

THE CHRISTIAN.

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

Vol. XIV.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1897.

Whole No. 160.

The Christian.

Published Monthly by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

St. JOHN, N. B.

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NOTES AND NEWS.

Owing to lack of space last month, we had to hold over some articles till this issue. The same thing has occurred again but the articles are again good enough to keep.

We notice that O. W. Stewart of Mackenaw, Ill., has been chosen to succeed B. B. Tyler, in the 56th Street Church, New York. We believe the selection is a most excellent one. He is a young man with a good constitution, wonderful energy, and splendid oratorical powers. He is loyal to the old Book and keeps in the old paths.

A new book on Acts of Apostles will soon be off the press of the Christian Pub. Co., St. Louis. It is by W. J. Lhamon, is entitled "Studies in Acts," will contain about four hundred pages and sell for \$1.25. Knowing something of the polished style and scholarly attainments of the author, we anticipate great pleasure from the perusal of this volume. We hope to find it helpful in the study of the Sunday-school lessons for this year.

The Christian Guide gives an incident concerning a faithful young sister, Hattie Wadkins, that may induce others to go and do likewise. She went to Sand Hill, Alabama, to teach in the public school. Finding only a few Disciples there she got one of our preachers to come and preach a sermon. After a month or two, a two weeks' meeting was held by the State evangelist, and a church of sixty-eight organized. A church house is now being erected and will soon be completed and paid for.

Let us be encouraged. The New York *Independent* for January 7, says that in 1896, the greatest absolute gain made by any religious body in the United States (excluding the Roman Catholics) was made by the Disciples of Christ. The net increase was 80,009, or an average of 1538 per week. The percentage of increase far exceeds that of any other church being 8.6. The *Independent* says our power of growth is astonishing and that we must now be placed among the few "denominations" in the U. S. having more than one million members. But we are not astonished. The showing is just what we should expect in view of the position we occupy and the plea we make.

We are sorry to see that the Literature Fund is increasing so slowly. Each disciple in the provinces should be interested in this work. It is worthy of a liberal encouragement.

Thanks to our faithful workers, last month shows a good increase in the number of names on our subscription list. May we not ask all our readers to aid in extending the circulation of THE CHRISTIAN. Have you not some friend who would take it if requested to do so? Try it.

Three of our young men now in Kentucky University expect to complete the ministerial course in June next. Their names are Nelson Stevenson, who also takes the A. B. degree; Frank Ford, who is an A. B. of Acadia College; and Alhe N. Simpson. Geo. D. Weaver also becomes a Bachelor of Arts and completes some of the additional studies leading to M. A.

The Disciples of Christ in Ontario should be proud of their new paper, the *Christian Messenger*, edited by C. T. Paul and published in Toronto. It is a semi-monthly of about the same size as THE CHRISTIAN; is well edited, well arranged and well printed. We congratulate our brethren in Ontario on having such a splendid journal, and hope they will give it the support it deserves.

"Plea of the Churches of Christ" is the title of a forty page tract by R. H. Bolton, pastor of the church in Everett, Mass., and editor of the *New England Messenger*. It is an admirable presentation of the subject, being concise, lucid, scriptural and convincing. It is worthy of a wide circulation and a careful reading. Send ten cents (in stamps) to the author for a copy.

We have heard from many of our subscribers during the past month. We enjoyed the kind words said about THE CHRISTIAN, but the letters that pleased us most were those that had money enclosed for the renewal of subscriptions. During the last few months many subscriptions have run out, and we urge the importance of prompt renewal. For the convenience of subscribers we are willing to accept three cent postage stamps during *this month*. But the better way is to enclose one dollar in a registered letter and pay for two years.

The *Christian Standard* tells us that for nearly thirty years Wm. Luxford has been engaged in evangelistic and mission work in Buffalo, N. Y., under the direction of the Presbyterian church. About two years ago he planted a mission in a thickly settled portion of the city, and since then has built up a Sunday-school of one hundred, and frequently preached to two hundred and fifty people. After hearing J. H. O. Smith, one of our successful evangelists, and reading Our Position by Isaac Errett, he found himself to be fully in accord with our teaching, and announced his intention to establish a Church of Christ. He has severed his connection with the Presbytery and been immersed; so have his leading workers.

Good meetings have recently been held by some of our evangelists. There were one hundred added at Oakland, Cal.; eighty at Colorado Springs, Cal.; seventy-three at Mound City, Mo. Let the good work go on.

One week last month the *Christian Standard* reported sixteen hundred and ninety-seven additions to the churches. The week before over fourteen hundred were reported. As the season of greatest ingathering has not yet come, we hope to record even more gratifying successes during the next few months.

A. McLean's letters giving an account of his trip around the world in the interest of foreign missions were very instructive, containing as they did much information on general and missionary subjects. We are glad to see that the Christian Pub. Co., St. Louis, Mo., is going to publish them in book form. The book will be a valuable addition to our missionary literature.

B. Tyler can say some plain things. Is not the following as true as it is plain? "Had it not been for these denominations that some of our leading men are toying under the chin, and telling how pretty they are and how sweet, the world would have believed in Christ long ago; or else there is no meaning in the Saviour's prayer. It is the devil that is indebted to denominationalism for the work it has done for his dark empire."

The amount of money that was acknowledged in THE CHRISTIAN last month (in addition to what had been previously acknowledged) indicates that the spirit of liberality is becoming stronger in some places. We hope those who are able to give, but do not, will be shamed out of their covetousness and provoked to good works. The liberal soul shall be made fat; but the penurious one is in danger of dying of heart disease. His heart is not right in the sight of God.

Our readers will notice that donation parties had the right of way last month and many of our preachers are rejoicing in consequence. Donations show a splendid spirit when what is given is in addition to the salary promised. Indeed it is only then they can be called donations. We feel that our churches are too generous to do anything else, and so congratulate the preachers who were remembered, and the churches which remembered them.

The time for the March collection for foreign missions is now so near that there is no time to lose. The importance of this work should be kept in mind and such preparations made as will insure a large offering. The needs are greater this year than last, for the forces in the foreign field have been largely increased. Jesus said to his disciples "Go ye into all the world and preach the gospel to every creature;" and he who loves his Lord will keep his commandments. If he cannot go he will help some one else to do so. Every church that claims to be a Church of Christ should take an interest in this work or change its name. Send what you can to F. M. Rains, Box 750, Cincinnati, Ohio.

Home Mission Notes.

IN DEBT!

Such is the condition of our fund on Feb. 1st. What are you going to do about it?

When the brethren at the annual meeting passed resolutions telling our Board to pay the grants to Halifax, Pictou and Portland, they believed they were doing what was best for the cause in the provinces. Besides they said these places needed help and were worthy.

We talk about union; let us practice it more. Surely all can agree to back up the request of the annual meeting. If it is found to be unwise more wisdom can be displayed at our next meeting. Remember one thing, that the Board is only trying to carry out the wishes of the brotherhood as expressed at our most representative gathering.

We hope that no one will be disloyal to the call for more funds to keep up the preaching and worship at the points mentioned. To fail them now would be like lifting a man up high in order that he might fall farther and be fatally injured. You can injure the churches by simply folding your hands and saying "as for me and my house we will not help."

