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THE CHRISTIAN.

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

Vol. XIII.—No. 3.

SAINT JOHN, N. B., JANUARY, 1896.

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ST. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

NOTES AND NEWS.

1896.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He lives most who thinks most, feels the noblest,
And acts the best."

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What we have written, we have written. The volume for 1895 has been completed. It is well to spend a little time in looking over its pages. Some are bright with joy, some are stained with tears. Some tell of deeds of kindness done, and some of deeds that were not kind. We feel that we would like to cut out or re-write many of the pages. But we cannot. They are there to stay.

But if we cannot change the past, we can learn from it, and so live and act during the New Year, that when it shall close we may have fewer things to regret and more to rejoice over. We may crowd this year with joy if we so determine. The way to have a happy New Year is to live in harmony with the will of God, being and doing what pleases Him. Thus even sorrow shall be turned into joy.

We are glad to learn though the *Disciple of Christ* that many of our churches in Ontario have recently been receiving additions to their membership. In the last issue of that paper, about sixty accessions are reported; seventeen of these being the result of a meeting held in the Cecil Street Church, Toronto.

Bro. Lord, the editor of the *Christian Standard* (Nov. 23), gives an interesting account of the genesis of the Warrensburg (Mo.) Church. A young man went to that town to clerk in a store. There was no Church of Christ there. He had travelling preachers stop and preach a sermon or two in a public building. Finally, a little church was organized. The man and the church have grown

prosperous together. It is now one of the strongest churches in Missouri. Is there not a lesson here for brethren and sisters who live where we have no church?

A new work is being undertaken by the Disciples of Christ in the United States. Its object is "to make provision for the relief of disabled preachers, their widows, or dependent children, our missionaries—both men and women—in this and foreign lands, who through misfortune may need a helping hand." It is an easy thing to cite numerous cases of men who have served the churches faithfully, and on a very small salary, but who now in old age are destitute. The widows of many faithful ministers who died in the service of the church are living in want. This work should appeal to our most generous sympathies, and the "Board of Ministerial Relief" should be heartily supported.

Here is a cheering report from Kansas. It shows what churches can do when they pray and pay and work together. During the past year the churches had 53 workers engaged, who preached 4,218 sermons in 3,695 days, and added to the church by baptism 2,539 persons, and otherwise 1,642, making the total number of additions 4,181. They organized 21 churches, 38 Endeavor societies, 33 Sunday-schools and 34 auxiliaries to the C. W. B. M. They are evidently pushing things out there.

We publish elsewhere a statement concerning the apportionment for foreign missions, and we trust that all will read it carefully, and that the churches will arrange to raise the amount that has been asked from them. Every member of every church should give toward the great work of spreading the gospel. We notice by the annual report that the only churches that last year gave to foreign missions, through the Foreign Christian Missionary Society, were Charlottetown, P. E. I.; Montague, P. E. I.; East Point, P. E. I.; Summerside, P. E. I.; Kempt, N. S.; Westport, N. S., and St. John, N. B.; of these Charlottetown, Montague, East Point and St. John raised their apportionment last year. Of course very many of the other churches are contributing through our local board. We see by the last *Intelligencer* that the New Glasgow, P. E. I., church has recently sent \$27.50 to the F. O. M. S.

Many things tell us not to despise the day of small things, and in church work we need often to be reminded of this. Note, then, that the Highland Park church in Des Moines, Iowa, was organized a little over two years ago, December 17, 1893. It was organized to live, and it has kept on growing. It has just erected a beautiful house of worship with modern conveniences and a seating capacity for 800.

Some of our young men who are now in the Bible College, Lexington, Ky., will graduate in June. Among them will be Bro. S. W. Leonard. He is willing to work in these parts, and we would advise some of

our churches to secure his services, and to do so at once. In engaging him they will make no mistake. It will not be his fault, if he does not work among us.

In a private letter from one of our strongest preachers in the U. S. we find these words: "If our plea was right when it was first urged, it is right now. . . . I believe in the fullest liberty consistent with Christian principles; but at the same time I believe that the gospel is a definite, authoritative truth which men have to accept from God, without modification and without apology. Where we differ from other people, I believe we are right and they are wrong. This does not hinder me from having fellowship with them in all things that are common between us. With Paul, however, I must say, in the message to be delivered, I am no man's servant, else I could not be the servant of Christ." How does that suit you?

We are glad to hear that Bro. Minnick is still carrying on a successful work at Lübec. Some are confessing the Saviour, and the audiences are very good, the best they have ever had. Besides this the church tries to have a part in almost every mission work. This is a good sign. The doing church is the one that God is pleased with.

The Disciples of Christ are increasing in the United States at a marvelous rate. In one week the *Christian Standard* reported 2,000 additions, though many preachers never report their work, and some never do in the *Christian Standard*. During the month of November 200 were added to the churches in Louisville, Ky. We see that a meeting has recently been held in Peru, Ind., with 97 additions; in Walla Walla, Wash., with 104; in Reeve, Iowa, with 83; in Moberly, Mo., with 64. With such bounds the good work goes on. We long for such success here. But longing for it will not bring it. We must work for it.

In many of the New England towns we have no church, but it would probably be impossible to find one of any considerable size in which there are not many who have once been, or now are, Disciples of Christ. Some have exchanged the name of Christ for a sectarian name, and they have settled down in a denominational church. Others have refused to thus trample on their good judgment, and they are still known by a name that honors their Lord. We see that an effort has been made in Springfield, Mass., to establish a church after the primitive pattern. Dr. Dethlefsen, who was recently in St. John, has undertaken the work. He has found enough members for a good nucleus of a church. Success to you, Doctor.

Many of our subscribers paid up their subscriptions during December. We are glad to be thus remembered. A large number are still owing—some for several years—and we trust they will make an effort to clear away this indebtedness. In your generous New Year thoughts remember us. Perhaps "generous" is not just the word.

News of the Churches.

ST. JOHN, N. B.

Bro. J. E. Barnes was called away by telegram on December 18th, to attend the funeral of his youngest brother Andrew, who died after a brief illness at Somerville, Mass. Miss Ethel Barnes went with her father on this sad errand.

Bro. Ryan spent the night of the 30th in St. John at Bro. Stevenson's home. He speaks hopefully of the work on Deer Island.

Brothers Oliver Stockford and Frank Erb spent Christmas here.

Brother A. B. Wallace has removed to Halifax. We shall miss him, but Halifax will be stronger. Bro. Frank Gates is attending business college here. Bro. Bowers and wife spent Sunday, the 9th, in St. John. Sister J. Leary, who has been seriously ill, is improving in health. Bro. Robert Christie has had a severe attack of typhoid fever, and is not yet able to do business. Miss Thomson, of Rothesay, sang a solo in the Portland hall on the first Sunday, afternoon and evening, in December. Large numbers were present to enjoy the singing and to hear Bro. Stevenson preach. Brothers R. A. Christie and J. E. Edwards have been receiving congratulations on account of added blessings. On the 22nd, the young ladies of Brother Flaglor's Sunday-school class presented him with a handsome inkstand. The Endeavor Society of the Coburg Street Church presented the Main Street Church with a communion set. On the 17th, the C. E. Society had an unusually good meeting. It seemed like old times to have Brothers Banks, O. Stockford, and L. A. Miles present, and speak so well as they did.

At the November meeting of the Woman's Missionary Aid Society, the following officers were elected:—President, Mrs. W. A. Barnes; Vice-President, Mrs. Jas. Emery; Secretary, Mrs. L. R. Morton; Treasurer for Home, Miss E. Barnes; for Foreign, Mrs. J. S. Flaglor. This society is the financial power that makes the work in Portland possible. As they freely give, so may they freely receive.

