

THE CHRISTIAN.

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

Vol. XV.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1897.

Whole No. 169.

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:

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P. O. Box 56
St. JOHN, N. B.

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

OFFICE EDITOR:

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

JUBILEE.

To the Brethren of the Maritime Provinces:

The Crawford Jubilee, announced in the last CHRISTIAN, will be held at the Christian Church, New Glasgow, P. E. Island, on Dec. 16th, 1897. This Jubilee is in honor of the fifty years gospel ministry of Bro. Donald Crawford. Every disciple in the Maritime Provinces should have a share in the purse of gold which will accompany the address to be presented to Bro. Crawford on that occasion. It will be the opportunity of a life-time to do suitable honor to a man whose ministry has been of incalculable benefit to the cause of New Testament Christianity in these provinces.

R. W. Stevenson, Montague, P. E. Island, has been appointed treasurer of the fund. All contributions should be in his hands not later than Dec. 10th. A list of the names of the contributors will accompany the purse when it is presented.

M. B. RYAN,
E. C. FORD,
W. H. HARDING,
T. H. BLENUM,
R. W. STEVENSON, } Committee.

NOTES AND NEWS.

Once per year business speaks on this page. You may hear her voice this month. Be sure to heed it.

With this number THE CHRISTIAN starts out on its fifteenth year. It has been well supported, but there are many of our people who do not subscribe for it. It should go into every home.

We understand that another of our young men has gone to Lexington to study for the ministry—R. E. Stevenson of New Glasgow. We wish him abounding success in his studies and a life of surpassing usefulness.

Hattie L. Judson, one of our faithful missionaries in India, died last month of typhoid fever. No particulars have come to

hand. She was a relative of the famous missionary of the same name. Five years ago she went from her home, Danbury, Conn., to the foreign field. The graves of our missionaries are multiplying. We must not forget or neglect the work for which they die.

Last month we asked our subscribers to examine the dates on the address labels of their papers, and to report any inaccuracy to this office. We are glad to be able to write that no such inaccuracy has been reported.

We enclose statements this month to those who are in arrears, and hope that each will at once send us the amount due. In order that we may keep out of debt, all subscriptions should be paid in advance. We pay our bills, not at the end of the year, but every month. To be paid one year in advance one must be paid up to October, 1898.

Many of our subscribers have paid up to months in 1898, about a score to months in 1899. We have been waiting with some curiosity to see who would be the first to pay to a month in 1900. Here is his name, address and date: "J. Barry Allan, St. John, Dec., 1900." He evidently has faith in the paper's longevity.

The editor of this paper does his work as a labor of love. The same is true of the office editor and financial manager. Even the publishers do not make a cent's profit out of it. All the profits are spent on Home Mission work. We have no hesitation in asking our subscribers to continue their support to the paper. There is no selfishness behind such a request.

Our readers will be interested in the account of the opening of the new house of worship at Mascarene, N. B. Those who have seen it regard it as an exceedingly pretty structure. It is well finished and well furnished. Nothing was forgotten. If it were not for Capt. Dick this house would not have been built. Many of his friends at home and abroad assisted, but he led in the undertaking. We must give him credit though he takes none.

The office editor desires to call special attention to the circular enclosed in THE CHRISTIAN this month. Bro. Crawford's fifty years' service in the Gospel is something that should be fittingly recognized, and the manner of recognition decided upon by the committee will be generally acceptable. When he is called to his reward many will seek to do him honor. His earnest, long-continued and successful labors will then call forth words of unstinted praise and expressions of deepest gratitude. While he is yet spared to us and to the cause of truth (and may he long be spared) let us give unmistakable evidence of appreciation.

Another of our P. E. Island churches—the one at Tryon—has made a contribution to the Home Mission Fund. This is the way to seal the union. Let it be understood that

all the money sent to this fund is spent in the Maritime Provinces either in building up churches that are already organized, or in seeking to start new churches. When the general evangelist comes he will spend part of his time on P. E. Island in an earnest effort to extend the kingdom of Christ.

Why do not more of our churches send news to this paper? From some of them nothing has appeared for a year. Are they dead or are they only sleeping? The "Church News" should be the most interesting part of the paper. We cannot manufacture the news in St. John. If we could we would be tempted to do so. Send the news. Let it be Church news.

The American Christian Home Missionary Society has just closed a successful year. The total collections amounted to \$30,548 65, showing a handsome increase for the year. Seventy-one missionaries have been engaged in twenty-one states and provinces. The aggregate amount of missionary labor is 16,493 days. The number of places helped was 294. During the year 34 churches were organized. The total number of additions was 4,849.

The total raised last year by the brotherhood for missions, Home and Foreign, was \$454,337.53, as follows: Negro evangelization, \$8,105.07; Ministerial Relief, \$11,067.99; Home Board, \$30,548.65; Church Extension, \$32,579.96; Christian Woman's Board of Missions, \$62,681; Foreign Christian Missionary Society, \$106,222.10; the State and Provincial Societies, \$268,641.47. This appears to be a very good showing when it is remembered that it does not include what the churches raised for local expenses.

The Foreign Christian Missionary Society is trying to enlist all our churches in the work among the heathen. The total number of churches contributing through this society last year was 2,586—a gain of 127 over the year before. The number of churches that raised their full apportionment was 1,012. The Sunday schools have beaten the churches. The number contributing was 2,810—a gain of 205 over last year. The children are interested in the heathen, and the churches of the future shall be.

Our Island readers, especially, will be interested in the following which we find in the *Christian Standard*: H. A. McDonald has the firm-set jaws of his ancestors, the Scotch Covenanters, whose grim determination was "bred in the bone" by a combination of oatmeal and predestination. Once on a time his grandfather, James McDonald, er., Kingsboro, Prince Edward Island, entertained one of the early governors of the province, the guest remaining from Saturday until Monday. On Sunday morning the governor sent his valet to the kitchen for shaving water. "Go back," said Mr. McD. sternly to the valet, "and tell the governor that he'll no shave in my house on the Sabbath." And he didn't.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Sister Nelho Flaglor, who has been attending the normal school at Fredericton, returned home on the 15th, on account of serious illness. We are glad to say that she is now improving. Bro John Edwards and Bro. Beamish are also confined to their homes on account of illness.

Bro. and Sister Miles, Bro. and Sister W. A. Barnes, Mr. and Mrs Hazen Dick, Sisters M. Owen, E. Lynn, Zela Collie, and Bro. Barry Allan were at the dedication of the new meeting house at Mascarene on the 10th of October. Bro Stewart went down on Monday (11th) to assist Bro Harding in the meeting.

At the monthly meeting of the Woman's Missionary Auxiliary Society, held in September, the following officers were elected for the ensuing year: President, Sister W. A. Barnes; Vice-Presidents, Sisters Dickson and Craig; Secretary, Sister L. A. Miles; Treasurer, Sister Ethel Barnes; Secretary-Treasurer for foreign work Sister J. S. Flaglor.