Let us act like full grown men in this matter and not as children at play. Let us be loyal, let us be liberal, and above all let us love one another.

"We share our mutual woes,
Our mutual burdens bear."

Bro. Hines has requested that his contribution of \$12 should go towards the expenses of the meeting at Gulliver's Cove. His request has been complied with. This is in addition to the \$14 collected at the meeting.

Any church in N. S., N. B. or P. E. Island who desires a special meeting to be held, if they will correspond with the Secretary can secure one of our preachers who will rely on the church for whatever support they can raise. This brother has the time and disposition and ability so that you need not be backward in asking for his services. Apply at once for further particulars if you want a meeting.

RECEIPTS.

Previously acknowledged,	\$245 22
Leonardville, per Wm Kay,	1 00
Dorchester, Mass., S. Nelson,	50
St. John, Mission Band,	5 06
Milton, per M. G. Freeman,	2 32
Pictou, R. E. Stevens,	5 00
" per "	9 00
	<hr/>
	\$268 10

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

H. G. Weaver of Reading, Pa., a Congregationalist with considerable experience in pastoral and evangelistic work, becoming tired of denominationalism decided to take the Word of God as his only rule of faith and practice. In carrying on his investigations he found himself coming into accord with the Disciples of Christ; and after a brief correspondence concerning our position, he decided that we were indeed on apostolic ground. He now goes forth to plead for primitive Christianity, its doctrines, its ordinances, and its fruits.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS—I have some extracts from a letter received from Sister Riach a few days ago, which I am sure you will all be glad to see.

MRS. J. S. FLAGLOR.

"When I first came up here to Akita and after getting rested from the journey I felt much better in this fine bracing air, and went right into work and study, though the Doctor told me I should not; but I did, and the result is a relapse. So now I have had to drop everything, even reading and writing. I am able to go out every day for awhile. Oh, it just hurts me to think of being laid aside now, just when I could go out and hold meetings, and the need is so great here. Much more so than in Tokio. Tokio had many workers, but here our nearest mission neighbors are 100 miles away. We are the only Christians among a million of people. Is Japan not nearly Christianized, you ask?"

How did I first realize that I must be a missionary, you ask? Two months before I decided to go I had no such thought, although I had always been interested in missions. Many things influenced me in that direction, but I was not conscious of them at the time. One day a thought took possession of me. It was this. Why don't you go? I tried to get away from the idea. I said, "Me, of all persons, to go as a missionary." Nevertheless, I could not shake it off. It stared me in the face wherever I went—whatever I did. I was troubled. I did not want to go. I worked harder than ever to drown the thought; but to no purpose. For a month or more I fought this conviction. At last, when I was almost desperate, I heard a sermon that decided me. The text was, "He that having put his hand to the plough and looketh back, is not fit for the kingdom of God." That evening the battle was fought and won, though there have been many others to fight that I did not know of then; but it is a long story. The way was opened up. The only hindrance in my way was self. But thanks be to God who has made me to conquer through the strength of Christ. There were no family or any other ties that could bind me to America, and so I came as a missionary. Am I happy? Yes. There is no happiness for any of us, unless we go in the path that God wills. That I might always be willing to follow, is a constant prayer of mine. I long for the time when I shall have such faith in Him that I shall always be able to say, "Thy will be done."

Lovingly,
MARY M. RIOCH.

WOMEN'S WORK.

Previously acknowledged,	\$138 28
Port Williams—Ladies' Aid,	2 00
Milton—Ladies' Aid,	8 50
	<hr/>
	\$148 78

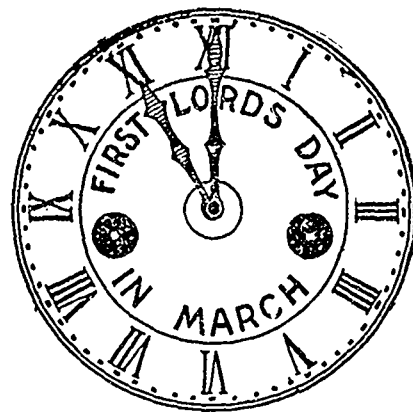
SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

CHILDREN'S WORK.

Previously acknowledged,	\$35 01
Tiverton—Mission Band,	1 00
Summerville—White Star Band,	1 00

Total, \$37 01
SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

THE TIME.



OFFERING FOR FOREIGN MISSIONS.

SOMETHING OF INTEREST.

PUPIL—What is the March Offering?
TEACHER.—An offering by the churches for Foreign Missions. P.—When is it taken?
T.—The first Lord's day in March. P.—What churches are requested to observe it?
T.—All the Churches of Christ everywhere on earth. P.—How many churches have we in this country? T.—At least 7,200. P.—How many contributed last year? T.—The number was 2,459. P.—Why did not the others give? T.—I am unable to say. P.—What was the average contribution of the 2,459 churches? T.—The average was \$16. P.—How many missionaries have we in foreign lands. T.—We have 144 including the native helpers. P.—How much did the Foreign Christian Missionary Society receive last year? T.—The receipts amounted to \$93,367.21. P.—How much are we expected to raise this year? T.—At least \$100,000. P.—Why this amount? T.—Because we have lately sent out six new missionaries, because all the missions we now have need to be strengthened, and because we are to enter Africa in a few weeks to plant a mission in this new field. P.—How many members have we in this country? T.—About one million. P.—How many gave anything last year? T.—About 125,000, having \$75,000 who gave absolutely nothing. P.—What can be done to enlist a larger number? T.—More preachers and official boards must be first enlisted. P.—Are not all the preachers interested in Foreign Missions? T.—Not exceeding a thousand preachers took an active interest in the March offering last year. P.—How many preachers have we in this country? About six thousand. P.—Is there a larger percentage of churches practically interested in this work than preachers? T.—Much larger. And some churches take the offering in spite of the indifference and opposition of the preacher. But it must be remembered that the 1,000 interested preachers have educated and enlisted the churches that are now giving. If we could double the number of interested preachers this year, we would go far beyond \$100,000 in the receipts. Each live, active preacher may be dependent upon to enlist from one to four or five churches. The preachers are the chief support of the work. P.—Is there a growing interest in the work. T.—Yes, indeed. The number of contributing churches has been about trebled in the past five years, and the annual receipts have increased about \$35,000 during the same time. P.—To whom should this offering be sent? T.—To F. M. Rains, Treasurer, Box 750, Cincinnati, Ohio, who will promptly send a receipt for the same.

GIVE EARNEST HEED.

The time for the March Offering for Foreign Missions is at hand. The missionary force is larger and the receipts will need to be correspondingly increased. We must do three things this year :

1. Enlist 3,000 contributing churches.
2. Bring 1,000 churches up to their full apportionment.
3. Reach \$100,000 in the receipts

The *Missionary Voice* will be sent to every church requesting it. It should be distributed in each church preparatory to the offering. See that one copy reaches each family represented in the church. And the *March Offering Envelope* will be furnished the churches. Place one in the hands of all the members. Order *Voices* and *Envelopes* at once.

The Watch-word is: An offering from every church; a gift from every member.

