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# THE CHRISTIAN.

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

VOL. XVII.—No. 7.

SAINT JOHN, N. B., MAY, 1900.

WHOLE No. 199

## The Christian.

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St. John, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P.E.I.

### NOTES AND NEWS.

Good-will.

God's will is our good-will.

Faithless counsel brings graceless doing.

Nothing makes a man cowardly so quickly as an evil conscience.

Culture gives light to religion; religion, warmth to culture.

Culture and Christianity belong to each other, like light and warmth.

Some one has said there is no pleasure in life equal to the conquest of a vicious habit.

As a great tree in a forest, when it falls, drags down many others with it, so also are many others carried down by bad example, especially of those who stand above them.

"Satan trembles when he sees  
The weakest saint upon his knees."

A little girl on hearing the above lines read wondered why any saint should ever want to get on Satan's knees.

Bro. F. C. Ford, pastor in charge at North Lubec, Me., took a vacation and spent a day or two in St. John, meeting old friends and attending Bro. Romig's meetings with the Main Street congregations.

When we Presbyterians convict a man of heresy, we do not ask what the man is, or whether what he believes is true, but what does the confession of faith say.—*Dr. Chas. Parkhurst.*

Prof. A. C. McGiffert, of New York, a leading educator among the Presbyterians, but who recently to avoid a trial for heresy, withdrew from the denomination to which he belonged, has the following to say in reference to the formation of creeds.

"May it not be that when the church shall attempt to formulate such a universal creed, it will find the word of God—ready made to its hand—a fitter symbol than it can itself produce. And may it not be that instead of conforming itself to a partial and incomplete statement of its truths, it will

accept as its all-sufficient, because all-inclusive standard, that word of God contained in the Old and New Testaments which is already accepted by all Christians."

This sounds very much like "The Bible, the whole Bible and nothing but 'the Bible.'" Prof. McGiffert puts the finding of this creed in the future, perhaps not knowing that more than a million people in the United States have already found and adopted the word of God of the Old and New Testaments as their creed, believing this to be a fitter symbol than any man or set of men could produce.

The following very suggestive time-table was prepared by a convict in a New York State prison, and published in the prison paper:

#### THE BLACK VALLEY RAILROAD.

Standard Gauge—International Line—Chartered Under the Laws of All States—No Stop-Over Checks—No Return Trains.

Stations on the Main Line:

A'v. Cigaretteville .....	7.30 a. m.
L'v. Cigaretteville .....	7.35 a. m.
L'v. Mild Drink Station .....	7.45 a. m.
L'v. Moderation Falls .....	8.00 a. m.
L'v. Tippersville .....	9.00 a. m.
L'v. Topersvale .....	10.00 a. m.
L'v. Drunkard's Curve .....	11.00 a. m.
L'v. Rowdy's Wood .....	11.30 a. m.
A'v. Quarrelsburg .....	Noon
(Remains one hour to abuse wife and children).	
L'v. Quarrelsburg .....	1.00 p. m.
A'v. Lusty Gulch .....	1.15 p. m.
L'v. Bummers' Roost .....	1.30 p. m.
A'v. Beggars' Town .....	2.00 p. m.
A'v. Criminals' Rendezvous .....	3.00 p. m.
A'v. Deliriumville .....	4.00 p. m.
A'v. Rattlesnake Swamp .....	6.00 p. m.
A'v. Prisonburg .....	8.08 p. m.
A'v. Devil's Gap (brakes all off) .....	10.00 p. m.
A'v. Dark Valley .....	10.30 p. m.

(Passengers may feel some discomfort inhaling sulphurous fumes, but never mind, there is no way to return).  
A'v. Demon Bend .. 11.30 p. m.  
(Don't get frightened at the dying groans you may hear).  
A'v. Perdition .....

Midnight  
(Tickets for sale by all barkeepers).

B. F. DeCosta, D. D., of New York, a man who stood high in the Episcopal denomination, but who recently became a Catholic, has this to say: "Religionists in America are divided into two great camps, Catholic and non-Catholic. One camp is held by a disciplined army, the other by discordant cohorts resembling a mob. The situation daily grows in gravity. Few seem to realize the fact, yet we view a situation that never before was witnessed in the history of the world. When too late non-Catholics may realize the solemnity of the present times. How can divided non-Catholics meet and conquer an undivided Catholic host? Non-Catholicism is an anachronism, without insight, authority or head. For the noblest purposes of religion it no longer exists. Like the angler's worm, chopped in pieces; it can only wriggle." This is a harsh charge. Protestant people need not plead guilty to all of it, but there is enough of it, God knows, that at the present time it would be utter folly and hypocrisy for us to claim ourselves innocent. And yet there are Christian men who will thank God for denominations, and preachers of the gospel who will congratulate each other upon the deplorable fact that they belong to different

denominations. And there are places to-day where the cause of Christ ought to flourish, but where, on account of divisions, it may be likened to the angler's worm, which, chopped in pieces, can only wriggle.

This is the season of earth's resurrection. We look for it and see evidences of it on every hand. The days are longer, the nights are further apart. The brook that all the winter has been bound on the hillside has had its icy fetters broken, and now takes up its journey to the sea. From a myriad of life germs which for months have lain unseen and seemingly dead on the earth's bosom come forth blade and bud that in due time will cover the earth with beauty and fill the air with fragrance. Upon the trees the buds are swollen, and already in some places the leaf is forcing its way out; and we know that hidden below, waiting for softer winds and a warmer sun, is the flower and fruit. What does it all mean, and what is the lesson? What it all means we shall not know, and all of the lesson we shall not learn until we come to be like him without whom nothing was made that is made. But we can learn something. We know that the lengthening days, the gentle rains, the warm sun of spring, do not give life, but only birth. Last autumn was all this life begotten; and all the long winter, hidden by husk of bud, and locked in frozen earth, all the beauty, from the grass blade and the tiny star flower to the most perfect flower and fruit, which shall this summer embellish the earth, has lain in embryo. In the spiritual life this is our winter. We shall not here see the perfect flower of character. When Christ comes will be our summer. But the life must be laid up here, must here be begotten. If nature by any mishap forgot the work of the autumn, all summer long the branch would be empty and the earth barren. It would take at least another autumn, another winter with its cold and darkness, to bring forth life. If we neglect here to lay up the germ of the spiritual life, all the warmth and brightness of another world will not create it. We cannot hope that even another winter will be given to us to remedy this neglect.

The saddest cry in the world to-day goes up from India. The most awful pictures that the universe contains are being painted daily in that famine-stricken land. In South Africa for months men have been dying, offering up their lives, in obedience to that duty, love of liberty and country, which is second to but one other, love of God. Many an English soldier will sleep 'neath the veldt of that far-away land. But they will have died for something, liberty of their fellow man, something worth dying for. In the Philippine Islands other men go forth, and for the progress of civilization counting their lives not dear unto themselves, cheered by the enthusiasm of battle and the hope of reward, many of them to die, yet not in vain. Upon their sacrifice of life shall be built the free institutions of a people. This is worth dying for.

But in India a great multitude are dying, not for love of country, nor love of liberty,

but for a bit of rice, or a handful of millet. There is no din of battle, no encouragement, no cheer of victory, but through the stillness of the long day and the sadness of the still night the gaunt form of famine wings itself o'er the land, and in its shadow, as it passes, are left the emaciated, starved bodies of those who, through days of hopelessness, died for nothing.

But what does it mean to us? Perhaps the next best thing to saving a spiritual life is to save a physical life. Here is an opportunity. Five dollars will do it: "If anybody, then, really wants to save a human life, here's a chance. There is no use in running round and sighing for an opportunity. If you fail to jump at the chance, the man, woman or child will infallibly be dead, a ghastly skeleton, with a shrunken skin clinging to the ribs and leg and arm bones. Five dollars—be it repeated—will be all the capital needed till once more the rain shall have descended and watered the earth and made it to bring forth bud that it may give seed to the sower and bread to the eater. Meanwhile the poor wretch himself cannot afford to wait. His power of standing starvation is limited. Tide him over till next year, and you will have saved your man, woman or child. Only think of it. Thenceforth you own him or her as property of your own private heart."

