

THE CHRISTIAN.

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

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The Christian.

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"THE CHRISTIAN,"

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On Sunday afternoon, October 30th, we had in St. John quite a snowstorm.

The street cars are now in full operation in St. John, and are found to be quite an improvement on what is here termed the "army worm" system.

Bro. Wm. MURRAY, now of Leonardville, is now spending a Lord's day or two at Vanceboro, Me. We trust that much good will result from his labors.

We learn from some of our friends who have lately come from Boston, that Bro. Darsie has given up the work at the Tabernacle in that city, and has returned to his former field of labor in Kentucky.

The article on page 5, with the caption, "How shall the Gospel be Preached to Win Many to Christ?" was read by Bro. R. W. Stevenson before the Minnesota State Convention, held September 26th to October 2nd.

DURING the past two weeks quite an excitement was raised among our citizens by the manager of the street railway refusing to comply with the requisitions set forth in a memorial prepared and presented by the Protestant preachers of the city. On the Sunday evening several of the ministers felt it their duty to denounce from the pulpit this hitherto foreign evil (running of street cars on Sunday), contending that whatever may be true of other cities, its necessity is not felt here—therefore contrary to God's law—an evil having many others in its trail. But the excitement is now dying out, and in a few weeks will find its place among other evils existing in and around our city, over which time has thrown a veiling of respectability.

The meeting of preachers and the discussion of such questions in a conference, as proposed in the following, must be productive of good:

"A call signed by many leaders of the various Protestant denominations has been issued by a general conference of all evangelical Christians in the United States, under the auspices and directions of the evangelical alliance, on December 7th, 8th and 9th, to consider the following questions: 1st, What are the perils and opportunities of the Christian Church and country? 2nd, Can any of them be met best by the hearty co-operation of all evangelical Christians, which, without detriment to any denominational interests, will serve the welfare of the church? 3rd, What are the best means to secure such co-operation and awaken the whole church to its responsibility?"

WITH this issue THE CHRISTIAN commences the fifth year of its existence. We are thankful for the many words of encouragement received; for the substantial aid in the form of articles for its columns. We ask our friends to still assist us, that the good work THE CHRISTIAN has done in the past may continue.

We clip the following from the *Bible College Exponent*, a pamphlet of twenty-four pages, published monthly, and devoted to the interests of the College of the Bible, in Kentucky University, Lexington, Kentucky:

"Bro. E. B. Barnes of St. John, New Brunswick, Bro. G. D. Weaver of Southville, Nova Scotia, and Bro. Stewart of Prince Edward Island, have matriculated in the College of the Bible this year, and report themselves well pleased with its methods.

The following, found in a contemporary, is not without point. Yes, a person can act so mean and present such an appearance that even the devil will be ashamed of him. That man walking down the street, with every appearance of a gentleman, stepping with a lordly mien into and out of a rum-shop, meets by far the approval of Satan than the man staggering through the streets or lying drunk in the gutter. The former presents to some, especially the young, an act worthy of imitation; the latter a feeling of disgust not favorable by any means to the cause of the evil one. So in the case presented. The person professing to be a Christian, and refusing, though able, to pay his or her share towards the support of the cause of Christ, whether it be the running expenses of his congregation, home or foreign missions, his religious paper—THE CHRISTIAN, for example—must feel that the devil was not far from the truth when he said, "he belongs to a shabby lot." But here is the story:

"A London preacher astonished his congregation by announcing that he had a personal interview with the devil.

"I was sitting," said he, "in my study, when I heard a knock at the door. 'Come in,' said I, and who should walk in but—the Devil!"

"How d'ye do?" said he.
"Pretty well, thank you," said I.
"What are you about?" said he; "preparing your sermon for next Sunday?"

"The very thing," said I.
"Ah?" said he; "I dare say you think you are doing a great deal of good?"

"Well," I said; "not so much as I would wish; but a little, I hope."

"You have a great congregation," he said.
"Well, pretty large," I said.
"And I dare say," he remarked, "that you are very proud of them?"

"No," said I, "that I am not, for not one-third of them pay for their sittings."

"You don't say so!" said the Devil, in great surprise.
"Yes, that I do," I repeated, "not one-third of them pay a penny for their sittings!"

"Well," said the Devil, "then I say they are a shabby lot!"

"The congregation took the hint so very explicitly given, and a marked increase was observable in the receipts of the treasury."

IN the Prospectus of THE CHRISTIAN, just four years ago, it was stated that one of the objects in starting the paper was to make it apparent to its readers that a man can be a Christian and honor God and serve his generation without being a sectarian, and that a church can be a Church of Christ without being a sectarian church. We feel as

much encouraged as ever to labor for this end. And although many fail to understand this, and seem to think it is wrong, or else impossible for any church to exist without it bears a name by which no church was called in the Bible and has a creed besides the written Word of God, we feel more and more in love with that church which has no name but the name of Christ, no creed but the inspired Word, and no spirit but the Spirit of the living God. If we speak contrary to the oracles of God, or manifest a spirit unlike the spirit of Christ, we are thankful to any one who will show us our mistake. But we are so perfectly satisfied with Christianity that we can not turn from it or consent to have anything else added to it. We live in an age when much is thought and said and written on Christian union. Let any one propose for the people of God to unite on a sectarian name, or creed, or spirit, and every thoughtful person will see the absurdity and impossibility of such a union. But there is nothing in Christianity to prevent the union of all that love our Lord Jesus Christ in sincerity.

It is gratifying to know that our plea is becoming better understood and appreciated by many of the religious parties around. Many cases might be mentioned in proof of this, but we will at present refer to one. A secular paper of the place describes the opening of a new meeting-house of the Disciples in Grand Rapids, Mich., as follows:

"It was an occasion for enthusiasm and general thanksgiving. The edifice was thronged with members of the church and sympathizing friends of other denominations. All evangelical denominations of the city were represented by their pastors, and each one was given a short time for a speech. Rev. Alexander Morriam, of the Park Congregational Church, in his remarks congratulated the church on its new house and upon the favorable locality it had chosen for its new field of work. Speaking of the church itself and the plan, he said that the Church of Christ was one of the most aggressive pioneers for church union in the Christian work. As a denomination, it took the Bible as its plea, and renounced all creeds and dogmas, and stood out before the world as its name implied, simply the Disciples of Christ.

"The plea of this denomination, said he, is too little known in the Christian world, for as a denomination it has demonstrated that a creed or a confession of faith is not a necessity to the life of a church. I do not mean to say that a creed is wrong, but I repeat that this denomination stands to-day before us as a living monument to the fact that a church creed is a thing we can get along without."
D. C.

N. B. AND N. S. MISSION BOARD.

Receipts since last report:

Collection at Y. M., St. John, N. B.,	....	\$24 13
Mrs. H. Eldridge, Sandy Cove, N. S.,	....	2 00
Miss Lamont, Leonardville, N. B.,	....	1 00
W. J. Messervey, Halifax, N. S.,	....	5 00
J. W. Powell, Freeport, N. S.,	....	50

Total, \$32 63

In the September number the printer gave Kempt, Queens County, N. S., credit for \$10.13, when it should have been \$3.05.

T. H. CAPP,
Treasurer.

Correspondence.

EDUCATIONAL FUND.