A. McLEAN, Cor.-Secretary.
F. M. RAINS, Treasurer.

Box 750, Cincinnati, Ohio.

Correspondence.

WEST GORE LETTER.

On November 20th a number of friends met at the house of Bro. D. S. McDonald, Elmsdale, and after spending a pleasant evening were called to order by Mr. McDonald, when Mr. Charles Horne, in a short speech, presented the writer with a purse of twenty-five dollars. I need not tell you about how I tried to reply so as to show my appreciation of the kindness of these people, especially to Bro. and Sister McDonald and family, whose house was thrown open for the occasion.

On Wednesday, December 30th, the same thing happened at West Gore, and at the close of the evening we were the better off by many useful things and twenty-five dollars in cash.

But Newport was not going to be behind; so it was planned that we should all meet at Bro. B. S. Vaughn's on January 7th, and as we had all been there before we knew just what to expect, but a storm came and interfered with the plans. However, there are some people in Newport not easily discouraged, and on Friday the 8th they met. I could not be there; and I got a letter and twenty-three dollars as a result. Next.

On New Year's evening, a number of the friends surprised Bro. Hiram Wallace and his wife on the occasion of the thirty-fifth anniversary of their marriage. A very enjoyable evening was spent, and a number of useful presents bestowed on the happy couple.

Did you attend any of the meetings during the week of prayer? If so, did you hear any prayers for a fresh baptism of the Holy Ghost and fire? What is it that these people really want when they pray thus? Those who practise effusion would not get much of the Holy Ghost, would they?

W. H. HARDING.

FROM NORMAL, ILL.

Normal is a town of about 5,000 inhabitants. It is, properly speaking, a suburb of Bloomington and about midway between Chicago and St. Louis. The State Normal University is located here, and is the largest and most prosperous institution of its kind in the state. Its present enrollment of students is between six and seven hundred. The great majority of these young men and women will become teachers. There are also State Universities at Carbondale and Champaign. Bro. H. W. Everest is president of the former. It is just beginning its career. But from all quarters comes the opinion that Carbondale's management is equal to the best. Disciples everywhere can be assured that the religious training of the young there will not be neglected. I am sorry to say that the religious training of students in State Universities, as a rule, is sadly neglected. Semifidel forces are at work, and if the young are not completely captivated by them, they are rendered wholly unfit for religious work in any of the evangelical churches.

The church in this place is prospering. It has seen discouraging times; "whisperers" have done their deadly work. The church has suffered internally, but the wounds have not been fatal. Divisions have been healed, and the unity of the spirit prevails. Our audiences are large, additions are frequent, and the spiritual interests are deepening.

We are starting the new year with well devised plans for a year's work. We are beginning to learn the value of personal effort, and much of our work will be done in that way. Long-range preaching is good; but a personal talk is better.

I am anxious to see our people take up that phase of primitive Christianity. Now that we are strongly entrenched in many points, let us be strong in this one. It is a vital force in our work, and while we neglect it our failures can be accounted for. Jesus spake to the multitudes, but he spake as often, perhaps, to the individual. We have an apostolic example as well. When we have saved the sinner, we have reached the multitude. E. B. BARNES.

T. H. Capp has proved himself not only to be a preacher of splendid ability, but an unexcelled church worker. The Christian church has been badly in debt ever since the church was built. It amounted a few weeks ago to \$550. Mr. Capp then set out with the determination to raise the entire amount before the first of the year. He said that if the entire amount was not raised by that time he would give every dollar back that had been given him for that purpose. He has toiled early and late and before the time given he had the entire amount in cash in the bank, in fact he had more than was necessary. This leaves the church entirely out of debt and with a fair surplus on hand with which to begin the new year. Mr. Capp has done a work for which the church should ever hold him in grateful remembrance, and doubtless it will.—*Democrat Lever*.

Married.

HOPPER-HILL.—At Nauwigewauk, Kings County, on January 27th, by Rev. Ezekiel Hopper, Robert N. Hopper, of Elgin, Albert County, to Alice M. Hill, of Kings County.

ROBERTSON-CAMERON.—In St. John, on January 27th, 1897, by Henry W. Stewart, James S. Robertson, of Brooklyn, N. Y., and Theodosia Cameron, of Kar, King's Co., N. B.

HOLDER-BANKS.—In St. John, on January 27th, 1897, by Henry W. Stewart, George L. Holder and Mabel K. Banks, both of St. John.

Died.

CONLEY.—In Worcester, Mass., Dec. 17th, 1896, Chas. H. Conley, Jr., aged 41 years and 4 months. Bro. Conley was one of the most active business men of Deer Island, and was a faithful member of the church at Leonardville. He was secretary of the church and Sunday-school, and had an active interest in all the work of both. He was universally loved and respected, and his death was a great shock to the community. He had gone to Worcester on a business trip, and went to visit friends while there in his usual health. His death occurred from heart failure after a few hours suffering. His remains were forwarded to Leonardville, and one of the largest funeral processions ever seen on Deer Island followed them to their final resting place. He leaves a widow, but no children. He will be greatly missed both in the church and in the community.—M. B. RYAN.

SHORTLIFF.—At South Range, N. S., January 10th, of consumption, Emma Dunbar, beloved wife of Bro. Chas. Shortliff, aged twenty-two years, leaving a husband and two young children to mourn the loss of an affectionate wife and mother. Sister Shortliff was baptized about four years ago by the writer and has lived a consistent Christian. When sickness came that seemed so certain to end in death, she met it all with a strength of faith and spirit of resignation that can only be found in those possessing the spirit of our Saviour as he prayed to his Father from Gethsemane, "Nevertheless, not my will, but thine be done." Although the day was very cold and stormy, a large number followed her remains to the grave, after which they gathered at the meeting-house where the writer took for his text, 2 Cor. i. 9, 10, and tried to draw all hearts nearer to that great Deliverer who had done so much for the departed, and would yet deliver the body in the resurrection morn.—H. A. D.

ROURKE.—On the 15th day of December, 1896, at her home on the Whim Road, of pneumonia, sister Susanna Stewart, beloved wife of Bro. Moses Rourke, in the 68th year of her age. She leaves a sorrowing husband, two sons and a daughter to mourn over their loss. Sister Rourke was a faithful member of the Christian Church in Montague. May the Lord Jesus help the family to bear their sorrow and lovingly follow Christ, so that all may meet with him beyond the river.—R. W. S.

DEWAR.—On the first day of the New Year we laid Bro. James D. Dewar, of Brudenell, to rest in the Brudenell cemetery. He died on the 30th of December, 1896, and was 77 years of age. He leaves a wife and six children to mourn the loss of a kind husband and an affectionate father. Bro. Dewar was well known in the county, having held several important public offices, and was for many years a member of the church at Montague. May the good Lord bless and comfort those left behind.—R. W. S.