Bro. William McNeil, of Boston, called on his way to Sydney, C. B. Bro. McNeil has for some time past been supplying for different of our congregations about Boston. Bro. McNeil reports the work in Boston as prospering. Bro. McNeil has for some time past been preparing himself, both by study and practice, to become a regular pastor among us. We hope that in the near future he may be located with some congregation in need of an earnest worker and consecrated man.

"Who is John Calvin that he should be made to eclipse Jesus Christ?" asks Dr. Hillis, of Plymouth Church New York. When asked for his reason for condemning the confession of faith, this question was the first sentence of his answer. A very old question as far as the principle is concerned, and it is high time it was being asked again. I am sure we would do no violence to the meaning of the sacred text if we were to read 1 Cor. iii. v., "Who then is Paul and who is Apollos" that they should be made to eclipse Jesus Christ? That was without question the very thought Paul had in mind when he wrote to the Corinthians among whom there was envyings, and strife, and divisions. Who is John Calvin, indeed; or who is any man that he should be made to eclipse Jesus Christ? Or worse still, what is anything, method of work, form of church government, or ecclesiastical office that it should rob Jesus Christ of aught of his glory. And yet look about us and see the unscriptural names by which some of his followers are known. This condition to-day deserves no less condemnation than did the same condition among the Corinthians when they said among themselves, I am of Paul, and I am of Apollos. Such men as Dr. Hillis will do good and can only hasten the day when no man, nor anything, among the people of God, shall in any way be made to eclipse Jesus Christ. In the mean time it behooves the disciples of Christ to whom this question comes without condemnation and who for three quarters of a century have been asking like questions, to be steadfast, speaking the truth in love, and as a great body living out the union for which they plead.

It was said in these columns last week that H. T. Morrison, a native of Nova Scotia, would spend some time in Ontario and the Maritime Provinces this summer, and the churches in the provinces were recommended to arrange with him for protracted meetings during his visit. It was stated that he would make no stipulations for his service, but would be satisfied with anything that the hearts of the brethren might dictate in the matter of his support. His address is 1384 Jackson Boulevard, Chicago, Ill., where brethren from the provinces may write him. We trust that the full time of this earnest and capable minister of the Word will be taken by the provincial brethren during his visit among them.—*Ch. Standard, April 21.*

### News of the Churches.

#### ST. JOHN, N. B.

COBURG STREET.

At a meeting of the Y. P. S. C. E. on Monday evening, April 16th, the following officers were elected: President, Lemuel Dibbon; Vice-president, Annie Edmonds; Secretary, Ella Wannacott; Treasurer, Wm. Dormau.

Miss Emma Barker left on April 18th, for a year abroad in England and on the continent. She will spend the time in travel and study. We will miss Miss Barker not a little in our church work. She had charge of the Wide Awake Mission Band, and besides was very faithful in her attendance upon all the church services.

Bro. H. Stuart, who has been attending one of our business colleges for the past three months, left for his home, Lord's Cove, Deer Island, on Monday, April 9th. Bro. Stuart has been a constant attendant at our services and a great help in our singing.

Bro. Lyman Outhouse, of Tiverton, N. S., Kendrick Outhouse, Campobello, N. B., Sister Frank Richardson, Lord's Cove, and Bro. F. Ford, Lubec, Me., attended some of the meetings held by Bro. Romig at the North End.

Dr. Ray preached at Silver Falls Lord's day afternoon, April 8th.

Sister Hiram Wallace worshipped with us Lord's day morning, April 22nd.

Bro. John E. Edwards passed away on Friday morning April 13th, after a lingering illness. He was financial manager of THE CHRISTIAN ever since its first issue until a few years ago. He was also the efficient secretary of our Sunday-school for a number of years, and superintendent of the home department. Bro. Edwards was baptized by Bro. Hiram Wallace.

#### LETETE, N. B.

Bro. W. H. Harding was with us over one Lord's day and a few evenings preaching. There was one confession, and another after he left, also one who made the good confession at Back Bay. These three were baptized and united with the church here, and one reclaimed. Others are being interested and we are hopeful.

Our meetings are well attended, and there is a good interest. Hoping that the Lord will give strength to the faithful to do more and better work in the future than in the past. Our foreign mission collection amounted to \$5 00.

W. MURRAY.

#### LEONARDVILLE, DEER ISLAND.

Early in January I came here to take charge of the school. As the church was without a minister, the brethren concluded to engage me. Trusting in that "sufficiency of grace," I entered into an

engagement with them for six months. Since then I have been doing some hard work in order to do justice to both departments of my work.

Expecting some of our experienced preaching brethren to aid us, we began a meeting on March 11th; but none were able to come. So we did the next best thing—continued the work alone, and yet not alone, for God was with us. During the two and one-half weeks five confessed Christ and were baptized, while many others returned from their wanderings to begin again the "good fight." Though the interest was good, we were obliged to close, as teaching every day and preaching every night was bearing too heavily upon our health. The work here at present is encouraging. My engagement here closes in July, and, unless there should be some opening in the provinces, I shall probably go to Tennessee.

FOSTER G. CALDER.

#### WESTPORT, N. S.

We are still having pleasant and profitable meetings. Quite a number just now are on the sick list. This harp of human nature, with its thousand strings, is hard to keep in tune, especially in this changeable weather. The fishing season has come; the men are very busy. Our harbor is teeming with life and hope, decked with a fleet of white sails more beautiful than painting can express. May the Lord bless the fishermen and give them the fulfillment of their hopes.

Our church house and the parsonage are receiving a new coat of paint on the outside. The fences are beginning to show signs of improvement, harbingers of an annual meeting. The subject last Sunday evening was, "Am I my brother's keeper?" after which a collection was taken in behalf of those who are suffering the tortures of starvation in India. The amount received was fourteen dollars. We have just received an invitation, which has been our expectation, that the preacher is to have a donation, of which he will give an explanation in the next paper.

All these tokens of life and other things we could mention show that in these times of rush and greed for gain the hearts are not yet ossified, nor the fountain of love and gratitude yet dried up, nor the interest in better and holier things yet destroyed.

H. M.

#### TIVERTON, N. S.

Our meeting here, in respect to additions, was a splendid failure. Bro. Cooke was here four weeks and the writer three. There were such unfortunate counter influences that the matter of reformation seemed to be put entirely out of the minds of the people. But the meeting in other respects was not a failure. Some who were inactive and indifferent came back to the church and are making faithful workers, and the spirit of devotion and consecration has been deepened in the hearts of others. We have some as good and faithful brothers and sisters in the church as can be found anywhere, and their faith and works will be blessed as surely as the promises of the Lord are true.

The gospel has not lost its power. It is just as powerful to-day as ever it was. But the world has lost the gospel. Much is preached and practised that is not the gospel. We need not look for conversions and for Christian character on the part of the world until the power that converts is seen and felt. Making partisans is vastly different from making true and faithful followers of Christ. The Baptist friends are still keeping up their meetings, and we sincerely hope and pray that they may be successful in raising the moral condition of the place and leading precious souls into paths of truth and righteousness, and placing the stamp of manhood and womanhood upon their profession.

H. M.

## PICTOU, N. S.

Bro. J. A. L. Romig began his meeting here on Lord's day, March 4, and closed April 1, with these results: twenty-one baptisms out of twenty-eight confessions (seven being hindered by reason of pedo-baptist shepherds) and seven from other communions.

