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THE CHRISTIAN.

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

Vol. XV.—No. 10.

SAINT JOHN, N. B., AUGUST, 1898.

WHOLE No. 178.

The Christian.

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

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P. O. Box 56

ST. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

HENRY W. STEWART, — ST. JOHN, N. B.

NOTES AND NEWS.

Those who are going to the Annual Meeting at Tiverton will do well to read carefully the "Important Notice" in this paper.

The financial manager of THE CHRISTIAN expects to be at the Tiverton meeting, and this will give many of our readers a convenient opportunity to renew their subscriptions.

H. Murray sends us an interesting account of the P. E. I. Association. We are glad to know that the Island churches have decided to work heartily with those in N. B. and N. S. in the prosecution of home mission work.

Let us go to the convention at Tiverton anxiously seeking God's guidance and blessing and earnestly praying that much may be done and planned there which will result in an advancement along the lines of true success by all our churches.

We welcome A. N. Simpson to the work in these provinces, and hope that he may find many willing helpers in his new fields, and much to encourage him in the way of results. We hope he will send us church news from time to time and also some "Original Contributions."

For a few Lord's days the writer has been studying things from the pews. He knows now just how awkwardly a person feels who goes, as a stranger, to church, and finds no one to conduct such visitors to seats, and is afraid to take one lest he be regarded as an intruder. Attentive ushers can rival an earnest preacher in attracting strangers to the house of worship.

Profanity is one of the worst of sins, and in some communities and circles it is one of the most common. Old men whose grey hairs should have taught them its folly, thoughtlessly, yet habitually, take God's name in vain; and younger men, even children, quickly learn their ways. How terrible to hear creatures blaspheming the name of the Creator—of their Creator. We are glad to see that a law is now, or is soon to be, in force in New York forbidding profanity in all public places.

A new aphorism for aggressive labor: "Dead saints will never catch live sinners" — *Endeavor World*.

Listen to Commander Booth-Tucker's stirring words in the recent convention: "Heroes are made of cowards by the alchemy of the cross."

The Seventeenth International Christian Endeavor Convention is a thing of the past. But its influence will never die. Instead of race war, sectional prejudice, and party strife, all were animated by one endeavor to keep the unity of the Spirit in the bond of peace.

An address of deep thought and profound eloquence was given by that new trustee from the Disciples of Christ, Dr. F. D. Power, of Washington. He discussed the race problem, problems of missions, of reaching the masses, of Christian union, and found everywhere that the gospel is the key to all problems. — *Endeavor World*.

The Christian-Evangelist has changed its form and dress and is now a masterpiece of the printer's art. As a family and religious journal it has no superior. The brotherhood ought to be intensely proud that we possess such an excellent paper devoted to the work of restoring Apostolic Christianity.

The Salvation Army during their last "Self Denial Week" raised \$165,000 to carry on their work among the lowly and neglected. What a rebuke to many Disciples of Christ, who while professedly believing that the gospel is God's power for the salvation of men, yet are not denying themselves of even one cent for the work of sounding out the truth abroad.

The union sentiment is growing, especially among the Presbyterians of Scotland. In the Synod of the United Church not a single voice was raised against it, and the Free Church is even more ready for union. The annual meetings of next year will reveal the fruit of this agitation, and it will, no doubt, be gratifying to those who are looking for the answered prayer of the Lord:—*The Christian Tribune*.

In our wanderings we have been amazed to see how wide-spread is the use of the pipe, the cigar, and the cigarette. We have lately been thrown into the company of many men, young and old, and almost without exception they are smokers. Apparently most of them do not think there is a man or woman in the world to whom the smoke is offensive. Indeed, some of them seem to think they are doing you a favor when they envelop you in smoke, for they choose their position on the veranda or lawn so that you will get the full benefit. What a blessed thing under such circumstances is the power to self-locomotion!

There was a destructive fire. The wind blew the flames towards large, ornamental shade trees. The fire did not touch them, but the heat dried up the bark on the exposed side, and since then it has peeled off, the trees have lost much of their beauty

and afford less shade. They live, but their lives have evidently been shortened. So it is with many a man who exposes himself to temptation. Evil influences will destroy the beauty of his character, diminish his usefulness and often shorten his life. Beware of the fire.

For years the writer has carried a gold-mounted fountain pen, which for special reasons he valued highly. It has often dropped from his pocket when he stooped, but as it was an easy matter to pick it from the carpet, the road or the grass, he took no precautions against its falling out. The other day he was on a raft. The pen fell out; but this time it went to the muddy bottom of a river. And it is too late now to take precautions.

First one extreme and then another. A short time since we worshipped in a meeting-house where no provision whatever was made for ventilation. The air became heavy and the people listless. The same week we attended service in a place that was full of low drafts owing to the windows being opened from the bottom; and, as if to make up for the pure air we were defrauded of in the other church, we found ourselves settled in one of the strongest drafts. Of the two evils we prefer to have neither.

Clergymen used to hold themselves aloof from the people. The people were away below them. The pulpits were raised high above the pews and the preacher literally spoke over the heads of the people. But a change is taking place and now, more and more, the minister is a man among men. He has come down to live among his people. But all the old towering pulpits have not gone. We listened to a man the other day whose feet were almost on a level with heads of his congregation. We felt like saying, "Canon, come down?"

From *The Christian Guide* we glean this interesting item of news which was first published by the *Louisville Courier-Journal*: "Princeton, Ky., July 11.—At the first of a series of summer church services last night, Rev. J. L. Hill created a profound sensation by preaching a sermon on Christian Union and denouncing all church creeds. Rev. Hill is pastor of the Cumberland Presbyterian Church, has the largest congregation in Princeton, and is a descendant of the celebrated Hill family who were pioneers in the establishment of the Cumberland Church in Kentucky and Tennessee. He handed in his resignation as pastor to-day. He will enter the evangelistic field, possibly under the auspices of the Christian Church."

The above is but one of the very many indications showing the unrest in the religious world, and should inspire the brotherhood to further activity and greater enthusiasm in hastening on that glorious day when all God's people are one.

Brothers, preach the word. Preach the truth in love. Do not needlessly stir up animosity. Harsh words will never settle disputes. The words of a pugnacious preacher

are like hailstones in summer, beating down and destroying what they should nourish if they were melted into drops. The following extract from the *Christian Evangelist* bears on this: "During our national convention at Nashville in 1892, one of our able ministers occupied the pulpit of the McEadree M. E. Church, and at the close of the sermon the minister said to his congregation, 'I shall never again call these people Campbellites.' The truth must conquer, if the spirit in which it is presented is right."

The blanks for statistics and church letters have been sent out to every church in Nova Scotia and New Brunswick; but if any church clerk has not received one, please let Bro. J. S. Flaglor know, so that one can be sent in order that we may have a report from every church. There is nothing more interesting at our annuals than the reading of these letters, and we earnestly request that all send in reports.

The *Christian Evangelist* has changed its form and dress, and is now a masterpiece of the printer's art. As a family and religious journal it has no superior. The brotherhood ought to be intensely proud that we possess such an excellent paper devoted to the work of restoring Apostolic Christianity.

We rejoice with the churches at East Point and Lot 48, P. E. I., in their securing such an earnest preacher and excellent worker in the person of Bro. A. N. Simpson, a graduate from Kentucky University. We hope to hear of others locating in the Maritime Provinces. Truly the harvest is great.