Dear Brethren,—All who have not contributed towards this fund that has been opened in THE CHRISTIAN will please do so at an early date as possible. The Lord's business requires haste, and those that give quickly, give double. We have young men that are intelligent and will do good service in the Master's cause, and some of them have and are making sacrifices for the Lord's work, and we want to help them bear these sacrifices, and call upon our friends everywhere to help us in this work of assisting financially young men desirous of attending college where they will be trained for the Master's work; and we wish all our friends to consider this important matter and be alive to the duties that are devolving upon us. None of us need be told what our duties are. But one thing we lack.—promptness. I am aware that we are all pretty good at precept, but it's not precept we want just now, but practice. It is about time we put our precepts into practice, and show to the world we mean business. As far as I have seen of our brethren, their hospitality towards one another is commendable, but we fall far short of what might be done for the cause of Christ. A little more sacrifice, brethren, on our part, and we all will be benefited here as well as doubly blessed in the world to come. God cannot lie, His promises are sure, He has promised one hundred fold in this life, and in the world to come, life eternal. That should be enough to satisfy all true followers of the meek and lowly Saviour, who gave all for us even His own life, and became poor for our sake that we might be made rich.

Yours in Christian love,
W. J. MESSERVEY.

A TRIP TO ST. STEPHEN AND BACK.

Thinking that an account of my visit to St. Stephen would not be out of place, I have concluded to write a few lines.

After my return from P. E. I., my attention was drawn to the announcement—The Fourth Annual Sunday-school Convention of New Brunswick will be held at St. Stephen from the 10th to 12th of October. Not feeling over well and the reduced rates of travel influenced me to think favorably of attending the meeting.

On Sunday evening the 9th, my mind was made up. But whether to go by train or boat was the question. If I take the boat and the water should be rough, some unpleasant feelings might be engendered; if the cars, some delay or accident, (either not being uncommon) might place the time of our arrival away in the night. Said I, I'll risk the boat.

On Monday morning at a quarter past seven o'clock, I started for the boat—calling on the way to send a telegram to Bro. H. Minnick of Lubec, to meet me in Eastport at noon. At eight o'clock the "Cumberland" left the wharf; the day was lovely, the weather warm and the water almost as smooth as glass. About a quarter to twelve o'clock we were at Eastport, Maine. Anxiously I looked around for Bro. Minnick, but he was nowhere to be seen. Upon enquiry, I learned that had the boat been in a few minutes earlier, I could have had the pleasure of carrying to him the despatch—not that we had travelled so quickly, not that the electric fluid moved slowly, but some official had been careless.

About 3 P. M., on another steamer, much smaller than the "Cumberland," we started up the St. Croix river. To the right was Charlotte Co., N. B., to the left the State of Maine. On either side were to be seen what some would call high mountains, heavy woods, rugged rocks and sloping fields. Here

and there upon the river were darting, this way and that way, a number of boats with their white sails, while yonder were two large vessels moving slowly before the wind. The numerous islands, the sparkling waters and the winding river stretching out before us combined with the rest to make a scene not soon to be forgotten. About 5 P. M. we arrived at Calais, Maine, thirty miles distant from Eastport. A few minutes walk brought us to a long covered bridge, at the entrance of which is a toll gate or house where you pay a cent, then cross over (or through) to St. Stephen. Now said I to myself, I am a stranger in a strange town—no one knows me here. But I had gone but a few steps when a gentleman came along saying—Why, how are you? What are you doing here? After registering at a hotel, I concluded to take a short walk—and had had not gone far when a gentleman overtaking me said, Why, isn't this Mr. Capp? Yes sir, I believe it is, said I; and after a very pleasant conversation we parted. In the evening I attended the first meeting of the Convention. It was held in the Methodist Church, and commenced with devotional exercises, and finished with an address from Mr. W. Reynolds, president of the International Sunday school Association. If space in THE CHRISTIAN and time would permit, I would gladly give a synopsis of his addresses, and various hints as to "Ways of Working in the Primary Class," by Mrs. W. F. Crafts of New York, but of course this is out of the question—will give, however, a few of Mrs. Crafts' suggestions on the above subject; and present in tabular form the statistics of the Sunday-schools in New Brunswick. At the conclusion of this first meeting, I was recognized by Bro. and Sister Rideout, who kindly insisted that I should make their home my home during this Convention.

Said Mrs. Crafts, I have in my class one hundred and seventy-five children, and the suggestions that I shall offer will be applicable to smaller classes. And then proceeded with (something like) the following, and giving her reasons for their adoption. (1) Give to each scholar a little card, with a request that it be returned the following Sunday, having upon it correct name of the child, the street and number of its home, its age and birthday—you then, by taking care of this card, can call the child Johnny, Tommy, Mary or Fanny, as the case may be; if you hear of the child being sick, you can at once call to see it—you become acquainted with the family, and many are thus led to Jesus. (2) By arranging these cards as they should be, much difficulty can be avoided. For example, here are numbers of cards stating that certain birthdays are in January, well put them in a group by themselves and arrange them so as to correspond with the days upon which they fall. (3) On that day offer a special prayer for that little one. If possible, go and see it, and take a little present, even though it should cost but five cents, and say—I come to see you on your birthday. The child will talk about it for days—the father and mother be delighted and come to the conclusion, if they never did before, that Sunday-schools are not such bad institutions after all. (4) Teach the child to give systematically to the Lord. If it can't give any more, let it be a cent every Sunday; the amount is not so particular, but let it be given regularly.

Mr. Reynolds was one of three—Moody and a Mr. Jacobs being the two others—that awakened in Illinois such an interest in Sunday-school work that already its influence is being felt throughout the United States, the Dominion of Canada, and many parts of Europe. Speaking of their earlier efforts to push in Illinois this work along, he said, "To B. F. Jacobs belongs the credit of introducing the International Sunday-school Lessons. I shall never forget the time when he suggested the system. We considered it impracticable; we frowned it down; and, to use not an uncommon expression, we (being quite a strong committee at the time) determined to 'sit on him.' But all to no purpose,

for he is one of those irrepresible fellows, that when he makes up his mind to get up—if you don't get off—he'll take you up with him; and so it proved to be in this case."

When speaking about the work to be done; the sacrifices necessary to have it done well, and whether the results would justify their efforts, he related a conversation he had with Bob Ingersoll, the infidel lecturer, about Christianity; when it terminated something like this: Said Mr. Reynolds, "Bob, you'll never get your infidel principles to grow—you can't do it." Said Ingersoll in reply, "If it were not for your damnable Sunday-schools I'd have some hope." A gentleman proposing to erect a building, etc., for the reclaiming of fallen young men, was addressing a great crowd of people, and closing his remarks said "One million and a half of dollars is required, and if only one young man is rescued it will be money well invested." At the conclusion of the meeting said one rich man to another, "Wasn't that an extravagant statement—that if only one boy was rescued the million and a half of dollars would be money well invested?" Said the other, "That depends upon whose boy it is; if that boy were my boy, no, sir!"

Another remark, which I thought was not without some foundation, was, "At times we meet those who appear to be very much interested in religious matters, and will sing with a vim, 'Were the whole realm of nature mine, that were a present far too small,' etc., and when the collection box is passed to them then drop in a five cent piece."

STATISTICS OF N. B. SUNDAY-SCHOOL ASSOCIATION.