HENRY.—On Dec. 31st, 1896, in her 55th year, Sister Sophia Henry, wife of Bro. George Henry, fell asleep in Jesus. For many years she had been a great sufferer, and though during the last few months we felt that she could not live much longer, yet her death was a shock to us all. She made the good confession in her fourteenth year at New Glasgow under the ministry of Bro. D. Crawford. For forty-one years she had been a member of the Church of Christ. Bro. O. B. Emery kindly conducted a short service at the home and at the church cemetery at Cross-Roads, where on New Year's afternoon she was laid to rest. The bereaved husband, four sons, and one daughter, have our loving sympathy. The constant prayer of the wife and mother was that they may meet as an unbroken family in that home above where partings never come.—GEO. MANFOLD.

WILSON.—On January 1st, 1897, after a short illness, and a life of less than one year, Prescott, infant son of Havelock and Sister Wilson of St. John, was called away from the home on earth to the Father's home in heaven, to meet him who while among men said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." May God bless the sorrowing parents.—H. W. S.

WYAND.—Died very suddenly at Cavendish, P. E. I., on the 19th of January, in her 47th year, Sister Elizabeth, dearly beloved wife of Charles Wyand, leaving two dear children and a devoted husband in sadness. She was the youngest sister of D. Crawford MacKay, the young preacher who died in Auburn, N. Y., about twelve years ago. In early life she embraced the Saviour who enabled her to hold fast her confession of her faith and the rejoicing of the hope firm unto the end. Hers was a Christian life and a peaceful death. It was a sorrowing sight to look into the casket upon the radiant face of the one her turned upon the infant in her arms, both asleep in Jesus. A large number of friends and acquaintances met at the funeral, many to weep with those that wept.—D. C.

MORRISON.—On the 24th of January, Janie, dearly beloved wife of Robert P. Morrison, fell asleep in her 38th year, leaving a devoted husband, an affectionate mother, and a dear little daughter to mourn their loss. She was the only daughter of Bro. John Lord, who died at Tryon five years ago. Being instructed in the Scriptures from a child early in life, she felt her lost state as a sinner, and joyfully accepted of a Saviour's pardoning love. From that day she held fast the beginning of her confidence firm unto the end. Sister Morrison was widely known, and known only to be loved and admired. Amiable and intelligent, she was happy in making others happy. Being for years of a frail constitution, death seemed to be waiting for her as his victim. But for her he had no terror, but she regarded him as a welcome messenger to call her to her Saviour's arms. The writer has attended many funerals but these two have deeply impressed him and brought nearer to the eye of faith the pearly gates and the streets of gold.—D. C.

The Christian.

ST. JOHN, N. B., FEBRUARY, 1897.

EDITORIAL.

THE YEARS 1896 AND 1897.

As the year of our Lord, 1896, has passed, and we have fully entered upon 1897, it appears profitable and pleasant to mark the development of the past and the encouraging prospects of the present year.

Ours is an agricultural country; and the abundant crops of 1897 have rewarded and cheered the laborers and enabled men largely to avert the financial depressions of these years. While perishing famines assail other countries, we have bread enough and to spare. These favors come from a kind Father.

In other places men are cruelly massacred for no crime but worshipping God according to their consciences, while we are permitted to worship him as under our own vine and fig tree, none daring to make us afraid.

Who can sufficiently estimate these blessings?

A year ago, our Canada was agitated with a political question, viz.: How shall the schools of one of its provinces be regulated? This question which threatened long and sore trouble is about amicably settled. Men have apparently learned to bear and forbear with each other to meet the ends of good government and promote general peace and prosperity. This calls for gratitude to him who does his pleasure among the inhabitants of the earth.

About the close of 1895 the two English speaking nations threatened to plunge into deadly conflict—the nations who had united in general civilization in giving the Bible to all other nations, preaching the gospel to every creature—because those at the helm of affairs failed to see themselves as others see them. Brother was to rise against brother and with the improved facilities of destruction and death, these nations were to meet each other in a strife which clothes imagination with horror. If this came to pass, how would infidelity rejoice, and that arch-enemy exult who was a murderer from the beginning. But the Lord heard the earnest prayers of his people on both sides of the Atlantic, pitied the nations and made of the threatening cloud a prelude of increasing brightness. A peaceful settlement was effected, and the two nations are making an agreement never to go to war with each other, but to leave any question which they cannot settle themselves to the decision of friendly arbitration. What a privilege to live at such a time, and by faith behold him who sitteth in the heavens holding the counsel of men in derision and prompting the very nations that were about to cast his cords from them, to take the initiative in that course which shall never cease till the nations shall learn war no more. Well may we exclaim, "What hath God wrought?"

The success attending the preaching of the Cross in turning men to righteousness, the growing desire for Christian union among the religious denominations, and the respect that the Word of God is gaining instead of human creeds, are cheering indications of better days.

There is no other reason for the existence of the disciples as a distinct people than their claim to hold and teach Christianity, and nothing else. They, therefore, are anxious at all times to have their teaching tried by the word of God, and if young or old can show one thing they teach or hold different from the divine book, they are bound by their allegiance to Christ to abandon that one thing. When they address God's children they urge them to read, believe and obey from the heart the "all things" which Christ has commanded his apostles to teach them. When they address the unsaved they urge them to read for themselves what God has testified of his son Jesus the Christ, to believe in him with all the heart, and to do the very things which Jesus has commanded them to do, and thus come to him and accept his offered salvation. They thus assure them that believing and obeying him with all their heart, their faith rests, not in the wisdom of men, but in the power of God.

Our papers, every week, gives account of hundreds, if not thousands, who believe in Christ, and turn from their sins to God, by the clear preaching of the gospel as Jesus sent it to all nations for the obedience of faith. For this we rejoice! Yea! and will rejoice.

Very, very often we read of *preachers* who examine the standing and preaching of the disciples, and are so thoroughly satisfied with the simple and powerful gospel that they leave their own people and join with the disciples to preach the same gospel. In this we should rejoice; not in boasting of anything in us, but in humility of mind giving thanks to God through our Lord Jesus Christ.

Where much is given much will be required; and if God has been pleased to show us the light so that we can use the very words of Jesus and his apostles in directing sinners to Christ, and can refer them to the examples of those recorded in the Acts of Apostles who came to Christ, our responsibility to be faithful in all things is thereby largely increased. If the religious life of disciples corresponds with the truth they hold and teach, success must inevitably attend their preaching. Hence the necessity of constant watchfulness and earnest prayer to God for his Holy Spirit to lead us aright, and work in us all that is well-pleasing to God through Christ Jesus.

In the United States alone the membership of the disciples has increased to over one million; and should they increase in the next ten years as they have in the past decade, the number will be over two million.

When we are out of sympathy with the young, then I think our work in this world is over.—*Geo. McDonald.*

Original Contributions.

A TRIUMPHANT CHRISTIANITY.

M. B. RYAN.

"And I, if I be lifted up from the earth will draw all men unto myself."—John xii. 32.

The religion of Jesus is destined to triumph in the earth. But what type of it? The text suggest the answer to this question. This statement was evidently spoken with primary reference to the manner of Christ's death on the cross. But it applies as well to the methods of his conquest. The triumphant Christianity will be a Christianity that will lift Christ up before men. There are three respects at least in which this must be done.