The following officers of the Y P S C E were elected last month: President, Sister Anne Edmonds; Vice-President, Sister L Hoyt; Secretary, Sister D. A. Morrison; Treasurer, Sister Bertha Stockford.

Sister Ethel Barnes is visiting her friends in Boston. We miss her in our church and Sunday-school work.

Sister Christie and daughter Emma have returned home from Mascarene where they have been spending the summer months. Our esteemed sister, who is past four score years, is enjoying good health.

Bro Wm. Murray was at our prayer meeting on Thursday evening (21st). He came up from Mascarene to spend a few days with the brethren at Silver Falls.

MAIN STREET.

The reception held last Friday evening, Oct. 22nd, was a grand success. The hall was filled to overflowing. A good programme was carried out, and light refreshments served. It was a novel idea of Bro. Appel to have a copy of our "Plea" given to each person as they passed out of the hall.

Bro. Appel went down to Mascarene on the 11th, to assist Bro. Harding in a special meeting.

SILVER FALLS, N. B.

Bro. Wm. Murray arrived here from Letete Oct. 22nd. He has since conducted services for us on Lord's days, Oct. 22nd and 31st, and preached three sermons during the week. The meetings have been already productive of much good. Bro. Murray is well liked in this community. His sermons are very instructive and helpful. We are expecting good fruit from his labors. On the morning of the 31st, Bro. Murray buried a young man with his Lord and Saviour in baptism. We prayerfully look for more to follow.

HALIFAX, N. S.

Don't neglect, gentle reader, to give the writer some response to the circular he sent you.

It is just as wicked for the professed Christian to get between God and the sinner as it is for the devil to do so, and vastly more inconsistent. Such Christians are about as barren of fruit as a gate-post is of blossoms.

The writer delivered an address before the Baptist Young People's Union of the North Baptist Church of this city, on the evening of Oct. 19th.

Refreshments and excellent music with a social evening followed.

Hunter and Crossley begin a series of evangelistic services in the Charles St Methodist Church, of this city, Sunday 31st of October. The pastor of the North St. Christian Church has been cordially asked to participate in the services, and has been appointed on the committee of arrangements.

A few have answered our circular letter, and others have promised. Don't disappoint us. We have faith in our brethren, but the time is precious and is passing, and the need is urgent. We thank the thoughtful and helping ones, and will acknowledge latter when we hear from others.

The Junior Endeavorers of the North St. Christian Church celebrated their first anniversary on the evening of the 25th of October. Invitations had been extended to the Junior Endeavorers of the Epworth League of the Charles St Methodist Church, the Juniors of North Park St. Presbyterian and North Baptist Churches. About two hundred children from these churches assembled in the Christian Church, and "our" Juniors rendered a splendid programme of songs and recitations, followed by a social and refreshments. The following Juniors took part in the exercises: George Henry, Mary Tulloch, Gladys Wallace, Millie Hancock, Victor Hancock, Winnie Stevens, Winnie Hancock, Pearl Isnor, Emma Thornburn, Gracie and Bessie Carmichael, Clara Henry. Bessie Tulloch presided at the organ. Loyd Ibsen did the decorating and the pastor of Bethany Presbyterian Church and the writer did some talking. The devil may already have some of the older people, but he must not have these children.

The sad catastrophe at Windsor has touched the tender sensibilities of all creeds and conditions here. Although in great need of help ourselves the North Street Church made a collection of fifteen dollars at last Sunday evening's service, to aid in meeting the demands of the homeless and distressed. Applied Christianity is what we need. We have a great deal of unused material lying about us. Latent energy must be accounted for sooner or later. Christian charity enlarges the heart, and purges it of petty scruples and burdensome follies.

T. H. BLENUM

WESTPORT AND TIVERTON, N. S.

The pastor recently preached special sermons to young men and also to young women at each place where he labors.

Two services were held lately at East Ferry. Good meetings were enjoyed.

The brethren are beginning to return home from their season's work, so the interest in church work will doubtless increase.

Several in Westport expect to take the Bethany C E reading course.

Sister Carrie F. Payson has returned home again. We are all glad to have her with us once more.

Bro Thos. Hicks is making two trips to Portland, Maine, this fall with fish.

Both churches are repairing their houses of worship, getting ready for winter.

J. W. BOLTON.

MONTAGUE, P. E. I.

Since our last report from Montague, there have been nine baptisms and one by letter. Six of these baptisms and the one by letter came in since Bro Ryan began a series of meetings which have been in progress for three weeks. The attendance is improving, and the interest deepening, and we trust there may be others who will respond to the invitations of the gospel before the meetings close. Bro. Ryan's sermons have been of a very high order, and the work done will be far-reaching for good in the future.

Since our last report to THE CHRISTIAN we have organized a Christian Endeavor Society. Our Sunday-school is prospering. Our audiences have been very good, and the interest taken in the meetings is in every way encouraging.

We are striving to have Jubilee services at New Glasgow, in honor of Bro. Donald Crawford who has been preaching the gospel of Christ for over fifty years, worthy of the man and the churches of Jesus Christ. Brethren, let us strive to show him that we love him for his work's sake. Let us do him honor before he dies. Let us make him feel that his work has been appreciated.

R. W. STEVENSON.

SUMMERSIDE, P. E. I.

The quarterly meeting at Tryon was a grand meeting. It began on the evening of the 28th of September. The preachers present were Bros. M. B. Ryan, R. W. Stevenson, Geo. Manifold, D. Crawford and the writer. Bro. Ryan did the preaching—and I need not comment on that part of the work. All who know Bro. Ryan are aware of what it was like. His clear and logical manner in presenting the grand old truths of the gospel was well received, and had a telling effect on all present. Our congregations were good, and the best feature of all was the confession and baptism of two noble young men who make a grand addition to the Church of Christ. Bro. Manifold did much to make the meeting a success. His willingness to do all in his power to that end was a decided factor to the success of our meeting. We enjoyed some splendid talk from Bros. Stevenson and Crawford, all were pleased with the meeting. Bro. Ryan is now at Montague with Bro. Stevenson and we look for a grand meeting.

The Sunday-school convention recently held in this town was a grand success in that line of work. There were a large number of delegates present, and among them the distinguished Prof. Hamil, of Ill. He gave us some fine lessons in Sunday-school work, and all were highly pleased.

Our recent visit to Tadmish was a very pleasing one. The congregations that greeted us were beyond our expectation.

H. E. COOKE

Home Mission Notes.

Another P. E. Island church has been heard from. In union there is strength.

The missionary spirit is growing; we hear that one of our churches has offered a preacher \$200 a year if he will take the field as evangelist.

Four receipts got changed last month. They are all right this month.

The opening of the new house at Mascarene was a grand success. See account elsewhere. Capt. Dick is to be congratulated. Faith, earnestness and good management did it. May the brethren there be built up in the faith and sinners saved.