COUNTIES.	Number Schools.	Evergreen.	Officers and Teachers.	Scholars.	Total Membership.	Average Attendance.	Received into the Church.
Albert.....	50	4	238	1512	1750	1151	41
Carleton.....	106	47	699	4415	5064	3208	91
Charlotte....	77	38	559	3968	4527	2908	79
Gloucester....	12	8	35	232	267	197	31
Kent.....	40	12	131	995	1126	609	...
Kings.....	126	14	215	2001	2316	1439	85
Northumb'd..	58	16	88	747	835	484	18
Queens.....	54	...	78	561	639	404	39
Restigouche..	38	21	126	841	967	619	4
St. John.....	51	36	831	7299	8127	4761	135
Sunbury.....	22	4	101	558	659	395	13
Victoria.....	14	12	70	416	486	263	11
Westmorland.	73	17	263	2030	2293	1505	86
York.....	81	7	500	3420	3920	2500	17
Totals.....	802	236	4034	28992	33026	20434	605

There were meetings of various kinds throughout Tuesday and Wednesday; but at the close of the evening meeting of Tuesday, I crossed over to Calais, and at the home of Fother and Sister Rideout spent a pleasant evening in talking with them of the things concerning the kingdom. The following morning at eight o'clock, I was on board the steamer and in about two hours was at Eastport. On looking round I fell in with Bros. Garrison and Fountain of Chocolate Cove, who gave me a passage in their boat, and by 1.30 was on Deer Island. After dinner, and calling on several of the brethren, we started on foot for Leonardville—distant at least three miles; and if some one had said it was four I would not have questioned it, as I did when Brother Garrison said, "The mail-carrier says it's but two." We were sorry to find that Bro. G. Leonard was away from home. Bro. William Murray, who is laboring with the church at this place, was making calls upon the brethren and friends of the neighborhood. But soon we were together, driving down (it may be up, for I always get puzzled as to the ups and downs of the Island) to Lord's Cove to see the new meeting-house and to find out the time of its opening. The house was being seated, and said Bro. F. Lambert,

"We expect in four or five weeks to have everything ready." Having had tea, we started back, arriving at Leonardville about 8 30 p. m.

The following morning at seven o'clock in company with Bro. Murray, and two of Bro. Leonard's sons, we were sailing towards Eastport. The morning was clear but chilly, but by moving around and having every now and again to stoop low down to allow the boom of the sail to pass over our heads, the wind being contrary, we managed to keep ourselves warm. By half past ten o'clock we were steaming away towards St. John. The wind somewhat light at first was freshening into a gale, and by the time we reached Point Lepreaux, the steamer was rolling and white caps covered the Bay. And looking along the shore we could see the waves leaping over great rocks, shooting far up into rocky hollows and caverns and then sliding back again, while yonder they seemed to be angrily lashing the shore and that so constantly that at times the whole shore appeared as though covered with snow drifts.

About 2 p. m., arrived home safely, well repaid for having attended the meeting.

T. H. C.

Dear Christian,—Having just returned from a visit to the churches in Hants Co., I thought a few items of news concerning what I saw and heard while there, might be of interest to your readers.

I found in Bro. W. K. Burr, a very earnest and faithful laborer in the Master's vineyard. He came there about five months ago and has labored unceasingly—preaching and lecturing from ten to twelve times per week, and exhorting from house to house. Other churches have also been aroused and awakened to greater diligence under his preaching. His lectures also are calculated to do a great deal of good, attracting the attention of many who otherwise would not be reached.

I first visited Highfield, where a number have been added, and a great amount of good has been accomplished. This is a new field where I found some very earnest Christian workers. The social meetings were to me quite a surprise and were truly interesting.

I next accompanied Bro. Burr to West Gore, where he addressed a large and very attentive audience. Several have recently been added to the church here; and this is one of the leading churches in the province. While there, I had the pleasure of visiting Bro. John B. Wallace, who is well known as being one of the best of men. He preaches for the church in West Gore and at Rawdon.

I visited the church in Rawdon which had been for years in a very low condition, but they have of late received an impetus which is truly surprising, considering the troubles they have passed through. I was with Bro. Burr two Lord's days. The attendance was very good, and the church is now enjoying a good measure of peace and prosperity.

My last visit was with the church in Newport. Here the brethren have been greatly awakened and there are frequent additions. Last Lord's day evening, we witnessed the baptism of four earnest intelligent young ladies, and we think there are many more "not far from the kingdom."

Brethren, let us pray earnestly for God's rich blessing on the efforts being put forth, not only in Hants, but throughout the province.

R. E. STEVENS.

Horton Collegiate Academy.

The true test of soundness in the faith is abounding in the faith. He who does not abound in good works is unsound in the faith. To be unscriptural is to be unfruitful. To chide a brother for doing wrong, who himself does nothing, is making a virtue of an unmitigated vice. Be very careful, brother, when you complain of your brother for doing something you think not right, that you are doing something that is right.

Miscellaneous.

"THE BIBLE, I'LL NOT PART WITH IT."

BY REV. E. PAYSON HAMMOND.

Have you, my dear young friend, TRUSTED IN JESUS as your Saviour? If you have really done this, then God for Christ's sake has forgiven you your sins, and given you a new heart, and received you as his own dear child. Now your daily question should be, "Lord, what wilt Thou have me do?"

Do not forget to HAVE A PLACE AND TIME TO PRAY, AND READ THE BIBLE EVERY DAY. This is most important. If you have a new heart you will LOVE to do this.

A little boy in New England stood by his mother's bedside, and with tearful eyes heard her say: "Dear Charlie, the doctor has been here, and says I'm soon to die. I have nothing to give you but this Bible. I want you to promise that you will read it every day, and TRUST WITH ALL YOUR HEART IN THE PRECIOUS SAVIOUR WHO DIED ON THE CROSS FOR US, then we shall surely meet in Heaven. After I am gone there will be no one to take care of you here, so take the Bible and go over the mountain road to your Uncle William's, and ask if he will let you live with him." So, after his mother had been laid away in the village graveyard, he started up the mountain side. It was a hot day, and as he stopped under a large tree to rest, he opened the Bible and read: "When my father and mother forsake me, then the Lord will take me up."

A gentleman with a carriage and a fine pair of horses coming up the hill noticed the boy, and said to him: "What is that book you are reading?"

"It's the Bible, sir."

"What will you take for it?"

"I do not wish to sell it, sir."

"I'll give you a dollar for it."

"No, sir, I do not wish to sell it."

"I'll give you two dollars for it."

He looked down at his bare feet, and thought how that money would get him a pair of new shoes, and then to his torn straw hat, and still he answered: "No, sir, I do not wish to sell it."

Still the gentleman kept offering him more, till at last he offered him five dollars. This was more money than he ever had had in his life. Yet, bursting into tears, he said, "YOU SHALL NOT HAVE IT THOUGH YOU GIVE ME FIVE HUNDRED DOLLARS." This touched the gentleman's heart, and he asked, "Why do you care so much for that old Bible?" It is not worth a shilling; why do you cry about it?" Then Charlie told him the whole story, and, with the tears still running down his cheeks, he added: "Before my mother died, last Thursday, I promised her I would never part with this Bible; and I never will, though you offer five hundred dollars for it."

"Where are you going, my little man?"

"To my Uncle William's."

"I'm going past his door; get in, and I will take you there."

He did so. They found that Uncle William had half-a-dozen children of his own, and did not care to have another mouth to feed. The gentleman therefore took the boy home with him, and gave him an education. He grew up a good Christian man, trusting in Jesus, and loving Him, and finally became a member of the State Legislature in New Jersey. Though he was often tempted to turn from the path of duty, he lived a Christian life, and was even faithful unto death. He has now gone to meet his dear mother in Heaven.