Our church, with forty-one members, was organized April 1st with the following officers: Elders, D. Fullerton, W. H. Allen, Deacons, Albert McKean, John D. Fullerton, John Carr, Jas. O'Hara; Clerk, E. Fullerton. On April 8th we organized a Sunday-school with forty-three members, and next Lord's day our young people's prayer-meeting begin operations at 6 p. m. One more year's labor in Pictou will bring yet greater results. May God in his wisdom see fit to establish the work permanently in Pictou.

Sunday services: Preaching, 11 a. m.; Sunday-school, 12.30 p. m.; Y.P.S.C.E., 6 p. m.; preaching, 7 p. m.; Wednesday evening prayer-meeting, 7.30 p. m. Seats free; all are welcome. Brethren, salute the George Street Christian Church of Pictou, N. S.

Bro. David Fullerton gave the church here its hall. The American Christian Missionary Society has enabled us to sustain preaching. We have just held a meeting with J. A. L. Romig. Bro. Fullerton's youngest son made the good confession, and now all his family are in the church. Surely his prayers and offerings have come up as a memorial before God. We are happy. We will take a liberal offering for A. C. M. S. work the first Lord's day in May.

W. H. ALLEN.

## SUMMERVILLE, N. S.

Monday, April 2nd, the writer commenced a meeting with the church here. The meetings continued for eight days, and was cause for joy; not only was the church benefitted, but outsiders showed their interest by coming over bad roads and walking sometimes through rain, a distance some of them of three or four miles. One young lady made the confession and was baptized Monday evening, April 9th, and received the hand of fellowship the following evening. The church here deserves credit for the way they have kept together and conducted regularly the church services without the aid of a pastor. This church will be worked with Milton, and it is the prayer of the writer that the union may be a source of strength to Summerville, and a means used and owned of God in the salvation of many precious souls. Pray for the work here.

Your brother in Christ,

WILLIAM STIFF.

## MILTON, N. S.

It is but a short time that I have been with the church here, and yet in that short time the unwelcome visitor—death—has entered five homes, two of these belonging to members of the Christian church. The last to be taken by "the brother of sleep" was Sister Hope Kempton, who fell asleep in Jesus' arms, Wednesday, April 11. The life of our departed sister was one filled with love for Christ and his work, and she indeed inherited the blessing of the fifth commandment, her days being long in the land, for had she lived until the 13th of June she would have attained the full ripe age of ninety-four years. The funeral services were held in the home of the deceased's daughter, and were attended by a large company, then the procession wended its way to the grave, where we left the remains of our loved one in God's keeping. All the bereaved ones have the sympathy and prayers of the church in their sad bereavement.

Our Easter services were largely attended, the choir's selections were very ably rendered, reflecting great credit on Prof. Merry, their instructor.

April 22nd Bro. L. Morton, of the Coburg street church, St. John, worshipped with us.

Our Christian Endeavor meetings of Wednesday evenings and our Saturday evening conference meetings are well attended, giving us cause to rejoice.

We are now preparing for our home mission Sunday (May 6th), when we hope to do our share towards supporting our home mission stations.

Preparations for Children's Day, June 3rd, is now occupying the minds of the Sunday-school superintendents, teachers and scholars.

It is earnestly desired by the members of this church that our brother, Evangelist Romig, visit us. That he may do so is the sincere wish of your brother in Christ.

WILLIAM STIFF.

## CHARLOTTETOWN, P. E. I.

## CENTRAL CHURCH.

Several months have passed since last you heard from Charlottetown, so this epistle will be of sufficient length to make up for seeming delay. We are still alive, and much livelier than ever before. God has indeed been gracious unto us. We have but thirty eight members, yet we raised thirty-nine dollars for our foreign missionary offering. Last year Charlottetown gave seventeen dollars, giving us a gain this year of over 100 per cent. This is the largest offering in our history. That is the first sign of growth which we offer. Our audiences have been on the increase. We meet in a hall in the midst of the church district, yet our audiences are large, enthusiastic and intelligent. Our prayer-meetings are often larger than our membership. Last Sunday morning (April 15th) we were delighted to see the largest number out since I came here. This is most encouraging to those who understand the condition of this field. The results of the winter's work cannot be estimated until we have our new house of worship, as I have twelve or fifteen in mind who will come in then. Lowe Bros, who have the contract, have begun operations. I assure you it does us good to realize that at last the construction of our church is under way. The contract was signed several months ago, but until now the weather has not been conducive to breaking ground. We are to have the completed building by August 25th, and we will probably dedicate the first week in September. The church will be of brick, with stone facings, and modern in every particular, raised floor, gallery, etc. It is most fitting that in this city of beautiful churches, the capital of the Island, with a population of over 12,000, that our people should have an edifice which will honor the cause and largely augment Christian effort. I know of no field where our plea ought to have a larger hearing than in this city, and I feel assured that every cent spent here for the cause of Christ will bring forth ten-fold. The church has sacrificed and prayed, and not in vain. Many heart-aching incidents might I relate, showing the sacrifice and self-denial of individual members. It has not been in vain. Nothing has made me so determined to remain and labor with this people as their sacrifice and earnestness. We have labored quietly and steadily for recognition and standing, and with our new building we expect the advent of greater things. God, indeed, has been gracious unto us.

Bro. Harlow has arrived to shepherd the flock at Summerside. One of our people who heard him speaks most highly of his earnestness and power. He will be a valuable addition to our

force on the Island. I attended the meeting at Pictou. Bro. Allen received exactly what he worked for—great things! Bro. Romig declared the "whole counsel of God," and Bro. Allen said "Amen." They did not shrink to mention "baptism," and to tell "all" the truth. Hence the result. The great trouble with ministers in other pulpits is not that they don't tell the truth, but rather that they don't tell "all" the truth.

We miss Bro. Stevenson. Our loss is Lansingburg's gain.

I hear that J. A. Reinl, of Brockton, Mass., and other brethren from the States, anticipate attending our annual in July; also Bro. Ray. We will be glad to see them. The Island is a beautiful spot in July. We hope to see many from the mainland at that time.

In closing, allow me to say that we earnestly solicit any sums, large or small, toward our new building. Read Luke vii, 5, and then give, give, give. Our treasurer, M. N. McLeod, will acknowledge every gift. Thanking you for space and requesting your prayers, I remain,

R. F. WHISTON.

Through the kindness of Mr. Charles Chandler a *Guardian* representative was permitted to look at the plans of the new Christian church which will be constructed during the coming summer, and which will be finished by the 1st of September next. The new church will have a fine elevation on the lot of land facing on Kent street, a short distance west of Messrs. Mark Wright & Co's factory, and will have a beautiful southern aspect.

The building will be 30 x 65 feet, and will be built of brick, with stone trimmings. The tower will be situated on the south-west corner facing Kent street, and will be circular. The main entrance will be through the tower—the door facing the south. There will be a projection on the western side of the north end, which will contain two rooms to be used in connection with the baptistry. On the west side of the platform is the baptistry, with door leading into the robing rooms.

The seating capacity of the auditorium will comfortably accommodate nearly 400 people. The seats in the centre will be parallel with the platform; those on the side aisles have been arranged with a view to economy of space, and will enable the audience to have a good view of the platform.

The northern end of the building is octagonal. The platform is also octagonal and will be thirteen feet deep. The ceiling will be grained and finished in wood.

In the southern end is a gallery, which will also be finished in wood, and is seated to command a good view of the platform. Directly above the entrance in the tower is a class-room and the pastor's study is above the robing rooms.

The windows will be of stained glass (leaded), and will be of suitable design.—*Guardian*.

## SUMMERSIDE, P. E. I.

The church here has engaged Bro. F. W. Harlow, of London, Ontario, as pastor. He is a graduate from the Christian College, St. Thomas, Ont., class 1900. On Lord's day, April 15th, Bro. Harlow began his work here. Although the roads were very bad, good audiences were in attendance both morning and evening.