The temperance people did not ask for the plebiscite. It was thrust upon them. They want prohibition. But they will be most unwise to ignore the coming vote. Every lover of the home, of the church and of the state should do what he can between now and polling day, and then vote for the removal of the great curse of the age from our land. While a majority for prohibition may not secure it, a majority against it will be a severe blow to the temperance cause from which it will not soon recover. The rumsellers and the government will be able to say—and they will say—that the people do not want prohibition. Vote for prohibition and compel them to say that the moral sense of the people is on the right side.

The other day we were watching the tide come in. It came, but not with a steady progress. One little wave climbed higher than any that had gone before, but it was sometime before another wave marked as high. It seemed for a moment as if the tide had turned. We waited and watched, and soon another wave went farther up the sands than any that had made the attempt; and so at last the high-water mark was reached. So it often is in life. And we must not always judge our progress upward by this little act or that. Where there seems to be lack of progress there may be but the gathering up strength for an onward move. It is not simply by this act or that that we are to judge, but by the trend of our lives.

TENT FUND.

Acknowledged, \$112 73
Montague, P. E. I., R. W. Stevenson, 5 00

\$117 73

GEO. F. BARNES, Treasurer.

\$10 50 more which was pledged at Annual is still to be paid.

IMPORTANT NOTICE.

To the Disciples of Christ in the Maritime Provinces, GREETING:

DEAR BROTHERS,—The church at Tiverton, N. S., extends to you a hearty invitation to attend the Annual Meeting at Tiverton, August 12-15.

Let all delegates to the Annual Meeting at Tiverton please send their names at once to the undersigned.

Delegates coming by the Dominion Atlantic Railway, will each purchase a first-class ticket to Weymouth, at the same time asking the agent for a standard certificate which will entitle the holder to a return free, when filled in and signed by the secretary of the meeting.

On Thursday morning, August 11, at about 8 o'clock, at high water, the steamer *Westport* will bring the delegates to Tiverton, hence delegates must be in Weymouth Wednesday night. As this is a special trip for the steamer, she will carry all that come for \$20.00, to Tiverton, but will return the delegates the next Tuesday morning, on her regular trip, for twenty-five cents, reaching Weymouth in time to catch the forenoon trains. Let all come this way who can, as the terms are quite reasonable.

The steamer *Westport*, also the stage, will carry delegates from Westport to Tiverton and return for one fare.

Delegates coming to the Annual via SS. *Alpha* from St. John to Westport, can come for one first-class fare going, and returning free on an accredited certificate of attendance. Certificate good to return August 16.

Bring your Christian Hymnals.

J. W. BOLTON.

Westport, N. S.

PROGRAMME FOR ANNUAL MEETING—TIVERTON, N. S.

August 12-15th 1898.

Friday Evening

7 30 p. m. Devotional Exercises
8 00 " Words of Welcome.....J. W. Bolton
8 10 " Response.....Pres H. W. Stewart
8 20 " Song.....
8 25 " Sermon.....R. Bentley Ray
Appointment of Committees.....

Saturday Morning.

9 00 a. m. Devotional Exercises.....
9 30 " Report of Committee on Nominations and election of Convention Board. Report of Committee on Order of Business. Business.....

Saturday Afternoon.

2 00 p. m. Devotional Exercises.....
2 15 " Open Parliament—"Training Converts,".....J. Chas. B. Appel
3 00 " Business Session.....
3 00 " C. W. B. M. Business meeting in Hall.....

Saturday Evening.

7 15 " C. W. B. M. Meeting.....

Sunday Morning

6 00 a. m. Early Morning Prayer-meeting.....
10 00 " Devotional Exercises.....
10 10 " Address, The Ideal Sunday-school. F. C. Ford
10 30 " Sermon.....William Murray

Sunday Afternoon.

2 00 p. m. Opening Exercises.....
2 30 " Sermon.....Hiram Wallace
3 30 " Communion.....
2 30 " Chalk Talk—at schoolhouse.....

Mrs. D. A. Morrison

Sunday Evening.

6 30 " Y. P. S. C. E. Prayer-meeting...
7 30 " Sermon.....R. W. Stevenson

Monday Morning.

9 00 a. m. Devotional Exercises
9 30 " Business Session

Monday Afternoon.

3 00 p. m. Open air meeting at lighthouse. (If weather permits, if unfavorable at church) Conducted by W. H. Harding

Monday Evening.

7 00 " Devotional Exercises.....
7 30 " Home Mission Rally.....
Farewell Service.....

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Henry W. Stewart, pastor of this church, is enjoying his vacation in Nova Scotia. Bro. George Manifold, of Charlottetown, P. E. I., is supplying the pulpit during his absence.

Bro. and Sister Fielden and Sister Anderson, who have been residing in Huntsville, Alabama, have returned to the city. We are glad to welcome them back.

The Coburg Street and Main Street Sunday Schools held their annual picnic at Watters' Landing on the St. John River on the 13th. The weather was fine, and the trip up the river was very enjoyable.

Bro. J. W. Bolton, of Westport, Briar Island, was in our city for a few days, and took part in our week night meetings.

A large number of our members have gone to the country, which is very noticeable at our meetings.

MAIN STREET.

The prayer meetings have been rendered more interesting by the visits of Bros. J. W. Bolton and George Manifold. The Sunday School is suffering from a slight attack of "summer fever," but September will doubtless see it as vigorous as ever. Bro. J. Barry Allan has left us once more and will be greatly missed.

Union open air services are being held with the St. Luke's Episcopal Church. Very large crowds attend to the addresses and singing every Sunday night.

The Sunday School picnic was held on the 13th instant at Watter's Landing. It was a great success, weather and temperature being ideal.

Frank Erb has returned for the vacation and was gladly welcomed. He expects to enter college again in the fall.

WESTPORT AND TIVERTON, N. S.

The work is moving along slowly in these churches at this season of the year.

Tiverton is busy making preparations for the Annual. She looks for a large number to come and partake of her hospitality.

Mr. and Mrs. Vantassel and Mrs. Farnsworth were thrown out of a wagon in Tiverton, July 17. They were shaken up pretty badly. The horses took fright at a bicycle. J. W. B.

PICTOU, N. S.

We are in the midst of summer vacation, and some of our members and regular attendants are missed from their accustomed places in our meetings now. On the second Lord's Day in July our church took a vacation, and eleven of our members, including the preacher and his wife, attended the P. E. Island Convention.

Two of our party were not members of the Christian Church, but they were both immersed while over there, making our return party all members of one happy, united family. One of the converts is a member with us at Pictou; the other goes to River John.

We have been favored with visits from Bro. Howard Murray of Milton and Sisters E. C. Ford and E. V. Stevens of Port Williams; Sister Olding of New Glasgow, N. S., and Sister McLernan, daughter of Bro. Fullerton, who is now visiting his old home. R. E. STEVENS.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

On July 1st Bro. Manifold was re-engaged, and entered upon his third years' ministry in this city. The Central church, for which he ministers, has now a membership of fifty-six, six members having been added during the year ending June 30th. In the past year this congregation has raised for preaching purposes, rent and current expenses, about \$575, and for Home Missions \$11.35, and for Foreign Missions \$41, of which \$11 is from the Bible school. A good Bible school of about thirty scholars is kept up, and mid-week prayer meetings are held throughout the year. At present Bro. Manifold is enjoying a few weeks' visit in St. John, where he supplies the pulpit for Bro. H. W. Stewart, who is taking a much needed vacation and rest. Bro. Herbert Martin, of Lexington, Ky., is preaching in the absence of Bro. Manifold, and his many friends in Charlottetown are rejoiced to have the privilege of hearing him.