On the 8th the hours of meeting in Portland were changed. We met at 11 a. m. and enjoyed our first communion. Ninety were present at the preaching and thirty remained to commune. About this number have communed each morning since. The evening congregations are large, they pay great attention, and Bro. Stevenson's preaching is worthy of their best thought. Our daily papers have published several of Bro. Stevenson's sermons. One of them was on "Who we are and what we purpose doing." This sermon was all that could be desired, and has attracted a great deal of attention to our work.

At a business meeting of the Coburg Street Church on December 28th, the following resolution was passed: "Resolved, that we organize a second church in this city, to be known as the Main Street Church of Christ or Christian Church, and that the secretary of this church give letters to all in good standing, who desire to withdraw in order to become members of the second church." After the passing of this resolution, twenty-four names were given to the secretary; and it is expected the new church will start with about forty names on the roll. Brothers Stewart and Stevenson made strong speeches on the subject, and this important step in our history was taken with solemn determination to accomplish great things for God and His truth. The organization will be effected New Year's evening. We know the Maritime brethren everywhere will eagerly watch the outcome of this effort. We know they will give us their best wishes and prayers for success. St. John has taken a heavy financial load on its shoulders, and if any one would like to help, it will be gladly received. Sunday evening, the 29th, Brother Stewart had a full house, and Brother Stevenson had the largest evening audience he has yet had. Brother Stevenson preached on "Esau's Repentance"—an old gentleman made the good confession. On Tuesday evening, December 31st, a young man made the confession at the prayer-meeting in the Coburg Street Church, and was baptized the same hour. So the work goes on.

SOUTH RANGE, N. S.

We have not much to report from the above point at present, save that the good people have not grown weary of looking after the needs and welfare of their preacher, as shown by the fact that

on Christmas eve over fifty persons met at the parsonage to show us their good-will and fill us with good cheer. The tables were loaded with good things brought by the ladies, and when all had satisfied the inner man from the bountiful supply the rest of the evening was spent in cheery conversation and music, ending with a presentation speech by Elder B. Sabean, and a poor reply by the writer, reading from the word of God and prayer. Then followed the good old hymn, "Life is the time to serve the Lord," sung to a tune which the older people had learned in youth, but now seldom heard. The organ was not used, as they sang it as in olden times, but it was the song of the evening, and seemed to get to the right place in head and heart. "Good night and Merry Christmas" and our dear friends were on their way to their homes, leaving us a donation of \$41.80 in useful goods and cash, besides payments on regular subscriptions, running the receipts of the evening up to about \$80.00.

May God continue to bless these dear people and make us more useful is our prayer.

H. A. DEVOE.

TIVERTON, N. S.

Sunday evening, December 15th, we had the pleasure of preaching to a good congregation in the dear old house at Tiverton, where for nearly eight years we tried to speak the truth as it is in Jesus, and had the great joy of seeing many precious souls turn to the Saviour of men.

We were joined on the above occasion by the Baptist pastor, Mr. Allaby, who made a very encouraging address and otherwise assisted in the service. Before the sermon Bro. Allaby and Prof. Fox, leader of Tiverton brass band, sang a beautiful duet in an effective manner, and at the close of the sermon another. Just before the benediction Prof. Fox sang a solo, "The Old Wayside Cross," in a very impressive manner. It was a very pleasant and, we trust, profitable service.

The brethren at Westport and Tiverton need a good earnest preacher to locate with them, and to a man who is earnest, faithful and fearless, we believe there is a good opening, and trust to soon see such an one at work with us in Digby County.

H. A. DEVOE.

SOUTHVILLE, N. S.

We have just begun laboring with the above church, preaching every third Lord's day. We have made three visits up to present writing, have been met with fine congregations, and were well remunerated. We trust before long to make a special effort and to see more souls won for Christ at this point.

H. A. DEVOE.

SUMMERSIDE, P. E. I.

On the 28th of November I took the train at 4.50 p.m. for my first visit to Tryon. I arrived at Cape Traverse station 8.15 p. m., where I met Bro. Freeman Colbeck. In a short time we were seated in a comfortable buggy and moving off towards his home. Bro. Colbeck is a genial and pleasant man, zealous for the cause of Christ. We arrived home about 9.30 and found a well provided board awaiting us. After partaking of the food that pertain to the sustenance of the outer man, we spent the rest of the evening in talking of the things that pertain to the building up of the spiritual man. Sister Colbeck is a sister of Bro. E. E. Crawford, now studying at Bethany college, Va., and a woman of reason and culture, and a zealous Christian, deeply interested in the cause of the Master. I spent several days at this home, and was made to feel that I was welcome. I also had the pleasure of visiting the home of Bro. and Sister William Colbeck. This brother is the deacon of the church, and a man of excellent character and Christian deportment in the community. He is the father of Bros. Freeman and James Colbeck. Bro. James Colbeck is another earnest, zealous worker in the Master's vineyard. From this we repaired to the church Sunday morning, where I had the pleasure of making the acquaintance of Sister Lord, the devoted wife of the late lamented Bro. John Lord. Many of my readers will understand of whom I speak. Bro. Lord was a man of Christian integrity and of marked devotion to the cause of Christ he loved so well.

From Church I went to the home of Elder John Crawford, who put on the mantle that Bro. Lord laid aside. Here I found a model Christian home—this is the home of Bro. E. E. Crawford. Bro.

and Sister Crawford, with the daughter Hattie, constitute the household members now. One boy has fallen asleep in Christ: one is in Bethany College preparing for a field soldier for Christ, and one is in the far west engaged in business pursuits.

I spent several evenings here, and enjoyed myself very much indeed. We talked of Christ and his word most, and how I enjoyed the moments! Sister Hattie Crawford is a noble Christian girl and deeply interested in the work of the blessed Master. I spoke in the church morning and evening. Congregations were good. I came away very favorably impressed, and will look forward to my second visit with delight. Sister William Colbeck, a true and devoted woman, was unable to attend church on account of illness.

My next letter will be concerning Summerside work and workers for Christ and the church.

H. E. COOKE.

Home Mission Notes.

We are receiving urgent calls for help. Some are advising us to employ preachers and trust the churches for their support. We would like to have a good sum to our credit first, then we could promise to pay without fear of breaking our pledge.

We are pleased to report so much this month. Some have not forgotten the Lord's work when they were making presents. Presents; no, that's the wrong term when we give for the salvation of man; we are only paying a fraction of the debt we owe. Brother, sister, how does your financial account stand in heaven? You are beginning a new year; settle up what you owe. The time will come when you will have to give an account of the money received in the body, that is in the church. Those in the church must give as they are prospered, not as they think or feel. Bro. Jackson, although far away, remembers us in a liberal manner. Thanks, Bro. J. May you never forget us, and may we always be worthy of your remembrance.

Good reports come from Halifax. Bro. Blenus is making us known through the daily papers. That's the way the wise business man calls attention to what he is doing, and why should not the people who have such a plea and purpose make them known far and wide through the daily press.

In December Bro. Blenus, besides his regular preaching, preached in the Y. M. C. A. building, in the Rock Head Prison and at Elmsdale. He will preach at the last named the first Monday in each month. We are glad he is keeping up the work began by Bro. Shaw. The church continues to grow; a gentleman made the good confession on the 29th and will be baptized New Year's night.

Wishing you all a happy and prosperous New Year.

J. S. FLAGLOR,
Secretary.

RECEIPTS.