I hope that you who read this little story will like Charlie, TRUST IN JESUS—live for him, and God will take care of you here and hereafter,

"Holy Bible, book divine,
Precious treasure! thou art mine:
Mine to teach me when I rove,
Mine to tell a Saviour's love."

Make these words YOUR OWN:—

PRAYER.

Ah! Lord, please to give me a heart that shall make me LOVE THY WORD. Help me to have a place and a time to pray and read the Bible every day. Help me, as I read it, to understand how Jesus gave Himself for us. For His sake. Amen

GATHERING PEARLS.

Any coward can fight a battle when he is sure of winning; but give me the man that has pluck to fight when sure of losing. There is something like an undiscovered continent in every human heart and character—something yet undiscovered and of course unexplored. Happy will he be who acts as his own Columbus and clearly discovers his own soul. God's laws were never designed to be like cobwebs, which catch little flies, but suffer the large ones to break through. Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is expecting the Divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none till that great day. He who does no good will get none. He who cares not for others will soon find that others will not care for him. Those whose who excel in strength are not most likely to show contempt for weakness. A strong man does not despise the weakness of a child. No person ever amounts to anything in this world who has not at some time or other fought a battle. Moderation is the silken string running through the pearl chain of all virtues. The world may make a man unfortunate, but not miserable; that is for himself.

THE HUMAN FAMILY.

Buffalo Commercial: It is said that the human family living to-day on earth consists of about 1,450,000,000 individuals; not less, probably more. These are distributed over the earth's surface, so now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; on an average 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile, not so crowded, but everywhere dense, and at points overpopulated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the Islands large and small, probably 10,000,000. The extremes of the white and black are as five to three; the remaining 700,000,000 are intermediate brown and tawny. Of the race, 500,000,000 are well clothed—that is wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race 500,000,000 live in houses partly furnished with the appointments of civilization; 700,000,000 in huts or caves with no furnishing; 260,000,000 have nothing that can be called a house, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the human condition is at the very least three-fifths of the whole, 900,000,000.

Work is refreshing to the soul and body. "My meat is to do the will of Him who sent me," said the Saviour. "Work of body and mind declares our dignity." Some one has said the way to learn to preach is to preach. It can be as truly said that to learn to work we must work.

The Christian.

ST. JOHN, N. B. . . . NOVEMBER, 1887

EDITORIAL.

IMPRESSIONS OF CHARACTER.

We call attention to this subject because we believe there are no questions which the true Christian more frequently and more anxiously asks himself than the following: What impressions am I making upon other minds? and, How can I so impress others as to lead them to the Saviour?

"Religious character is religious power." Character is the impressions which a man's actions make on other's minds. His actions and habits are called his footsteps, because they mark the direction of his life. The aggregate of a man's actions through life is called his *walk*.—Christians are exhorted to walk in wisdom towards those that are without, for wise deportment on the part of Christians has a saving influence on others. To walk according to the Gospel, is to proceed in the narrow path which leads to life, and also to induce others to walk by the same rule and in the same direction. Paul admonishes his brethren at Philippi to walk by the same rule as he had walked, and to mark and compare by his example the conduct of others. For many walked as he had often told them, and now tells them, even weeping, that they are the enemies of the cross of Christ. While pretending to be His friends, His cross was their greatest offence. Their appetite was their god; their own shame, their glory; their road was the road to destruction, and their influence with others was to lead them to ruin.

The Holy Spirit sets before us the character of saints as calculated to direct and influence us in the formation of our own character, and urges us to be followers of them, who, through faith and patience, inherit the promises; to tread in the footsteps of the flock, and to walk also in the steps of that faith of our father Abraham.

Such imagery borrowed from footprints and paths most suitably illustrate the process of forming a character. It is not one footprint that makes a path, but a series of footsteps, and it is not one habit, but a series of habits and actions that form a character. A man's doings must make an impression on the minds of others as well as upon himself before they can form an idea of the character of his mind and heart.

No man passes through this world without leaving on others traces of his habits and temper, in other words, impressions of his character. Not even an infant sojourns a day or an hour without leaving on the minds of parents or others impressions which eternity will never efface. Not only the men distinguished for their great virtues or vices, impress the history of the world, but every man makes his own impression, for "No man liveth to himself." Every man is not a leader, but a leader is nothing without followers. Every man does not mark out a path, but everyone helps to make it, and keep it open for others. Neither Cæsar, Napoleon, nor Luther, could accomplish anything without others, many of whose names never appear in history, although they helped to make history. He who notices and takes care of the sparrow, takes a greater interest in every man, and the humblest of his followers can say, "Whether we live, we live unto the Lord, or whether we die, we die unto the Lord," etc., etc.

God has endowed our nature with wonderful powers of imitation, and has adopted a system of instruction suited to our capacity. He teaches by example, and experience proves this to be the most efficient way of teaching. When He would teach us to place implicit confidence in Himself, He

does not give us lengthy lectures on faith, but points us to the life of Abraham. And lest the life of one man, however bright, should be insufficient to guard us against the easily besetting sin of unbelief, He surrounds us with a whole cloud of witnesses, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Although the world was not worthy of this noble band, yet from their actions and habits has issued a report which has stimulated and encouraged those who have since run in the race, and shall encourage the countless millions, who shall to the end of time run with patience the race set before them, looking unto Jesus who is so pre-eminently above them all, as to be the author and finisher of our faith.

The Bible is God's revelation to us, because it describes the good and the evil, shows the narrow path and also the broad road that leadeth to destruction; but more especially, because it points us to the characters of those who took the narrow path, as well as the characters of the many who took the broad road, while it urges us to follow the one and to shun the other. This brings God's instruction to the capacity of all, because character is a living epistle known and read of all men. We can remember how easy it was for us to read the character of those who professed to be God's children, and we ought not to forget that others will as easily read our character.

What effect would Balaam's cry have on others: "Let me die the death of the righteous, and let my last end be like his," when it came from the man "who loved the ways of unrighteousness?" "Good instruction will not counteract bad example." When a man was teaching his child to say his prayers, he exclaimed, "Why do you want me to pray, Pa? I never hear you pray." Says Tillotson, "To give children good instruction and bad examples, is but beckoning to them with the head to show them the way to heaven, while you take them by the hand to lead them in the way of hell." Said Hume the infidel, of an earnest Christian, "There is an argument for Christianity which I cannot answer. I have, as I think, fairly answered every other argument. But that young man's consistent life is something which I do not pretend to answer." No doubt, the reason that the devil was so determined on the death of Paul, was that all his ingenuity was unable to account for his conversion and his labor in the gospel.

When a physician reluctantly told his patient, (a young Christian), that he must die, he was so affected to witness his sweet smile that he had to leave the room, and wished himself in his patient's place. Dr. Guthrie, the eminent Scotch preacher, was deeply impressed by a car driver, who, when asked to drink replied, "I am a teetotaler, I won't taste a drop of it." It went to his heart and head, he said, and if this man being an ignorant, humble Roman Catholic car-man can deny himself this indulgence, why should not a minister of the gospel?