Bro. Romig has written us that he will come and hold a number of meetings in these provinces. He asks no guarantee for support, says finances usually adjust themselves. He asks to have charge of his meetings to say where, when and how long they are to last. This we agreed to because we have perfect trust in Bro. Romig's judgment. He loves the cause he is doing so much for and will do what is right. We expect him in January. If possible we will announce next month where his meetings will begin.

We have strong appeals for aid at several points but we fear we cannot assist for lack

of funds. Notice our balance on hand is getting less. It makes our hearts ache to say "we can't help you." How long, my brethren, will this be so? We have insured the tent for \$150. Please notice that there is considerable due in pledges yet. Do not wait until the end of the month but send now when you feel the necessity of helping on the good work. The eleventh hour laborers said "No one has asked us." You can't make that excuse about our mission fund, you have been asked times without number.

RECEIPTS.

Previously acknowledged,	\$119 06
St. John, Coburg St. Mission Band,	4 35
Westport, per E. A. Payson,	5 00
Waverley, Mass., Miss A. Wallace,	5 00
Milton, per Miss Fregman,	5 00

\$138 41

J. S. FLAGLOR, Secretary.

P. E. ISLAND FUND.

Previously acknowledged,	\$12 92
Tyron, per H. E. Cooke,	2 00

\$14 92

J. S. FLAGLOR, Treasurer.

TREASURER'S REPORT.

Balance Oct 1st., 1897,	\$38 29
Received in October,	19 35

\$57 64

Expended.

Halifax, October,	\$21 00
Pictou, "	16 66
St. John, Main St., Oct.,	12 50

\$50 16

Balance on hand, 7 48

J. S. FLAGLOR, Secretary

Foreign Missions.

Maritime C. W. B. M.

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

EXTRACT FROM MISS RIOCH'S LETTER—JULY 11.

An old Otta San (lady) who had come for so long to our meetings was baptized last week. She also led a poor blind man into the way of faith, and he wants to become a Christian too. They intended being baptized together, but he was prevented from coming then, but will as soon as he has leisure. He is an *amma* (a man who gives massage), and very busy. We generally find him out when we call to see him. He had been coming to church pretty regularly for a good long while before I went away, and has been coming since I came back. They always feel that a certain missionary is interested in them, and they attach themselves to us.

MARY M. RIOCH.

RECEIPTS.

Previously acknowledged,	\$60 33
Tiverton—	
Ladies' Aux.,	2 50
St. John—	
Coburg St. Sunday-school,	2 02
Lord's Cove—	
Ladies' Aux.	6 00

Total, \$70 85

SUSIE FORD STEVENS, Treasurer,
Pictou, N. S.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 291 Germain Street, St. John, N. B.

DEAR GIRLS AND BOYS,—I think I have got something that will interest you this month. It is an account of Japanese children written for you by our missionary, Miss Rioch. Next month she will give you something about our little girl whom we are educating. Be sure and watch for it.

Your loving friend,
MRS. D. A. MORRISON,
Supt. Children's Work.

JAPANESE CHILDREN.

Before having had the pleasure of seeing for myself I read in a large book on Japan, written by a learned doctor who had spent some years in the flowery kingdom, that Japan was a Paradise for children. Well, if my little readers think getting everything they ask or cry for, having countless toys to break (for Japanese toys need only to be looked at to crack and break they are so flimsy), and stuffed with sweets all day, is Paradise, then we would agree with him. I don't want to hear any dissenting voices, for it is not nice to disagree with one's elders.

Till the age of five or seven the little tots live on candy or milk—meals at all hours, minutes I should say, to be more correct. Oh! the candy-man does a flourishing business, and is a widely-known person in Lilliputian Japan. There are many different varieties of him, but we will only find space for a description of one of them this time. Early in the morning, before setting out for a day's peddling, our candy-man makes a lot of little paper Japanese flags—a square of white paper with a red sun daubed on in the centre—puts them on little wooden sticks, and at the top of these wee flag-staffs he perches a candy bird. Then, when this is all done, he takes the little flag-staffs and sticks them thickly around a round, shallow tub. Then he puts this on his head, making a very pretty head-gear I can tell you; takes up his bamboo flute, calls his wife and assistant, who don their queerly bent-up straw hats, which are large enough to serve for parasols, tuck up their dresses in their belts, so they can walk easily, and they all three are ready to start. The wife of the candy-man carries a *samisen* or three-stringed musical instrument, while the assistant carries a little cup-shaped metal bell, which he strikes with a hammer, and, last but not least, as you will see presently by the way he flourished it, a fan.

They saunter along leisurely—that is the way everything is done here—until they come to a large street, where, as a matter of course, they spy some children (for the streets are the play-gardens here), and the music begins. They twang, whistle and tap, mincing along, singing a sort of jingle, keeping time with head and feet, while the children come flocking from far and near. When a goodly number has collected the assistant takes out his fan, opens it with a flourish, and gives what we shall call a fan-dance, which the others play for him. This lasts but a short time, when down comes the tub off the other man's head, and the

children crowding around him, the little flags are soon exchanged for coppers, and the happy little mites have run home to show mamma their pretty candy toys. But, oh dear! The candy bird has hardly ceased to exist and the flag thrown down in the mud when here comes the wheat-candy man, and this means money's worth sure enough, and oh! mamma! please give me a cent, quick!!!
MARY M. RIOCH.

RECEIPTS.

Previously acknowledged,	\$7 00
Milton—	
"Daily Workers Band,"	6 00
Mattie Burnaby's Star,	1 00
Lord's Cove—	
Mission Band,	6 00

\$20 00

SUSIE FORD STEVENS, Treasurer,
Pictou, N. S.

REPORT OF CHILDREN'S WORK.

Your treasurer submits the following reports of all money received and spent since last Convention. The children's work is very encouraging in Charlottetown, Kildare, St. John and Summerside, and filled up stars are sent to me. Lord's Cove is the banner band for this year.

REPORT.

Balance on hand Sept., '96	\$ 77 44
Lord's Cove Mission Band	\$ 46 38
Tiverton Mission Band	3 50
West Gore Golden Rule Band	18 00
Halifax Junior Endeavor	11 43
Summerside Sunbeam Band	6 51
St. John Wide Awake Band	12 05
Moncton, personal contribution	1 50
Summerville White Star Band	2 00
Westport Willing Workers	9 25
Kildare, personal contribution	1 00
Charlottetown Golden Link Band	2 00
Interest	71
Total received	\$120 93

193 37

With balance on hand	\$ 44 18
Received from Nova Scotia	66 53
" " New Brunswick	9 51
" " P. E. Island	

Cash Paid.

Oct. 3rd, Miss White, for Gulabi	30 00
Postage for same	8
Other expenses for postage	97
Total	\$ 31 05

Balance cash on hand Aug 1 1897 . . . \$167 32

SUSIE FORD STEVENS,
Treasurer.

Married.

