoken from the pulpit to a great congregation. This individual influence is even greater than is generally supposed. Every young man or woman is speaking by his daily example to every acquaintance of his, and he is either winning his comrade to a higher plane of living, or encouraging them to be satisfied with life on a lower plane. Not merely when he rouses himself to active effort in behalf of a companion, but in his ordinary conduct and in the spirit which he illustrates in all course, he is influencing individuals, and he must one day give an account of this influence. The eloquence of a holy life has awakened the thoughtless to attention to their best interests, and taught even scoffers wisdom.

Let us embrace every opportunity of doing good. A present opportunity is always worth the best efforts of the one to whom it is presented. It may not be as great as he thinks himself capable of improving, and therefore it may not seem to summon him to his utmost endeavours. But unless a man does his very best in improving the opportunity he has, be it small or great, he is not likely to have a better one open to him. He who would be invited to a higher position must first be willing to occupy a lower seat.

Another mode of usefulness open to all the disciples of the Saviour, is that of kindly noticing and encouraging persons who become hearers of the gospel. It frequently happens that persons who have lived without God in the world, begin to frequent the house of prayer. They need instruction. Perhaps they are impressed and need encouragement, but they are not acquainted with Christian friends. My young brother or sister, is this not an opportunity for you to help? Often a kind word or a look of sympathy may prove a blessing to some one. He who watches for opportunities will find many. Jesus said, "Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Paul exhorted the brethren not to be weary in well doing, but to be ready to every good work.

I think we have plenty of scriptural evidence that we cannot begin too early to serve God. From a child, Timothy knew the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. Then let us look at the life of Christ which is our best guide through life, and we find that when a youth he was about his Father's business. Oh that we were more Christ-like! God has promised to render to every man according to his deeds. To those who by patient continuance in well doing, he will give eternal life.

In addition to all the other powerful motives which stimulate the Christian to activity there is one which the Son of God assigned as a reason for his unwearied exertions, "The night cometh when no man can work;" the night of death that will put an eternal end to all our labors for the glory of God in the salvation of man. The longest summer day soon elapses, and he who toils from its dawn to its close, soon has to say, "My labor is done!" So time will soon end with those you wish to benefit, and will end with you.

How long have we young people of this county been idle? How often we have said "We cannot do anything!" To-day we must all be convinced that the young people of the different churches represented here have a work to do. Shall we do it? What have we been doing in the past? We have been depending upon a few of the members in each church who are the true and the tried. They will soon be gone. Who is to fill their places? Let us try to help them bear the burden now, that we may be prepared to carry on the work when they have gone to rest.

If it is God's will, we hope to meet in our county meeting next year. Then let us to-day make up our minds to return to our homes and churches to work, and when we meet at that time, let it be reported that there have been one hundred additions to the churches. Work for this during the year, and let it be known throughout the country that the young people have gone to work, and that they have a relation to church work. The sacred Scriptures direct us diligently to improve the fleeting span of life, to live sensible of its uncertainty, and waiting for its end. Let us look therefore on time as time ever coming nearer to its end, and try to spend its golden moments as in our dying day we will wish to have spent them. How often we have heard of such reflections as these being made on a death-bed, "Oh! had I but spent the time that I have wasted in idleness in the service of my Master." There is so much more happiness derived from work than from idleness. Then let us be active and zealous for the time is short. Think how short is our day of labor and how long, how near, the eternity of rest. Hear the voice which says, "Whatsoever thy hand findeth to do, do it with all thy might."

Christ suffered and died for us that we might live eternally; and now he has gone to prepare a home for us in heaven where we will dwell with him forever. May we continue to sound his praises while on earth, and confess his name at every opportunity, that he may confess us before the God of heaven, and when this life is ended, may we hear the welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over few things, I will make the ruler over many things; enter thou into the joy of thy Lord."

Selected.

WANTED—A SKY LINE.

The most pressing need in the church just now is a distinct line of demarkation between the children of God and the children of this world. We remember once to have heard old Dr. Colver say, with a great sigh of relief, after returning from a three months' visit to England, during a particularly foggy season: "Thank God for an atmosphere where one can tell which is cloud and which is sky. For three months I have been in England, and in all that time I could not be sure in a single instance where the clouds left off and the sky began." That is too much the case with the church and the world, as at present seen. The church, as a spiritual body of men and women, is not clearly marked

off from the world. The lines of each interpenetrate far into the region of the other. The world is in the church, and the church is in the world. There are, of course many individual Christians whose lives and characters are so distinctly Christian that no one questions on which side of the moral conflict now going on among men they are; but this is not true of the church as a whole. Yet this is just what is most needed, and what our Lord expected the church to show forth.

We need as distinct a sky line around the spiritual organization as there is about the building in which the church worships. Passing through any city or village the traveller has no difficulty in picking out the churches from other buildings. Church architecture has a distinct character. Of old it was intended to symbolize the faith, thoughts, and aspirations of the worshippers. Its cruciform plan told of the cross as the foundation of the Christian hope, and every stone was built upon that cross, until the whole building was one grand expression of it. Its spire told of the heavenly aspirations of the church worshipping within. Strength and beauty, purity and hope, were wrought into its columns, buttresses, tracery and ornamentation.