The church and Sunday-school picnic was held on Thursday, July 7th, at the home of Bro. D. K. Scott, North River. We were favored with excellent weather, and the drive of five miles into the country was greatly enjoyed by both old and young.

Some of the races caused great merriment. The woods, which abounded in ferns, made a very pleasant retreat. Quite a number of visitors were present. Thanks are due to our kind entertainers, who spared no trouble to make everyone happy.

NEW GLASGOW, P. E. I.

Bro. A. N. Simpson, late from Kentucky University, has been preaching at New Glasgow for the two last Sundays, and two nights during the week, with much acceptance. Three persons were baptized, and many attended the meetings. We are glad that our young brother is engaged for the coming year to preach at Lot 48 and East Point, and pray that his labors will be greatly blest.

We expect Bro. Howard Murray to-day to spend some time with us, and hope that the Lord will bless his efforts in the future as he has done in the past. D C.

Home Mission Notes.

What we greatly feared has come upon us, we close the year about \$100.00 in debt. Who is responsible for this? Some one will have to give an account. Perhaps at an annual meeting the brethren are too much elated and vote more than the churches are able to pay. But we do not think so, twenty five cents each from our membership would meet all our grants. There are hundreds who have not given a cent. This is why we are in debt. Then there was \$37.00 pledged at the last annual which has not been paid.

As this is the last time the undersigned will write these notes, he takes this opportunity of thanking all those who so kindly helped him in the past. He asks that his mistakes may be overlooked, and that he "may only be remembered" by what little good he has been able to do in the eight years as secretary to the Home Mission Board. So with best wishes for the prosperity of our home mission work and the cause in the provinces, I will say good bye.

J. S. FLAGLOR, Secretary.

RECEIPTS.

Acknowledged,	\$482 00
Lexington, Ky., J W. Gates,	5 00
St. John, Coburg St., Miss Christie,	6 00
" " O B. Stockford, ..	1 00
" " Mission Band,	5 35
River John, "Helper,"	2 00
Westport, per E. A Payson,	2 00
Y. P. M. S., per Mrs. Bolton, ..	2 00
Milton, for Queens Co., per F. C. Ford, ..	10 00

\$515 35

J. S. FLAGLOR, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

RECEIPTS.

Previously acknowledged,	\$193 56
Pictou—	
Ladies' Aux.,	2 95
Milton—	
Ladies' Aux.,	9 00
Lord's Cove—	
Ladies' Aux.,	5 70
C. W. B. M. day col.,	7 91
Selma—	
Mrs. Ida MacDougal,	1 00
St. John—	
Coburg St. Ladies' Aux.,	3 00
" " S. S.,	5 05
New Glasgow—	
Church,	33 00
Leonardville—	
Ladies' Aux.,	14 05
Westport—	
C. W. B. M. day col.,	2 70
Southville—	
C. W. B. M. day col.,	1 00
Montague—	
Col. P. E. I. Convention,	6 23
Interest,	54

Total,

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

CHILDREN'S WORK.

Previously acknowledged,	\$124 31
Westport—	
Willing Workers,	1 00
Children's Day offering, S. S.,	4 50
Charlottetown—	
Golden Link Band,	3 00
Lord's Cove—	
Mission Band,	5 80
Milton—	
Daily Workers' Band,	1 65

Total,

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

A DREAM.

The following may be of interest: The writer dreamed that he received the Canadian governmental record of an extensive immigration scheme. Advertisements for agents were inserted in the papers, and were answered by a large number of men, the majority of whom were engaged to go to the different parts of Europe. The instructions were to obtain immigrants by any and every means, no restrictions of any kind being imposed. The men, thus given *carte blanche*, employed various and strange methods whereby to secure the ear and attention of prospective immigrants. It would be difficult to find anywhere an equal number of men more enthusiastic, loyal and patriotic in their desires to see the Dominion covered with prosperous farms and dotted with beautiful cities. But, like most men, they had their pet theories in regard to government, education, etc., and it soon became apparent that these ideas were to enter very largely into their work as immigrant agents.

Among these plans might be mentioned that of "eight hours' work, eight hours' play, eight hours' sleep, surface irrigation, deep irrigation, public ownership of railroads, steamboats, telegraphs," etc. These were the most popular, but there were numbers of others. The agents became so enthusiastic in their various schemes for the development of the Dominion and the finding of immigrants who would join their party, that after a while little was heard of the natural resources of the country. This was soon

remarked by the names given the agents. No longer were they spoken of as Canadians, but one heard of "eight-hourites," "surfaceites," etc. The earnestness and faith manifested by these men from across the water yielded abundant fruit. Large companies of men and women immigrated under the excitement aroused by this active propaganda. A few agents felt that the best information to give the prospective immigrants was that of the great fertility of the soil, the abundance of game, the vast mineral wealth, etc. They did not work for party recruits, but simply to obtain settlers for the broad acres of fair Canada. These were also very successful, and at one time it looked as though the people of Europe would cease to listen to the party agents, for, said they, "the Canadianites tell us about that which will undoubtedly be of benefit to us, whereas the others seem to have some private interest to serve."

Further on in the records I was greatly surprised to find that the first great success of the "Canadianites" did not continue, and at a meeting of the cabinet the subject of withdrawing governmental aid from them was very seriously discussed. It was argued that the same amount of money brought a much larger number of immigrants when handled by the "party agents," and, although these new arrivals were not as loyal settlers as those secured by the "Canadianites," yet the government felt that this could be remedied by subsequent education. I was surprised in my dream to find that the agents who had the most attractive list of benefits should be so unsuccessful in comparison to the other workers, and searched the records to find if any explanation was given. I found this: "The party agents are well organized and in dead earnest, while the 'Canadianites' depend upon the superior advantages they offer and fail to make the necessary efforts." As is the manner of dreams, my surroundings suddenly changed, and I found myself watching the working out of the scheme in the Dominion itself. Many strange events took place which may, perhaps, be noticed next month. J. CHAS. B. APPEL.

Married.

LONG-SEAMAN.—At the residence of the bride's father, on June 29th, by D. Crawford, Theophilus D. Long, of Wheatly River, to Harriet M., sixth daughter of Thomas Seaman, of Hunter River, P. E. I.

Died.

WIER.—I have just returned from the funeral of Annie Wier, daughter of Bros. Elias Wier of Shubenacadie, who died of consumption July 12th, after a tedious sickness of about three years which was borne with patient submission to the divine will. Annie was baptized by Bro. W. H. Harding before disease had marked her for its prey, and as long as she was able she was faithful in attending the meetings of the church. It is a source of great comfort to the bereaved family to remember her strong faith in Christ, and her earnest desire to depart from her sufferings to be with him. How precious to "know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." H. W.