Previously acknowledged,	\$302 55
St. John, Coburg Street Sunday School,	17 05
Main Street Sunday School,	8 39
Mission Band,	6 15
A. B. Wallace,	1 00
"M,"	1 00
Letete, Elder William Murray,	1 00
Gulliver's Cove, J. S. Hines,	1 00
Nictaux Falls (no signature)	2 00
Milton, per Miss A. A. Collie,	4 00
Westport, per E. A. Payson,	3 00
Pomeroy, Iowa, R. Jackson, per E. C. Ford,	5 00
Leonardville, per Wm. Kay,	5 00
Halifax—regular—per T. H. Blenus,	25 00
Special—	
Sunday School, " "	10 29
" " " "	8 11
	\$390 54

Post Office, St. John.

J. S. FLAGLOR,
Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS—It is a wonderful thing to have our sins forgiven, and to know that we belong to Jesus, but is that all? He that endureth to the end shall be saved. The promise of eternal life is to those who continue in the faith. In all the affairs of this life we must work if we would succeed. Is it not the same in our C. W. B. M. work? We have undertaken a grand work: We have sent Miss Rioch to Japan, saying to her we will support you. Have we nothing more to do? I believe that our love for God will enable us to continue this well begun work.

You are aware that the enlargement of the work in Japan this year will require \$400.00 more than we have ever given. The amount of \$11.00 is now due Miss Rioch for enlargement, and nearly \$300.00 on her salary. Has the Lord said to her, "You are to make all the sacrifices; your sisters in the home land has nothing to do?" We know better than that. "There is something for each of us now to do.

The Master has been very gracious to us during the past year. He has given us many blessings—one of the greatest is a closer fellowship with Him. And can we not make an offering for His work? The work is His, and must prosper.

Dear sisters, let us begin the New Year by giving something that will mean "Less for self, and more for Thee."

Yours, "in His Name."

CARRIE F. PAYSON.

FROM THE PRESIDENT.

The cheering word has come to us that some of our sisters, members of the church at Summerside, P. E. I., have taken missionary pockets and have promised to collect as much money as they possibly can before our next annual meeting. I think we may all profit by this suggestion. Many of our sisters do not belong to the auxiliaries, others cannot attend the meetings regularly, but all could save something and send to our Treasurer before the next convention. If every sister would consider it her duty to do so, our funds would be greatly increased. And is it not a great privilege to work for salvation of souls?

WOMEN'S WORK.

Previously acknowledged	.....	\$52 74
Westport—Woman's Auxiliary	.....	1 50
Lord's Cove—do do	.....	7 00
Milton—do do	.....	7 25
do Concert Fund	.....	6 00
St. John—Woman's Auxiliary	.....	2 55
do Sunday School	.....	8 17
Kingston, N. S.—Ellis Ford	.....	50
Gulliver's Cove	.....	1 00
Tryon, P. E. Island—Mrs. J. J. Crawford	.....	2 00
Total	.....	\$88 71

CHILDREN'S WORK.

Previously acknowledged	.....	\$21 48
Westport, N. S.—"Willing Workers"	.....	1 00
East Rawdon—"Cheerful Gleaners"	.....	1 25
Halifax—"O Gin San" Band	.....	2 00
St. John—"Wide Awako" Band	.....	86
Total	.....	\$26 59

SUSIE B. FORD, Treasurer.
164 North Street,
Halifax, N. S.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 23
Dorchester Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

As I write to you I have your circular letter before me. It reached me last week and was as good as a Christmas present, coming, as it did, so full of good news from you all.

"Willing Workers" and "Cheerful Gleaners," I am glad you have joined us in having a birthday box. Now won't some more of our bands do the same? And "O Gin San" Band, "Daily Workers" and "Golden Rule" Band, I like your plan of choosing a motto for every month very much. I think we must adopt that plan in our "Wide Awako" Band. But let us be sure, dear girls and boys, that we are striving to live our mottoes, for unless we do this they will only be empty words. Two of our Bands have lost their leaders for a time, but they are keeping up their work as earnestly as ever. I am waiting to hear from our new Band in Charlottetown, for I am anxious to become better acquainted with our new friends.

May the new year we are just starting upon be full of usefulness to us all.

Your loving friend,

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

Married.

ARTHURS-GARNETT.—In St. John, on December 5, 1895, by Henry W. Stewart, John A. Arthurs and Mabel E. Garnett, both of Silver Falls, St. John Co.

POST-LINKLETTER.—In St. John, on December 18, 1895, by Henry W. Stewart, George F. Post and Minnie Linkletter, both of St. John, N. B.

MARTIN-STEWART.—At Lord's Cove, Deer Island, N. B., December 10, 1895, by M. B. Ryan, Wm. W. Martin and Miss Maggie E. Stewart.

LAMBERT-COOK.—At Lord's Cove, Deer Island, N. B., December 11, 1895, by M. B. Ryan, Daniel E. Lambert and Miss Nettie G. Cook.

JOHNSON-LEONARD.—At Leonardville, Deer Island, N. B., December 18, 1895, by M. B. Ryan, Wm. Frederick Johnson, of Newton, Mass., and Miss Lena May Leonard, of Leonardville, N. B.

DOUZY-ROGERSON.—At Leonardville, Deer Island, N. B., December 21, 1895, by M. B. Ryan, Theodore Douzy and Miss Cora M. Rogerson.

Died.

CALLIGAN.—William Calligan, an old resident of Princeton, Me., died at the residence of his daughter in Chippewa Falls, Wisconsin, on the morning of December 2, 1895, aged eighty years and five months. He leaves a wife, two daughters and five sons to mourn his loss. Mr. Calligan was born in Eastport, Me., July 4th, 1815, and was married to Miss Sarah Campbell, daughter of James Campbell, St. John, N. B., in August, 1836. They lived in the city of Calais ten years and then moved to South Princeton, where he lived as a farmer and lumberman until the fall of 1886, when they came to Chippewa Falls, Wis. Since that time they have travelled and lived in California, Nevada, and Washington, and on November 29, 1894, he with his wife came back to Chippewa Falls and made their home with their youngest daughter, Mrs. W. A. Sprague, where, after an illness of three months, he passed away to his rest. Mr. Calligan was a member of the Christian Church, having been born of water and of the Spirit into the Master's Kingdom thirty years ago in South Princeton. He was an honest hard-working man, trying to do unto others as he would be done unto. He was a loving husband, and a kind and indulgent father. He leaves a large circle of friends, as well as relatives, to mourn his loss; but what is our loss is his gain. Although at times he suffered very much during his sickness he never complained, and at the last he passed away like a child going to sleep. He was buried in Forest Home Cemetery, Chippewa Falls, after a short sermon at the house by H. E. Beeks, pastor of the M. E. Church.—W. A. SPRAGUE.

BARKER.—At Lord's Cove, Deer Island, N. B., on December 18, 1895, Bro. Stephen Barker, aged 69 years. Bro. Barker came to Deer Island a number of years ago from the St. John River country. He united with the church at Lord's Cove, in September, 1893, being baptized by Bro. R. Stevens, who was pastor of the church at that time. He lived an exemplary Christian life since

he became a member of the church, and died in the faith and hope of the gospel. He leaves two sons and other relatives to mourn his departure.—M. B. RYAN.

FENTON.—At his home, Upper Rawdon, on December 9th, after a lingering illness, Robert Fenton, in the 86th year of his age. His end was peace.—W. H. H.

WALLACE.—At her home, Halifax, to which she had just lately moved, Mary, wife of Alexander Wallace. The remains were brought back and interred in the old family burying-ground at Rawdon. Truly in the midst of life we are in death.—W. H. H.