Is not this what is expected of Christians? Are not they a peculiar people; a spiritual temple built up unto the Lord? Is it not said of them that though they are in the world and yet not of it? are they not designated by the Master himself "the light of the world," and bidden to "shine" in the midst of a crooked and perverse nation, "holding forth the word of life?" Can this be done unless there is a clear and marked difference between the church and the world, not in any mere way of creed assent or formal church organization, but in the sharp and distinct lines of life. Every Christian life ought to be an illustrated sermon; every Christian man and woman ought to be "a city set on a hill," and so shining that all men may see, not them, but their good works, and so be compelled to glorify God. If we go back to the time when our Lord came into the world, we must see how sharply he stood out against the murky world-life, and not less so against the formal religious life of the Jews. A clean-out line divided him and his disciples from the rest of the world. He was a light so intense that worldliness and wickedness could not come near him without being exposed. His disciples were "ordained" to the same mission in the world.

It is not so now. As a rule, it is difficult to distinguish between the respectable unbelievers who "patronize" the church with their presence, and the church itself. And, again, it is difficult to discriminate between the church-going unbeliever and the upright men of the world, who are content that their wives and children should be Christians, while they themselves hold aloof; and this more positive form of unbelief is shaded off into pronounced infidelity, and that again into ribald opposition to all that is good and seemly. Once, the church and the world walked far apart; but now, as a rule, they are hand and glove in social and business-life, and mixed up in all the ordinary amusements which are so essential to the world that knows not God. Christian men are as eager and greedy in getting the goods of this world, are as busy in laying up treasure on the earth, and as ambitious and determined to be "rich," as their unbelieving neighbors. The prodigal expenditures of the "rich men" of the church on things which make for the pride of this life are not more than matched by the same kind of expenditures by worldly men. Thousands are squandered on "the lusts of the flesh and the lusts of the eye" by Christian men and women, while hundreds at best

are giving with grudging hand to the cause of the Lord.

All these things are observed by the unbelieving world, and when the pastor or some evangelist urges Christ upon the unsaved men and women whom they meet, either in or out of the church, they are thrown back in their teeth. "There is no difference," said a worldly man to us not long since, "between us and the church members, save that they profess to believe something and we do not." We are afraid this is too nearly the case in many instances.

What is needed is such a difference in the temper, bearing, conduct and aim of life, and in the work and walk of the church, that all men may know that the "Lord doth put a difference between the Egyptians and Israel." The Christian's speech ought always to "betray" him, and his life demonstrate that he has been with "Jesus and learned of him." The preached gospel is shorn of half its power for the lack of a testified gospel. This does not mean pharisaical separation, but Christian separation. Christ was more separate from sinners than the Pharisees were, and yet he did not hesitate to touch them, and eat with them, and be their friend. So ought Christians to be separate from the world, while we are in constant touch with it. Let us have the sky line.—*The Independent.*

To simply work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.

True dignity is never gained by place
And never lost when honors are withdrawn.
—*Massinger.*

To practice patience, that requires nearly as much practice as music.—*Ruskin.*

Live to explain thy doctrine by thy life.—*Prior.*

Married.

TITUS-GRAHAM.—At Westport, Digby County, N. S., November 7, by H. E. Cooke, Mr. William W. Titus, son of Mr. Edward Titus, to Miss Carrie M. Graham, second daughter of Mr. Holland Graham. All of Westport.

KENT-WAYE.—At New Glasgow, P. E. I., on the 15th of November, by D. Crawford, John Nelson Kent of New Glasgow, P. E. I., to Millicent Jane Weye of Hunter River.

McEWAN-WALLACE.—In the North Street Church, Halifax, November 14, by W. T. Shaw, assisted by D. G. McDonald, Wm. R. McEwan, of Milton, Queens County, N. S., to Evelyn Wallace, of Halifax.

Died.

CRAWFORD.—On the 8th of November, at her son's residence, Middleton, P. E. I., aged 89 years, Sister Marion, relict of the late William Crawford. Our sister in early life gave her heart to the Lord. Many years ago she became a member of the Baptist church in which she remained till her death. Her influence with her family was such that they all followed her example. Though at too great a distance from them to join the church of the Disciples, if so disposed, they lived in warm friendship with them and when opportunity offered always joined with them at the Lord's table to remember his death. She died as she lived, happy in the Lord.

McCULLY.—At Rivordale, Digby County, N. S., Oct. 19th, Bro. Charles McCully in the 32nd year of his age. Bro. McCully was baptized by Bro. D. Crawford, upwards of forty years ago. He was residing with his son, Bro. Augustus McCully, at the time of his death. The writer conducted the funeral services, the sermon was preached from Mal. 3: 17. H. E. COOKE.

SUTHERLAND.—At Mill Village, Hants County, N. S., after a lingering illness which he bore with Christian fortitude and patience, Burton Sutherland, in the 31st year of his age. He was baptized by the writer some time ago, and it can truly be said his end was peace. He leaves a wife and one child as well as a large circle of friends to mourn his loss. W. H. H.

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