I. IN ITS TEACHING AND ITS FORMS.

The burden of its message must be Christ. It must return to Paul's position, determined to know nothing else among men than Jesus Christ and him crucified. This is a simple message—the story of Bethlehem, Nazareth, Capernaum, Nain, Sychar, Jerusalem: the story of the baptism, the temptation, the ministry, the last supper, the garden of Gethsemane, the judgment hall, the hill of Calvary, the new tomb; the story of the resurrection, the forty days, the ascension, the coronation, the first Pentecost. It must be simple if it is to win the world. Profound theological systems will be ruled out of the triumphant Christianity. The dogmas of the creeds will find no place there. The story of Christ will be told as Peter and Paul told it in their sermons. The church must get back to this, the simple proclamation of Christ, holding *him* up before the world, before it can carry his cause to victory.

Then the institutions of the gospel must be observed in their primitive simplicity and integrity. Popish ritual must be abandoned. Protestant perversions of the ordinances must be laid aside. There must be a return to the ordinances as Christ gave them. They are *monuments*. They commemorate great and vital facts in *Christ's history*. Observed in their integrity they *hold Christ up* before men. Baptism is a burial and a resurrection of the one who submits to it, and implies his death to sin. In all of which there is a testimony, publicly given, to the death, and burial, and resurrection, of Christ, for sin and for justification; facts which the individual has accepted, and upon the strength of which he acts. The Lord's Supper is a memorial feast, to be observed in loving remembrance of *Christ whose body was broken, and whose blood was shed, on the cross, for the remission of sins and the salvation of men*. To substitute another form for the impressive burial and resurrection of Christian baptism; or to turn the joyful memorial supper into a sacrificial feast; this is to destroy the significance of these institutions and hide their testimony from the world. It is imperative that the church return to the original form and design of the Christian ordinances. For they are intended to lift Christ up before the world, and they do this only when they are observed as intended. The

triumphant Christianity must, and will, be stripped of all human appendages in its teaching and practice.

II. IN CHRISTLIKENESS OF CHARACTER.

For Christianity is a life, as well as a faith. "Ye are the light of the world." The Christianity which will conquer the world will come to the world embodied in human form. That is the way Christ came. His religion can win only by similar means. Preaching must be accompanied by practice. A dead faith has no power. Only a living faith can propagate itself. Christian brother, Christ must be manifest in you, he must be held up in you, if the world is to be won. "Show me what your Christ has done for you," will be the challenge of the world always to those who preach Christ. A Christ-like life is the only sufficient answer to that challenge. The triumphant Christianity will be a lived Christianity as well as a live Christianity.

III. IN MINISTRIES OF MERCY.

This is involved in the Christlike life. But it is of so great importance that it deserves special emphasis. Christ "went about doing good." He has left his church here to carry on his work. The church is but an extension of Christ's personality in the earth. It must do as he did if it would commend itself to men. A man cannot be Christ-like without being a minister to others. The church cannot rightly represent Christ if it can see suffering without pity, or helplessness without an effort to succour and save. The Christianity which will win the world must be a embodiment of Christ's helpfulness to the world. It must feed the hungry, clothe the naked, visit the prisoner, relieve the sick, and preach the gospel of grace to the poor. When we have a Christianity which, in teaching and forms, is a reproduction of New Testament teaching and practice; and which in life and labor, is modelled after the life and ministry of Christ, the full day of victory will be upon us in fullness.

SPRINKLING, POURING, IMMERSION: WHICH?

W. H. HARDING.

II.

Please look at the heading and notice the mark of interrogation, and in reading what follows keep in mind that this is an investigation. But you say, "Are you not already decided on this question?" I answer: "Yes; but I was not always so decided." The result of my investigation may be of service to others. There are three classes of people that may receive some good from what I am to write: 1st, Those who believe that immersion is the command of Christ, but are not posted; 2nd, Those who are in doubt as to "the mode"; 3rd, Those who do not believe as I do—for I am sure that there are many good people who differ from me in this matter.

The three words at the head of this article stand for three separate and distinct actions:

Sprinkling water from the hand on the head of a candidate; pouring water from a vessel on an individual; and going down into the water and being immersed. All three are done in the name of Father, Son and Holy Ghost. Will the word used in the New Testament to denote this ordinance admit of these three interpretations? Let us see:

The word "sprinkling" occurs seven times in the N. T.; four times as a verb—(*rhantizo*), three times as a noun. Two of these times it is *rhantismos*, and once *pros-chusis* (to pour on). Are any of these words ever used in connexion with the rite of baptism? Never.

The verb "to pour" occurs in one version eighteen times, and is translated eleven times from *ekcheo*; once from *ekchuno*; once from *kerannumi* (to mix); twice from *ballo* (to throw); twice from *katacheo*, and once from *epicheo*. *Cheo* (to pour) is the root word here, as *rhaino* (to sprinkle) was in the former. Are any of these words used to signify the rite of baptism? Never.

"Immersion" does not occur as a word in the A. V., nor do I know of it being found in the revised version. To the English reader this may seem strange, but when you remember that in the age in which the King James translation was made, immersion was obnoxious to the clergy, and only a few years before, men were burned to death for holding among other things, that adult baptism (immersion) was alone scriptural. The men engaged by King James could not as scholars translate "baptizo" by "sprinkle" or "pour," so they made a compromise and anglicised the Greek word. It is like the word "Bible" from *Biblia* (books); bible is the Greek word anglicised, "books" would be a translation. Properly rendered, *baptizo* would be "dip," "plunge" or "immerse." I will not weary you with long definitions, but simply say, that as I write I have three Greek-English lexicons before me, and I have seen a number of others, and all concur in this definition of this word.

It will be interesting to note how the Greek writers used this word, especially those who were contemporary with Christ. Plutarch and Josephus, two writers of this period, whose works have come down to us, used this word about which we are writing, a great many times. Plutarch says of one of his heroes: "Then bravely plunging himself into the lake, etc." Plutarch wrote in Greek, and that word "plunging" is from "*Baptizon*." You will find the same word in John 1. 31, but it is not translated as it is in Plutarch, only anglicised.

Space forbids my making other extracts; but in the translation of any classical work the word *baptizo* has never been translated by sprinkle or pour. If it has all three meanings it is strange it is not so rendered: but if any one will take the trouble to go through the New Testament and substitute sprinkle or pour for the word *baptizo*, he will soon see how foolish and absurd it is. Try the word immerse and it will fit in every time. This is an argument in itself. Try it.

From our investigations we have learned—1st. That sprinkling and pouring come from words that have no connexion with the ordinance of baptism; 2nd. That "baptism" is not a translation of the original; 3rd. That if translated it would read "immerse," etc.; 4th. That the same word has not, cannot, and never will have the three meanings.

As an illustration, I close this time by using a clipping from the *Christian Standard* (Jan. 9) as follows:

SCRIPTURE.	IMMERSION.	SPRINKLING.
John 1. 31....	Water.	Water.
Acts x. 47....		
Mark i. 5....	In Water.	
Mark i. 9....		
Acts viii. 38...		
Matt. iii. 16...	Out of Water.	
Acts viii. 39...		
John iii. 23....	Much Water.	
Col. ii. 12....		
Rom. vi. 4....	Buried.	
Rom. vi. 5....		
John iii. 5....	Born of Water.	
Rom. vi. 5....		
1 Pet. iii. 21, 22	Resurrection.	Answer of a Good Conscience.
Heb. x. 22....		
		Bodies Washed.