KITCHIN-BROWNS.—In St. John, on Oct. 27th, 1897, by Henry W. Stewart, Walter A. Kitchin, of Fredericton, to Annie S. Brown, of St. John.

Died.

GREENLOW.—At Tiverton, N. S., Oct. 6th, 1897, William Greenlow passed away. The brother suffered and died from a cancer. He was 56 years old, and for many years was a member of the church. He died trusting in the Lord. His companion and children have lost a dear friend, but have the hope and assurance of meeting again if faithful. Funeral services were conducted by the writer, assisted by Bro. Devoe. J. W. BOLTON.

WEAVER.—On Oct. 12th, 1897, Bro. J. Weaver died in Tiverton, N. S. He lived to a ripe old age, 93 years, and, like Moses, almost to the last, his eye was not dim, nor his natural force abated. For a long time he has been a member of the church, and lived an honest, upright, Christian life, respected by all. He leaves three generations to mourn his loss. The funeral services were conducted by the pastor, assisted by Bro. H. A. Devoe. J. W. BOLTON.

The Christian.

ST. JOHN, N. B., - - NOVEMBER, 1897.

EDITORIAL.

VOLUME XV.

For God's good providence in permitting THE CHRISTIAN to enter its fifteenth volume, we desire to express our thanks to his holy name.

Considering how difficult it is to sustain a religious paper in a small community, it is a gratifying surprise that THE CHRISTIAN still lives, and that, too, without any known signs of decay. Perhaps no other periodical in Canada, published by our brethren, has seen its fifteenth year, so many things are apt to work against it. A paper which is open to every one who wishes to write in it on reasonable conditions, is sure to give undesigned offence to some. A writer is disappointed because all he has written does not appear, while others are displeased because so much has been said upon the same subject, and both take it so hard as to withdraw their support.

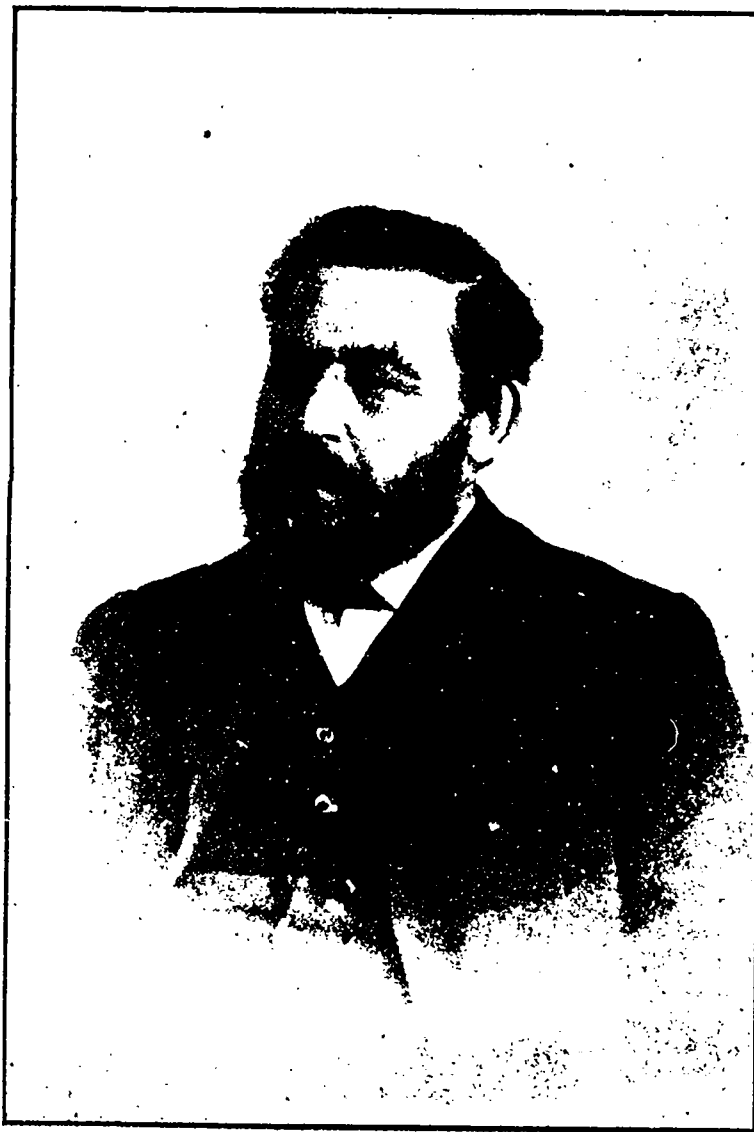
Others imagine that the paper is run for personal gain for the few to fleece the many, and make this an excuse for leaving it to take care of itself. While others for no particular reason are so indifferent about it as to forsake it in its time of need. These and many other causes have their deadly influences when the charms of a new paper are over.

THE CHRISTIAN is published to contend for the faith once delivered to the saints. Believing that Christianity is wholly of God, and that he can prosper it independent of sectarianism, the object of this paper is to call men's attention to those facts and to plead for Christianity, and for it alone, as fully revealed in the New Testament of our Lord and Saviour Jesus Christ. The heavenly satisfaction of such pleading may be felt, but cannot be described. How glorious is the power of God, but how transcendently glorious is his power unto salvation to every one that believeth, and this excelling glory is in the gospel of Christ.

The hope that our paper would be sustained in its work has been more than realized. Its expenses have been regularly met with a surplus in fund to pay those that preach the gospel. It reports the labors and success of those who preach the gospel at home and abroad, as well as the untiring efforts of those who, under God, hold up their hands. It gives the cheering news of the triumphs of redeeming love in the salvation of men.

The writers who in general fill its columns with matter, Christian and kind, seem to be on the increase, with the constant resolve to continue and increase its usefulness. May all such be encouraged to feel that it is our paper because we are Christ's and Christ's is God's.

While referring gratefully to all the friends of THE CHRISTIAN we cannot omit to mention our lamented Bro. Barnes, who was its faithful and efficient helper, even until death. We would like to say much about him, but would rather listen to the voice from heaven saying, "Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors and their works do follow them." (Rev. xiv. 13).



JAMES EUSTACE BARNES.

JAMES E. BARNES.