BISHOP.—On Lord's day morning, November 8th, as I was about to open the morning service at the church in Summerside, there was handed me a notice of the death of one of our oldest and most respected brothers and citizens, Elisha Bishop. Bro. Bishop was led into fellowship with Christ by Bro. D. Crawford some twenty-five years ago. He was a man of intelligence and Christian integrity, and it was edifying to sit and converse with him. I had the pleasure of talking with him previous to his departure, and his hope was sanguine and his faith unwavering in Christ his Redeemer. He leaves a large circle of friends to mourn the loss of a devoted father, friend and brother. He died at the residence of his son, George Bishop, at the advanced age of eighty-three years. "Asleep in Jesus, blessed sleep.—H. E. C.

BLACKFORD.—At Tiverton, N. S., December 11, 1895, Hannah Laura, only child of Bro. and Sister Loran Blackford, aged twenty-four days. This sweet little life seemed given them for a few days and then taken to draw their hearts nearer to Him who says, "Of such is the kingdom of Heaven." It is sad to part with their treasure so soon, but they know that she is safe in the arms of Jesus.—H. A. D.

OUTHOUSE.—At Tiverton, N. S., November 25, 1895, after a long illness of severe suffering, which was borne with much patience, Carrie, beloved wife of Lyman H. Outhouse, and daughter of Sister Sarah H. Blackford, aged 19 years. Sister Outhouse was baptized by the writer when a young girl, and it has often gladdened our hearts to hear her speak of her trust and faith in the Son of God. She leaves a young husband, a mother and two brothers to mourn her early death, but we trust they will meet her beyond the river in everlasting life.—H. A. D.

CAMPBELL.—James Campbell, Esq., proprietor of the Montague Hotel, Montague, P. E. I., died at his home, December 23, 1895, aged 74 years, leaving one daughter and many other relatives and friends to mourn their loss. Mr. Campbell was upright in his dealings, of a kindly disposition, and very attentive to the wants of the traveling public, when requiring the hospitality of his excellent and orderly house. Now that he is gone, he will be greatly missed by old and young, and especially by the poor, who ever found in him a ready helper. Trusting in the merits of Him who "is the propitiator for the sins of the whole world," and in the goodness and love of the all Father, he passed quietly to his rest. In the care of that Father who knows all our weaknesses—"who knoweth our frame, who remembereth that we are dust," and whose "ways are higher than our ways, and whose thoughts are higher than our thoughts," we leave him until the dawning of the glorious morning, which shall usher in the triumph of good, and that reign of righteousness which will be everlasting. Then, all enemies will have been forever subdued, all discord forever removed and universal harmony forever restored. Then, no more sin, no more sorrow, no more parting; but one family of God redeemed and re-united, shall praise redeeming love and saving power and favor, forever and forever. Sorrow may endure for the night only, joy will come in the glad morning.—O. B. E.

MACDONALD.—Mrs. Ann (Anderson), relict of the late Bro. James Macdonald, of Kingsborough, Kings Co., P. E. I., died at her home (as above), December 15, 1895, in the 78th year of her age, leaving three sons, four daughters, two brothers and four sisters, with a large number of other relatives and friends to mourn the loss of one who was very highly esteemed in all the relations of life. One daughter lives in Souris, the wife of the widely known and highly respected Dr. Nuttall; one is the wife of Ezra Kennedy, Esq.; two daughters and one son live in the old home; Melville (married) lives in the neighborhood, and Henry A., is in Kentucky, a preacher and educator of much ability, he having been president of West Kentucky College for a lengthened period of time. More than half a century ago, Sister Macdonald yielded to the claims of the gospel, was baptized into Christ, united with the Church of Christ at South Lake, where she labored earnestly for the advancement of the cause, and continued an honored member until her death. Being possessed of a brilliant mind, a loving heart and willing hands, her life was a blessing to her family and also to the community of which she formed a part, and her influence for good will long continue, truly—"her works do follow her."

"Why do we mourn departing friends,
Or shake at death's alarms?"

Why weep for such as she was and is? It is only the passing home of a weary pilgrim worn by the labors of a busy life and ripe for the garner of the Lord. Freed from all cares, toils and pains, she is gone to Him who said: "I will receive you unto myself." Who also said: "I will give you rest."

"Rest for the toiling hand."

Mourning friends: It is all well. It is only a little time of waiting, and then the glad dawning of the glorious morning.—O. B. E.

BARNES.—At Somerville, Mass., on December 17, 1895, Andrew J. Barnes, in the 62nd year of his age, leaving a wife, one son and daughter to mourn their loss. He was the youngest brother of Bro. James E. Barnes.

The Christian.

ST. JOHN, N. B., . . . JANUARY, 1896.

EDITORIAL.

THE ANGELS' CONCERT.

Long and cold were the lonely nights through which the shepherds of Bethiehem kept watch over their sheep. While other men slept, these humble toilers abode in the fields, and in turn guarded their flock from thieves and beasts of prey.

This night the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour which is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host," joining in what may be called

THE ANGELS' CONCERT.

Let us inquire—

- I. Who gave the concert ?
- II. When and where it was given?
- III. What is its theme?

I. *Who gave the concert?* It was the Lord's angels. No other voice than theirs was heard. The angels who live in heaven and constantly behold the face of God, had often come to earth on divine business. Sometimes the errand was to punish the guilty, but on such occasions one angel comes alone. He has no company with him and no music.

In one night a strong, swift angel passed through the whole land of Egypt, and slew the first born of every family, but there was no music. Angels do not sing over men's lamentations. But now the angel comes from God with good tidings of great joy for all people, and his message is caught up by a multitude of the heavenly host, who, as suddenly as the lightning's flash, were in their places to turn the tidings unto song.

Sometimes the angels are numbered by thousands, and sometimes by millions; on this occasion they are unnumbered, and may be the very company Paul mentions in Heb. xii. 22, to which New Testament saints have come, as they sang both of the redeemed and their Redeemer. Although this company is unnumbered, its vast magnitude is expressed by "a multitude of the heavenly host," or heavenly army, showing how deeply interested this "innumerable company" is in our salvation. Angels are more anxious for our salvation than we are ourselves. God is more anxious that we should be saved than we are to be saved, and in no place is there greater joy than among the angels of God over one sinner that repenteth; and this explains their united and rapturous song of praise when man's Redeemer was born.

II. *When and where was the concert given?* God's presence on earth had at times past been manifest by the Shechinah or cloud of glory. It led Israel in their journey from Egypt to Canaan by day and by night, and dwelt in the holiest of all in the tabernacle and in the temple, but had now for long centuries disappeared from the earth. When the angel came with the good tidings the glory of the Lord came with him in all its brightness, and shone around these humble shepherds. For now God in very deed came to dwell with men, was actually manifest in flesh, and instead of the glory shining in the temple, it shone in the fields. Had the angel told the priests and scribes of the Saviour's birth, they would not believe him, much less go to the manger to seek him who was born King of the Jews. But the glory of the Lord was not for one nation only, but, like the tidings, for all people. He had come who was the true light that lighteth every man that cometh into the world. When the angel of the Lord came with the good tidings, there the excellent glory of the Lord shone forth, and then and there the multitude of the heavenly host joined in glorious praise. One angel made the announcement, but a whole multitude joined in praising God. There is no meeting on earth more suitable for the praise of God, than where His gospel is proclaimed.

As the twenty-fifth of December was a suitable season in Palestine for shepherds to keep watch over their flock at night, and no day of the year has higher claims, it is well to accept of the generally received opinion, that it was early on this morning that the Saviour was born, and that the angels sang their sweetest song which leads us to consider:

III. *The theme*, which was "Glory to God in the highest, and on earth peace, good-will to men." What can equal the angels' theme, singing of God surrounded by the highest, brightest glory, and men purified and pardoned, peacefully basking in its beams?