Roland Hill met a robber who demanded his money or his life, and began to give him what he had, fifty pounds. He says, "The money is yours, but as I happen just now to need it very much, will you kindly lend it to me for a given time, and I will come here alone and return it." The robber answered if he were certain that he would not betray him he would do so. Mr. Hill said, "I am Roland Hill, and I promise you on honor that I will keep the matter a profound secret, and meet you alone and deliver the money at the given time." The money was lent, and at the time mentioned he returned according to promise. When asked, the robber said he did not like the business, and only took it up to save the lives of a starving family, as he could get

no honest employment. A bargain was then struck, Hill hired him, and he remained in his service till death. Soon after he was employed he became a member of Mr. Hill's church, who related the whole affair at the man's funeral. The impressions the robber had from Mr. Hill's character, caused him to trust his life on his promise. It was no wonder that afterwards he trusted his all to the promise of Christ.

A man of learning and an unbeliever in Christ was travelling in Manilla as a scientist, in search of natural curiosities. He was escorted by a native of rank, who, with Oriental politeness, asked the white stranger to pray to his God. On his declining the native said, "Well some God must be prayed to, and you will excuse me if I pray to mine." The impressions made by the heathen on the unbeliever was so deep and lasting that he was never satisfied till "he found the pearl of great price." His next visit to that heathen's home, was as a missionary preaching unto him Jesus. How little that heathen knew at first the impressions and the results. Let us remember that we are making impressions on others which may last forever, and often making them the deepest when we are the least aware of it!

The enemy knows full well how impressions are made and their powerful influence. Being a murderer from the beginning he knows the best ways to accomplish his end. To control the youth is to master the community, and one effectual way for this is to induce young people to meet often for vain amusements, which, when well followed, lead to greater sin. By these the minds of the unconverted are pre-occupied and strengthened to resist the appeals of the gospel. Young Christians are enticed first to attend these places, then to sympathize in them and finally to love and support them.

All Christians, and especially young Christians, should see that their influence is against such things and on the side of their Saviour, by being more determined in attending the house of the Lord, attending meetings for prayer, and reading the word of God, and using every means which the Lord has appointed to advance His cause. While they are earnest in their prayers, both public and private, and walking as becometh the gospel, they will have cause to rejoice in the fulfilment of the Lord's promise. "When the enemy comes in like a flood the spirit of the Lord will lift up a standard against him."

Original Contributions.

THE WORK MOST NEEDED.

Having some experience in the work and growth of the Churches in the provinces, during the last decade; it may not be unprofitable to offer a few thoughts relative to the work needed, that will secure permanent success.

We wish to avoid, if possible, mere assertions, and look at the subject in the light of reason, and also in the light of the success and failure of the past.

That the work has been successful in certain localities all admit, and that it has been a failure in other localities none will deny. To understand the cause of the failure is the first step towards success. It is well, therefore, to submit our judgment of what work is most needed to the logic of facts.

The standard or test of success is generally considered to be the greatest number of accessions. The preacher or Evangelist accepting this as the test of his ability as an Evangelist, and being anxious, as is natural, to succeed, will make this work of recruiting the important and special element of his preaching and teaching. If he has three or four weeks to devote to the work in any given locality it must be in the line of elementary

principles. If a number are converted to Christ, his labor is considered a success, but if not, it is generally considered a failure. This is the kind of work to which we very carefully take exceptions. We do not wish to be understood as undervaluing the importance of the salvation of precious souls, but rather increasing the chances of their salvation. We are anxious to say, so as to be impressively understood, that the enlisting of persons into the service of Christ is not so great and important as the service itself. We must, therefore, take into consideration the condition and circumstances of the church, into which persons enter before we can justly call the work of recruiting a success. We admit, of course, the importance of conversion or coming into the church, but this work is made important by a subsequent life. If there is not a corresponding Christian life, the conversion is of no avail. As the Christian life depends upon church life, all can see the first important work is the healthy condition of the church. We will take a case known to the writer and to others, to illustrate the thought before us.

The church in ——— worshiped in a building not pleasant, tidy nor convenient. It was not in a good working condition, not well organized. Only a few of the members met for worship, and they not very regular. They had no week-night prayer-meetings, and very little praying at home. No Sunday-school. Their contributions for the support of the Gospel were very limited. Their religious influence as a church was, therefore, scarcely felt in their own community. This is not over-painted but was literally true. Now for the question! "What was the needed work in that locality?" Says one, "They needed a good revivalist to wake them up"—That was just what they got. A revivalist went there and presented the Gospel in its true light, and persuaded quite a number to obey it. The brethren were delighted, the enthusiasm ran high. The preacher reported a grand meeting—so many accessions and a general waking up of the church. But the preacher goes to another field of labor, and the brethren young and old, are left alone again. They go on with their regular worship in the same delapidated building. No meeting-house interest started, no regular donations for missions established, no weekly prayer-meeting organized. After a little time the old brethren and the new members lose the enthusiasm. The young disciples have received the milk of the word, but now they need strong meat in order to their growth. But they, unfortunately, have none among them who is "apt to teach," none who can reprove and rebuke with all long suffering and doctrine. What is the result?

In one year, many of the converts degenerate into a state of indifference that would require much more labor to reach them than before they were converted, and the older brethren so discouraged, they about conclude it quite impossible to sustain the worship longer. I will leave this, dear readers, to your wisdom and candid judgment, to say whether this kind of work can be rightly called success, and whether we ought not call a halt to this feature of mission work, until such times that the adding members to the church can be made a lasting permanent good to the members themselves and also to the cause of God. We presume now that you are ready to understand us when we say, the special important work needed to-day, is the work with the churches. We are greatly in need of vigorous healthy church life, in order to Christian growth and Christian consecration.

A young man who was invited to come back, like the prodigal to the Father's home, replied, "The prodigal had a home to come back to." This is what every soul needs and must have in order to sustain and perpetuate his spiritual life. The church must be made a soul savor. Not simply an ark of safety, but a school for instruction and

edification, a home for warm genial associations. We need an administrative reform, a proper organization of the churches into a soul saving and soul-educative service. It is to the organization and co-operation of church life, that we look for Christian growth and Christian consecration. When this is accomplished we will naturally and necessarily have additions to the church.

The laborers needed now are those who will suit their labor to the work of organizing prayer-meetings and Sunday-schools and Bible classes, and also to building meeting houses, and inspiring the churches with the duty of systematic giving. Every careful observer will admit that the cause in our provinces is in a better condition than at any previous time, the reason of which is in the fact that more attention has been given to the churches in order to better their condition for the receiving of others into their folds.

There has been, in the last three years, in the two provinces, no less than six meeting-houses erected, and four in process of erection. Besides this, there are three brethren who have entered the ministry, and two who are at school preparing themselves for the good work.

Add to this the encouraging fact, that many of our brethren are becoming interested in the general work of the churches, and we have the secret of the present condition of prosperity. When we all come to understand the importance of co-operation, we shall see success that will gladden every heart. We have the men and the women and the means capable, if utilized, to increase the success a hundred fold.

We are apt to think that labor devoted to churches that are able to help themselves, is a waste of time and means; that is not profitable to waste our strength with those who are capable of looking after their own interest, and that it is much better and more in the line of mission work to labor in new fields. But why should we neglect the man who is able to give and will not, more than the man who is able to repent and will not. Is not giving as necessary to our salvation as repenting. The less a man is inclined to repent, the more we urge him to repent; and so it should be with the professor. If he is remiss in the important duty of giving, he should be taught and encouraged until he got into line with duty. Suppose we neglect the churches and localities where we think the brethren are able to help themselves, but will not, and go into new fields and convert people to the Lord. Who will care for these new fields? Where can we get the funds to continue the work? If the churches are not first educated to the necessity of co-operation, it will be impossible to sustain the interest in the new fields. There can be no possible good in building up one interest, and at the same time let another collapse. This would be unwise and ruin to the cause. Let us hold what we get and get only what we can hold. We trust that a candid and careful consideration of our needs will inspire us to a united strong effort to build up the cause of God in our provinces.