We clip the following from the *Church Register*, Plattsburg, Mo. It was written by one of the editors, T. H. Capp, who was so long associated with Bro. Barnes in the work in this city. We are glad to have this article by a former co-editor to accompany the photo-engraving on this page:

Though the subject of these few words lived many miles away from here, still our readers will be interested in reading of a few facts in the life of one so dear to the hearts of all who knew him. The brethren throughout the Maritime provinces of Canada, feel

deeply the loss of J. E. Barnes, of St. John, N. B. In 1840 he obeyed the Saviour. For fifteen years was an elder of the Coburg street church; and for nearly fifty years was superintendent of the Sunday-school. He was never known to miss, unless sick or out of the city, a Lord's day meeting, Sunday-school, prayer meeting or any other, of his church. The large sums of money he voluntarily and cheerfully gave to the cause of his Master will never be known on earth. On several occasions he denied himself a contemplated pleasure trip because the cost would enable him to meet his share of some needed expense of the church. To the question, "How are you able to give so much to

the church," his reply was, "Post mortem gifts are good, but I want to see for myself the direction my money is going and the good it is doing." On Sunday morning, August 29th, at a quarter to nine o'clock, he entered the "house not made with hands, eternal in the heavens." The bells that morning called as before the children together, but the faithful Coburg street superintendent answered not. The children that morning felt sad indeed, and as if sharing their sorrow, even the clock in the school-room, that for years had felt his friendly hand upon its face, and a new impulse as he turned the winding key, stopped ticking at a quarter to nine, the very moment that Bro. Barnes departed to be with Christ. Yes, that morning he entered the home above, greeted the loved ones gone before, among them his dear wife, one of the noblest, most pious, tender-hearted, conscientious Christian ladies that ever it was our privilege to meet; he met with the saints above and heard sung as never before the song of the redeemed, and then with heavenly rapture heard the angel choir, bursting with joy and gladness with indescribable perfectness and sweetness, fill and re-fill

with their angelic choruses the great temple of the living God. Our brother is not dead—his works do follow him; many still live that call him "Blessed." He has simply changed his place of living. What a comfort to his sons and daughter.

Through an oversight no mention has been made in these columns of the death of Ira C. Mitchell, which took place at Belfonte, Pa., July 25th. He was in his 65th year. Bro. Mitchell was well known on P. E. Island, where he spent a year about twelve years ago. The writer owes much to his instructive teaching.

Original Contributions.

OUR OPPORTUNITIES.

O. B. STOCKFORD.

The October number of the *New England Messenger* contains some items concerning the progress of the Truth, in the State of Maine and elsewhere, which should cause us to rejoice.

I select the following from a number of interesting items.

There is a small body known as the Free Christian Church, which flourishes in certain parts of Maine, the members of which have much the same "doctrine and practice" as the Disciples of Christ.

This body cordially received one of our preaching brethren at a conference recently held by them and were to have sent a delegate to our October New England convention. This the editor of the *Messenger* thinks may lead to a closer union in work.

One of our evangelists, J. V. Coombs, lately visited Popham Beach, Me. He says, "No denomination, nor even religious society, is known here. The gospel is preached, men and women obey, and then all meet and worship together. . . . They are opposed to sectarianism and approve of Christian unity. They heartily accept in theory all I say, and I have preached the old gospel in its simplicity."

The barriers between the Disciples of Christ and the Church of God in Maine, which are now quite few, are being gradually removed. Elders J. C. Caswell and B. Aber of the latter church have written strongly against the Mourners' Bench practice, which, it appears, prevails to some extent in that church. The union committee of these two churches were to have met at the October convention of the Disciples of Christ. Their union appears to be only a question of time.

The above facts are encouraging and furnish us with food for thought. To me they are signs that the people are dissatisfied with denominationalism and that they desire to get back to the old paths.

These things are not only true of New England but I am persuaded of the Maritime Provinces also. The east has been looked upon as a hard field for the Disciples of Christ. The tide, however, seems to be turning in our favor.

The little experience I have had has taught me that there are many in the country districts of New Brunswick who would gladly receive the Word if it was properly presented to them. The minds of the people are changing. They no longer cherish that spirit of contention which is a necessary out-growth of sectarianism.

These things being so they will naturally seek the ground upon which union can be obtained and strife done away with. That ground is not denominational. Neither is it "our" ground. It is Christ's.

If we believe that the foundation laid by Christ is the only one on which a united

church can be built, how zealous should we be in proclaiming it.

I am afraid that we too sometimes foster a denominational spirit. We will not push into a new field without being fearful as to whether we will be able to increase our numbers. If we would obey the command "preach the gospel to every creature," leaving the result with God, there would be no cause to complain of the results. Results belong to God and sinners. We should remember that no circumstances will justify the withholding of the Word.

The Disciples of Christ claim that they preach the Word in its purity. In the Maritime Provinces, however, the simple gospel, unfettered by man's traditions, is not making the progress we might naturally be led to expect from the preaching of the Word in its simplicity. This, I think, can only be accounted for on two grounds. Either we do not interpret the Word correctly, or, having a correct interpretation, we do not apply it as we should.

I think our error consists almost exclusively in the latter particular. That we are negligent in spreading the truth is apparent not only from the results but from our actions also.

If we were true to our principles we would be the most evangelical body. Denominationalism very often says that one set of opinions is as good as another—although they but seldom act accordingly. This indeed is the only ground upon which they can justify their existence. The Disciples of Christ on the other hand contend that there is nothing so good as the truth. We say that, according to the Word, the gospel must be obeyed before the promises attached thereto can be claimed. Denominationalism is often indifferent on this question. We hold that the Spirit acts through God's Word. Most other bodies contend that he speaks directly to the sinner.

If we act upon our beliefs on these and other questions we will be more zealous than sectarianism in our efforts to spread the truth. And yet the sects often teach us a lesson in this respect.

Some figures given by a writer on "The Sects," in the September number of the *Contemporary Review* furnish us with suggestions on this subject. He thinks that the work of the ten leading non-conformist bodies shows a great deal more favorable growth and work in proportion to their numbers than the established church. And the figures he gives would appear to bear him out. The results he thinks cannot be accounted for on the ground of wealth, for he considers the established church far more wealthy than the other bodies. Neither can it be reckoned by considering the respective membership nor efficiency of the "working clergy." The Church of England have 20,495 clergymen, while the nine leading non-conformist bodies have only 8,369. He accounts for the results largely from the fact that the "lay" members of the non-conformist bodies enter more heartily into the work than those of the established church. The nine leading non-conformist bodies mentioned have 49,947 lay preachers, while the established church has only 1,653.

Now we believe that every Christian is delegated and indeed bound to preach the Word as far as he has ability. We do not recognize any such distinction as clergy and laity. It is true that some of our brethren devote their time exclusively to the work of

the ministry—and this is but right. But all should proclaim the message as far as it is in their power.

Many of our brethren are well-informed in the Bible and have ability to speak. Let all who can, carry the Word of Life to the dying. Let us, preachers and other members alike, go more into new fields. We stay too much at home. The early disciples went everywhere preaching the Word. I am afraid, from our actions, we have not the conviction and confidence in the truth that we should have. If we would make the same efforts that our early pioneers made we might expect the same results. If the Disciples of Christ in the Maritime provinces keep on this way, we will shortly require another Campbell or Stone to start another "Restoration" movement.

"Preach the Word."

GIDEON'S BAND.

H. MURRAY.

God is able to accomplish his work without human agency. But his rule has ever been to work through natural, ordinary means when it was possible. This is why he chose his servant Gideon to be his agent in delivering his people from the enemy. The wisdom manifested by Gideon in accomplishing the work is worthy our consideration, and should be accepted as a rule and example in our labors against the foes that would destroy us.