The wonder of the incarnation is that he who thought it not robbery to be equal with God took upon him the form of a servant (slave), and especially how he took that form. Had he, when stepping down from his lofty throne, appeared in the full form of manhood, that step would have astonished angels, but how much more when he emptied himself of his powers and faculties to become a helpless infant and to wait and be trained and creep up to man's estate as infants do! What sacrifice would any man find equal to that of giving up his powers of body and mind to become a helpless, ignorant babe? Jesus did all this. We find it hard to empty our pockets for him; he emptied himself for us. When the angel broke the good news to the shepherds, BORN was the emphatic word, "To you is BORN," etc., and it was that birth which filled with rapture the singing host.

We see how completely the angels testimony accords with the angels' song: "Good tidings to all people," he said; "Good will

to men" they sang. Not a hint that any people or any man was left out. So stood matters when Jesus left his Father and came into the world.

Again, when he had finished his work and was leaving the world to go unto his Father, he gave his last commission, charging his disciples to go and tell all men, in all the world, what he had done for all, and what he would do to every obedient believer. Some men hesitate to obey the first part of the commission—to go into all the world and preach to all. Others hesitate to tell plainly the last part of the commission. How blessed it is to be as free to believe and obey it all as the dear Saviour was to give it. The shepherds gladly told their story. So will the true disciple tell his story.

Correspondence.

NEWS FROM AFAR.

After a lengthened silence I again take pen in hand to write you. The many topics which interest us here may not have equal interest for your readers, yet I hope my writing may not be in vain. I regret that I cannot report much in the way of progress in church matters, in fact I feel constrained to say that in New Zealand, as a whole, it is as much as can be said that the church here is holding its own. While on the other hand if the increase of population which is steadily going on is taken into account, I do not think that we are keeping pace with it. We have a large number of small meetings, scattered over a large area, with indifferent means of communication and very few preachers. In the whole of New Zealand at the present time there are, I believe, only three preachers who are being paid for their services. In consequence most of the preaching is done by the "great unpaid" section of the churches. Much of it under great disadvantages, but still on the whole fairly well done by a number of self-sacrificing individuals, who many times feel that honor, or, at all events, satisfactory results, do not come to the prophet in his own country.

There is one point on which the churches here differ greatly from our churches in America, in that they will receive contributions towards the support of the preachers from church members only. With most of the brethren, both here and in Australia, this is made a fundamental question, and whether right or wrong there can be no doubt that it has the effect of limiting the number of preachers who can devote all their time to the work of preaching the gospel. I remember an instance where a good brother, who was also a good preacher, had been for some months holding services in a country place, being offered a donation by those who had very regularly attended the meetings, declining to accept the same, notwithstanding that he was a poor man and had to discontinue holding the meetings because he could not afford to keep a horse to go the

distance, which was too great for him to walk in the time he could spare from his work. I certainly expressed the opinion that the said good brother was making a mistake in declining. He is now a regular preacher, and I think now agrees with me. It is many years since the incident occurred. Still there are many who hold as firmly as possible to the idea of taking nothing from what they call "the world," which includes everyone who differs from them on theological matters. I fear that unless those who hold these views draw more liberally on their own pockets that the number of paid preachers in the New Zealand churches will ever be limited. I have for many years advocated the introduction of a few more preachers into New Zealand, and very much regret that so little has been done in this direction.

The Sydney (New South Wales) church has recently had a pleasing experience. Some years ago the Freethought people of Sydney were numerous, and after considerable effort erected a very fine place of meeting in a central part of the town. The building is a very fine one, well finished, and cost about £5,000 sterling. It was recently sold by auction by order of the mortgagee, and was purchased by the Sydney church for £2,000. It has since been opened with special services as a Christian place of worship. Amongst the preachers who assisted at the opening was Bro. Selby, who not long ago was a very able Freethought lecturer. He was converted a few years ago, and has been for some time a very successful preacher. He is now preaching for one of the leading churches amongst our brethren in Melbourne.

Another item worth noting in connection with the Sydney church is that the first to put on Christ in the "converted" Freethought hall was the late secretary of the Sydney Freethought Society. It is to be hoped that this important departure will give new impetus to the cause in New South Wales, where there are several strong churches.

The cause in Victoria has been suffering from the severe financial reverses which have visited that colony. The depression has been very severe, causing many losses to individuals and necessitating many removals, in search of employment, to other parts. These things affect both the numerical and financial strength of the churches. Many of the preachers feel the pressure. The services of some have had to be dispensed with, while others have been "retrenched" in salary.

Bro. A. B. Maston, formerly of Indiana, has long been a resident of Victoria, where he has done a good work. Unfortunately, for some time past he has been suffering from a painful illness, which has compelled him to retire from the position of co-editor of the *Australian Christian Standard*. It is to be hoped that he may long be spared to the work which has received his best efforts for so many years.

In the *American Christian Standard* I noticed that Bro. A. McLean had started on a trip around the world, and that Australia and New Zealand were mentioned as being in his programme. So soon as I saw this I wrote to where I hope he may get by letters, urging him to come to New Zealand, and I sincerely hope we may have the pleasure of a visit from him.

At Turua there is little to report. The church holds its meetings regularly and the Sunday-school is well attended. The anniversary of the latter was held a fortnight ago, when Bro. T. J. Bull, from Auckland, paid us a visit and preached for us.

With Christmas and New Year greetings,
L. J. BAGNALL.

Turua, N. Z., Nov. 29th, 1895.

WEST GORE LETTER.

This is the last letter I shall write for THE CHRISTIAN this year. For by the time my readers have it in possession, the old year will have gone and the new year will have come in. I wish one and all of my readers a very Happy New Year. For several years past I have appeared regularly before the readers of this paper, hoping to add my mite toward making the paper interesting; the writing of these letters has always been a source of pleasure to me, and I trust of profit to my readers. Yet I have been thinking of late, that I am taking up too much space in the paper, when there are so many articles on hand; and there are so many hints about condensing. Of course, my articles on "The Bible versus Infidelity" are long ones for a small paper; but I have found it hard to say "my say" in shorter one. Still, fair play is "bonnie play," and I do not want to monopolize too much of our paper; and so I may make some change at the beginning of the year.

I am glad of the change in THE CHRISTIAN which gives us a page for news, and I am sure that such a page will be welcomed and appreciated by all intelligent readers.

On Wednesday, November 27th, a number of friends from Nine Mile River and Elmsdale gathered at the residence of Bro. Sanford McDonald, and spent a very pleasant evening. During the evening, Mr. James Tulloch, on behalf of the friends assembled, presented the writer with a purse containing \$23.00. Of course I did the best I could by way of reply—thanking them for their kindness. Brother and Sister McDonald and family deserve great credit and praise for their part in this pleasant affair.

Our work here looks very encouraging. We are managing to keep up regular appointments, and hope to see the work steadily and solidly move on. W. H. HARDING.

TORONTO, ONT.

Kindly permit me to use your columns for a Christmas greeting to the many friends whom I cannot otherwise greet. I wish your readers a joyful Christmas, made so by sweet reflections upon the birth and life of our Saviour, and by the possession of the peace that he alone can give. I must send the greetings of the season to a few by name. To the four preachers whom I have met personally: Bro. Ryan of convention acquaintance; Bro. Stevenson, a Minnesota yoke-fellow; Bro. Stewart, the efficient and beloved pastor of Coburg Street Church, with whom I have had the privilege of a month's fellowship long to be remembered; and Bro. Howard Murray, of Milton, with whom I laughed, and prayed and worked in one of the most blessed of protracted meeting seasons; to all these men of God now strong in the work in the Maritime Provinces I wish to be remembered, for I love the thought of their remembrance and their prayers. And I send greetings, and wish to be remembered also to Bro. Jas. E. Barnes and his family, whose hospitality was a continual benediction to me while I labored in St. John. The home of prayer where the father is priest, and where the children and the guests gather round the altar, is one of the oldest and most beneficent, and, let us hope, the most enduring, of the institutions of mankind.

