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# THE CHRISTIAN.

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

Vol. XVI.—No. 11.

SAINT JOHN, N. B., SEPTEMBER, 1899.

WHOLE No. 191

## 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.

## THE ANNUAL MEETING.

OCTOBER 5th to 8th, 1899.

The Coburg Street Christian Church, St. John, has decided to invite the Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick to meet with them, October 5th to 8th.

The church agrees to provide free entertainment for two delegates from each church, and one from each Woman's Auxiliary, besides the officers of the convention, the members of the Home Mission Board, the officers of the Women's Society, and all the ministers, *provided* their names are sent to W. A. Barnes, 228 St. James Street, St. John, N. B., *before September 30th*. If any others desire to attend, arrangements will be made so that they may secure board at reduced rates, if they will send their names and ask that such arrangements be made.

The matter of securing reduced rates by railway and steamboat will be attended to this month.

It is expected that the programme and other matters of interest will be given in the next CHRISTIAN.

## NOTES AND NEWS.

H. A. Northcutt is leaving the evangelistic field for a time, having accepted a call to the pastorate of the church at Kirksville, Mo.

President McGarvey has been to Cincinnati making arrangements for the entertainment of the students of the College of the Bible, who will go in a body to the Jubilee Convention.

J. A. L. Romig has returned from his evangelistic tour in England. Many were added to the saved while he was working there. He will soon be entering upon his fall campaign in the United States.

W. S. Gilner, of Eminence, Ky, was requested to write a short article showing the importance of Home Missions; but instead he sent his check for \$100. This, we have no doubt, was equally as acceptable.

The article by A. N. Simpson, published in this number of THE CHRISTIAN, was read at the Association at Summerside; and those who heard it were so well pleased, that they desired that it be given to the readers of this paper.

We regret to read in the *New England Messenger* that the editor, R. H. Bolton, has been prevented from performing active gospel work, owing to affliction. We hope for his complete and speedy restoration to health and service.

As an experiment, Ashley S. Johnson, President of the School of the Evangelists, Kimberlin Heights, Tenn., offers board, room and tuition to ministerial students for one year for \$50.00. Young men who are interested can get additional information by writing him for it.

In Toledo, O., lived a lawyer, Marshal Waggoner. He was an infidel, and his library contained all the noted works of disbelievers. He was the author of some bitter infidel literature. But a short time ago he publicly burned his infidel library, which cost several thousand dollars. He had become a Christian.

Our subscribers who are in arrears will have our deep gratitude if they will at once send to this office the amount due on their subscriptions. We write these business notes with reluctance; but the money is needed, and we want our readers to know it.

The vacation season is about over now. During the warm weather it seems that church work goes slow and hard. Many things contribute to this. But the churches should now be preparing for a vigorous fall and winter campaign. The first thing that is needed is to get the church members thoroughly aroused.

Five thousand dollar gifts to our missionary enterprises have been frequent this year.

It is a sign of a growing liberality, and of a clearer sense of responsibility. We notice that the children of Mrs. Margaret Oliver have recently given this amount to the American Christian Missionary Society. This is a good monument to their mother—better than a costly monumental stone in some city of the dead.

The Dominion C. E. Convention will be held in Montreal, October 5-9. In anticipation of that event, both Ontario and Quebec omit their provincial conventions this year. The Maritime C. E. Convention will be held in Sackville, N. B., Sept. 5-7. D. A. Morrison will conduct the rally of the Disciples of Christ. Mrs. Morrison is to read a paper on "The Effects of Faithful Committee Work on Christian Character."

D. R. Pickens, preacher at Tyler, Texas, has just made a donation of \$5,000 to the Church Extension Fund. In stating why he chose this direction for his gift he says that he thinks to help a few brethren to build a house in which to worship God, is second to no work among us; and this, he says, is what Church Extension is doing. Geo. W. Muckly, Kansas City, Mo., is the secretary of the Church Extension Board.

On Whitney Avenue, Washington, D. C., there was built during President Hayes' administration, a union chapel. Since that time a thriving Sunday school has been conducted there. There is no other church within three-quarters of a mile. The trustees have given the property, which is worth \$8,000, to the Disciples, and they are now at work trying to build up a strong church in that part of Washington.

Prof. Deweese, of Lexington, Ky., has been spending some weeks down this way and has had a chance to get at least slightly acquainted with our churches, to know a good deal about our climate, to feel the invigorating touch of ocean breezes, and to prove himself (as a result, perhaps, of Bro. Minnick's instruction) a champion deep water fisherman. He has some young men on his college hook that we expect to see safely landed in Lexington.

The date of the Jubilee Convention is coming nearer and the enthusiasm is rising higher. All signs shall fail if this does not prove to be an historic gathering. Don't you want to go? Can't you plan to go? It will cost something, but the experiences and memories will be cheap at the cost. Traveling and boarding rates will both be reduced.

Remember the date of the great convention of the Disciples of Christ, in Cincinnati, Ohio. There is only a little more than a month before it opens. October 13th is the opening day and October 20th the closing.

Sunday, September 3rd, is the date for the annual collection for the Church Extension Fund. This is the fund out of which grants are made to weak congregations to enable them to get into a house of their own. The importance of such a fund becomes manifest

when it is known that there are 2,700 churches of Christ in the United States without houses of worship. Of these, 1,800 have sought for assistance, but owing to lack of funds only 500 have been helped since the fund was started.

Money out of the Church Extension Fund is not given to weak churches but loaned to them. They pay it back into the fund by regular instalments. In this way the same money will help church after church until there will be no weak churches needing places of worship. The fund has been so carefully managed that it is said not a grant that has been made has been lost. But the present need is more money. Nearly 1,300 churches have sought aid unsuccessfully, because the fund was exhausted.