WALLACE.—At West Gore, N. S., July 12, after a lingering illness of three years, at the age of 45 years, Ermina, wife of Josiah Wallace and daughter of James Stevens, of Halifax. The deceased has left, now grown, one son and three daughters. Her parents, husband, children, brother and sister mourn her death, while in the church and by many relatives and friends she will be greatly missed. When young she obeyed the gospel, and in all the relations of life she has endeavored to be faithful to her profession. She was a faithful wife, an affectionate mother, and a kind and helpful friend. The church here has lost a useful member and the cause of missions a true helper. She suffered much and longed to be at rest. Her desire was granted, and the blessedness of those who die in the Lord is hers. Her funeral sermon was preached by Bro. Shaw, from Illinois, to a very large and attentive audience. H. W.

The Christian.

ST. JOHN, N. B., AUGUST, 1898

EDITORIAL.

Believing that the following extract from *The Sunday School Times* will be acceptable to our readers, it is given in place of the usual editorial:

OF SUCH IS THE KINGDOM.

A True Narrative, By Elizabeth

That very young children sometimes give unmistakable evidence of faith in Christ, and are calm and trustful even in the face of death, has been beautifully demonstrated in the case of a little seven-year-old friend who has just been called from earth to heaven.

It was during the Christmas holidays, while the family were visiting relatives in a neighboring city, that this little girl was stricken down with that dreaded disease—diphtheria.

Never will those who loved her and cared for her so tenderly forget the experiences of those few weeks. The sweet faith, the childish prayers that fell from the little parched lips, and the earnest and constant desire that others should pray for her were most touching, and will ever live in the memories of those who, through the weary days and nights, watched over her.

"Why don't somebody pray for me?" she asked one day, when the suffering had been very great. "Nobody is praying for me, papa."

When assured that they were praying for her constantly, though silently, and that friends at home—some of whom were mentioned by name—were also remembering her in prayer, she seemed much pleased, but was not fully satisfied till both father and mother had knelt by her bedside and offered up a petition in her behalf.

More than a year ago, while visiting at the home of this dear little one, I was deeply touched by her loving efforts to care for me during a slight sickness which kept me on the sofa most of the day, and especially when, in one of our confidential talks afterward, my tender little nurse said, "Auntie, I prayed for you when you were sick," and repeated the words she had used.

Of course, she had long ago been taught to say "Now I lay me," but I am quite sure this was her first voluntary prayer; and the awed tone of voice, and look of reverence on the expressive little face, made the simple words doubly sweet to me.

If this so deeply moved one who, though loving her tenderly, was not one of her very own, what were the mother's feelings when, during that last sad illness, finding her darling's golden head bowed as if in prayer one day, and gently questioning her, she received the answer:

"I am praying for you, mamma. I'm asking God to give you strength to take care of me."

Once she said, "Papa, you and mamma pray for me; I don't know how,"—feeling, I

suppose, her own inability to frame a prayer in what she considered the proper language. But the brief petition, "Lord, help me," and the words "Dear Jesus" and "Blessed Lord," were frequently on her lips, especially during the hours of greatest suffering. Shortly before the end came she attempted to repeat the prayer our Lord taught his disciples, but faltered after the words "thy kingdom come."

"Thy will be done," began the mother, thinking to help her child's failing memory; but her voice broke at the significant words, and the prayer remained unfinished, for the little sufferer's strength was gone.

In the beginning of her illness she had expressed a desire that she might get well, and wanted to be taken to her own home; but a change came.

"God doesn't want me to get well," she said, sweetly submissive to his will. "I'm going to heaven, and that's a better place to live than this."

Never from that time did she express a wish to recover. Though conscious to the last, and apparently realizing her condition, she seemed to have no fear of death, no dread of the great change that was so near. So sweetly did she rest in Him whom, thus early, she had learned to love and trust. She frequently spoke of her heavenly home and its inhabitants as though they were already a reality to her. The Lord himself seemed ever present.

"Papa," she said, toward the end—"papa, I see the river, and God and the spirits are there."

Calmly she bade her dear ones farewell, sending a message of love and a good-by kiss to each of the absent sisters, then sweetly fell "asleep in Jesus."

Can there be any doubt, in the face of such evidences as these, that the religion of little children is a very real thing?—*Kansas City, Kan.*

P. E. I. ANNUAL MEETING.

The annual meeting of the Disciples of Christ of P. E. Island was held with the Church at Montague, beginning July 8th, and closing on the night of the 11th. The several churches of the Island were well represented, and a number from the church at Pictou, N. S., as well as many visitors from other churches were in attendance. The preaching brethren present included: R. W. Stevenson, Montague, P. E. I., Geo. Manifold, and O. B. Emery, Charlottetown, P. E. I., Howard Murray, Milton, N. S., R. E. Stevens, Pictou, N. S., A. N. Simpson, Lexington, Kentucky, U. S. A., Herbert Martin, Lexington, Kentucky, U. S. A., Wellington Murray, Bethany, West Virginia, U. S. A., and a number of ministers of denominational churches.

The meetings were well attended, and the peace, harmony and good will which prevailed throughout, together with the favorable conditions of the weather, combined to make the

Annual one of the best ever held by the brotherhood on P. E. Island.

The meetings opened on Friday night, July 8th, with preaching service by Bro. Manifold, the theme of the hour being "The Glorious Gospel."

On Saturday evening, Bro. R. E. Stevens, of Pictou, preached acceptably from Dent. j. 19, "Kadesh-Barnea."

Lord's day services opened with social meeting at 10 a. m., conducted by Bro. Emery, followed at 11 a. m. by the annual sermon preached by Bro. Howard Murray of Milton, N. S. His theme was the "Growth of Christian Character." Close reasoning and persuasive argument marked the discourse, which was well received by the large audience. At the close of the discourse two young women came forward and made the good confession.

At 3 p. m. the Lord's table was spread and many disciples partook together of the sacred emblems in remembrance of their risen Lord. Bro. Emery presided, assisted by elders Theo. MacDonald and Daniel Gordon, and a number of the brethren took part in social exercises, prayer, praise and exhortation, and this service, being solely for the purpose of observing this solemn ordinance, was very appropriate and impressive, Gethsemane and Calvary seemed very near and the final triumph of the saints assured. It was an hour to be long remembered.

The evening sermon at 7.30, after a short social meeting, was preached by Bro. A. N. Simpson, the subject of the discourse was the "Harmony of the two wills—the Human and Divine," and was ably handled.

On Monday morning at 9.30 a social meeting led by Bro. Manifold, was followed at 10.30 by the business session. Meeting opened by reading of Scriptures by the Moderator, Bro. O. B. Emery, and prayer by Bro. H. Murray. O. B. Emery re-elected Moderator, J. Harry Williams of Charlottetown, elected secretary. Minutes of previous meeting read and approved. Reports from churches were very satisfactory. Very satisfactory arrangements were made for missionary enterprise and general efforts to forward the work both in the churches and in the "regions beyond." It seemed to be the great desire of all to make greater efforts this year for the advancement of the cause than we have ever made before. Another step was taken toward strengthening of relations with New Brunswick and Nova Scotia in mission work. May all work together for good.

The only disappointing feature of the meeting was the absence of Bro. Crawford.