THE CHRISTIAN'S GROUND OF TRUST.

O. B. E.

If this world were the result of accident; if man came into being without a creator; if there were no design in the universe; if chance were the only arranging power; and, if chance alone attended man's footsteps; then, indeed, he has cause or room to fear what may be a possible passing from evils present to greater evils further on.

But, if there is a Creator of infinite wisdom and love, and also of infinite power, the author of our being, our upholder, the supporter of all our wants and the arranger of our destiny, what have we to fear—present or future?

If our Father is at the helm, shall he not guide the barque aright over all the rough billows in the voyage of life, and into the peaceful haven of the land of promise; in the meantime, causing all things, whether of light or shade, of peace or trouble, of joy or sorrow, to work for good to those who are under his especial care.

There are many things in this life which, in our view, are not up to the standard of desire; and among these, perhaps, not the least, to some, is the turning away in cold indifference, if not in hatred, of the friends of other days, who are still beloved, with a love as undying as (with reverence I write) the love which caused the crimson stream to flow on Calvary for the redemption of a world in sin.

It might be well for the children of God, under the care and guidance of the one Father, to be careful about misunderstandings and all things which may have an estranging influence on them while travelling the same road and seeking the same eternal home.

Brethren, we are members of the body of Christ; but, forget not, we are also "members one of another."—Rom. xii. 5.

FAITH: WHAT IS IT; HOW PRODUCED?

G. A. JEFFREY.

"But without faith it is impossible to please Him."—Heb. xi. 6.

This is a subject that has been the basis of very many sermons, essays, etc. Yet it is quite certain that all who profess to be Christians do not fully understand what faith is. It is evident that very many have overlooked the plain teaching of Christ and the apostles. In Heb. xi. 6, we read "That he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." This adds strength to the first part of the verse.

It is often said that there are many kinds of faith. But the Scriptures do not so teach. In order to get a correct view of this important matter, we must turn to the Book that guides us into the way of truth. Then, what is faith? and how produced?

In Romans x. 17, we read that "Faith cometh by hearing." Hearing what? Hearing the word of God. This is very plain; for if the people in Rome had never heard of Christ, how could they have believed on him? (See Romans x. 14, 17.)

When Paul preached the gospel to them, they heard—they believed (or had faith in Christ) they were justified, and had peace with God through Christ.

Now we turn to Ephesians, iv. 5, and there we read, "There is one faith." This is a positive statement and will admit of no debate. So we say that there is only one faith.

The objects of faith may be many; yet it holds the same relation to them all. All faith is based on testimony and testimony upon fact (or facts). A fact is something said or done. So before there can be testimony there must be something said or done. This is then reported. People hear, believe, or have faith in what is announced, because those who testify are persons whose veracity cannot be questioned. This is then how faith cometh by hearing. Faith, then, is the assent of the mind to what we hear (or read). Sometimes persons hear things that are false, and they believe them. Why? Because it was supported by evidence (though false).

The same faculty is used to believe a lie as the truth. It was faith in or belief of a lie that led our first parents to transgress the commands of God, bringing death upon themselves and all the human family. So faith or belief in Christ brings us back into fellowship with God, and we are made "joint heirs with Christ Jesus."

Christ is then the object of the Christian's faith. Those who lived before his advent looked forward through faith to the time when he should appear. We who live in the gospel dispensation look back to the cross where Christ made an atonement for our sins.

To believe that Jesus is the Christ the Son of God, is all that is required of us in regard to faith. When we believe the record that God has given of his Son, we are pleasing him.

On the day of Pentecost the Apostles testified that Christ had risen from the dead, that

he had ascended to heaven where he was then reigning a Prince and a Saviour, to grant repentance and remission of sins. And that he had sent down the Holy Spirit as was foretold by the prophets and promised by himself. The multitude heard, they believed, repented, and obeyed from the heart that form of doctrine delivered to them by the Apostles. They were then united to God through faith in Christ. (See Gal. iii. 26, 27). So it is quite easy to understand how that without faith we cannot please God; for it (faith) precedes all other commands of the gospel. No one can believe the gospel before he hears it, nor can he repent before he believes, nor obey before he repents of his sins. Preaching the gospel is designed to produce faith, to be followed by repentance, baptism for the remission of sins.

Christ dwells in our hearts by faith. Eph. iii. 17. By faith the saints live, stand, walk, obtain a good report, overcome the world.

How cheering to be able to say,

"My faith looks up to Thee,
Thou Lamb of Calvary
Saviour Divine."

"OUR FATHER."

T. H. BLENUM.

"When ye pray, say Our Father": In these words the Master, our elder brother, teaches us what is the comprehensiveness of prayer. The care of a father is as wide as the necessities of a child. In our communings as children we may tell our heavenly father all that concerns us. This is a most precious thought, and a very valuable one, if we properly use it. We need sympathy—some loving one to whom we may unburden our heart of all its trials and cares. We often seek some human friend to whom we can tell our sorrows and difficulties; but human friends are not always sympathetic, nor always near, besides, we feel that every human heart has its own troubles, and is not, perhaps, in a condition to help us bear ours. The ear of God is never wearied by the appeals of his children, nor is his heart ever too full to receive us.

It is to be feared that we have yet to learn, many of us at least, the full meaning of divine sympathy. If we are but factors in nature, and of no more importance than any of the parts of creation—if we are but the results of natural law, with no more dignity attached to us than there is to any other organized or unorganized bodies, then, of course, there is no such thing as effectual prayer, and its whole philosophy is a simple delusion. If man is no closer to God than a dumb brute, then there is no reason why man should pray and the brute not. But if we are the children of God, then it follows that prayer is both natural and necessary. It is both natural and necessary for the child to feel and know its dependence upon the parent. There is a close and intimate relationship between parental love and care, and filial trust and affection; this relationship manifests itself and is brought out in prayer and supplication. We do not express wonderment that the cries of a child move an earthly parent's heart. The appeal of a child to parental love is the strongest appeal that can be made on earth. We have the most conclusive and abundant evidence of this all around us. Here we have strong testimony from the animal creation. The birds of the

air and the beasts of the forests will forget their fears and brave any danger at the cry of their offspring. It is the cry of helpless dependence and stirs the depths of parental nature. Take this same truth and divest it of the limitations and weaknesses with which it is associated in the creature, and link it with the perfection of the divine nature, and the power of prayer is found to be measured only by the wants of him who prays. Prayer, in this sense, is omnipotent. There is nothing incredible in this. The great wonder is that we "should be called the sons of God"—and not that, as children, we can "Move the arm that moves the world."

The world of matter and law is arranged on this basis. The fatherhood of God is not an afterthought that is out of harmony with the constitution of things. The world is made in harmony with this relation of man to God, and it is governed in the same way. It is an unfathomable, inexhaustible truth, that "all things work together for good to them that love God." How little, how sadly little do we appreciate and use our privileges. We need the ennobling truth in our lives that we are allied to the divine. We need to remember that our enjoyment of the blessings which flow from the divine fatherhood depend largely upon our possession of the responsive spirit of worship. The filial spirit is the Christly spirit.

