

THE CHRISTIAN.

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

Vol. VIII.—No. 6

SAINT JOHN, N. B., APRIL, 1891.

Whole No. 90

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.

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We want to call special attention to the "Little Workers" contribution, which is acknowledged in the receipts of the Mission Board, this month. We are pleased with it, for we know how hard they have worked to get such a good sum. For the benefit of other children who might want to raise money as they did, we tell them *how* it was done. The children met part of the time weekly and part fortnightly. They charged five cents to join and brought a cent or more each time they met. Meetings were opened by reading of the Scriptures and singing. They bought material and made the following useful and ornamental articles: Photo holders, baby's bibs, wash rags, travelling work baskets, toilet sets, paper flowers, dolls' clothing, pin cushions, needle books, pen wipers, tidies, duster bags, handkerchief holders, splashers, tray cloths, babies' jackets, etc. One of the good sisters opened her house for the sale. Besides the things mentioned they sold aprons, candy, toys of different kinds, dolls (which they had dressed), cake, ice cream, etc. Most of the things were donated. The good sister mentioned gave a tea at a small charge, and gave the whole amount to them. All through the little ones had the efficient help of the ladies, they giving a great amount of time and work to make the whole a success. Now, the best of all is this, that everybody got their money's worth, besides spending a happy evening together. The little ones enjoyed the selling very much, especially if they had made the article sold. We hope the "Little Workers" will work on, and next year add a good sum to our mission fund; but most of all we hope to see them giving their hearts to the Lord while they are young, and working all their life long for His name.

A MEETING held in the Central Church, Des Moines, Iowa, by Bro. Updike, continued forty-three days, closed March 22nd with 563 additions.

BRO. J. A. L. Roving, evangelist, who assisted Bro. Capp in a protracted meeting in this city about a year ago, is holding a meeting at Scott City, Topeka, Kansas.

BRO. H. E. Cooke, of Westport, N. S., spent last Lord's day (April 5) in this city. He preached in the Coburg Street Christian Church in the evening from Hebrews xii, chapter, 1st verso: "Now faith is the substance of things hoped for, the evidence of things not seen." He left the following morning for Vanceboro to hold a meeting.

BRO. E. B. Barnes, of Bowmanville, Ont., in a private letter, dated April 1st, says: "Our meeting was a grand success—twenty-nine added to date—the most of whom are heads of families. Bro. Rains left Monday night. He is a good preacher, and gave excellent satisfaction. I will continue the meeting over Sunday."

AN exchange tells us of a lad who has found an answer to the old question "Is heaven a place or a state?"

"Not long ago a class of small boys in a Sunday school were asked what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in this life. A ragged little urchin, who had been born and brought up in a squallid city street, said it was 'tall grass and green trees.' One from the richer quarter of Boston said it was a big, broad avenue, with tall houses each side. A sweet-voiced Episcopal choir-boy was of the opinion that people would sing a great deal in heaven. The last member of the class—a quiet, thoughtful boy, though one of the smallest in the class—answered, just as the bell was ringing for the close of school hours: 'A place where—where you're never sorry.'"

DR. CYRUS HAMLIN says that his widowed mother made him a missionary. She not only taught him the Scriptures, but she read to him regularly out of the missionary periodicals of the time. She urged him to give a part of his scanty pennies for mission work. At the end of years of this sort of influence, when one day he told his mother that he had decided to be a missionary, she replied: "I have always expected it." Although she may never before have told him of her expectation, he, no doubt, knew of it, and it wrought powerfully as a formative influence of his character. To know that parents and teachers expect noble things of us is a wonderful stimulus to noble endeavor; to be told that nothing is expected of us is a great discouragement, while to be told that evil is expected of us is a positive incentive to evil. "England expects every man to do his duty," was the most powerful exhortation to bravery that Nelson could think of. Paul reminds Timothy of the expectations raised by the prophecies going before on him, and stimulates him to war a good warfare by this reminder. Parents should so bring up their children in the nurture and admonition of the Lord that they can say, with the widowed mother, not I hope, but I expect a noble result.