The young people's session at 3 p. m. was a new feature in the Association and a decided success. The programme published in the July number of THE CHRISTIAN was carried out with few changes. The papers read on young people's work will be published in THE CHRISTIAN in the near future.

After a good social meeting in the evening, Bro. Wellington Murray, of Bethany College, preached at 6.30, taking as his subject, "Trust in God." At the close of the discourse one young man responded to the invitation and confessed Christ before many witnesses. The ordinance of baptism was then attended to by the pastor, R. W. Steven-

son, three persons going forward in obedience to the command of Christ and putting him on in his own appointed way, after which the meeting closed with prayer and benediction and the people separated, many of them, we trust, to meet again in annual convention, on the Friday before the second Lord's day in July, 1899, to a place to be yet appointed.

On account of ill health, Bro. D. Crawford was unable to be present at the annual meeting and his presence was much missed by all to whom he had become so familiar and so much endeared.

The following expression of sympathy on behalf of the churches assembled, speaks for itself:

P. E. I., July 11th, 1898.

DEAR BROTHER CRAWFORD,—

We, your brothers and sisters in Christ, assembled in the annual meeting with the church at Montague, missing your familiar presence and wise counsel, desire to express our high appreciation of your faithful labors in the work of the gospel and your constant, untiring, unselfish devotion to the cause of Christ, and also to express our sincere regrets because of your enforced absence from our midst.

Our earnest prayers to God our Heavenly Father are that you may soon recover your usual health, and we cherish the hope that many years of your useful labors among us may be enjoyed.

HOWARD MURRAY, }
GEORGE MANIFOLD. } Committee

P. E. I. ASSOCIATION.

July 8 to 11 was the time. The first meeting was on Friday evening, when Bro. Manifold, of Charlottetown, gave us a sermon that was much greater than the congregation. It should have been delivered on Sunday instead of Friday. Saturday evening Bro. Stevens, of Pictou, N. S., gave us a very practical, pointed, forcible sermon on "Faith and Courage." At ten o'clock Lord's Day morning, Bro. Emery led the prayer meeting. At eleven o'clock, in the absence of Bro. Crawford, the writer spoke on "What Constitutes a Christian?" The weather was all that could be desired, the rain on Saturday having laid the dust and giving us fine roads. The crowds of people were immense. We counted about a hundred teams. These, with many who came on foot from the village, increased the number beyond the capacity of the house. It was a scene that lent inspiration to the soul to see so many tillers of the soil, who live so close to the warm heart of nature that their own hearts were drawn nearer to God. At the close of the morning discourse two responded to the invitation of the gospel.

At 3 o'clock Bro. Emery and Bro. McDonald of East Point presided at the Lord's table. Truly our "hearts burned within us" as we looked upon and partook of the emblematic loaf and cup of our blessed Lord—a foretaste of the more blessed feast above—"the Lamb's great bridal feast of bliss and love."

The house at 7 o'clock was again crowded, even more than in the morning, if such could be possible. Bro. Simpson presented the subject of the "Two Wills." We were all much pleased with Bro. Simpson, both as a preacher and a man. It is not true in his case "that it spoils a man to make a preacher." We heartily congratulate the Southport and East Point churches in securing his labors.

The business meeting began at 9 o'clock Monday morning and continued till dinner time. We were agreeably surprised in seeing so many at this meeting. Bro. Emery was re-elected Moderator, and Bro. Williams elected Secretary. Reports were read from the churches, reporting forty-seven baptisms and the loss of eleven, giving a net increase of thirty-six during the year. A resolution was passed, after a few remarks—some of which were wise and some otherwise—that the money now in the hands of the association should be given to the Mission Board of the Maritime Provinces to be spent in the mission work on the Island. A committee was chosen to formulate resolutions of our appreciation of Bro. Crawford's long, useful and consecrated life, and our regrets that he could not be present. Bro. Rufus Stevenson, the Alexander of the occasion, made an earnest appeal that there might be a greater effort to advance the cause of Christ on the island, showing that the obligations to work and pray and pay were pregnant with the weight of eternal meaning and responsibility, and that there has never been the time when it was so terrible and fearful and cruel for Christians to sleep, that the blood of crushed lives were crying out in the agony of their souls for help. A resolution was carried to have the association in Summerside next year.

A meeting at 3 o'clock by the young people; and it was a very interesting meeting; all hands were more than pleased. The papers, the readings, the remarks and the songs, and especially the solos, were all grand. Miss Stewart's paper on "Let Your Light Shine" was very appropriate and interesting. Miss Williams' paper on the Sunday-school was an up-to-date paper, and just what was needed. Hattie Crawford's reading was fine and beautifully rendered. The young people here are abreast of the times in talent and efficiency. If they continue to improve their talents, and carry out the push and spirit of that meeting, and receive due encouragement from the churches, it will be safe to predict a much greater work on this island than we have ever seen.

Bro. Wellington Murray, of Fredericton, P. E. I., spoke at seven o'clock. His subject was "Can we trust God?" Then Bro. Stevenson followed with some stirring remarks; then another confession—a young man from River John, a son of Sister Carruthers; then followed the baptism of the three happy souls. Thus ended the Association of 1898—a very pleasant, profitable meeting. The absence of Bro. Crawford, Bro. Henry Stewart, and Bro. E. C. Ford, who were on the programme, was greatly regretted. However, we feel assured that the meeting was a success, and has given the cause on the island an impetus that will tell for good throughout the year.

The kindness and hospitality of the Montague brethren were all that could be wished and more than ought to be expected. The home of Bro. and Sister Stevenson were well filled with sixteen or twenty visitors, and Sister Stevenson knew just how to make them feel at home. Bro. and Sister Stevenson and their daughter are in the hearts of their brethren, not only of Montague, but of all the churches, and the success of the meeting is largely due to their unstinted, untiring and earnest efforts.

The opportunities for doing a grand work on this island are knocking loudly at their doors. The great question before them is, Will they open the doors and bring about a feast of love and joy in the salvation of precious souls?
H. MURRAY.

HANTS COUNTY MEETING.

Our meeting of the churches of Hants County, as previously announced, was held at West Gore, beginning Saturday June 25, and closing Monday evening following. Bros. W. and H. Murray did the preaching. All the churches were represented. The attendance was good. We had good preaching, and everyone seemed pleased with the meeting, several saying it was most as good as an annual meeting. Two obeyed the gospel. The interest of our work in the county was the subject of a long session on Monday. To have more preachers in the field, seemed to be the desire of all, and some resolutions were passed looking to that end. Since then Wm. Murray has been preaching in Newport Lord's days, to increasing audiences. Our meetings at West Gore are quite good since summer has come, and to help us several of our young people, who have been away teaching or studying, are again with us, and the church work, mission band, and young peoples meeting will move on with increasing interest. The Sunday School, under the management of Bro. J. McDougall, is well attended, and is taking a thorough drill in one of the books of the New Testament. Bro. George Wallace has, for several years, superintended the Bible School in Rawdon, and though wishing to be excused this year, he has consented to continue, and is conducting a useful school. We have preaching there twice each month. The church at Nine Mile River is located in a community where a good hearing has never yet been reached. It is made up of a small number of disciples who are steadfast, and persevering. They are keeping up a Sunday School in summer, and supporting preaching once every two weeks. May they see the day when our plea will be better understood in that community.