THE GOSPEL VS. UNLEARNED QUESTIONS.

HENRY W. STEWART.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." Romans xvi. : 17, 18.

"As we said before, so now say I again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:9.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." I Tim. vi. 3-5.

"Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned; from which some having swerved have turned aside into vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm." I Tim. i. 5-7.

"Now I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest

there be debates, envying, wraths, strifes, backbitings, whisperings, swellings, tumults." 2 Cor. xii. : 20.

"But foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. ii. : 23. "But avoid foolish questions and genealogies and contentions and strivings about the law; for they are unprofitable and vain." Titus iii. : 9.

"Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another." "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." Rom. xiv. : 19, 21.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Tim. ii. : 14.

"In meekness instructing those that oppose themselves if God perchance will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." 2 Tim. ii. : 25, 26.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith. Grace be with thee. Amen. 1 Tim. vi. : 20, 21.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

During December and January we paid as follows :

Foreign Missions,	\$75 00
Home "	55 00
Bible Society,	23 50
India Famine Sufferers,	37 50

\$191 00

The Main Street Church's contributions are included in this.

The collection for the Bible Society was taken up at the New Year morning meeting which was an exceptionally fine meeting, the influence of it will go with us through the year.

During the week of prayer Bro. Stewart led the meeting in Victoria Street F. C. Baptist Church Bro. Andrew Barnes led the meeting in the Y. M. C. A. and Rev. Mr. Minchin of the Congregational Church led the Saturday evening meeting in Coburg Street.

Over twenty of the young people are going to study the history and purpose of the Disciples of Christ which is being prepared for the Endeavor societies.

On the 14th Bro. Stewart began his lessons on the Sunday-school lessons. These studies will be held at the close of the Thursday evening prayer meeting. They are most interesting and nearly every one remains.

We are preparing for our March meeting

On the 27th Brother George Holder and Sister Mabel Banks were united in marriage by Bro. Stewart. They are two of our most popular young people and have the best wishes of all for prosperity and happiness.

While on this subject will say that Bro. Stewart married twelve couples during 1896, and one Sunday we had six bridal couples at our services.

MAIN STREET.

Bros. J. Currie and A. McKiel are away in the country. They are missed at our meetings.

At the close of Wednesday's prayer meeting, Bro. Appel has a class that studies the Sunday-school lesson for the next Sunday for thirty minutes, after which for the same length of time he gives lessons on teachers and teaching. The attendance and interest in these studies has been good. Bro. Appel gives a great deal of information and prepares his talks with great care.

We had our Sunday-school festival and anniversary on the 22nd of January, just four years since the school was opened. It was a success in every way. Bro. Appel had trained the children and prepared the programme. The hall was packed; the collection amounted to \$18.50. The children sang and recited well and enjoyed the good things prepared for them. In fact everybody was pleased. \$136 was collected in the school during 1896. It cost \$76 to pay its expenses and the balance of \$60 went towards the running expenses of the church.

On January 31st at a meeting of the church, it was unanimously decided to engage Bro. Appel for one year. We hope for success to attend our united efforts and we ask for the good wishes and the prayers of the brethren on our behalf.

DEER ISLAND, N. B.

We have recently held some special meetings at Lord's Cove and at Leonardville. A number of things combined to keep the interest from developing as we desired. We had, nevertheless, some good meetings, and we trust that good has been done which cannot be tabulated in a report. We had one confession and baptism at Lord's Cove. At Leonardville two have been baptized and one restored. We expect still further fruits from this sowing

M. B. RYAN.

LE'TETE, N. B.

We had one confession and baptism two weeks ago and last Lord's day another confession. Monday evening in the Endeavor meeting five confessed Christ and on the following Thursday afternoon five were baptized. Another is to be baptized on Saturday afternoon. Others are interested and we are hoping for them. We have not had any extra meetings, but hope to get Bro. Ryan over here to give us a helping hand. Pray for us.

WM. MURRAY.

HALIFAX, N. S.

One of the union services of the week of prayer was held at the North Street Christian Church, Mr. Ainley, pastor of Charles Street Methodist Church, leading.

The writer exchanged pulpits on the 10th with the pastor of the Grove Presbyterian Church. A very large congregation gave us a very attentive hearing while we discoursed on the "Commission." The congregation at North St. gave Mr. Dustan, pastor of the Grove Church great praise. We are planning for exchanges with others soon.

Our engagements are on the constant increase. We have been invited to address the Y. M. C. A. shortly on "Sons of Toil." We are to lead the Teachers' Normal class of the Sunday schools next week in College Hall. We have also been appointed as a member of a committee of four pastors to arrange plans for a home to home canvas of the city, looking for the reaching of the non-church goers.

Our audiences during January have, we are happy to say, been far above the average. Last night, the 24th, our house was packed, several being compelled to stand in the aisles during the entire service. Twice this month we have taxed the seating capacity of our audience room. The sermons, to perhaps the largest Halifax audiences we have ever had, were both on the "Reformation movements of the 16th and 19th centuries,—their weakness, their strength and their tendency." We have been requested to repeat them before long.

Our Y. P. S. C. E. society and our Juniors are active. The Juniors are making a special feature of foreign missions and will correctly observe the first Lord's day of March.

The Halifax and Dartmouth Local Union of C. E. holds its quarterly meeting next week in the North Park Street Presbyterian Church. After reports, ten minute speeches will be made by selected speakers setting forth the benefits and growth of the organization in the various churches. North St. Christian Church is on for an address and will give statistically our growth in Canada and the United States.

I exceedingly regret, owing to press of work here, my inability to accept of the earnest invitations coming from three or four different parts of the province to hold meetings. Most especially do I regret not being able to accept the courteous invitation of our beloved Bro. Fullerton to go to

their assistance at Pictou. The work here in Halifax rests heavily on us and we lose ground when absent.

The Evangelical Alliance at its last annual meeting here decided to test the suggestion to hold a daily prayer-meeting in the city for business men, to be led in turn by the pastors of the city and other active Christian workers. We have led this meeting once and will do so once in three weeks or more often if called upon.

Our monthly services, on the first Monday of each month at Elmsdale, are well attended and the members there are faithful and hopeful. We are not able to give the work there the attention it ought to have, as we are almost invariably compelled to hasten back to the city to attend to some duty here. They ought to have a meeting of days there this spring.

It seems that as yet we are doing foundation work in Halifax. If signs go for anything, we are gaining some ground in the matter of respect and religious recognition. A prominent citizen, in attendance at our services quite often, expressed himself recently that our "ground was both high and impregnable." We must get the ears of this people before we can expect to reach their hearts. Halifax is perhaps slow and conservatively cautious but demands as a rule good sound common sense in the pulpit. Somebody will have to be engaged in this work perhaps long and faithfully before much can be done, but with the present prospects, and a faithful unwavering standing to the work here, will without the slightest doubt bring ultimate success.

T. H. BLENUM.

WESTPORT AND TIVERTON, N. S.

We spent our first Christmas in the provinces at Tiverton.