G. A. JEFFREY.

## RAINY RIVER DISTRICT, ONT.

M. P. Hayden, of Portage La Prairie, Man., is assisting Bro. Joseph Keevil and the Rat Portage church in a series of evangelistic services. Bro. Hayden, I hear, is preaching ably. The meeting has been well advertised. I hope to be able to make an encouraging report next month.

Since last report I have spoken at the Sultana Mine on Faith, Will a Man Rob God? True Manhood, Repentance, The Perfect Law of Liberty, and Rightly Dividing the Word of Truth, to very good-sized audiences.

O. B. STOCKFORD.

## The Christian.

ST. JOHN, N. B., - - - MAY, 1900.

## EDITORIAL.

## CHRISTIAN UNION.

The plea for Christian union is heard both in church and state, and politicians as well as Christians are fast falling into the line of its advocates. Even heathens urge upon missionaries the necessity of being united themselves in order to gain them to Christ. Japan opens its gates to the gospel and protects its preachers and converts, but advocates one church and one book to guide it. Dr. Schurman is quite anxious for missionaries to go to the Philippines, and hopes they will accomplish much good, but declares it extremely unpolitic to send missionaries of different denominations to confuse the minds of the people. He urges them to decide upon some form of Christianity, and unite on some platform, before going to preach to others. The wisdom of this course must be obvious to all.

Leading men, eminent for learning and piety in different communions, are pleading earnestly for the *oneness* Jesus prayed for when going to the Father. Wise men see its utility and good men earnestly desire it, but the hope of its accomplishment rests on the prayer of the Son of God, which proves it right and possible.

Let us consider the *cause* and *cure* of

## SECTARIANISM.

Many think that men's inability to understand the scriptures alike is the principal and primary cause of sectarianism.

Some three or four years after Paul had preached Christ as the only foundation of the church in Corinth, it was divided into at least three parties, which would soon develop into denominations, or "branches of the church." But they divided on men—yes, on good men, and not on doctrines, for these men taught but one doctrine. God gives different preachers power to reach the different tastes and conditions of men with the gospel so that all may be saved. It was so at Corinth. Paul reached some men with the truth; others were more affected with Peter's preaching; still others with that of Apollos. Each contended for their preacher until the *crucified one* was forgotten. Although they had been baptized in his name, and he was their Saviour and husband, yet they disowned him to put a servant in his place. Had these ministers been selfish they could advance their *opinions* for their respective followers to hold fast, and so keep them apart. But they were true men of God, and they showed them the evils of such divisions.

Paul and Apollos were but servants by whom they believed on the Christ. He was everything to them, and when they understood the matter and became loyal to Christ, it cured them of sectarianism. They loved

one another as one family united by one spirit to Christ.

Paul thus pleads for the union of the Philippian church, "Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." He then tells what Christ has done and how highly God has exalted him. (Phil. ii.). We thus learn what divided the church at Corinth and also what would unite the church at Philippi, showing very clearly the cause and the cure of sectarianism. The first course will now *divide* if persisted in, and the second course, if faithfully followed, will *unite* Christians.

These cases prove that a different opinion on certain scriptures is *not* the primary *cause* of sectarianism nor an agreement of opinion its *cure*. This mistake has made creeds to unite men but they have rather fed and fostered than cured sectarianism. It is a disease more of the heart than of the head, and the man who labors to restore Christian union should continually bear in mind the words of the Apostle: "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal." I. Cor. xiii, 1. How could a man without a large measure of divine love "let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." He is a soldier fighting against defeat. He thirsts for a success that will make him a victor, and yet all must be done without strife or vainglory. He knows more about this union than the man he endeavors to win, and even knowledge puffeth up. The love of God enables him to conquer self with all its temptations and the very knowledge that puffeth up is moderated and utilized by the charity that edifieth or buildeth up. Though in some points he differs from his brother he can see in him the image of Christ, and thus esteem him better than himself. He looks not merely at his own things but also on the things of others. He wants his brother's interest advanced as well as his own. He thus opens his heart and lets the mind of Christ in to rule and reign there. Christ is so anxious to dwell in us and has made every arrangement for such union that he asks us to let his mind enter and remain in us.

If Christ is not divided how is it possible for those who refuse to be united to his people to dwell in Christ? This is a serious matter and shows the utter sinfulness of sectarianism. It has been often noticed and remarked that Christians who refused to own or fellowship other good men because they followed not them have near their death desired to meet these very men to talk and pray together. It seems as though a merci-

ful Father does convince his erring children of their great mistake before they pass to the judgment seat.

The first step which men take in their reconciliation to God is a whole-hearted acceptance of Christ as the Son of the living God whose death removes their sin and whose love unites them them by his Spirit to himself, to his Father and to one another. In proportion as that love lives and reigns in them will they experience the blessed fruits of the Holy Spirit in union one with another, and the better fitted will they be to bring the lost to Jesus.

But what we have to say on this subject seems too much for one article, and we may treat it again. In the meantime to show how near it lay to the Redeemer's heart and why it did so, we look at his last conversation with his disciples and to his last prayer for them. He prayed for their union THAT THE WORLD MIGHT BELIEVE. To them he said, "A new commandment I give unto you that ye love one another. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES IF YE HAVE LOVE ONE TO ANOTHER." After all that had been said on love, Jesus gave this as his own new commandment and repeats it over and over and tells what it would do for all men. John xiii: 34, 35; xv: 12; xvii.

The Ecumenical Conference on Foreign Missions opened in N. Y. city, Saturday, April 21st. Nearly 2,000 delegates from all countries were in attendance. President McKinley, ex-President Benjamin Harrison and Gov. Roosevelt, of New York, were among those who occupied the platform at the opening. President McKinley, in his speech, among other things, said: "The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. Wielding the sword of the spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice." Ex-President Benjamin Harrison said: "The men who, like Paul, have gone to heathen lands with the message. 'We seek not yours but you,' have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices. The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who less than our children, have acquired the habits of self-restraint? If we must have 'consumers' let us give them an innocent diet."

It must have been a spectacle almost sublime when that great audience gathered at the Missionary Conference in New York, an audience representing many countries, many races, stood up and sung the creed of the future, "All hail the power of Jesus name." This great council is held for the purpose of considering missions, the carrying of the gospel of peace into all lands. At the same time the two most missionary peoples are at war. These things are sometimes hard to understand.



## Correspondence.

## OUR COLLEGE IN CANADA.

DEAR CHRISTIAN:

Will you kindly take a message to your many readers, from the west? After years of silence I write you again to represent the brethren of Ontario directly and your readers almost as directly, in fact the cause of Christ in all our fair Dominion. I want to tell you first about the red-letter day we had last Thursday, April 5. The College of the Disciples sent forth its eight first graduates, two of whom, N. D. Wells and F. W. Harlow, go forth ordained by the elders of the church of Christ in St. Thomas to preach the gospel of peace. Bro. Harlow may already have formed your acquaintance as he passes by on his way to the work at Summerside, P. E. I. We had such a pleasant and helpful series of meetings at our Commencement exercises, and you will rejoice with us that the cause of establishing primitive Christianity has received a new impetus, and especially as you are to share with us the fruits thereof.

Now, dear CHRISTIAN, are you wondering why I have spoken of our Commencement as a red-letter day? If you and your readers will stop a moment and think of some very significant facts you will see the answer without my telling you.