HIRAM WALLACE.

West Gore, N. S., July 18.

Correspondence.

DEER ISLAND LETTER.

For several years I wrote to the readers of THE CHRISTIAN under the heading, "West Gore Letter." I now hope to have something to say, for a little while, under the heading of this letter.

After our protracted meeting I went home for a few days rest. At the unanimous request of the brethren I have returned to continue the work.

The brethren have been making efforts to buy a house for a parsonage, but so far without success; and there is not a suitable house to rent in the whole district. The only thing that seems possible now is to build a house. Anyhow, I have decided to stay here until the annual meeting. After the meeting I may be open for meetings or to engage with a church where I can locate my family.

The work on the Island seems in a fairly prosperous condition. Since the last report three have received the right hand of fellowship, and two have been baptised in Lord's Cove.

At Leonardville the outlook is promising, although the work is harder; but with a

long pull and a strong pull and a pull altogether, a grand work will be done.

Both Sunday Schools did well in the quarterly review. The plan for review was a little different from the usual routine of review. I wrote out, on slips, 53 questions all bearing on the quarter's lessons. We then had all the classes sit together in the pews. On the questions being asked all those who knew held up their hands, and different ones were requested to answer; all answering correctly received a ticket at the conclusion; the one answering the most questions—having the most tickets—received a prize. In Lord's Cove two answered 46 out of 53, while a great many had over 25 tickets. In Leonardville 40 out of 53 was the highest, but the competition was close. Old and young enjoyed the review, and quite a stimulus was given to the study of the lesson for the next quarter.

The churches will take up a regular monthly collection for our Home Mission Work. Would not this be a good plan for all our churches to adopt? If twenty-five churches in N. B. and N. S. would do this, and raise on an average four dollars at a collection, this would make \$100.00 a month or \$1,200.00 a year. Just think how easily this could be done.

A number of the people from the island are talking of going to the Annual if we can get a vessel to carry us across the bay.

I had a very pleasant visit to Mascarene and preached one evening for the noble little band of brethren there. I also saw some of the good people of Le Tete. How I do wish that these churches could have a preacher all the time. Next month I shall hope to have more good news for you.

As most of you know, the greatest industry or occupation employing most labor and capital here is the sardine business. For several years it has been dull, but this year, until the present, has been good, with prospects of being still better. When times are good and people are doing well, they feel better and I think it is better all round; don't you?

Our church work is also in an encouraging condition. The churches will meet their apportionment for the Home Mission Board, and have also done well for Foreign work. The meetings are all well attended, and there seems to be a permanent growth in Sunday School and prayer meeting.

On the 27th we are to have our picnic. Three Sunday Schools will combine, Lambert's Cove, Lord's Cove, and Leonardville. We will also attend to the ordinance of baptism next Lord's day (24th) at Leonardville.

One of our young men, Bro. Foster Calder, who has been teaching on Grand Manan for several years, has decided to enter the ministry; and with this end in view will go to Lexington, Kentucky. He will do some preaching on the Island and vicinity during his vacation.

I am in hopes to see a number of you at the Annual at Tiverton, and hope the meeting there may do much good. Everything should be subordinate to the one great theme; How can we win men to the Lord Jesus Christ?

W. H. HARDING.

Lord's Cove, Deer Island, N. B.

FLORIDA LETTER.

Last night (July 8th) I think I witnessed, in many respects, one of the most impressive scenes I ever beheld. I was invited to preach to the soldiers encamped here at camp "Cuba Libre." The more than twelve thousand men in camp here are from the best families of the United States, all being volunteers. They came from Wyoming to Texas. I spoke last night to between one and two thousand. It was night, and thousands of white tents, with blazing camp fires, stretched away in all directions, while sentries and guards paced to and fro on guard lines and regimental divisions. It has never been my pleasure to address a more orderly and attentive assembly. A large concourse of men, dressed in uniform, intently listening with upturned faces, is an imposing and inspiring sight. Dumb is the tongue indeed that cannot find words on such an occasion, and cold indeed must be the heart that could not be touched with some feeling of inspiration. The mammoth Y. M. C. A. tent was packed; the sides were folded, and hundreds stood, sat, and reclined around on the outside. At the close of the address hundreds came to the front and gave me cordial grasps of the hand while they earnestly thanked me for the words spoken. Scores asked me to pray for them. Thousands of these boys came from Christian homes scattered throughout this broad land, and are being followed by the prayers of devoted mothers and fathers. A large number came forward last night and introduced themselves as members of the Christian Church from Virginia, Illinois, Iowa, Indiana, Wisconsin, Wyoming, and other states. Chaplain Stringfellow, of the 4th Virginia, was present, and offered prayer at the close of the services. Mrs. Edna Morrison, one of Florida's most beautiful and accomplished singers, kindly accompanied the writer, and drew forth most tumultuous applause by her magnificent singing. Chaplain Stringfellow is an Episcopalian, but I found him a true Christian gentleman, most liberal in his views of evangelistic methods, and a broad-minded and sympathetic Christian worker. There are seven chaplains now here with the different regiments in camp, and I have had the pleasure of visiting them in their tents on the field, and forming very pleasant acquaintances.

Our work here moves along slowly, but most surely. THE CHRISTIAN came to us yesterday, and everything on its pages was read. We have by no manner of means lost our interest in the home people or the home work, but our eyes open and our hearts and minds broaden when we look out upon the broad fields of our possibilities in this mighty country, the United States, to day the cynosure of all eyes. The prospects now are that ere long Cuba, the "pearl of the Antilles," will not only be free from the yoke of cruel Spanish bondage, but, with its fertile soil and splendid possibilities, will open up to our brethren still another opportunity for

presenting a pure and simple faith in the Son of God. Priest-ridden, despot-ruled Cuba will soon doubtless hail with glad joy the higher civilization and the benign influences of Christian teaching.

I notice in THE CHRISTIAN our worthy Bro. Flaglor calls for a small amount to square the financial matters of the N. S. and N. B. Board before the Annual. Bro. Flaglor's request is a very small one, surely. Brethren, allow me to write, from this angle of vision, and tell you that one detriment to our advance in the Maritime Provinces is our lack of pocket-book consecration. I notice in Bro. Flaglor's apportionment list as many as ten churches asked for sums, none of them exceeding \$15 a year, for Home Mission work, and not one of the ten responding for 1898. This must be an "off year." I do not suppose he would like for me to tell it, but as he does not take THE CHRISTIAN he will not know what I write; but we have one man in the church here for which the writer preaches who alone gives eighteen hundred dollars for this year, and he is not looked upon in Jacksonville as a rich man. He is like Bro. Timothy Coop, who, when asked how he came to give so much to the Lord, responded, "Well, the Lord shovels in and I shovel out, and, so far, the Lord has had the biggest shovel." There is no harder worked man in this city than our brother who gives so liberally, and I have never seen so cheerful a giver. He firmly believes—and who dare deny it?—that his consecration to the Lord's service has brought him greater blessings and increased opportunities and means. One of the most pleasant things in the work of a pastor is to have an earnest and faithful follower of Christ at his elbow ever ready and ever willing to second any and every move that may tend to the advancement of the church. Brethren, it is of great importance that we have the truth; but if we keep that truth, or rather that which should be the means of disseminating the truth, tied up in our pocket-books, or locked up in the business concerns of the world, and simply give to the Lord what accidentally comes to hand, then let us be sensible and reasonable, and know that we have no right to expect anything but meagre results from meagre attempts. The man or the church attempting great things for the Lord has the right to expect great things from the Lord, and is never disappointed. "Whatever a man soweth, that shall he also reap," is not only true of quality or kind, but is as true of quantity. Paul has written—II. Cor., ix. 6—"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Refusal to act upon the great principles of truth here enumerated will account for much of the slowness of our growth in many localities.

