

# THE CHRISTIAN.

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

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## The Christian.

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### ITEMS AND NEWS.

SEE important news from the Secretary of the Home Mission Board.

WE are glad to hear that Bro. Cooke is recovering from his serious illness.

BRO. DEVOR's meeting at Tiverton resulted in several being added to the saved.

BRO. MINNICK has been assisting the Leonardville church in a short meeting—one addition.

BRO. STEWART is holding special meetings in St. John. Three confessions to date—others will soon come.

THE work in Halifax is moving along nicely under the wise management of Bro. Howard Murray.

BRO. FORD has been holding some special meetings with the Lord's Cove church. He will assist the brethren at LeTete and Back Bay before leaving those parts.

WE are glad to welcome Bro. R. Currie, of Somerville, Mass., as our correspondent for the New England States. Bro. Currie and wife have united with the Mission Church in Somerville and will make valuable additions.

THE report of the Pennsylvania State Convention will be read by many of the older brethren with a good deal of interest. The resolutions then made would do well for us to carry out in the provinces.

BRO. FRED. T. NORTON, of P. E. Island, who is attending Kentucky University, graduates this year in Arts, and so successful has he been that out of a class of twenty-one he comes out as the first honor man, and is to deliver the valedictory. He completes the Bible course in 1894 and hopes to secure the honors of the class. We are glad to note that our provincial students meet with such success, and we would that many more of them would prepare for the preaching of the word. No place affords better facilities and opportunities than the College of the Bible, Lexington, Ky.; for no where else do you find McGarvey, Graham, Loos and Grubbs.

Paul taught publicly and from house to house; and his example is one that his successors in labor will do well to follow. The public

**Pastoral Visiting.** preaching is important, but not less so is that which can be done in the home. Here personal, practical,

pointed instruction can be given, and there is no putting it on some one else, as too often is the case when many are present. Here, also, the most appropriate words of comfort, of encouragement and of warning may be spoken. They have a very different effect from general expressions, made to cover cases that may or may not exist. Some preachers are not habitual visitors to the homes of their people; or if so, the visits are broken by very long intervals. Some have their favorites, and the majority of the congregation are neglected. It is objected to systematic and frequent visiting that it consumes too much time and interferes with a complete preparation for the public ministry of the word. But may it not rather further that preparation by acquainting the preacher with the needs of his flock, and thus show him in what way he can best benefit them? No preparation, however elaborate it may be, or however much time has been spent upon it, is complete until it is adapted to promote the end in view. And it is generally true, as has been said, that the minister who is invisible to his congregation on six days of the week, is usually incomprehensible to them on the seventh; and incomprehensibility on his part will soon lead to invisibility on theirs; for a stay-at-home pastor will make a stay-at-home people. But every visit made by a preacher cannot strictly be called a pastoral visit. If he goes in for a friendly chat and stays for ten minutes, or three hours, talking about the weather and the depression in business, and the exodus and the "Home Rule Bill," etc., etc., he does what any one else can do as well as he, and no one would dream of looking for the element that differentiates his visit from that made by any friend. If a book agent goes into a house, you soon find out his business, so with any man who has a purpose in view. Should it not be the same with the minister?

Those of our brethren in the States who are directing the home mission work there, and who see the present importance of

**Will it Work?** preaching the gospel and planting churches in the destitute places, are going to make a crowning effort to

spread the truth this year. Success will depend upon the brotherhood at large. It is a well known fact that but few churches, comparatively, are greatly interested in work beyond their own small circle. They are bound up in selfishness and are in danger of dying from the same causes that were at work in Laodicea. And of those churches that are doing something for the neglected places, only a small portion of the membership is enlisted. The giving is done by a few. How to get all the members of all the churches to give something is the great problem, and Bro. Hardin has a plan which, if carried out, will accomplish this. An effort is to be made to find out what each congregation is able to give, and a request to raise that amount will be made. There is no dictation, no usurping of authority, no seeking to lord it over God's heritage; but there is a personal invitation

to every church to raise a definite sum; and if they are able to raise more it will be gladly accepted; and if they cannot raise so much, they are still invited to send what they can—so that they may be helpers in the good work. To reach the members of the churches individually has not hitherto been attempted. But Bro. Hardin has devised a simple and practicable scheme to accomplish this. He has prepared "Personal Canvass Cards," to be sent to all the churches. On each card the pastors, or elders, or some other proper person, is asked to write the names of about twenty of the congregation, and then hand it to some one who will see those whose names are on the card and ask them for an offering for home missions. This may be paid then or promised to be handed in by May 7th, the day of the general collection, and it may be as large or as small as the giver pleases. That this plan is perfect, no one claims; but, it is the best that has yet been suggested. For those who want to work and to see others do the same, it has many excellencies. The person who wants to avoid giving will be inclined to look for objections, and he will try to convince himself that he has found them. But the plan will work and that is its justification.

A great mistake was made by the leaders in the reformation of the nineteenth century when they neglected the city for the country.

**In the Centres.** The cities being centres of population, of wealth, of education and of influence, are deserving the first

consideration of all who want to accomplish the most in the shortest time, with the least expense—all the time keeping in mind the prospects for enlargement. If the cities are deeply impressed, the country cannot long remain unmoved. If more pains had been taken to plant the cause firmly in such centres as Washington, Boston, Philadelphia and New York, when the restorative movement was started, our standing and influence there would be out of all comparison with what it now is. It is now almost impossible for us to regain the lost ground, owing to the stereotyped religious and irreligious state of these cities. But the Disciples have well learned the lessons of the past, and the cities of the west and south are receiving in a good measure the attention which they deserve, as may be seen from the way the work is being pushed in St. Louis, Chicago and other centres of power where conservatism is not so predominant as in the cities of the east. In the new towns that are springing up yearly, our people are among the first to enter in and possess the land, and in consequence they can always hold their own, and in most cases lead the van. In a growing village, made up of people from all parts of the country, and representing every denomination, the evils of division are most liable to show themselves, and all who really desire the spiritual prosperity of the place will be quick to see the importance of union, and, if they are Bible students in the truest sense, to recognize that our position, by subordinating opinions and elevating faith, gives the only basis that is at all practicable and scriptural. In Canada we should profit by the experience of others. In the west, towns are springing up. What are we doing, or trying to do, to sow the seeds of apostolic Christianity there? Now the soil is soft and mellow;