1. How many homes do you enter every month of heralds of the Cross in foreign lands who watch with eager eyes for news from home? Heralds who, when the Spirit of Christ at their new birth breathed into them the first sweet impulse of love for dying men, earnestly resolved to prepare themselves for the ministry of Christ. Nowhere in all this fair Dominion could they find a place where they could learn the simple gospel and the best way to proclaim it. Almost every one of them were poor, they are better men for that, and when they went to the United States to get their education and incurred large indebtedness, and found large fields ripe for the harvest, and large (?) salaries whereby they could pay their debts and make a home, what wonder that Canada saw them no more? A. McLean was such an one—except that his home has only been where God's needy want his help—and the Silver Jubilee this year is what it is so largely because of his consecration. We love to call him ours, nor do we selfishly covet him for Canada but rejoice that he found a larger opportunity. J. A. Lord is another, who leads one of the greatest forces for the cause of Christ ever wielded in the world. Neil McLeod, H. T. Morrison, Wm. Bayard Craig, Hugh McDiarmid, R. W. Stevenson, M. B. Ryan, George A. Campbell, leader of another Christian journal of exceptional power. C. T. Paul has left another editor's chair in Toronto to swell the force across the line. H. W. Stewart, too, whom we all loved as ourselves, is over there. Ellis Barnes and a host of others whose names I cannot mention. Why are they not at work in Canada? More

than any other reason because they were not educated by a college of the Disciples in Canada. Secondly, because a college and its influences would have so affected the cause that there would have been the same large opportunities here as in the States.

2. Do you know that the cause of Christ alone and Christian union was preached in Ontario, and I think in the Maritime Provinces almost as soon as it was proclaimed by the fathers in Ohio, Indiana, Illinois, earlier than in Missouri, Iowa, Texas, etc. I do not know how many readers you have in the Provinces—and I sincerely trust every Disciple is your reader—but in Ontario we have 45,000 Disciples out of 2,000,000 people. In Ohio there are 80,000, Indiana, 107,000, Illinois, 120,000, Iowa, 60,000, Texas, 70,000; and in Missouri, 163,000 Disciples, or 1 in 16 of the population; in Ontario, 1 in 400!

3. When Bro. Campbell began to preach the simple gospel of the grace of God, why did he simultaneously found Bethany College of the Bible? Because he was inspired with the conviction that men must be trained to present that plea and Bethany is, from a human standpoint, the mother of our marvelously rapid and substantial growth, along with the dozen or two of her sturdy daughters, one in every state where the cause has flourished.

Now, dear CHRISTIAN, you have the reason why our Commencement day is a red-letter day among the Disciples in Canada. Our future success depends upon the prosperity of our own college. Five years ago it started with four students in the basement of the church in St. Thomas. Now we have a commodious building, not large enough, however, for our rapidly growing needs, an enrollment of forty students, mostly ministerial and missionary. During last vacation over 100 were won to Christ and the church by these students. Twenty-four preaching places owe their existence to the college and many more their support and supply.

Our boys are educated far below cost, the college depending almost entirely upon contributions from the brotherhood. Eight teachers last session taught in the college at an aggregate salary from the college of \$780. Tremendous sacrifices are being made, and tremendous results are being attained. This is the only solution of the question of our many pastorless churches. If we educate our young men at a merely nominal cost they can afford to stay and work for the small salaries the churches usually can afford to give. And more, we have among us many young men doing noble work even in their student days who would never have been able to leave home but for the advantages offered by our college. So the work goes on. Brethren, do you not desire an active, earnest share in it? Is there any home or foreign mission work to compare in far-reaching results with this? Truly, Pres. E. V. Zollars, of Hiram, is right in speaking of our educational needs as the "The Overshadowing Issue." Especially is this true in Canada. Write for more definite information than my brief sketch here can give. We have sent you our first-born son. What will you send us, or rather the college, in return? This is your work. It is not ours. Send your boys and girls and your contributions. God bless you all, and all his people and his work.

Au revoir.

E. E. CRAWFORD.

St. Thomas, Ont.

## DEER ISLAND LETTER.

When I wrote my last letter I had about decided to go west, but the church at Lord's Cove were so anxious for me to stay, and there seemed to be so much need for me that I have consented to continue the work. I pray that by our mutual efforts that the good work may go on. I will preach a part of the time at Back Bay and Mascarene. I expect to have a busy time of it but that is what I like.

The church at Lord's Cove recently appointed several new deacons to assist those who have been in the service and are growing old.

The Mission Band is having a concert on the 24th.

Not long ago I baptized a number of converts one day. After doing so I went to a house where a woman said to me that she did not believe much in water baptism she believed in the baptism of the Holy Ghost. I asked her if she could perform miracles or speak a language she had never learned; she said she could not, then I doubted her Spirit baptism. Is it not strange that people can not discriminate between the baptism of the Holy Spirit and his indwelling in the heart of a believer?

I looked over the April CHRISTIAN for something about the general collection for home work to be taken up the first Sunday in May, but I could not see any reference to it. I think I have read in THE CHRISTIAN and have also heard our preaching brethren say that the more we gave to foreign the more we would have to give to home missions. Would it not be well for our Home Board to encourage all to give to the foreign work, that is if the above is true?

There has been and still is a great deal of sickness on this part of the Island.

We are planning for a county meeting in the near future. We have five churches in this county and ought to have five more. I will tell you more about it in my next.

Bro. F. G. Calder is doing a good work at Leonardville.

Hoping that we may reach the 500 souls and the \$1,500 I toil on.

One confession at Back Bay since I last wrote.

W. H. HARDING.

## Original Contributions.

## A CHRISTIAN LIFE.

H. MURRAY.

It is more than existence. It is union and fellowship with Christ. He is the life and light of the world. To be separated from Christ is death. Existence is as true of inanimate as of animate things. We never say a stone lives. God breathed into man the breath of life. Not till then had he life, although he was in existence. There is no other possible answer to the question of life. Science, with all its wisdom, cannot, because it has not, bridged the abyss between something and nothing, between non-living things and life. The Christian life is the ideal life because it is from him who alone can impart true life. The Christian life is therefore eternal life, and nothing else can be worth

the living. The Christian life is real and earnest and the grave is not its goal. It is a life full of activity. There are those who profess the Christian life but do as little as possible, while there are Christians who do as much as possible. The name of the Christian is to follow Christ, to live as he lived and to love as he loved, and to suffer, if needed, as he suffered. Christ was born a worker and respected the worker, high or low, rich or poor, black or white. He protected the dignity of labor. Many are ready to say that this working and talking about another life is only sentiment and poetry, and will do for dreamers and those who have nothing else to think about. But what does our Guide Book think about it. "O that they were wise and would consider their last end." "Make me to know my end and the measure of my days." "Teach me to number my days that I may apply my heart unto wisdom."

This true life is not asking for ease or for health or wealth, but that God's will may be done on earth as it is done in heaven. It is an entire, complete surrender of self and a submission to him upon whose head has been placed the crown of authority, and in whose hands the sceptre of universal power. It is in fact the bringing forth the royal diadem and crowning Him Lord of all. It is the part of the Christian to see that the will of Christ is done whatever may be the sacrifice, we need have no fears as to the results. If we are faithful to the will of God he will fulfil in us all that is needful and noble. Here is the question we should ask every day, "Are we working out in our lives the will of God." We know that it is his will that we should know the truth in order that we may do it.

But just here is a danger that we should escape *i. e.*, in being satisfied with the knowledge of the truth. Some one has said that a "knowledge of God's will in order that we may do it is more than a rattling skeleton of abstract dogmas very many and very dry." As sure as we live we are in danger of an unpractical, unworkable theology; "having a form of godliness but destitute of the power." Does our Christianity work, is the question the world is asking. Knowledge is good only when it works and molds conduct and character. "What God has joined together let no man put asunder." We must have this true and profound conception of truth that it is not only a revelation but an inspiration that will lead us to noble deeds. There was one thing especially commendable in the return of the prodigal to his father and his home. He went back to work. "Make me as one of thy hired servants." To work for his father was his ideal life, and how ready his father was to receive him and help and bless him. Here should be our highest joy to serve the cause we have espoused. We have the assurance that we will not have to work alone. Our partner is the Lord himself. He has promised never to forsake us.