And lastly, to the editor of THE CHRISTIAN I send greetings, and crave a kindly remembrance. Bro. Geo. F. Barnes is one of the men whose numbers are too sadly few, "instant in season and out of season."

The last issue of THE CHRISTIAN brought us good news of the work in St. John, both in Coburg Street and in Portland. It is very gratifying to know of Bro. Stevenson's immediate success in that important work. To the older brethren who have struggled through so many years of trial in St. John, it must be a great source of thankfulness to see the cause now making such headway. This must be a source not only of Christmas joy, but of continual joy to all who see in it the harvest of much sowing, and the answer to many a prayer.

Did the readers of THE CHRISTIAN notice the statistics of our growth, as a people, in the last issue, an article wisely copied from the *Christian Evangelist*? With our open Bibles before us, believing and pleading as we do, there is in that showing a source of great joy and thankfulness. In view of such growth we need simply to avoid spiritual and denominational pride, and do as Paul did when the brethren from Rome met him at Apollonia, he "thanked God, and took courage."

I close by commending that article to all Canadian Christians as a source of encouragement in what has seemed to us for so many years a work of slow growth. Let us hope and pray that we may be enabled to do faithful sowing, and that in the fullness of time as measured by our Heavenly Father's providence, there may be an abundant harvest.

W. J. LEAMON.

435 Euclid Avenue.

Original Contributions.

"THE MARCHING ORDERS OF THE CHURCH."

M. B. RYAN.

"Go ye into all the world and preach the gospel to the whole creation." REVISION.

"Go throughout all the world, proclaim the glad tidings to the whole creation." LIVING ORACLES.
Mark xvi. 15.

This was one of the last messages of Christ to his people while upon the earth. It has been justly called, by a great military hero, "the marching orders of the church." This order from its Head emphasizes a characteristic of the church too often lost sight of. The church is essentially a "going" institution. The idea too often entertained is that the church is a *staying* institution. The command, to "stand fast in the Lord," is too often interpreted to mean "stand still in the world;" the command to "be steadfast, unmovable, always abounding in the work of the Lord," to mean "be stuck-fast, unmoving, always abounding in excuses for neglecting the work of the Lord."

The business of the church is stated in the text. All other duties and interests of the church are subsidiary to this. The business of an Atlantic liner is to cross the ocean and land her passengers and freight in safety at her port. Her employment of a crew, her consumption of coal, her complicated machinery, are all auxiliary to this business. Not for these does she exist; but these exist for her, that she may fulfil her mission. The

church does not exist for the organization of her forces, the edification of her members, the collecting of revenues. But she is organized, her members are fed and edified, and revenues are collected—all that she may “go throughout all the world and proclaim the glad tidings to the whole creation.” A church which fails to go is like a ship which always stays in port. And the more highly such a church is organized and equipped, fed and trained, the more absurd the situation appears.

The command of the text is worthy of the most careful consideration. It grows out of the most sublime realities. Who is this who commands his followers to go on a mission to the whole creation? It is no other than the Christ of God. What right has he to impose his affairs thus on the attention of a universe? The most absolute right. His right has a two-fold basis.

I. *God's decree.* It is God's decree that the earth shall be given to his Son, and that he shall have the universal homage of men. “I will tell of the decree: The Lord said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.” Ps. ii. 7-8. “For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; * * of the increase of his government and of peace there shall be no end.” Is. ix. 6, 7. “He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, and the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him.” Ps. lxxii. 8-11.

These statements are most emphatic. They record God's decree concerning his Son. Why, then, should Christ not aim at world-wide dominion? The “nations” are his rightful possession. The “uttermost parts of the earth” rightly belong to him. When he claims the attention and homage of the whole creation, he is but claiming his own. In the face of God's decree, Christ could do nothing less than provide for the proclamation of his gospel in the whole world. His right to do so is beyond question.

II. *The character of Christ's religion.* The religion of Christ is fitted to be a world-wide religion. It meets all the spiritual needs of men. It is adapted to men of every race. It is fitted to flourish in every clime. Its history has demonstrated this. Its first vigorous life was among orientals. Its present most vigorous life is among western peoples. Yet now it is taking vigorous root in far eastern lands. It is equally at home in America and India, in England and Oceania. It is equally satisfactory amid the culture of the highest civilizations, and amid the deepest barbarism of the most primitive tribes. It finds a void everywhere which nothing else can fill, and fills it to repletion. *This is true of no other religion.* All others are unsatisfactory, if not dissatisfactory. They do not provide for all man's needs, nor for every man's needs. They can neither be final nor universal.

Christ has, then, something to give the world which the whole world needs, and which cannot be supplied from any other source. His right to claim universal attention is demonstrated in this. One who is able to be a universal benefactor has a right to a universal hearing.

But this command should be considered also in its relation to the church. It lays a tremendous obligation on the church. Christ has turned over the work of making known to the world his claims and his blessings to the church. The church is his agent. This world must know and acknowledge its rightful Lord. The church must do the work necessary to this end. This world needs the blessings of Christ's religion. The church must put them within its reach. And the church must not underestimate her task. “The whole creation” is the limit. Let her not stop short of that. Does that mean your next door neighbor? It does. Does it mean the man who lives on the opposite side of the earth? It does, indeed. And while you speak across the fence to your neighbor, without trouble or sacrifice to yourself, don't forget that you are to speak to the man on the other side of the earth, at whatever trouble or expense. By some means you must proclaim the glad tidings to him. You have not obeyed your Lord until you have done it. He says: “Go.” It is your business to go in some way. Let us understand this obligation. It is an obligation to perform a *duty*, not to procure results. We can't plead that the results won't justify the effort. We have nothing to do with results. Christ's command is to preach the gospel. It is ours to do that. Let him who commands take care of the results. We can't plead the “heathen at home” as against the heathen abroad. If your neighbor has not heard the glad tidings, that is your fault. You cannot make one neglect of duty an excuse why you should repeat the fault. If your neighbor has heard the tidings and has not accepted it, that is his fault; but it cannot be your justification for not doing your Lord's command to tell the tidings to the man who is ignorant of it, wherever he may be. There is no excuse which can stand for a moment against that plain command, to “go.” Not until we have exhausted our resources, or the Lord calls a halt, can we dare to stand still. The first is not likely to happen. Our resources are like the widow's meal and oil; when used for God they are always multiplied instead of diminished. The second has not occurred. “Go” is still the command. How fast and how far are we going on the business to which we have been called?

“OUR FATHER WHICH ART IN HEAVEN.”

T. H. BLENNIS.

The opening thought to this petition is the key to all that follows, and to the truth of genuine prayer. From its simplicity and familiarity, its force is not always felt. Yet, when we master it and make it our own, the mountain top of divine communion is reached, with all the mists of superstition, fear, and unbelief far below. Jesus gives us in these words the conception of God we ought to have in prayer. It is seldom, perhaps, that persons stop to ask themselves: What is God to me? What is my conception of His relations to my life and being? Yet no questions are more important. Our working idea

of God is the basis of our moral and religious life. God may be regarded from different standpoints, and in fact is so regarded, from which arises the variety that prevails in philosophical and religious systems. Some think only of the mystery of his nature, and call him the Absolute, the Great Unknown, and other high sounding but empty names. This conception of God is misty, vague, worthless. Others regard him only as manifested in matter, a force showing itself in forms, and their thought is pantheistic. Others view him as a Creator only—a necessary element in a system of thought—to fill up a want in the plan of a philosopher. Some exalt certain attributes to the depreciation of others. To one, divine sovereignty obscures all the rest; to another divine love shuts out of sight all other attributes. The result is a conception of God that is more or less erroneous, with a corresponding effect in life and character. And so the first lesson the Master gives us in prayer is a right conception of Him to whom we go, and our relation to Him. When ye pray, say “Our Father.” Not that we are to think less of His nature and attributes. But in addition to the facts that he is Almighty, Eternal, All-knowing, and fills the universe, we are to remember for our comfort and assurance that—

“All this God is all for us,
A Father all our own.”