Gideon had the combined efforts of his army. It had to be a co-operative, united effort. This must be true in our labor. Unless we work together we will never succeed. The church is God's army, an organized co-operative body, and must therefore be united. The success of Gideon did not depend on the extent of his workers, but on their unity. All were workers and all worked together. Those who did not intend to work had no business to be in the co-operation, and so being tried they were sent home. A person who does not mean to work in the body in which he is identified ought to be sent home, that is the place for him. He is an injury to the workers. Three hundred men were enough for Gideon when all were working, and working together.

These are the kind of men we need today. Men who mean business at any cost. Men who will work with their brethren. Men who love the work and love the working. Men who cannot be bought nor sold, who cannot be moved away from the truth until the work of God is accomplished. Men who, when the work is not being done to suit them, will suit themselves to the way others are doing it. Gideonites, all at it and all together. Such men are an honor to the cause of God. They are the kind of men who move the band that moves the world.

There were no idlers nor cowards in Gideon's "three hundred." May all the members of the Lord's army see and realize that the supreme need of the hour is the spirit, push and unity of "Gideon's Band." Each member must be in his place. There must not be any division, or laying down of arms or thoughts of flight. Let it be understood that he who is not in the work must not be in the army of the Lord.

It is not expected that one can do every thing, but it is expected that every one should do something, and what he can do he ought to do, and what he ought he must do or find himself miserably undone.

ARE WE IN A RUT?

A DISCIPLE.

On reading THE CHRISTIAN I am led to ask this question.

It appears to me the Annual Meeting does the business for our Board; for it says to them: "We want you to pay so much to such places. Now, go ahead, beg and coax the funds from the brethren so as to do as we have voted." The Board tries, but is only able to pay the grants that have been made, consequently there is nothing to aid any other needy point.

It seems to me *we are in a rut*. Shall we stay there or shall we get out and go along on a prosperous journey?

1st. How to keep in the rut.

Find fault with the Board, say the money is being wasted, why don't they engage one of our own men for evangelist? What do they want to get a man from the States for!

I know of persons who profess to be in favor of our mission work saying these things. Of course they do it to help(?) along the cause. One says "Oh, well the Board never helps us, we won't help any other place;" another, "If the Board will spend \$25 here we will give \$10 or \$12;" others, "Nova Scotia gets more than New Brunswick," some say "there is no good being done, there are no baptisms." "They are paying the preachers too much, or they are starving them out." Such remarks as these will keep us in the rut.

2nd. How to get out.

Say a good word for the board. They get nothing for what they do and they give largely to the fund. Tell that the money is well spent, because the capital of Nova Scotia ought to have a strong man; a family like the one in Pictou ought to be backed up; and a more promising point than Main St., St. John, is not in the provinces.

Our own preachers *have* done nearly all the work for the board. The board should be praised for getting an evangelist like Bro. Romig.

Don't give because *we* expect to get the benefit. All giving should be to bless others. The idea of getting two dollars for every one we give is pure selfishness, and the man or church that is governed by it cannot prosper. For God loves cheerful givers. No matter which province is blessed, all should be glad. Are we not one family?

Sometimes it needs much sowing of the seed and careful tilling of the soil to get a good harvest. Generally the best grain and fruit ripen slowly. There will be a large increase if we plant and water.

Preachers are usually like other workmen—get what they seek for. Good or bad pay, easy or hard places. Let us put away all petty personal or place feeling and generously support the mission work.

If we furnish the funds the men are available and the doors open for grand work.

Let us realize that this is the Lord's work and give as in the sight of him who said, "It is more blessed to give than to receive."

If we do this *we will* get out of the rut and our mission work will run smoothly and prosperously along the highway of success.

THE MINISTERIAL DEAD LINE.
HOW TO AVOID IT.

W. H. HARDING.

What do we mean by "Ministerial Dead Line?" I have not been able to find any standard definition of the term, so I have made one to suit my own idea of what is meant; it is as follows: That period in a minister's life when his preaching ceases to be interesting to his hearers, because of its sameness; when his sermons have the same pet phrases occurring over and over again; when his sermons lack freshness and life.

In other words, an old fashioned stage coach on a railway track when there are plenty of cars, or a tallow candle on an electric light post when there is an abundance of electricity. If you do not like this definition you may make one you do like. This definition is not more applicable to old men than to young men.

I. What causes lead up to that condition? It is not a spontaneous growth; it is a development. 1st. Indolence. We take it for granted that every man must have a degree of education before he can become a successful minister. I do not believe a college training is an essential; for many of our best men have not had any such training, but I would advise all who can to receive it. A man commencing his practical ministerial career, whether a college graduate or not, must not think he knows it all, now that he is a minister. Some men think they know the plan of salvation, and can preach faith, repentance and baptism every time; they think they have no need to prepare a sermon; they need not study, their time is spent in gossip or indolently passing the time God has given them until it is gone never to return. Is it any wonder that such a man finds empty seats staring him in the face on Sunday, and the people cold or dead. They may blame sectarian opposition, or carelessness on the part of the church, but the main trouble lies with themselves. Let them arouse, put time and thought into the preparation of their sermons, get in touch with the people during the week and they will marvel at the result.

2nd. Conceit. Now conceit is as bad as the consumption if they die with it, and it leads to the dead line any way. It is surprising what big stories some preachers can tell. What battles *they* have fought, what victories *they* have won. They love to have people admire them, and laud their fine attempts at oratorical display or rhetorical finish. They do not ask, What do you think of Christ, but What do you think of me?—of my sermon? It is needless to say this is drawing to the dead line.

3rd. There are those who study but get interested in some side issue, and while they may become specialists in the department they have chosen, and be very useful as far as they go, yet they are not successful as ministers of the gospel. For instance, one gets interested in the study of language, and devotes much time to the study of philology; another has a literary turn, and devotes his time to writing poems, etc.; still another gives special attention to some of the sciences. Now if we are to be successful ministers of God's word we need to study these things; we need to be interested in the study and

development of language; we must have a taste for literature; we need to know what is the last word from science on some of the difficult questions of the day in connection with the so called conflict between science and the Bible. But if we do not want to become one sided, we must in all our studies remember that our business is to preach the gospel of Jesus Christ. Some ministers devote a great deal of time to the study of politics. I think a minister has a right to vote as he pleases, but he should not spend his time airing his views, nor be too dogmatic in his assertions.

We find indolence, ignorance, conceit, special attention to side issues, are among the things that lead up to crossing the dead line.

II. What effect does this crossing have? 1st. It discourages the ministers. 2nd. It disheartens the people. 3rd. It creates a feeling of jealousy in the man's heart when he sees others succeeding better than he, and if one of these dead liners gets into a church and can't get anywhere else, and the people have not courage enough to tell him to go, then you soon hear of a dead church.