He only lives who is seeking to know God's will and to do it to the best of his ability. They who live in pleasure are dead while they live. The future life will be just what we make it here. We are weaving here the tissue of the life to come. The Christian life is the noblest life that can animate our hopes. A true, unblemished manhood is the Father's great aim and work through his son. As Alex. McLaren has said: "We ought to keep very clear before us this as the crowning object of Christianity not to make men happy except as a consequence of holiness, not to deliver from penalty except as a means of holiness, but to make them holy and being holy to set them close to the throne of God."

### HOME MISSIONS.

E. C. FORD.

The subject of home missions is very largely in evidence just now, and, it is hoped, will receive the consideration its importance demands. The churches in these provinces are being asked to co-operate with the American Christian Missionary Society in evangelizing America, and this, in the practical language of this the mother of all our missionary societies, means the Dominion of Canada as well as the United States. Of this we have the assurance of their good faith in the fact that in different parts of this dominion of ours the American Board is assisting the work in weak points, thus showing that the board knows nothing of national boundaries in the kingdom of God. Hence, while this May collection is taken, especially in the interest of the A. C. M. S., indirectly it is as much for the aid of our home work as though it were taken directly for this purpose.

There are many reasons why all our churches in these provinces should take this collection the first Lord's day in May, or as near that date as possible, only a few of which can be named in this paper. 1st. The churches should show their appreciation of the broad-minded international and Christian spirit manifested by our great brotherhood in the United States toward the struggling churches in these provinces and in other parts of Canada; and there is no possible way by which our appreciation can be made so forcible as by a hearty and liberal offering to aid the American Board in evangelizing America.

2nd. Our work in these provinces demands this of our churches. If the aid of this Board is to be continued, the churches must see to it that something is done in return for all the help we have been receiving in all these years. It is a fact that we have been receiving more than three dollars from the American Board for every one dollar the churches in these provinces have paid to help the Board. This one fact alone should wake us up to our duty. The success of the work in Picton is worth much more than all it has cost. Notwithstanding the liberality of Bro. Fullerton, this work could not have been sustained but for the aid given it by the American Board, and our own Home Mission Board. And now, that such a glorious victory has been gained, we cannot afford to see the work crippled for the want of support just when that heroic little band of disciples are almost ready to stand alone.

But there is danger of this if this May collection does not exceed any of other years. It must be remembered that there are far more demands on this Board for help than they are able to grant; and unless their hands are strengthened some of the interests must suffer. In the interest, then, of our mission points in this province, and the future of our work of evangelizing these provinces, I make this earnest appeal to all our churches to see to it that this offering is made in the interest of our common cause. The success of this, and all other missionary collections, largely depends on the interest taken in them by the preachers. The people are generally willing to give toward every good work if they have the opportunity.

But I must close this appeal, as my letter is getting too long already, with the promise of writing in the interest of the mission work in these provinces in the next CHRISTIAN. The strong appeal of the president of our home board, Bro. L. A. Miles, in last CHRISTIAN, was read with interest, and should bring many substantial responses in the shape of paid-up pledges and voluntary contributions to our Home Mission Board.

## MARITIME PROVINCES

OF CANADA.

### AN URGENT MATTER.

About three years ago the members of the Coburg Street congregation at St. John, N. B., Canada, began mission work in the North End of the city. Notwithstanding many and severe difficulties the work has continued to grow and develop until a lot was purchased and a church building begun. Soon after this fire reduced to ashes a large part of the North End and the mission was thus deprived of financial assistance that would otherwise have been available. Nevertheless the work was continued until it is now well along toward completion, but after every effort and sacrifice to finish it the building is now at a standstill.

All who are acquainted with the Maritime Provinces know the important position of St. John and will understand the powerful influence that will be exerted throughout these Provinces by the success or failure of this effort to plant a congregation for the teaching of Apostolic Christianity. In this time of need a call is made to the brethren who have gone from the Provinces to settle in the United States. The work of Christ in their old home land may be greatly built up by the ready and liberal response of those who have gone out from her. We therefore most earnestly appeal for immediate help from all who read this.

A friend of the work has generously given a large number of the "Acadian Vistas" to be used for the benefit of the new building. It is a beautifully printed book, six by nine, and contains about a hundred views of the Maritime Provinces. These views are excellent in every way and cannot fail to be appreciated by anyone who has visited or lived in the Provinces. A copy of this book will be sent post-paid in acknowledgment of contributions of a dollar or more, and all monies received will be devoted to the completion of the new building.

In behalf of the North End Mission,

J. C. B. APPEL,  
JAS. W. BARNES, } *Building*  
ROBERT ROBERTS. } *Committee.*

Address:—J. CHAS. B. APPEL,  
St. John, N. B.

### Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 110 St. James Street, St. John, N. B.]

## \$1,500 for Home Missions!

### 500 Souls for Christ!

#### THE MAY OFFERING.

Let all the Churches remember the May Offering for the American Christian Missionary Society, the first Lord's day in May (6th). For some years they have helped the cause in these Provinces, and are willing to aid further. This will depend somewhat on the offering that our churches give. If each church will send an offering it will show that they are interested in our home mission work. Send your offering to Bonj. L. Smith, Y. M. C. A. Bldg., Cincinnati, O.

Why don't the Board get an evangelist? How many have said this and have never

given the Board any encouragement financially or otherwise? If you will look at the receipts from month to month, you will see that we do not receive enough to keep our three missionaries paid up. There was about \$463.00 pledged at the annual at St. John, but very little of what was pledged has been paid. Brethren, remember your pledges and send them to the Secretary as soon as you can.

After corresponding with a number of preachers for the work in these Provinces, Bro. A. Martin, of Muncie, Ind., General Evangelist of the Christian Church, has been engaged by the Board and will commence work about the 15th June. He has held meetings in more than a dozen States and in Canada, and was for four years an evangelist in England as a representative of the F. C. M. S. He recently held a meeting at Bloomfield, Ind., with 37 additions—30 baptisms. He is now in a meeting with the church at Oden, Ind., where H. C. Buchanan, formerly a member of the Coburg Street Christian Church, is pastor.

Evangelist Romig's meeting still continues at the Main Street Church, North End, this being the fourth week. Owing to the crowded condition of the hall the first three weeks, it became necessary to admit children with their parents only; but in the afternoon at four o'clock, a very interesting service was given for them—the evangelist asking them questions on the Bible and having them repeat passages of Scripture. He uses a powerful double dissolving lime light stereopticon to illustrate hymns, parables, and teachings of Jesus.

**A SUGGESTION TO CHURCHES HAVING NO MINISTERS.**—We submit the following programme as a suggestion. Write to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, for help on the proposed topics and for envelopes in which to make a good offering. Advertise your meeting well; tell the people you will have a good programme and a good meeting:

*Programme for Home Mission Day.*—Hymn,—"My Country, 'Tis of Thee!" Scripture Lesson; Prayer for Home Missions; Hymn, "Ho, Reapers of Life's Harvest!" Address (seven minutes) "Our Work in Canada;" Hymn, "I Love to Tell the Story!" Address (seven minutes) "What our Home Board is doing in the United States;" Hymn, "Shout the Tidings of Salvation;" Address, (seven minutes) "Relation of Home Missions to all our work;" Hymn, "I Gave my Life for Thee!" Address (five minutes) "Our Duty towards Home Missions;" "Offering for Home Missions; Lord's Supper; Hymn; Benediction.

**A FOOLISH FISHERMAN.**—A man went fishing with a substantial pole of local church, a weak line of home missions, and a heavy bait of foreign missions. At the first throw into the water the weight of the bait broke the line, foreign missions was soon swallowed up, home missions crippled, and the local church rendered unserviceable.