We feel at once that this is just what we need. God is brought very close to us. Communion and fellowship have a meaning they cannot otherwise have. John has said, “Our fellowship is with the Father.” Fellowship! Who can fathom the deep significance of the word when joined with the idea of Divine Fatherhood? Not only is the personality of God made vivid, but we feel that we are linked to him in bonds of nature and of life. For we need not regard the Fatherhood of God as a mere name, used as an accommodation to human intelligence. Though reason may stumble at the thought, faith joyfully accepts the mighty truth, that we are partakers of the divine nature. There is, perhaps, much undeveloped significance in the fact that when, for the welfare of humanity it was necessary, it was not repugnant to the divine nature to become man. We stand in dumb amazement before the fact that the Word, which was God, became flesh—that He who was the brightness of the glory of God and the express image of His person, took upon Him, not the nature of angels, but the seed of Abraham. Some light may be shed on the mystery from the primitive revelation, that God, at the first, made man in His own image. Human nature is now abnormal and sinful—but we must not forget that though now a wreck, it was once as noble a vessel as ever God sent out on the sea of existence. We look backward as well as forward for the glory and dignity of manhood. The thought of God as a father kindles the noblest hopes and aspirations in the human breast, and stirs the soul with all the “powers of an endless life.” God is never so great to us, he never so fills and thrills us as when we think of Him as really “Our Father.” This conception of God, while it is the fullest and most satisfying, is also the simplest. The infant mind can grasp it. To the ignorant there is no difficulty in comprehending it. To the fearful and doubting it is attracting and assuring. Whatever these other conceptions of God, all mankind may meet on this common ground of thought, and relation, and in prayer, say “Our Father.”

SYNOPSIS OF A SERMON.

J. H. M'NEIL.

Last Lord's day we stood amidst the lingering shadows of the dying year, and, with faces turned backward, selected as our motto, "Thou shalt remember all the way by which the Lord thy God led thee." To-day, we stand in the grey dawn of the opening year, and as its first beams gild the hills with the light of gladness and hope, we turn our faces to the future, and adopt as our motto, "Forgetting the things which are behind." You will notice that these words are a part of a brief autobiography of the Apostle Paul, which occupies the most of this chapter. In the first few verses he described for us his old Jewish life under the law, when he thought himself at the goal of spiritual ambition. He was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless. What could he be more? He has attained! He is already made perfect! But one day Jesus of Nazareth passes by. He lays his hand upon Saul. He reveals Himself to him. And now what a transformation! He is no longer a racer who may, with complacency, sit down at the goal and rest until the coronation day arrives. He is all imperfection. He is "less than the least of all saints." He is the "chief of sinners." And here, after thirty years of heroic service and unparalleled suffering, he has "not yet attained," is not yet perfect. He is still a runner in the race of perfection, with his eye upon the distant goal.

Notice then what is Paul's ideal of the Christian life. A little further along in the chapter he says: "Brethren, be followers together of me." Now, what is he? What does he consider himself? Look at you athlete in the Isthmian or Olympic arena, stripped for the contest, running under the burning sun and over the hot sands, beady drops of perspiration on his brow, the look of all consuming earnestness in his face, his eye upon the distant goal, bending forward, pressing onward, every muscle at its fullest strain, every nerve at its utmost tension—forgetting everything else, losing sight of everything else, intent upon outstripping his competitors and reaching the goal. This is Paul's ideal of a Christian—a man who has a single aim, an aim in Christ, and who subordinates every interest and concentrates every effort to the achievement of this end. Viewed in this connection, it is easy to understand what the Apostle means by "forgetting those things which are behind." We are to sustain to them the same relation that the athlete sustains to the portion of the course over which he has already run. He ceases to think of it. It is to him as if it was not. Practically the point where he now is, is his starting point. The distance between him and the goal is his only course. He does not stop to look back and congratulate himself on the success or upbraid himself for the mistakes of the past. He presses forward to new successes, to make amends for past failures by higher endeavor. He forgets what is behind. He presses forward to that which is before. This is Paul's picture of the Christian life, as exemplified by himself, and to be imitated by us. Let us consider some of the things which are behind,

and which, in this sense, are to be forgotten.

1. The toils and sacrifices we have already undergone for Christ.

For thirty years Paul's life had been one of daily toil, daily hardship, daily peril. He had been "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths, oft." Turn to II Corinthians and read the eleventh chapter, that long catalogue of his sufferings. He is an old man now. He has borne the heat of the burden of the day. He has fought with wild beasts at Ephesus. May he not rest? May he not pause, sit down in the shade a little and contemplate his heroic past? Nay, brethren, he says, this present moment is but the starting point. I am ready for harder toil. I gird myself for nobler sacrifice. I am ready in the future, even more than in the past, to "die daily." If any of us think we have done our share of work, or borne our part of sacrifice, let us learn, with Paul, to "forget the things which are behind."

2. The attainments we have already made in piety and Christian knowledge. We are to understand that the young convert is to consider himself but a babe in Christ, and that he is to grow in grace, and to continue to grow until he comes up to the stature of a full man in Christ Jesus. With a few years of religious life we are too prone to regard ourselves as full-grown men. As the tree of the forest adds every year a belt to its circuit, strikes its roots deeper, spreads its branches wider, lifts its head higher toward heaven, so the law of the Christian life is that of increasing progress, "forgetting the things that are behind."

3. So with the failures, the discouragements, the disappointments, the trials of the past. These are all among the "things that are behind." With brave hearts and willing hands, with faith in God and courage in Christ; with wisdom gained from the experience of the past, and a discipline of the soul from reverses that turns the baser metal of failure into pure gold, we stretch forward toward that which is before. Thankful to God for his marvelous blessings upon us as a church and congregation during the year that is gone, we lift an anthem of thanksgiving, while we gird our loins afresh to do more, to give more, to be more, if necessary, to suffer more for the Master this year. Our motto is "Onward! Upward! Higher! Higher! Higher!" More light, more love, more service! Christ more precious to faith; heaven nearer to hope. The things behind forgotten. Before us the goal, the crown, the eternal reward.

THE BIBLE versus INFIDELITY.

W. H. HARDING.

IV.

My subject is the fulfilment of prophecy, as it proves the truth of the Bible. My main sources of information (to which the reader is referred for fuller details) are "The Inspired Word," "Horne's Introduction," Rawlinson's and Rollin's "Ancient Histories," "Christian Baptist," "Smith's Dictionary of the Bible," "Clarke's" and the "Pulpit" commentaries.

I. In the utterance of their predictions, were the prophets supernaturally inspired? Did they use the words God intended them to use?

The question is: Did the prophets really predict hidden things of the future? If they did they must have been moved by God, for

he alone can foretell events and circumstances of a distant future. This leads up to another question. How are we to ascertain whether the prophets really did foretell future events or not? We answer that there are five rules whereby we can test the reality of their utterances. 1st. The alleged prediction must have been made known prior to the event; 2nd, The event claimed to have been foretold must be such as is wholly remote from human view; 3rd, The language of the prediction must be plain and unequivocal; 4th, The genuine prophet must utter his prediction as being expressly from God; 5th, There must be at the proper time a clear, plain fulfilment of the prediction.