III. But the question of practical interest is: How to avoid it? 1st. Avoid the causes. Do not think you know it all. Be willing to think there is an every day education. Be industrious, make good use of your time. There is no excuse for ignorance in these days. A man who is indolent will likely be ignorant. Study living questions. Find out what people need. Put your heart and soul into the work. "Do not think more highly of yourself than you ought to think" is a wise admonition today. Be a man, not a dude. Be manly. Do not neglect the poor, and if a single man, do not be too fond of the young ladies. Spurgeon advised his students to pay particular attention to their preparation for the pulpit.

2nd. Remember that the mind is governed by law as well as the body.

3rd. Remember that exercise is the law of development in the realm of mind as in the body. Look at Mr. Gladstone as an example of both. A man increases his muscular powers by using his muscles. If we would increase our mental powers we must use the faculties of the mind.

4th. Do not use too many ready-made sermons. There are volumes of sermons, notes, outlines, etc., (some of them very good) but one of the surest ways to the dead line is by the road of ready-made sermons. If the young preacher does not dig and find for himself, thus exercising his mind and developing its power; if, instead, he takes what somebody else has found, he is sure to have unused and therefore useless faculties when he grows older. Gather from every source and then produce something of your own. Bees gather from many flowers, but turn what they have gathered into delicious honey. So let us fill the cells of our minds with something sweeter than the honey-comb.

5th. We need systematic study, haphazard study is some good, but is not the best. We have not time to find out everything, and the more we know the more convinced we are that some departments of knowledge must remain almost closed to us. But we can shape our reading so as to have it all bear a practical part in our life work. There is so much in the old Book, so much about it, and so many people to reach, that we have an endless variety of themes constantly before us. If we take a pleasure in our work, life will be too short to tell it all.

6th. Remember the work is not ours, we are co-workers with God. Paul may plant, Apollos may water; God gives the increase. We need the fuller realization of our respon-

sibilities. Let us pray that we may be soul winners. Be in earnest in our work. Preach as dying men to men who are also dying. Have a message of life. Make them see that there is something higher and nobler, holier and happier in the religion of Jesus Christ than in anything else.

7th. We must have variety. Change in manner, style and form of delivery is good. Believe that you have something good for the people and then plan how to introduce it to the most persons. Adopt business methods. If one way does not work, try another.

8th. Study the lives of successful preachers from Paul to Spurgeon. Do not try to mimic them, but learn the secret of their strength.

9th. Persevere. Sometimes men find a resting place half way up the hill, and because of the difficulties they stop there, content to fill that station, but the successful man toils on, overcomes every difficulty and becomes a power in the world for good. Make the best of every opportunity. Never feel satisfied with present attainments and while you are building yourself up, you will be keeping fresh and the people to whom you minister will continue to be interested in the same degree as you are interested in yourself, that is to a certain extent. If the preacher is not improving so as to bring things new and old out of the treasure house, the people soon catch up to him, hence the dead line.

Let me give a closing word on this very important subject. Every avenue for information lies open before us. We can search the pages of history for illustrations and see God in history. The book of Nature lies open before us and although she has not revealed all her secrets, we find much to help us in our work. We need to study human nature and find with Pope, "The greatest study of mankind is man." "There is no need to cross the dead line. Our work is to be tried by fire. If our work abide it will be well, if not, may we be saved even so as by fire.

MIXED RESULTS.

T. H. BLUNUS.

Occasionally some good brother or sister gets very much disheartened because an unclean fish is seined in the gospel net. Spurgeon, that prince among preachers, once said: "Brother minister, friend working in the Sunday-school, laborer for Christ in any low district, you may fairly expect that the people will come to Christ, but do not expect that they will all come from the land of honesty and truth. Do not count all fish that come to the net, or it may happen that your sure disappointment will dampen your zeal and diminish your confidence in the gospel. Expect to take good fish in your net, but reckon on finding the dog-fish there too, breaking your lines and biting your other fish. Out of the best haul a fisherman ever makes there is something to be thrown away." Every worker for Christ may count on mixed results. And when they come he must not despair as though some strange thing had happened unto him. Christ in his personal ministry had some of the best of men with him, though there were some of the worst. Grateful hands were there which could break an alabaster box and pour it out for his sake, as well as cruel hands which could clutch the blood-stained pieces of silver—the price of his betrayal.

Correspondence.

NEW ENGLAND CONVENTION.

The Convention held at Swampscott, Mass., was called to order Friday morning, Oct. 1st. There was a primary business meeting, at which committees on the various lines of work were appointed. They had their reports ready at the opening business session.

R. A. Nichols, Worcester, was elected president; J. W. Henry, Haverhill, vice-president; and G. Wilton Lewis, secretary-treasurer. We were sorry to release Bro. S. M. Hunt, who has so nobly served the Convention many years. But he insisted that he be released, and we had to yield.

The papers and addresses were good, and much enjoyed. Homer T. Lewis, of Fort Worth, Texas, was present, and cheered us much by his eloquence and love. B. L. Smith was also with us; and a union between the New England Association of Churches and the Christian Missionary Society was consummated, much to our delight. We look for great things in the near future.

The accessions during the year numbered 513 in New England—a gain of about 21 per cent. The amount of money raised for Home Missions during the year was quite a good sum.

The time of meeting was changed from the first of October to the first of June, and the Convention meets next year with the Danbury (Conn.) Church.

The brethren of Swampscott entertained us royally. We had the best Convention I ever attended in New England. Everything was splendid.

HARRY MINNICK.

Lubec, Maine.

NOTES OF TRAVEL.

On my way home from P. E. Island I stopped at Pictou a few hours, and made a short call at Bro. D. Fullerton's and also at Bro. R. E. Stevens' home. I also saw Bro. George Fullerton. Each of these brethren seemed deeply interested in the work of building up a church in that town. It will certainly be a long pull and a strong pull and a pull all together.

I spent one week at home, this being the only week at home in four months. On Thursday, Sept. 30th, I left home for Elmsdale, where, in company with Bro. M. B. Ryan, I was to take the train for Pictou en route for P. E. Island; but the unexpected often happens. Bro. John Wright, who lives in Nine-Mile River, and is one of the elders of the church in that place, was suddenly bereft of his wife. The blow came, oh! so suddenly. She was a good Christian woman, was baptized by the writer of these notes about nine years ago; she was an earnest worker in the church, and loved by all. At the earnest request of the bereaved husband and friends I remained to attend the funeral; so I had to re-arrange my plans of travel. The large company of friends at the funeral gave evidence of the esteem in which the departed one was held.

It seems too bad that in the county of Hants, where we have six churches, there is not a minister to even bury the dead. There is something wrong somewhere, and it is to be hoped that some good man having the Master's work at heart, and who will not be too great a lover of money, may take up the work in this county. I have done a great deal of work in this county, and do not like to know that the work is going back, for, under other circumstances, I would have gladly continued that work. The people of this county have a warm place in my heart.