H. M.

"HOW SHALL THE GOSPEL BE PREACHED TO WIN MANY TO CHRIST?"

In undertaking this subject, I am made to feel my inability to treat it to that profundity of thought which it requires, and the occasion it demands. And seeing much of our success in the future shall depend on how the gospel is presented to the people, I really think this task assigned me should have been given to some one of larger experience than myself.

I suppose all ministers are deeply interested in the solution of this question, and, doubtless, often may be heard the reclamation, amounting at times to a cry of agony of soul, coming from the minister's study, How shall I present the gospel that many

may be won to the Saviour? If this be not the desire of our heart and the supreme object of our endeavors, we are certainly out of position, have missed our calling, are blocking the car of righteousness, and will bring upon our heads heaven's just retribution.

It seems to me no more important theme could come before this convention for our consideration. There are many great questions agitating the public mind at present, but to me this is one of the most important, seeing it has to do with man's present and future state. But men have given little thought to this subject. Scarcely ever do we hear it discussed, or even talked about, at least, such privileges have never been mine to enjoy.

We understand the gospel, but how is it to be presented to the people? is the important question. If a man has no regard for the manner of conducting his business, he certainly can never succeed; and should a minister of the gospel place no value on the presentation of the truth, he shall accomplish but little for the cause of Christ.

And seeing the condition of the human family, now numbering about one billion and a half of people, and only about one-twelfth of that number Protestants, all of whom are not by any means Christians, we can not understand this question too soon and too thoroughly.

If I were a Spurgeon, or a Beecher, or a Campbell, or a Talmage, Black or Truax, I could treat this question with much more satisfaction to myself, and with much greater benefit to you, brethren. However, while I shall not presume to answer the question, I will endeavor to present a few thoughts which have occurred to me in my meditations on the subject in hand.

First, the gospel must be preached to the people in all its fulness, it being the whole gospel that is the "power of God unto salvation to everyone that believes it," and to neglect any part of it would mar its beauty and destroy its force.

The gospel is compared to a looking-glass, in which is delineated the character and glory of the Lord Jesus, "by which," the Apostle says, "we are changed into the same image from glory to glory, even as by the spirit of the Lord," and if we break or mar the glass, we certainly destroy the image. But if preached in its entirety and completeness, it has a power over the hearts of men, reaching the affections and luring them on to accept of the Saviour! To preach the gospel, is to present the love of God, an almost omnipotent force charging upon the soul, causing it to submit to the requirements of the truth. If we preach it in any other way we lay ourselves liable to the curse pronounced by the Apostle, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." This being the case, it becomes us to keep as near the language of the Holy Spirit as possible, that we may feel confident we are right, and the words preached will be "quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and joints and marrow, and is the searcher of the very thoughts and intents of the heart." Paul himself, in his sermons, "spoke not in the words of man's wisdom, but in the wisdom which the Holy Spirit teacheth," and there was never a more successful Evangelist than he.

People have now for a long time been hearing a strange language, in the endeavors made to preach the gospel, which has confused the minds and alienated many from the truth entirely. Our mission is the restoration of all classes to apostolic speech and practice, and to that end, let us, ourselves, "speak where the Bible speaks, and be silent where it is silent."

Paul was satisfied with the pure unadulterated gospel—with Christ and Him crucified—anything beyond that had no charms for him. "The cross

is the strength of the minister. I, for one, would not like to be without it for the world. I should feel like a soldier without arms, like an artist without his pencil, like a pilot without a compass, like a mechanic without his tools. Let others, if they will, preach law and morality, let others hold forth the terrors of hell, let others drench the congregations with teaching about the Sacrament, give me the cross of Christ. This is the only lever which has turned the world upside down, hitherto, and make men forsake their sins, and if this will not, nothing will," were words uttered by one of England's bishops.

The preaching of the word demands courage as well as knowledge. Courage to tell the people what to do to the saved; how to live the Christian life; to raise the cry for reform; to reprove wickedness, even in high places. We want the courage of John the Baptist before Herod, of Paul before Agrippa, of Savonarola, who suffered martyrdom for preaching against sin, who denounced woes with such awful tones, such majestic terror, such terrible emphasis, as to break through all apathy, all delusions, and filled the people with remorse, astonished them by his revelations, and made them really feel that the supernal powers armed with the terrors of omnipotence, would hurl them into the abyss unless they repented.

The gospel must be preached with boldness. To present it as if we were ashamed of it would be cowardly in us, injurious to the cause of Christ and contemptible in the sight of men. If we were called upon to plead the case of our friend in the civil courts, we would do so with all the confidence, earnestness and force we could summon. When preaching the gospel, are we not supporting the cause of our very dearest and best friend?

So much in his opinion, did the manner and tone of voice contribute to gain the speaker credit in what he affirmed, that Demosthenes reprov'd a man who desired him to be his advocate against a person from whom he had suffered by an assault. "Not you, indeed," said Demosthenes, "you have suffered no such a thing." "What," said the man raising his voice, "have I not received three blows." "Ay, now," replied the orator, "you do speak like a person that hath been injured." The way a thing is said, is sometimes of more importance than what has been said.

The gospel must be preached in simplicity, a pleasing feature in all the addresses delivered by the Saviour. It is said in commendation of the teachings of Christ, that "the common people heard Him gladly." Take for instance, the parable of the sower. There we see the field, the farmer scattering the seed broadcast, some falling on the highway, some on stony ground, some among thorns, and some other on good ground, then the birds picking, the sun scorching, the thorns choking the seeds, and the good ground bringing forth an abundant return. In this, how clearly the different kinds of hearts with which the gospel has to do are brought to our view. The lesson we are to learn is to so preach that all hearing may understand, be edified, and built up in the most holy faith.

In all our preaching we should strive to ascertain certain longings of the human soul—to allay its troubles and lead it into the quiet calm of God's love; but to be successful we must study the diseases of the soul, and know what would be the best prescription from the great pharmacopœa of heaven. Some hearts not being hardened by the deceitfulness of sin, need tender treatment, while others demand keen reproof which the true servant of Christ dare not withhold, without imperiling his own future happiness.

"A good old farmer, one day standing in his hay-field with rake in hand, being asked what he thought of a certain preacher, replied, "Oh he's very good, but he rakes with the teeth up instead

of down, he smoothes it over nicely, but gathers nothing in."

A whaler returning home from the fisheries, gave a similar opinion concerning a minister, "He is a good preacher, but there are no harpoons in his sermons." The most indifferent class of persons at times are pleased to have the rake used with the teeth down, and can bear a harpoon fired from God's armory, and many will never be brought into the kingdom of God's grace until harpooned there. Jesus, at times, made use of the severest reproofs, by which he unmasked and exposed the hideous decay of moral virtues among a certain class, and declared them worthy of the damnations of hell.

But most of all, the gospel must be presented by a life lived in accordance with the truth. Men are not after a theoretical but practical Christianity, in these last days. Is the gospel we preach calculated to better the condition of humanity? Is it any improvement on the popular beliefs of the day? Is it a pure and undefiled religion before God and the Father? Does it show forth the praises of Him who hath called us out of darkness into marvelous light and liberty? True it is, we have the truth—the only basis for Christian union under the sun. Are we living out our teachings? Have the people been constrained to say, Behold, how these brethren love one another! Surely they have been with Jesus! One of the great hindrances in many places to the spread of our cause is the sin of the church at Sardis. We have a "name that we live and are dead." We have no influence, we are not epistles, known and read of all men.