While Mrs. Bolton and I were stopping with Sister Eliza Smith, on Christmas eve, a number of the members of the church came in and surprised us with some Christmas presents, among which was a beautiful autograph monument quilt for Mrs. Bolton. The presentation speech was made by Sister Smith, to which the pastor responded. A good time was enjoyed by all and the pastor was made to realize that his efforts were appreciated.

The churches in Westport united in holding services during the week of prayer. These were held alternately in the two houses, the two ministers taking turns in leading the same. The business men closed their places of business every evening during the week, thus aiding the pastors in securing a good attendance.

Each pastor is following up the week of prayer with revival meetings. Our meetings are assuming some interest and quite a number are taking hold that had not lately. No one has confessed Christ yet at this date but we look for some soon. The weather seems to be against a regular attendance at the meetings.

The infant child of Vicy A. Outhouse died recently at Tiverton, and in the absence of the pastor, Geo. Cossaboom, elder, conducted the funeral services. Its mother died only last month and now it has gone to be with her.

The Sunday school at Westport at the beginning of the year adopted quarterlies of our own publication.

J. W. BOLTON.

SOUTH RANGE, N. S.

Our meetings are interesting and we trust to have an ingathering of precious souls before long. We are expecting to make a protracted effort to this end and with the blessing of God hope for good results.

A large company of our friends met at our home on 23rd December and spent a pleasant and to us a very profitable evening for they left us in valuables and cash over \$42. This splendid gift was presented to us on behalf of the company by Bro. Benjamin Sabean in a short speech that was so full of kindness and encouragement that our heart has been lighter and happier ever since. We think it a sign of true Christianity in any people who try to encourage the preacher with deeds and words of kindness. We are thankful that our lot is cast with such a people and pray God's richest and choicest blessings upon them, both for this world and for the world to come.

H. A. DEVOE.

SUMMERSIDE, P. E. I.

The week of prayer was observed here as usual and we hope that the result will be a better religious feeling among the churches of the town. The

exchanges were as follows: E. M. Dill (Pres) for the Baptists; W. H. Robinson (Bap.) for the Presbyterians; R. W. Weddall (Meth.) for the Christians; and H. E. Cooke for the Methodists.

We have been holding a few special meetings and so far there have been two additions. If the weather permits we will continue a while longer.

Our Sunday school is doing a good work. It is steadily increasing. The lessons for the quarter are very interesting.

The International Sunday school lessons are creating quite an agitation in regard to baptism. We are informed that E. M. Dill will deliver a sermon from the Presbyterian pulpit on next Lord's day in support of infant sprinkling. The candid study of the truth will wake people up

H. E. C.

CHARLOTTETOWN, P. E. I.

The writer is now back at his post much improved physically, mentally and spiritually. May God bless the friends of Montague for all their kindnesses to me, and especially Bro. and Sister John A. Stewart whose assiduous attention did much to build me up.

Bro. Rufus Stevenson is highly favoured with having such a harmoniously working church. I had arranged to help him in a meeting but am unable to do so at present.

The interest in the meetings here still keeps up. "Power from on high" is being granted as a result of the earnest prayers and abundant labours of faithful brethren and sisters. Last Sunday three girls made the good confession.

GEO. MANIFOLD.

MONTAGUE, P. E. I.

We have been in Montague three months and have had some changes during that time. We went to house-keeping in rented rooms until the parsonage was ready. Everything being completed we moved the day after Christmas, and are now quite comfortably settled in our new home. We have had diphtheria in the family since we came, and thought for a few days that we would lose little Ruth, but she recovered from the disease and we are very thankful to our Father in Heaven.

On account of the inclement weather and the very bad travelling, the attendance at church services has not been as good as is usually the case.

The week of prayer was observed, all the Protestant churches uniting. A collection was taken up for the P. E. Island hospital in Charlottetown.

We have begun holding gospel services, the meeting is only two days old, the terrific snowstorm we had on Tuesday prevented our having meeting that evening. We hope to have Bro. Manifold down to help us next week. Our prayers are that great grace may be upon the church and that many be turned to the Lord.

We have been planning for quarterly meetings in the churches on the Island and hope to have a number of rallies, that there may be an awakening of all the spiritual forces in the churches and that much work be done for Christ on the Island.

The ladies of the church held a supper and bazaar on Christmas eve and cleared \$170, which they gave towards the parsonage. R. W. S.

COMMITTEE ON LITERATURE.

It will not be possible for the committee to report much practical work until they obtain more funds. It has been thought advisable to begin our work by starting a brother or two in the field with a small supply of our publications. But whether we send them out with such a supply or merely with sample copies, more money will be required; for we will necessarily have to purchase the first few instalments before we can receive any return. The few that have given have done well, but more might contribute. If some of the brethren and sisters feel that they are only able to give a small amount, they might unite in remitting through the pastors of

their churches, who are *ex-officio* members of the committee. In this way quite a sum might be raised.

RECEIPTS.

Previously acknowledged,	\$12 50
Mrs. O. M. Packard, New York,	1 00
J. W. Bolton, Westport, N. S.,	1 00

Total, \$14 50

O. B. STOCKFORD,
Secretary-Treasurer.

St. John, N. B.

THE MOTHER'S WARNING.

Touch it not—ye do not know,
Unless you've borne a fate like mine,
How deep a curse, how wild a woe,
Is lurking in that ruby wine.

Look on my cheek—'tis withered now;
It once was round and smooth as thine;
Look on my deeply furrowed brow—
'Tis all the work of treacherous wine.

I had two sons, two princely boys,
As noble men as God e're gave;
I saw them fall from honour's joys
To fill a common drunkard's grave.

I had a daughter, young and fair,
As pure as ever woman bore—
Where is she? Did you ask me where?
Bend low, I'll tell the tale once more.

I saw that fairy child of mine
Linked to a kingly bridegroom's side;
Her heart was proud and light as thine—
Oh, would to God she then had died!

Not many moons had filled their horn,
While she upon his bosom slept;
'Twas on a dark November morn,
She o'er a murdered husband wept.

Her drunken father dealt the blow—
Her brain grew wild, her heart grew weak;
Was ever tale of deeper woe
A mother's lips had lived to speak?

She dwelt in yonder darkened halls;
No ray of reason there doth shine;
She on her murdered husband calls—
'Twas done by wine, by cursed wine!
—Selected.

"I have desired," says King Alfred the Great, "to live worthily while I have lived, and after my life to leave the men that should be after me a remembrance in good works." How lofty the simple words are! Duty, not romantic achievement, is the aim of his life; not to do some "great thing," but the right thing—the right thing being simply what God gave him to do. He seems to have felt in his inmost being that each man was sent into the world, not to live like some one else, but to do his own work and bear his own burden—precisely the one work which God has given him, and which can never be given to or done by another.—Elizabeth Charles.

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ROBT. DEWAR, New Perth, P. E. I.

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J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

KENDRICK OUTHOUSE, Tisbury & Freeport, N. S.

GEORGE BOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

MRS. C. H. CONLEY, Jr., Leonardville, Deer Island N. B.

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ISRAEL C. CUSHING, Kempt, N. S.

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GRACE WILSON, Burt's Corner, York Co., N. B.

More names will be added as they are appointed

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(No. 2.)

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