T. H. BLENNIS.

Jacksonville, July 9th.

F. D. Power says that when he graduated from Bethany in 1871, he was offered \$1200 to take charge of a city church, but though poor, much in debt and without books, he refused the tempting offer and accepted \$500 to preach for three churches in the country. He has never regretted this choice. The experience gained there was worth more than money. He would say to every young preacher "Go and do thou likewise."

PREACHERS SHOULD TELL THEIR PEOPLE.

Every preacher should tell his people, and especially his young people, all about the Bethany C. E. Reading Courses. Full information may be had, gratis, by dropping a card to the Bethany C. E. Company, 798 Republic street, Cleveland, Ohio. Begin at once to plan for systematic reading among the people of your church.

The indoctrination of the young people with apostolic Christianity, the necessity of all being able to give a reason of the hope that is within them, the great need of more knowledge of the message and mission of the Disciples of Christ, were the occasion of rousing talks at the rally of the brotherhood in the recent convention. Let every congregation be enlisted, and begin these reading circles immediately, and a rich harvest will be the result. The cost of the handbooks is very low, and this study is within the reach of all.

Selected.

REASONS FOR OUR ENTHUSIASM.

H. W. EVEREST.

Enthusiasm properly directed is an element of power. No political party, no reform, and no church can succeed without it. This is one reason why the young are more successful than the old. A religion that is not enthusiastic is worthless. To be neither cold nor hot in regard to such a subject is nauseating. Paul was so enthusiastic that he was thought to be insane. He determined to know nothing among men but Jesus Christ and Him crucified. If one is not enthusiastic for his religion and his church, he ought to renounce them or reform. I would not belong to a church of which I was ashamed. How full of enthusiasm were the pioneers of fifty years ago! Since I heard the gospel as preached in the Western Reserve by such men as Harrison Jones, A. B. Green, D. S. Burnett and Isaac Errett, I have been full of it; it grows upon me more and more. Nor is this exultation in our cause without good reason.

1. Our right division of the Word lets in a flood of light. The gospels give us Christ as a divine Saviour, the Acts tell us how sinners became saints, and the Epistles how Christians should live. We do not confound the dispensations and the covenants. We hear the voice from the excellent glory saying, "Hear ye Him."

2. We glory in the fact that our interpretations of the Scriptures have not been fanciful. We seek the grammatical and the logical meaning of what God has said. We ask who speaks, to whom, and for what purpose. We seek to find and accept the common Christianity, the certainties of life and duty, and have no use for extreme and hypothetical views. Hence, our writers and speakers rarely ever wander into the limbo on the back side

of the earth for new views and strange doctrines. We have followed the scientific, the inductive method, and so find the same harmony as in modern science.

3. We have a divine creed, the one announced by the Father himself and proved by the Holy Spirit—"Jesus is the Christ, the Son of God." Our creed is Christo-centric. It rallies us all around the cross. It brings us to sit at the feet of the Great Teacher. It makes us His disciples. It enables us to grasp the hand that saved sinking Peter. It is perfect, and can not be changed or revised. It is so simple that it is adapted to the needs of every sinner, however ignorant and guilty, and so sublime that the angels will never understand its full meaning. It unites the people of God instead of dividing them.

4. Our chief glory is our ability to present the Bible doctrine of conversion. How the mists clear away when we see how inspired men preached and brought men into the church! Faith comes by hearing, and hearing by the Word of God. Repentance is the soul's own act in turning away from all sin, in the submission of our wills to the divine will. Confession and baptism as acts of obedience bring the assurance that God has forgiven our sins. We ask for no miraculous experience, we seek no emotional evidence; while we pray for pardon we find it, not at the anxious seat, but in obedience to the gospel; for "the Word of God cannot be broken." A million souls are to-day rejoicing in this great light.

5. With regard to baptism and the Lord's Supper, our views and practices are beyond all controversy. No one questions the mode or subject of baptism as we practice it. To be baptized is a command of God, and it was designed that we should obey whether we fully understand its meaning and value or not. I have often challenged any one to meet me in debate, and affirm that a sinner can do all that we teach he should do, and still not be a Christian. I have had no debate. The weekly observance of the Lord's Supper cannot be wrong. We teach the whole truth concerning it: Close communion, for it was given to the disciples, and to none others; and yet free because every man must decide for himself whether he ever was, and is still, a Christian.

6. We enjoy the largest liberty of opinion and progress. We have not formulated a creed wherewith to blind our eyes to new truth; we have not manacled our hands by a man-made discipline, so that we cannot suit ourselves to changed conditions. We stand in no three-by-four pulpit, but on a platform as broad as the truth and as narrow as the gospel of Christ. Do you believe in Christ, and are you willing to follow him? Then you may come and stand with us, whatever your peculiar views or opinions.

7. I am proud of our brotherhood on account of its loyalty to Christ; proud of our great evangelists who are bringing ten thousand a month to Christ. I rejoice that none of our people are conspicuous as leaders in divisions, and great heresies. Our five thousand preachers stand as a solid phalanx, and a finer body of Christian soldiers does not exist.

8. At length we are orthodox. We always have been, but now the world sees it. The people are willing to pray with us, to hear us, and to join farms without a "devil's lane"

between. This is a gratification to those who have been under ban so long, though it may not be an unmixed blessing.

9. And finally, the world is turning toward us. The summer is coming, the days are getting longer, the harvest is waving, and the reapers are gathering it in. We are for Christian union. We stand on common ground, and when all the denominational standards have been brought in and leaned against the cross, we will be found there also; found glorying only in the cross of Christ.—*Christian Standard*.

PATIENCE WITH OURSELVES.

To break a bad habit or overcome a weakness means breaking a new path and resisting a well-defined movement of the whole nature. It is supremely difficult to reverse the moral nature when it is moving along a track which it had made for itself; it means stubborn fighting, frequent defeat, moods of discouragement which are dangerous because they tempt one to give up the struggle. If defeat sometimes befalls a man, it is not final unless he chooses to make it so; in many cases defeat is a preparation for victory; men learn to overcome through defeat, as Peter the Great learned the art of war at the hands of his victorious enemies. In the struggle with ourselves the great thing is never to accept defeat; the man who staggers to his feet after he has been thrown down and pushes on in weakness and sorrow is on the way to self-conquest. God will not suffer him to finally fail who hates evil even when it overcomes, and who struggles on in frequent defeat.—*Outlook*.

THE PULPIT.