We have members and ministers of the gospel among them who are a hindrance, because loose in their business transactions. A man ought to make his business a power toward the promotion of the gospel, not only in what he gives, but in its appearance. He ought to carry his religion into his store, keeping it in order, into his workshop, causing an improvement in work and appearance, or to his farm, fattening the cattle and beautifying his house, barns and yards, and the wife take hers into the kitchen, dining-room, parlors and pantries, causing everything to show that the hands as well as the head and heart have been changed by the religion of the Son of God.

But a great many persons are about as careless of their person and things after coming into the kingdom of Christ as before. Some made but very little, if any change, and are therefore devoid of much influence among their fellows. The latter concludes there is but little improvement, and will remain away from Christ. Let the churches urge these things as well as honesty and sobriety, and the cause we plead will prosper—the gospel will prove the power of God unto salvation to every one believing, and Jesus "will see of the travail of His soul and be satisfied" by having a numerous seed to serve him.

R. W. STEVENSON.

Mankato, Minn.

OBEDIENCE NECESSARY.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16.

From this it is evident that a mere believing that there is a Christ is not sufficient to save us. But to believe that Jesus Christ the Son of God is the Saviour of the world, and our Saviour; and as such to believe in His authority—or in other words, to have faith in Him strong enough to obey Him—will save us. Hence, the assertion, "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life;" or as the Revised Version has it, "He that believeth on the Son hath everlasting life; he that obeyeth not the Son shall not see life;" John iii. 36. The import of this scripture in either version, is literally the same. Because if we believe in Jesus we delight to obey Him; but if we question His authority we

are not so willing to obey; and if we do not believe in Him we do not obey Him. To obey one on whom we do not believe, is folly and a mockery. I might use stronger language—is sin, for the Apostle says, "Whatsoever is not of faith is sin," Romans xiv. 23.

The observant reader of the first scripture quoted, Mark xvi. 16, will at once see that believing and baptism are coupled, and are equally essential to salvation. Yet, notwithstanding this, the scriptures: Whosoever believeth in Him shall not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved;" and "being justified by faith we have peace with God;" do not clash with the scripture—"He that believeth and is baptized shall be saved;" but harmonizes with it, because believing is faith, and includes obedience. "Abraham believed God and it was imputed to him for righteousness;" James ii. 23. What kind of faith had Abraham? An obedient faith. His belief in God was such as to cause him to obey God whatsoever He commanded. This is the faith required when the Apostle says, "Believe on the Lord Jesus Christ and thou shalt be saved"—have faith enough to obey the Lord Jesus Christ and thou shalt be saved. Faith not only includes obedience, but also repentance. We repent in obedience to the command of God, who "now commandeth all men everywhere to repent." Acts xvii. 30.

Then if we believe in God we will obey Him in repentance as well as in baptism. But are we commanded to be baptized? Yes! "Go," says the Saviour, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to obey all things whatsoever I have commanded you." Matt. xxviii. 19, 20. Again, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii. 38.

Hence, in order to be saved, we must believe in God strong enough to obey Him in repenting and being baptized. Does it make any difference when we are baptized? And why are we baptized? Because we believe in Jesus Christ the Son of God as our Saviour; and are resolved to repent of our past life, i. e., to turn from our sins, and to obey God in being baptized into His name—"going on unto perfection, growing in the knowledge of our Lord and Saviour Jesus Christ."

When we have been taught the things concerning Jesus, believe in His authority as the Son of God and Saviour of the world, and are resolved to forsake our past sins, obey and follow the Lord, then we are baptized taking His name upon us.

L. M. S.

News of the Churches.

SAINT JOHN.

Our brethren at Nauwigowauk are now meeting for worship on the first day of the week. Brother Stockford has been with them three Lord's days and speaks highly of their zeal and devotion.

Bro. W. A. Barnes and lady have returned from their prolonged tour in the West. They worshiped with the churches in New York and Boston, and express themselves delighted with their visit.

Our meetings are well attended and a good interest is manifested. The Sunday-school is in a flourishing condition. The collections lately have been the largest in its history.

At the monthly meeting of the Woman's Missionary Aid Society, held in Coburg Street Church on Thursday, October 29th, the following officers were elected for the coming year: Sister J. E. Barnes, President; Sister M. Owen, Vice-President; Sister Josie E. Barnes, Secretary; Sister Ethel Barnes, Treasurer.

NOVA SCOTIA.

HANTS COUNTY.

I have been so extremely busy, that I scarcely have found time to send a report for some time, of my labors in the gospel in this county, and even now it must be brief. I have labored in Highfield, Scotch Village, Ashdale, Mosherville, West Gore and Rawdon. The work has been steadily going on, and I may say that I have had the hearty co-operation of the brethren and sisters in the different fields where I have labored. Every act of sympathy and courtesy have been extended to me that Christian kindness and brotherly love could suggest. I have found in Bro. John B. Wallace a true fellow laborer, free from anything that tends to mar the peace and joy of the children of God. He has done and is still doing a good work, respected and dearly loved by all that know him. The church at Rawdon has been greatly awakened of late, and we trust a new era has been opened up in their history. I have been putting forth an effort to repair and improve the church-building in this place, and also the one at Scotch Village. We have been having some additions to the church almost every week, and last Lord's day evening, four interesting ladies were buried with the Lord in baptism in the Herbert River at Woodville. I have not been at all satisfied with my success here. I have worked hard enough to have had at least one hundred additions. Still, I hope this will be accomplished by the time I have been here one year.

Bro. H. Carson, of Halifax, spent a few days very pleasantly with us some weeks ago. He is truly an earnest worker, and my prayer is that God will richly bless him forever. Since his return to Halifax the brethren have been writing to me to undertake the work there, and open fire by lecturing in the Orpheus Hall. I cannot lecture, on account of the want of time, to all the places where requests and invitations have been sent, but I do intend, at no distant day, to go to the help of the dear brethren in the chief city of this province.

Last evening I accompanied Brother Rupert E. Stevens, of Cornwallis, to the Newport station on his way home. He has been with us for about four weeks, and left to attend Acadia College. He has now decided to devote his life to the ministry, and is now preparing for the work. The brethren were very much delighted with his visit here and he won for himself friends wherever he went. He is one of the most noble of young men, and will no doubt be an honor to the church and the word, and help to lead the embattled hosts on to victory. God grant that he may ever prove faithful and his efforts be crowned with abundant success.

Numbers of our brethren are leaving every year for California. Sister Sadie Wallace, and Bro Geo. Stevens, a young man who lately united with the church in Scotch Village, left yesterday. They had been for some time in failing health, and went, thinking that their health might be restored. May God's richest blessing ever rest upon them and grant that they may return to the land of their nativity, with their most ardent expectations realized.

I am on the eve of leaving here, in a few days, for Milton, to engage in work there. Bro. H. Murray intends leaving for a short time to go to Massachusetts, and has been corresponding with me for a some time to enter the field there. We need more workers here in Nova Scotia. There should be two in this county to assist Bro. J. B. Wallace. I have been anxious to go to Shubenacadie, but have not yet been able. However, I have now decided to go to Milton before I undertake the work in Halifax. This one thing I am certain, that all that is required is efficient workers everywhere, and God will give us the victory.