I spent two weeks on P. E. Island, preaching in New Glasgow, New London and Fredericton. In all these places we had good audiences and good attention. On Friday, Oct. 15th, I came from P. E. Island to St. John. Bro. Stewart met me at the station, and I enjoyed his hospitality over night. On Saturday I came from St. John to Mascarene in company with a number of friends from St. John. The purpose of our visit was to assist at the opening of the new house of worship. Since I began my ministry I have preached dedicatory sermons at the opening of five new houses of worship.

I will leave for others the telling about the opening. I have been hospitably entertained, making my home mainly at Capt. Peter Cameron's, who, with his wife, have made me feel welcome. I continue the meetings, and will organize a church, about which I will tell you in my next.

W. H. HARDING.

DEDICATION OF THE NEW CHRISTIAN MEETING HOUSE AT MASCARENE, N. B.

On Lord's Day, October 10th, 1897, the new meeting house at Mascarene, Charlotte County, N. B., was dedicated to the worship of God. Just four months has passed since the house was commenced and carried on to completion.

In the morning at 10.30 Mr. W. H. Harding, of West Gore, N. S., preached the dedicatory sermon, taking as his text Ephesians iv. 11-13.

Order and design, he said, prevail in all God's works in the physical world. The same is true in the plan of salvation in the moral and spiritual world. We may not be able to comprehend all connected with the will of God, for His way is higher than our way.

The text, he said, sets forth a part of the plan relating to the organization of the church and the carrying on of the work. We notice the three kinds of workers: First, apostles and prophets; second, evangelists; third, pastors and teachers. These three classes of workers had three things to do: First, the apostles and prophets had to perfect the saints and lay the foundation; second, the evangelists had to preach the gospel; third, the pastors and teachers to edify the church. As a result we will have: First, the unity and harmony of faith; second, the unity and harmony of knowledge; third, the unity and harmony of practice.

INVOCATION.

We set apart this house to the worship of the living and true God, and to the services of Jesus Christ our Lord. We devote it to

the preaching of the gospel of the grace of God for the conversion of sinners and to the education of Christians in the knowledge of spiritual truth and in all the activities of Christian life.

May no discordant note of strife ever be heard within these walls, but may the faith out of which all goodness springs, the hope which purifies and comforts the sorrowing heart and the love which honors God, blesses man and binds Christians in blessed fellowship, ever inspire and sway the hearts and lives of those who worship here. May God graciously accept this offering of a house in His name, an offering made by grateful hearts and willing hands, and bless every heart that shares in this gift. May many here be born to God, so that when we who are here to-day shall have gone to our eternal home, others may take up the service and repeat from generation to generation the old, old story of the cross until Jesus comes and all His redeemed are gathered home. We invoke His blessing on the labor of our hands, and we commit to His holy care and keeping all the interests connected with this religious enterprise.

May the beauty of the Lord our God be upon us, and establish Thou the work of our hands. And to thy blessed name, O God, Whose we are and Whose name we serve, be honor and glory everlasting through Jesus Christ, our Lord.

This house, although the property of the Church of Christ, is free for all denominations when not in use by said body. The sittings are free, and all are welcome to employ this building as a place wherein Almighty God may be worshipped.

At this service J. Barry Allan sang "The Crystal Sea."

After the morning service the Lords Supper was partaken of by a large number of brethren and sisters. It was a solemn and impressive occasion.

In the afternoon, at 2.30, S. W. Leonard, Leonardville, Deer Island, preached an able discourse on "Humanity"—Phil. ii. 8.

Addresses were delivered by Rev. Mr. Eldridge (Baptist), of Back Bay, and William Murray, of Swampscott, Mass.

J. Barry Allan sang "Some Sweet Day." At the collection Mrs Hazen Dick sang "Saved by Grace."

In the evening, at 7.30, W. H. Harding, of West Gore, preached again to a crowded house on "The Golden Stairs I (Peter i. 7), in which he showed what men must do to be saved—faith, repentance, confession, baptism were the first steps. A great many persons stop here and fall down stairs. In order to reach heaven they must add to faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity; for, if they do these things they shall never fall; for so an entrance shall be administered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

A duet, "That Beautiful Land," was sung by Mrs. Hazen Dick and Mr. S. W. Leonard.

At all the services the house was crowded, persons coming from Letete, Back Bay and St. George. A large number of the brethren and sisters came over from Deer Island on

Lord's Day morning, and a number came from St. John on Saturday. Bro. Henry W. Stewart, pastor of the Coburg Street Christian Church, and Bro. J. Chas. B. Appel, pastor of the Main Street Christian Church, unable to be present at the dedication, went down on the following Monday to assist Bro. Harding in the meeting, which was to continue through the week.

Much credit is due to the sisters and friends who made ample provision for the entertainment of the visitors.

Through the indefatigable efforts of Capt. S. W. Dick and the financial assistance of friends in New York, New Jersey, Boston, St. John, St. George, St. Stephen, St. Andrews, Letete and Mascarene, one of the neatest and most commodious meeting houses has been erected in that place.

It is 35x25 feet, and will seat about 200 persons. The ceiling and walls are sheathed with pine, stained and varnished, with an ash wainscoting.

It is seated with settees with book-racks and a rack underneath for hats. Some of them are reversible, so that they can be arranged for Sunday school classes. There is a stained glass window in the rear of the pulpit, the gift of Mr. Hazen Dick, of St. John. The aisles and pulpit are laid with tapestry carpets, donated by friends in St. John, and the blinds also. A large chandelier with six lamps in front of the pulpit and two Rochester lamps are used to light the house. There is also a large cabinet organ. The Disciples of Christ have also churches at Letete and Back Bay, of which the late J. A. Gates was pastor for a number of years. The increase of membership of this religious body in the last five years is most remarkable. They now number over a million.

W. A. B.

I DARE NOT IDLE STAND.

I dare not idle stand,
While upon every hand
The whitening fields declare the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearls may hide,
And I with precious gifts my Lord may meet.

I dare not idle stand,
While over all the land
Poor wandering souls need humble help like mine;
Brighter than the brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command,
Labor for Him throughout my life's short day;
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.

—Presbyterian.

The total amount raised by the F. C. M. S. last year was \$106,222.10, a gain of \$12,354.39 over last year. Of this the churches gave \$39,902.35, and the Sunday schools \$39,568.28. The balance came from the Endeavor societies, individuals, bequests, annuitants and miscellaneous. For eight years the society has been trying to raise \$100,000. They have now a new watchword: "\$100,000 from the churches alone." We hope that in much less than eight years the churches will give this amount.

TENT FUND.

Previously acknowledged,	\$70 73
St John, J. C B Appel,	5 00
Westport, J. W. Bolton,	1 00
Deer Island, Mrs. G Wetmore,	5 00

\$81 73

J. S. FLAGLOR, Treasurer.

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