THE following extract from a letter in the *Christian Standard*, under date of April 4th, by F. M. Rains, will be read with interest by the brethren in these Provinces:

"The Dominion of Canada is an inviting field in which to plant churches of Christ. It is a great country. The Dominion embraces seven Provinces or States—Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and British Columbia. It stretches across the North American continent from the Atlantic to the Pacific Ocean, and embraces an area of 3,500,000 square miles. There are yet vast regions of prairie and forest lands in the Northwest, out of which are yet to be fashioned other Provinces, to be added to the little family already mentioned. While there are now only about 6,000,000 of people in the whole Dominion, there is a steady increase

in population by natural increase and by immigration, and its importance will become greater with passing years in the kingdoms of the earth. I wish we had some arrangement between our General Missionary Convention and the churches in the Dominion by which we might be helpful to them while we are receiving help from them. We need more of their steady habits, the respect and good order that characterize them in religious services; while at the same time we could help them by giving better methods of work, a larger enthusiasm and more "consecrated push and dash," that, I think, characterize the churches in the United States. The presence of a large number of our Canadian brethren at our next General Convention, at Allegany City in October, 1891, would, I am sure, add much to its interest and profit. And would not their hearts be cheered as they heard our Secretaries and Missionary Boards recount the victories, and advances of the year's labor? And how I would bless the churches in the United States to aid in evangelizing the vast unoccupied fields of Canada. Let us have reciprocity in Christian labor as well as in politics. Probably Canada has already done far more for "the States" than we have paid for in any way. Some of our good preachers came from the Queen's Dominion. For example, the erudite McDiarmid, of the *Christian Standard*; the tireless McLean, of the Foreign Society; Fowler, Blonus, Ryan, Anderson and others. I am told that there are now about eighteen preachers in the United States from Prince Edward Island alone. This is drifting toward annexation, of which you hear much more in Canada than in "the States." A little annexation in our common cause, I am sure, would be mutually helpful. We need a strong college in Toronto. A small beginning has been made there to grow up a college in connection with the Provincial University. Properly managed, this may prove very helpful to our cause in all that country. There is a brighter day, I am sure, for our work in this country."

GIVE AND IT SHALL BE GIVEN TO YOU.—There are those who honestly do not consider the obligation of the tithe of one's income as binding under the Christian law. But as we read the Scriptures, this obligation, preceded the Mosaic law, and is recognized also under the Christian dispensation. This being the case, we look upon one-tenth of the believer's income, like one-seventh of his time, as belonging to the Lord of right. It is therefore not a question whether the believer thinks he can afford it or not. He has no more right to keep that one-tenth for his own benefit, than he has to steal a like amount from one of his fellows. And because this is his duty, he will find, as a practical matter, that he can more easily live within nine-tenths of his income than within ten-tenths. Not until a believer has paid to the Lord the one-tenth that belongs absolutely to the Lord, can he begin to give, of his own choice, to the Lord. As a practical matter, it is a commoner thing for a poor Christian to give one-tenth of his income to the Lord, than for a rich Christian to do it. It didn't look to the widow of Zarephath as if she could really afford to give so large a share of her scanty pittance to the Lord, as the Lord's prophet asked for; but she had faith enough to do as she was directed by the Lord to do; and she found that a part was greater than the whole, when the part was used wisely. Whoever has a faith like that widow's will be most likely to have an experience like hers, in any part of the world.—S. S. Times.

God help me to be willing to be any instrument, however lowly, if I can be of any use in aiding some unseared soul to come to Christ, or can help some shadowed spirit into a brighter light.

Bishop Hall has said: "If love will not abide both fire and anvil it is but counterfeit." And it seems to me that however we may profess our love for Christ, if we will not suffer or sacrifice for His sake the love is worthless.