Let us apply these five rules to the prophets of the Old Testament. If these five rules or conditions meet in application to a prophetic utterance, then we have a conclusive demonstration that such utterance is of supernatural origin. If the prediction preceded the event, if the event was remote from human view, if the prediction was unambiguous, if it were uttered in the name of God, then the realization of it in the event is the crowning of it as a genuine prophecy, and the glory of that crown is God's miraculous inspiration of the prophet.

Let us take, for examination, certain predictions concerning Nineveh, Babylon, Egypt and the four great monarchies. The prophets are Nahum, Isaiah, Jeremiah, Zephaniah, Ezekiel and Daniel. What are some of the things claimed to have been foretold of these cities and kingdoms? That the great cities of Nineveh and Babylon should be captured. (Jer. i. 3; Nahum iii. 1-3); that each of the two cities should be taken while in a state of revelry and intoxication (Jeremiah 1st and 2nd Chaps., Nahum i. 10); that the rivers on which the cities respectively stood, Nineveh on the Tigris and Babylon on the Euphrates, should be instrumental in their capture, that the two rivers should perform their parts in opposite ways, the Tigris by an inundation (Nahum ii. 6-8), the Euphrates by drying up (Isaiah xlv. 1; Jer. i. 38, ii. 36); that the cities are to pass under an exterminating desolation and become the abode of wild beasts:

"And Babylon the glory of kingdoms;
The beauty of the Chaldees' excellency
Shall be as when God overthrew Sodom and
Gomorrah.
It shall never be inhabited,
Neither shall it be dwelt in from generation to
generation:
Neither shall the Arabian pitch tent there,
Neither shall the shepherds make their fold
there.
But wild beasts of the desert shall be there;
And their houses shall be full of doleful crea-
tures;
And owls shall dwell there,
And satyrs shall dance there.
And dragons in their pleasant places."

Isaiah xiii. 19-22.

Concerning Egypt we learn that it should become the basest of kingdoms—that God would so diminish it that it would never more have rule over the nations nor have a prince of its own. That while Nineveh and Babylon should be depopulated, Egypt, still retaining its population, should become degraded and helpless. (Ezekiel xxx.) The prophet Daniel claims that the Babylonian empire during whose splendour he lived, should come to an end, that it would be succeeded by the Medo-Persian, the latter by the Grecian, and this by the Roman, that with the fourth (the Roman), the succession of universal empires should cease.

The number of predictions might be indefinitely prolonged, more especially if we mentioned those referring to Christ. Those I have mentioned were fulfilled to the letter. You will have noticed in all these alleged predictions how distinct and definite they are—how free from ambiguity. Now suppose for the moment that these predictions were published as long before the events as they claim to have been, and that the events have been realized as predicted, was it possible for the mind of man to have foreseen them? Is human prevision equal to an achievement like this? No. The probabilities never existed that would allow a man to foretell events in the distant future, so positively, so circumstantially and so truly as these prophets have done. It could only be done as they were inspired by God. As for Nineveh and Babylon, we have the attestation of profane history. As for Egypt, we know it has been in a state of degradation for many centuries, and continues until this day without a prince of its own. With respect to the four monarchies, all history assures us that the succession has been just as Daniel describes it.

But some one may say that these predictions may be only interpolations placed in these books after the events had taken place. It is easy to show the absurdity of such a theory. We know how jealously and with what respect the Jews regarded the scriptures—the almost superstitious dread with which they viewed the omission of a single letter. They even counted the words and letters. We have also the testimony of Josephus. There is also the Septuagint translation dating back B. C. 280; this betokens prior antiquity. In these predictions of the prophets then concerning Nineveh, Babylon, Egypt and the four monarchies, we do find the supernatural inspiration of God. Their utterances were prior to the event. The events were remote from human view. Their utterances were plain and clear. Their predictions were literally fulfilled. Therefore the subject-matter of their predictions was from God; just as surely as that Nineveh and Babylon have fallen, as that Egypt is degraded, and as that Rome became a universal conqueror.

We are not to think of the prophets as machines in the hands of a machinist, but rather as a child learning to walk; the child doing its own walking, the mother's hand guiding and upholding. The prophet's mind was actively at work, his own style of thinking and speaking are apparent; but the hand of the Holy Spirit was guiding his mental individuality, and holding him up against stumbling. Thus, the words were the prophet's, yet they were the words of the Holy Spirit.

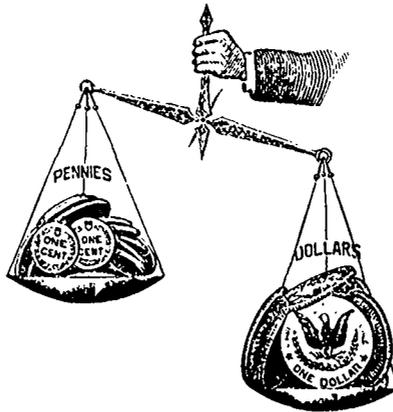
In my last article I showed that from the very plan and design of the Bible it was impossible for man to have written it. I have now shown from prophecy and its fulfilment that the predictions of the Bible are beyond the "ken" of man. Having made it impossible for man alone to have written it, we must conclude that holy men of old wrote as they were moved by the Holy Spirit.

"If all the Christians in Japan were congregated in the city of Osaka, (500,000) there would be in that city four times as many heathen as Christians, and not a single Christian in any other part of the country."

"The heathen are dying at the rate of a hundred thousand a day, and Christians are giving to save them at the rate of one-tenth of a cent a day."

THE APPORTIONMENT FOR FOREIGN MISSIONS.

["For I mean not that other men be eased, and ye burdened, but by an equality."—Paul.]



Every church in this country and Canada is asked for a definite amount for foreign missions in the approaching March offering. The requests were mailed December 10th, that the churches might have due time to arrange for the amounts. No church is asked for more than \$5.00, and none for less than \$1.00. The apportionment is made with great earnestness and in full confidence that it will be raised. If in any case the amount asked is believed to be too small or too great, and the church will so notify us, we will make the change on the books. But the amount should not be reduced except for the most vital reasons. If we do not hear from a church, to the contrary, within fifteen days, we assume that it accepts the amount requested as its apportionment for the year, and will undertake to raise it.

Last year 2,403 churches made contributions, and 540 of this number raised their full apportionment, or more. These are encouraging figures.

The apportionment should receive the most careful and prayerful attention by every church. for

1. The plan embraces the principles of equality or simple justice based upon scriptural teaching. See II. Cor. viii. 13.

2. The needs are greater than ever before. We have more missionaries and more stations. A company must be sent to Africa soon. The Dallas convention recommend that we send out twenty-five missionaries this year.

3. This is the supreme business of the churches. The commission is as binding upon us as upon the disciples who received it fresh from the lips of the risen Christ. Nineteen centuries have not awakened its imperative force.

A. McLEAN, } Sec.
F. M. RAINS, }

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J. Reid, Gulliver's Cove, N. S.,	4 00
Total,	\$278 43

H. A. DEVOE, Treasurer.

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HALIFAX BUILDING FUND.

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Nov. 29 J. Parsons, Esq., Halifax, N. S.,	5 00
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" 8 H. A. Devoe, Digby Co., N. S.,	5 00
" 8 Monte Walker,	10
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HENRY CARSON, Treasurer.

Halifax, N. S., Dec. 24, 1895.

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