Many churches are using a very frail line and making great efforts to get a large amount of bait on the hook. We must have good bait, and plenty of it, if we will catch the souls of men; but if the line of home missions is ignored, it will break, foreign missions be lost, and the church left hopeless.

GUY W. SMITH,  
Oakland, Cal.

**EXPANSION.**—The whole work needs expansion—wide expansion. It should be enlarged now, and without delay. The love of Christ constraineth us, the needs of the

church impel, the fields call us to larger and better things than we have ever done before, the expectation of Christ waiting to see the travail of his soul and be satisfied—all summon us to deeper sacrifice and larger sacrifice.

**A GOOD WORD ABOUT PORTO RICO.**—I am not a member of the Christian church, but I have recently visited Porto Rico and investigated the Christian work being done there. The work of your missionary, J. A. Erwin, is the most successful work done in Porto Rico to-day. His school, the reading-room, the church services, are all well attended and patronized. I congratulate you on the work you are doing in Porto Rico.

MRS. D. YATES.

**INSURE VICTORY.**—There should be a stirring of conscience and a renewal of zeal in the great offering for home missions. Our Lord is not willing that any should perish. Our home missionaries have shown themselves very successful in bringing men and women to Christ, making a record far beyond that of any other religious people, and now this work comes again before the churches in an earnest plea to be entrusted with the means of the brotherhood to greatly enlarge the work.

The people should know what is being done in home missions. Last year 2,995 churches made offerings, aggregating \$33,968.32 to this work. Our home board supported 129 missionaries and teachers, these had 9,996 additions to the churches, averaging 77½ additions for every missionary sent out—a record without a parallel, the nearest approach to it being the home missionaries of the Lutheran churches, with an average of nineteen additions for each missionary sent out. Can we not send more missionaries into so fine a harvest field?

America is certainly ripe for the plea of primitive Christianity. Ought we not pray the Lord of the harvest to send forth more laborers into the harvest, and then labor and plan and pay to help the Lord do this great work?

What is done should be done quickly. The time of the offering is the first Lord's day in May. Let the preparation already begun continue until the offering is taken.

Despise not the day of small things. From faith's view point we must look to the future. We need not strain our faith to see America with 100,000 million population, to see our brotherhood numbering 2,000,000 people, if we only have faith enough to support our Home Mission Board in the effort to win this land to our great plea for New Testament Christianity.

God has had our Anglo-Saxon race for ages in the training-school; for thrift, for dogged perseverance, for wonderful inventive power, the world has never seen the equal of the Anglo-Saxon. Under all this is the bed-rock of morality, that derives its inspiration from Jesus Christ; it is the religion of Jesus Christ that has made the Anglo-Saxon the conquering race, not merely by free democracy, but free Christianity has made America great. Let us live to make America free indeed; our home offering is a splendid opportunity to combine Christianity and patriotism.

There is no gospel so worthy to be preached as the simple gospel of the New Testament; no people should be so missionary as those who are simply Christians. Holding these truths to be self-evident, it is our duty to light up every dark place of our land with our plea for primitive Christianity.

RECEIPTS.

Previously acknowledged, . . . . .	\$17 92
Coburg Street Mission Band, . . . . .	2 80
"    Sunday-school, . . . . .	5 82
Pledge, St. John, . . . . .	10 00
Miss Jessie Devoc, South Range, . . . . .	1 00
Miss Mary Cossaboom, . . . . .	1 00
H. A. Devoc, . . . . .	5 00
Miss Ann Cossaboom, . . . . .	2 08

\$345 62

W. A. BARNES, Secretary.

Maritime C. W. B. M.

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

\$400 for Foreign Missions in 1900.

"The love of Christ constraineth us."

AUXILIARY PROGRAMME FOR MAY.

Topic: The Hope of the Resurrection.  
Song—"The Angels that Watched Round the Tomb."  
Concert Reading. Matt. xxvii:1-10.  
Song—"He is Risen, He is Risen."  
Prayer by leader or pastor.  
Scripture quotations from each one present concerning the topic. Job xix:26; Psa. xvii:15; Isa. xxvi:19; Dan. xii:2; Matt. xxii:31; John v:28; xi:23; Acts xxiv:15; Rom. viii:11; I Cor. xv:20-23; Col. iii:4; I Thess. iv:14, 15; I John iii:2.  
Let one skilled in word-painting give the typifying of the resurrection as found in Ezek. xxxvii:1-10.  
Circle of prayer, remembering our precious children, that in the fresh, sweet springtime of their lives they may be led to Him who shall be their life forever.  
A string of Easter pearls. Let each one be prepared to give a choice thought on Easter, selected or original.  
Song—"How Calm and Beautiful the Morn."  
Closing circle of prayer, remembering our faithful missionaries at home and abroad.

**DEAR SISTERS**—Another letter from Sister Rioch. I am sure you will all rejoice because of the good news that it brings. Souls are turning to the Lord in Japan, and you who are making it possible for Sister Rioch to teach and lead them to his feet, have a share in the glorious work. Let us pray earnestly that God will use use her and use us more and more, that He will let us indeed be co-laborers with him in saving Japan. Sisters, the time is passing rapidly. Only about four months of our missionary year yet remain. Shall we not this year raise \$400.00. You know that our motto is, "Attempt great things for God; expect great things from God." Let us attempt greater things in the coming months. I know that it means much of labor and self-denial, as well as consecration to carry on this work; but it means too that it is labour and self-denial for Christ's sake, and that alone should make it a joy to us.

Yours in Christian love,  
MRS. J. S. FLAGLOR.

To the M. P. and O. C. W. B. M.:

The plum trees have been out in all their fairy-white and pink dresses, some weeks back, and many other trees are beginning to show what they can do in the way of color. Suddenly this afternoon heavy clouds gathered and here we are in a regular old-fashioned snow-storm. White is pretty to be sure, but my, so out of season, that is, white snow, you understand. What a state the roads will be in by to-morrow. No bicycling for a week at least.

Some weeks ago, the weight of the disappointment in the failure of good results, after many years "of work of faith and labor of love," in a particular department of the work, seemed greater than I could bear. I felt I must tell you all about it that you may share it with me and know how to pray for me in the way I needed it most. I had for



gotton the rest of that verse—"and patience of hope," but afterward I remembered it and so laid it on, and left it with my Saviour, and now I feel at rest in the conviction that nothing done for him will be lost and the result that he wishes will come in his own time.

While I am sitting writing, here by my window, the storm clouds have all rolled away and now the sun is shining. It seems to me to be just a picture in nature of what I have just been telling you of. When we lift up our eyes in faith and trust to him, the storm clouds of trials and troubles roll away and the sunshine of his presence lights up our hearts.

This week a very bright beam of sunshine came into my heart. You remember I told you of a young girl in our neighborhood who has been studying the Bible with me nearly every evening this past winter. She was baptized last Wednesday night at prayer-meeting. The other evening our lesson was about Philip and the eunuch. After the lesson was over she re-read the first part of the 31st verse, "How can I, except some man should guide me." "I think that such a sweet verse," said she, "How should I have known about Jesus and the way of life, if you had not taught me. I am so grateful to you."

This conversion is another direct result of family prayers. This girl happened to be with us one morning at prayers. She seemed interested and asked if she might come again. Though it was so cold the past winter, yet she managed to be with us every morning at seven o'clock in time for prayers. She read her Bible constantly and had many questions to ask. This led to the lesson in the evening. She is still studying and daily growing in grace. Help me to pray for her, dear sisters, that she may remain faithful.

The government has at last given me permission to have the school. We have it in the morning now, as formerly. I expect the attendance to increase, and am sure of better work being done. The children never do their best work in the afternoons. One of the teachers left at the beginning of the month, and I had some trouble in filling her place. The meetings and Sunday-schools are fairly well attended.

Last Friday Miss Oldham and I started a woman's meeting in the Ushigome Chapel. We visited every home in the neighborhood inviting the women to come. We had a fine meeting. We expect to hold such a meeting every week.