In faith, hope and love.

W. K. BURR

Newport, N. S., Oct. 19th, 1887.

CORNWALLIS.

Our work is moving along here encouragingly. Since my last report two more have been added by baptism, making four since my return from the Annual. Our meetings keep up well in interest, and we confidently look for others to confess the Christ before many days. I am still keeping up my appointments, but fear, when the winter sets in, and the roads gets bad that I will hardly be able to continue them all. I shall regret to give any of them up, even for a few months, as I very much enjoy going out in the country and preaching to such intelligent and attentive congregations as it is my privilege to speak to. By the blessing of God we are looking for good results from our sowing.

E. C. FORD.

Port Williams, Oct. 27, 1887.

QUEENS COUNTY.

We enjoyed a short visit from Bro. Messervey of Halifax. He is very much encouraged in his work of collecting funds for the church house in Halifax. He is the right man for that work. He is good at asking us to give, but better in showing us how to give, as may be seen in THE CHRISTIAN of October. We can heartily commend Brother Messervey to the confidence of the brotherhood, and his mission to their benevolence. The brethren in Halifax are worthy our confidence, and the cause in that city ought to receive our best endeavors.

The church house in Summerville, Queens Co. will be finished on the outside this fall. It is a feast to the soul to worship with these brethren. They are neither dead nor sleeping, but active and earnest in the work and worship of God.

The tower on the meeting-house in Kempt is completed and presents a much improved appearance. The work on this house is largely due to the sisters, i. e., the work of raising the funds. Always employ the aid of the sisters in the work of the gospel, and then you will surely succeed. "For whom she will, she will; and you may depend on't." Our last meeting at Kempt gave us the largest number at the Lord's table. "All things work together for good to those who love God."

One baptism at Milton since the Annual—a young man from Springfield, Mass., who visited our house and took in the Annual at St. John on his way to Milton. He has returned home rejoicing in the Lord.

H. M.

P. E. ISLAND.

Three persons were baptized at Summerside on the 24th of October, and meetings held on other parts of the Island are very encouraging of late.

D. O.

Married.

DENNISON-HUTCHERSON. — At Lower Canard, Cornwallis, October 5th, at the home of the bride's parents, by E. C. Ford, John H. Dennison, Esq., of Kentville, to Miss Susan M. Hutcherson, eldest daughter of William Hutcherson.

Died.

CLARK. — At Canard, Cornwallis, N. S., October 11th, of typhoid fever, Eaton Rockwell, eldest son of Bro. Levi Clark, aged 14 years. This is indeed a sad bereavement. Eaton was a fine many boy, and a favorite among his associates. But death came and claimed him for its victim. Why the young and promising should be taken and those who are aged and "only waiting" left, is a question that we cannot now understand. But these things will be made clear "when the mists have cleared away." May the God of all grace sustain our afflicted Brother and Sister Clark in this their sore trial, and help them to look to Him from whom cometh our help.

E. C. FORD.

VAUGHAN. — Died in Lynn, Massachusetts, Oct. 11, 1887, Wm. P. Vaughan, aged 21 years and six months. His remains were brought to Woodville, the home of his childhood. The funeral services were conducted by the writer, October 16. A large concourse of people convened together to pay the last tribute of respect and sympathy with a heart-broken family. The scene was very affecting. When the following poem was read, which concluded the funeral address, the whole audience wept. Bro. Benjamin Vaughan, father of the deceased, feels very grateful for the kindness and sympathy shown him by friends in St. John, N. B., and also in Lynn, Mass. Funeral services were also conducted in Lynn by W. H. Rogers, of Swampscott, Mass. His remains were interred in the churchyard at Scotch Village, to remain till the glorious dawn of the resurrection morning. He was an only son, and his message to his heart-broken mother, and last words on earth, are interwoven in the following poem:

"Toll mother I died trusting in Jesus;"
He who has all power here to save;
In the bright early morning of manhood
I step in the cold dreary grave.

"Toll mother I died trusting in Jesus;"
How my heart still clings to her now;
And I feel that the swellings of Jordan
Are passing just over my brow.

"Toll mother I died trusting in Jesus;"
For He promised to save one like me;
And I lean on the arm of the Saviour,
And soon from all pain I'll be free.

"Toll mother I died trusting in Jesus;"
Still I cling to the loved ones at home;
And I long for the home of my childhood
And wonder that why did I roam?

"Toll mother I died trusting in Jesus;"
And I'll go to that sweet land of rest,
Where I know I shall meet my dear mother
In that glorious home of the blest.

"Toll mother I died trusting in Jesus;"
He has washed my sins all away;
And now I am ready, dear mother,
To go to the realms of day.

"Toll mother I died trusting in Jesus;"
And I warned all around me I know,
To prepare to meet me in heaven,
Where partings will be never more.

"Toll mother I died trusting in Jesus;"
My race here below is now run;
My short life is ended, no more will I suffer,
All my work here on earth is now done.

W. K. BURR.

Newport, Hants Co., N. S.

HALIFAX CHURCH FUND.

As was stated in the October issue, we are trying to raise funds to build a meeting-house, and all monies raised by me for this purpose I wish to credit through THE CHRISTIAN. Last report showed seventy dollars and seventy cents (\$70.70) to have been collected. Since then the following have been received.

Mrs Wisdom,	\$1 00	G M B Sprague,	1 00
Mrs M G Freeman,	10	Mrs J T Jackson,	50
A Friend,	50	Patrick Breen,	10
Wm R Winot,	10	Mr & Mrs Vere Beck,	80
Charles E Morton,	10	John Keef,	10
John G Morton,	25	Mr & Mrs E R Bailey,	20
Ira Freeman,	25	Miss May H Bailey,	10
David Harlow,	50	Mr H Bailey,	10
Mr and Mrs A Harlow,	1 00	James Highland,	10
G A Heameon,	25	S L Lawson,	20
I H Harlow,	2 00	Presbyterian Friend,	50
A Friend,	1 00	John D Bell,	50
Mrs Jane Kempton,	50	Mr Sandford,	25
Clara Harlow,	25	J B Moore,	1 00
Mrs Nancy Murray,	10	E C Bowers,	1 00
Capt J C Bartling,	50	E A Payson,	25
Mrs John Ford,	10	George Bowers,	50
Mrs A Wood,	25	H Ruggles,	50
Mrs Thomas Titus,	25	Miss Victoria Stevens,	25
Mrs Frank S Lent,	50	John W Powell,	70
Mrs I. C. C Bailey,	10	Summerside Church,	5 00
Mrs Major Greeno,	30	Mrs E A Harvie,	25
Mr J D Fullerton,	1 00	Lizzie Goodwin,	10
Mr Joseph H Wallace,	25	Mrs J Goodwin,	10
Elder D Crawford,	1 00	Mr & Mrs B Bezansen,	20
G W Archibald,	1 30	Clara Bezansen,	10
Colby Elder I F Dwyer,	1 50	Phoebe Wood,	10
Mr C Burbridge,	25	Mrs Joseph Wood,	10
Mrs Stephen North,	10	Mrs Edgar Ellis,	10
Mrs Goodwin,	10	A Etherington,	25

Amount before reported..... \$30 35

Total..... \$101 05

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1870,	\$0,216.00	\$521,650
1874,	33,721.00	850,500
1878,	142,619.00	1,865,311
1882,	427,429.00	5,419,470
1886,	900,489.73	9,008,548

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St. JOHN, N. B., Dec. 27th, 1881.

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