Whatever else may be said of Dr. Joseph Parker, he is usually decidedly interesting. One of his recent one-minute sermons burst forth after the following fashion: "A nineteenth century church must avail itself of nineteenth century appliances. Congregationalism must re-read the Bible of its own history. A church of heroes, martyrs and revolutions must not drop in a church of bazaars and tea-meetings. The exodus of snobbery must complete itself, to make room for the incoming of intelligence, conviction and sincerity. Congregationalism has long enough enjoyed the preparation and the reading of papers upon the quantity of sawdust that can be got into a quart pot that has no bottom. We want fire-inspiration, the spirit and the power of Elias, before which despotism, bigotry and ignorance will flee in terror and shame."

Once when I was asking Mr. Meyer why I found so many hindrances and disappointments in the Christian life, he asked me to stand still and breathe out six times without breathing in one. Of course I could not do it. Did you ever notice that you breathe in before you breathe out? Did you ever notice that your breathing out is proportioned to your breathing in? Did you ever notice that you make an effort to breathe in, but make no effort to breathe out? If you would keep filled with the spirit, keep breathing in, and breathing in, and breathing in; and the path of the just shall be as the shining light, that shineth more and more until the perfect day. Thank God for that.—*Dr. Chapman's last words at the Quiet Hour*.

"NEVER SOARS SO HIGH AGAIN."

[The writer of the following verses is not known. They were written in the Illinois State Penitentiary by a convict. They are choice poetry, and pathetic-ally true.]

I walked through the woodland meadow,
Where the thrushes sweetly sing,
And I found on a bed of mosses
A bird with a broken wing;
I healed its wounds, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared so high again.

I found a young life broken
By sin's seductive art,
And, touched with the Christ-like spirit,
I took him to my heart;
He lived with a noble purpose,
And struggled not in vain;
But the life that sin has stricken
Never soared so high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin has stricken
Raised another from despair;
Each loss has its compensation;
There is healing for every pain;
But the bird with the broken pinion
Never soars so high again.

LET US BE QUIET.

Let us be quiet! What is there to gain
By fret and worry in this fleeting life?
Alas for all the self-inflicted pain!
Alas for all the self-invited strife!

Let us be quiet! Winds and waters wage
In vain the fiercest conflict ever known;
They cannot reach a star, how'er they rage,
Nor touch the base of God's eternal throne.

Let us be quiet when our foes conspire
To do us evil or to thwart our good;
When friends charge ill to all our right desire
And best of motives are misunderstood.

Let us be quiet when the ghosts arise—
Those phantom creatures of night's fevered
brain;
They fly when morning's sun illumines the skies,
And we behold the world in light again.

Let us be quiet! Passing years shall prove
Purpose divine upon our welfare bent;
True wisdom, hand in hand with deepest love,
Works out for us the will omnipotent.

ALL CHRISTIANS.

We have read a remarkable dream in the writing of the noted reformer, John Wesley. He says: "I dreamed that I was at the gate of hell, and knocked and asked, 'Are there any Presbyterians here?' to which was answered, 'Yes, a great many.' 'Any Baptists?' 'Yes, a great many.' 'Any Methodists?' 'Yes, a great many.' Disappointed at the last reply, I turned my steps upward and came to the gate of Paradise, and there knocked and asked the same questions, to all of which was answered, 'No.' 'Whom have you then?' was asked in astonishment. 'We know nothing of those names here,' was the reply. 'We are all Christians here; we were sinners once, but have been saved by the grace and our souls washed in the blood of the Lamb.'"

It is not the name Presbyterian, Baptist, Methodist, Lutheran, Episcopalian, or any other human cognomen, that will save us; but the name Jesus only. Therefore, why not drop all human names that divide God's people on earth, and be known only as Christians. By so doing we would help to answer the prayer of our Saviour that his people might all be one.

Book Reviews.

THE GREAT CONTROVERSY: A Biblical and Historical Search after the True Basis of Christian Union. By Ashley S. Johnson, Kimberlin Heights, Knox County, Tenn. 299 pages. Paper cover. Price, 50 cents.

Undoubtedly the greatest problem the church has to face to-day is: How may Christian union be obtained? Its true solution will eradicate all errors in church government and doctrine and create a much more Christ-like spirit among our Saviour's followers. The question, Is the church of Christ divided? is hardly debateable. The necessity for union seems now to be very generally conceded by Christians. The great proposition, therefore, before the church is, How can this union be accomplished? Bro. Johnson discusses this great question. His plan is to lay before the reader the creeds and beliefs of the leading denominations and the opinions of several classes both in and out of the denominations as grounds, or supposed grounds, of unity, and then to set forth the strongest arguments of each party. These arguments he puts in the mouths of supposed representative men in convention assembled. The leading teachings of the Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, Dunkard, Quaker, Roman Catholic, Universalist, Adventist and Mormon churches are thus presented.

We would probably rather have each body or class present its own case by its own adherents. No matter how fair or unbiased a man may be, it is hardly to be expected that he could state the views of others as clearly and ably as their foremost thinkers can. Yet Bro. Johnson treats the cause of others in as fair and reasonable light as can be expected. I must acknowledge that my knowledge of the religious beliefs of the different sects is quite limited, and so cannot pose as a judge of the fairness of the author's presentation of this phase of the question. But I can testify to the writer's honesty in stating the facts in some instances and his impartial treatment of the beliefs as stated. Moreover, the author makes such copious references from the creeds and the writings of the leading men of different sects that he may almost, on this account, be relieved from any charge of unfairness.

Side by side with denominational tenets we have the opinions of other classes. Infidel tells of the difficulties which he claims effectually barred his way to faith in Christ. The great barrier to his belief, he explains, has been the diversified interpretation of the scriptures by believers in their inspiration.

Inquirer takes up the names and some of the practices of the different denominations, and shows that they are not to be found in the Bible. He asks, "Is there not a process revealed in the scriptures through which, if I pass, I may become a Christian, live a Christian and die a Christian, and will the process make me anything but a Christian, and will any deviations from this process justify the hope of infallible safety and security for this life or the next, and will the New Testament, 'as it is written,' make a Baptist, Methodist, or Mormon?"

I conoclast assails the mourners bench or anxious seat system as an aid to conversion;

and seems to pretty thoroughly demolish this false mode of procedure. In his second address he attacks the theory of "the identity of the covenants," and makes a strong argument for "rightly dividing the Word of Truth."

Apostolos follows with a strong plea for the acknowledgement of the authority of the apostles; but shows, on the other hand, that the authority given them, as ambassadors for Christ, ended with them.

Business is the next to address the assembly. He contends that millions of dollars are lost through divisions annually, which should be used in the cause of uncorrupted Christianity.

Peacemaker is the last to address the convention. He treats of (1) the great importance of and general grounds for unity; (2) the time and place of the beginning of the church of Christ; (3) the work of the Holy Spirit; and (4) what must we do to be saved? These speeches take up 135 pages of the book, and contain a strong argument in favor of pure Christianity. The writer here stands forth as an able expounder of scripture. His arguments are supported by copious quotations from God's Word. He does not defend his position upon isolated texts, but presents a forcible array of scripture, and carefully examines the portions upon which others found an opposite opinion. His language is clear and simple and well suited for the general reader. The book has some of the best elements of popularity and is proving quite popular. It should prove to be a valuable educator of the principles we advocate. By aiding in its distribution the brethren will do a good work for true Christianity, and help Bro. Johnson in the grand work of educating poor young men to preach the gospel. O. B. STOCKFORD.

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