The girls in the home are well and doing nicely.

Our dear sister Mrs. Bishop died of consumption the ninth of this month. Her grave is not far from Bro. Garst's. Mr. and Mrs. Bishop came out last November. She has been sick almost from the day she landed and got worse rapidly till death claimed its own. She had suffered so long and so intensely that when we knew she must go we were glad to see her at rest. She was only with us four months but we learned to love and admire her sweet, patient character. It was a great disappointment to her that she was not permitted to work among the people here for whom she had left home and friends, but forcing back the scalding tears that would come sometimes in spite of her, she would say, "Thy will be done." She brought us all nearer to our Saviour. May we all be as ready to meet our Master as she was.

Baby Madden, who was so badly burned, has quite recovered.

Bro. Stevens sailed last month for America. Bro. and Sister Guy also are expecting to leave in June for their furlough. There will

then be only eight of us left on the field till the fall when we expect some reinforcements.

Miss Goodrich left last Tuesday for China. She expects to carry on the work there in the future—but not alone.

Efforts are being made by a Christian member of parliament to stop the use of tobacco among Japanese children under eighteen years of age. It is not an uncommon thing to see boys of four and five smoking cigarettes.

The attempt to pass the bill which would place husband and wife on the same basis of virtue and morality, has failed.

To prevent the spread of the plague, rats were bought by the government at five sen a head. In Tokio alone, in fifteen days, 53,568 rats were killed. There seems to be as many as ever. As it was, for that amount killed, every one was taxed 12½ sen. If all the rats in the city were killed and we were taxed accordingly, it would bankrupt some people I know of.

I am well and happy in my work, strengthened by your prayers and kind words of sympathy received from time to time.

With kindest regards to all.

Your sister in the work,

MARY RIOCH.

Names and addresses of missionaries employed by F. C. M. S.:

JAPAN.

Miss Kate V. Johnson.....Hongo, Tokio.  
Frank Marshall.....Koishikawa Ku, Tokio.  
Miss Loduska Wirick.....Tokio.  
E. S. Stevens.....Akita Ken.  
Mrs. Nina A. Stevens, M. D.....Akita.  
H. H. Guy.....Koishikawa Ku, Tokio.  
Mrs. Mattie Guy.....Koishikawa Ku, Tokio.  
Miss Lavinia Oldham.....Ushigome, Tokio.  
Miss Mary Rioch.....Ushigome, Tokio.  
P. A. Davey.....Tokio.  
Miss Carrie E. Goodrich.....Tokio.  
M. B. Madden.....Sendai.  
Mrs. Maud Whitmore Madden.....Sendai.  
R. L. Pruett.....13 Foreign Concession, Osaka.  
Mrs. R. L. Pruett.....13 Foreign Concession, Osaka.  
Miss Bertha Clawson, 13 Foreign Concession, "  
And nineteen native helpers.

RECEIPTS.

Previously reported, ..	....	....	\$121 24
Leonardville—			
Ladies' Aid, ..	....	....	4 70
For India Famine Fund,	....	....	10 30
Tiverton—			
Ladies' Aid, ..	....	....	2 00
			\$138 24

SUSIE FORD STEVENS, Treasurer.  
Port Williams, Kings Co., N. S.

Children's Work.

[Address all communications to Children's Work to Mrs Frank Richardson, Lord's Cove, Deer Island, N. B.]

DEAR BOYS AND GIRLS,—Our missionary year is fast slipping by, only about five months more before we meet together again for business and spiritual strength. And do we realize that in that short time we have \$60.72 of our \$90 yet to raise? and if we fail to do this our children whom we have promised to support will have to be neglected, and this year, on account of the famine and distress in India, really more than the thirty dollars is required. So, dear young folks, let us be more zealous the remainder of the year and at the close let us have an increase instead of a decrease in the treasury.

After reading such encouraging reports from Gulabi and Gerould in the last CHRISTIAN, surely we should take courage and feel that our labors have not been in vain.

I wish that all the bands would write to

me when they do any extra work so I could report it in THE CHRISTIAN. It is often helpful and stimulating to other bands. Lord's Cove "Island Workers" are to have a concert this week, and I hear Leonardville "Happy Band" is to have one soon. Will there not be others to report next month?

There is one thing I would like to ask each band to adopt, and that is the election of officers yearly instead of quarterly. In election be sure you have the very best in your society to execute their respective duties, and you will find it an advantage to your work and it will be much easier for the Superintendent to keep in touch with each band.

I fear many of the children have forgotten their Stepmother already as I have only heard from one band in two months. Who will be the first to write?

MRS. F. B. RICHARDSON.

RECEIPTS.

Previously reported, ..	....	....	\$20 28
Leonardville—			
Happy Band, ..	....	....	5 00
Happy Band Christmas Offering,	....	....	1 00
Lord's Cove—			
Island Workers' M. B.,	....	....	8 00
Westport—			
Willing Workers Selfdenial offering, ..	....	....	3 23
			\$46 51

SUSIE FORD STEVENS, Treasurer.

Port Williams, King's Co., N. S.

Died.

KEMPTON.—Fell asleep in Jesus at Milton, Queen's County, Wednesday, April 11th, Sister Hope Kempton, being the ripe age of 93 years and 10 months. Remains were interred in Milton cemetery, Saturday afternoon, April 14th, 1900. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—John xi. 25, 26. WILLIAM STIFF.

HUTCHINSON.—At his home in Hillaton, Cornwallis, March 29, Bro. William Hutchinson passed peacefully to rest, aged 72 years. He leaves a wife and eight children to mourn their loss. Deceased, with his wife, were baptized on the same day by Mr. Livingstone, and have been faithful members of the Christian Church for more than forty years. Five of their children are with them in the Christian Church and one is a member of the Baptist Church. Our brother will be missed in the home, the neighborhood, and from his accustomed place in the church, but we trust that our loss is his eternal gain. R. E. STEVENS.

EDWARDS.—In the early morning of Friday, April 13, at his home in St. John, Bro. John E. Edwards passed away, in the forty-second year of his age. Bro. Edwards had been sick for some time and confined to the house for a number of months. He leaves a wife and four children to mourn his loss, besides all his brethren with whom he was associated in the work of the church. Both he and Mrs. Edwards have been active in the work of the Master. Bro. Edwards was especially interested in the Sunday-school work, while Mrs. Edwards has been president of the Woman's Auxiliary. Bro. Edwards was baptized twenty-three years ago by Hiram Wallace. Funeral services were held at the house and the cemetery by the writer, assisted by Bro. Appel, of the Main Street Christian Church, on Monday, April 23rd. Since the writer knew Bro. Edwards he has not been able to meet with his brethren at church or to take any part in the work, but all testify as to his faithfulness until he was no longer able to leave his home. Sister Edwards and her children have the sympathy and prayers of all the church here. Bro. Edwards knew well in whom he had believed and during his long illness expressed neither doubt nor fear. "To be absent from the body is to be present with the Lord." R. B. R.

DUNLOP.—On April 1st, Pearl, only daughter of Mr. and Mrs. Dunlop, 100 City Road, St. John. Pearl was nine years old, a very good and thoughtful child, and the household, consisting of the father and mother, her only brother, a little younger than she, and her grandmother, miss her greatly, as will also many others, both children and grown-up people. Funeral service by the writer, assisted by Rev. J. L. Gordon, of the Congregationalist Church. R. B. R.

St. James Street Christian Church,  
18 St. James St., Roxbury, Mass.

J. H. Mohorter, Pastor.—RESIDENCE, 23 Akron Street, Roxbury. Study Hours, 8 to 12 A. M.  
Church Services—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 P. M. Y. P. S. C. E., 6.30 P. M. Friday Evening Prayer-meeting, 7.45. All are invited to attend these services.