The letter by the office editor which appears in this paper was written for the June issue, but withheld because he thought it lacked matters of general interest. Some readers, however, have asked that the letters as well as the trip be finished—as it is hardly the correct thing for the letter to leave the writer in the mountains of North Carolina, when he is in fact down by the Bay of Fundy. Well, this letter brings him back to the starting point and leaves him at work.

We have a few higher critics among us. They make a good deal of noise—enough for a thousand of them! Their croaking recalls the story of a frog pond. A man living near who was disturbed by the noise of the frogs thought there must be hundreds of them. He went to a neighboring town to see if he could not open up a business in supplying frog's legs to the grocers. He received some orders and went home to catch his frogs. He found them hard to find. Then he drained his pond and found three frogs. There are not so many higher critics in the world as their noise would indicate.

E. B. Barnes, of Normal, Ill., a former highly respected pastor of the Disciples church of this town, occupied the Methodist pulpit in the absence of their pastor, on Sunday last and delivered two excellent addresses to good congregations. Mr. Barnes is an earnest and fearless exponent of Gospel truth and it was a great pleasure to his many friends to listen to him. During his pastorate in this town his genial good fellowship as a citizen, won the esteem of all denomination and he will always be a welcome guest to Bowmanville.—*West Durham News.*

### News of the Churches.

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

COBURG STREET

Bro. Wm Murray preached on two Lord's days during Bro. Stewart's absence on P. E. Island.

Sister Grace Phillips, of Boston, Mass., worshipped with us on Lord's day (20th).

Prof. Deweese, of the College of the Bible, Lexington, was with us at our Thursday evening meeting (August 3rd) and gave us a talk on John's gospel.

Bro. Neil McLeod led the young people's meeting on Monday evening, September 4th. He is returning from his home on P. E. Island, where he has been visiting. He is one of the missionaries in Jamaica, where he has labored for three years under the C. W. B. M. Some of the churches there have the endeavor societies and their auxili-

aries. He will attend the Jubilee convention at Cincinnati in October.

Miss Bertha W. Barnes will be a delegate to the Maritime C. E. convention, to be held at Sackville, N. B. on September 5th, 6th and 7th.

Bro. W. H. Harding was at our Thursday evening prayer-meeting (31st) and gave us a very interesting talk on the subject, "Associating with Jesus."

Sister Allen, of Washington, D. C., formerly of this city, was at our C. E. meeting Monday evening (Aug. 14). She spoke of the flourishing society of the Ninth street church, of which she is a member, and exhorted us to go forward in this grand cause of Christian Endeavor.

#### MAIN STREET.

On the first Wednesday of the month we were privileged to have with us Prof. B. C. Deweese, of the College of the Bible, Lexington, Ky. He gave a very helpful and instructive sermon, and it was with sincere regret that we bid him good-bye Friday morning when he left for Lubec, Me.

Bro. William Murray has been at two prayer-meetings this month and did much to make them uplifting and encouraging.

Sister Torsey was at the evening service August 20. She is in the city on business and returns to Boston where the family is very comfortably situated.

Bro. Armstrong passed to his reward August 1st. Death has thus made the second attack upon this young congregation.

Two business meetings were held this month. The Building Committee was instructed to let the contract for the erection of the building and to proceed with the work. A.

#### HALIFAX, N. S.

The second Lord's day in August completed my first year's engagement with the church in this city. In many respects the year has been very pleasant. The most discouraging feature of the work here has been the removal of so many of our friends from the city. This we have all felt keenly. But the Lord has been with us and blessed us beyond what we could have hoped. We have been made glad by seeing thirteen willing souls obeying their Lord in baptism, the last one of these was baptized since my report in the last CHRISTIAN.

While there has been considerable sickness, God has been merciful to us, so that we have not been called to mourn the loss of any of our number by death. A growing interest in the work has been manifest all along, and our hands have been held up and hearts cheered by many kind words and acts during this our first year's labor with the brethren in the city of Halifax.

The church has met all the financial obligations of the year, paying their preacher regularly every Monday, and meeting the interest falling due every three months regularly, with all other expenses, such as insurance, fuel, etc. Besides these, the regular expenses, there has been raised during the year, including the work of the C. W. B. M. and the children's work, nearly \$100 for missionary purposes. For a little church like this, with not over fifty resident members, I think the record a creditable one.

The Sunday-school held its annual picnic the 10th of August, and a very pleasant day was enjoyed. We engaged a steamer to take us up the Bedford Basin to the picnic grounds. The day was perfect, the grounds all we could desire, and the attendance good. The affair was a financial success, as well as a success in every particular.

Prof. B. C. Deweese, of the College of the Bible, Lexington, Ky., made us a short but very pleasant

visit. The professor preached two most excellent sermons, which gave us a higher view of the great scheme of redemption, and lifted our souls heavenward. Bro. Deweese will get a hearty welcome when he again visits Halifax.

We have also enjoyed a short visit from our dear young sister, Elsie Smith. This young sister is very dear to us in these parts, not only because of the beauty of her own life, but because of her dear mother of sacred memory, whom many of us knew and loved for her works' sake. Sister Josephine Smith has left the impress of her sweet nature on the daughter to whom we have so reluctantly said good-by.

Since my last report Sister L. Miles, of St. John, and Sister Zela Collie, of Milton, have worshipped with us different times, and have spoken words of good cheer to us in our social meetings. It is very encouraging to have our friends who visit the city come to the meetings and encourage us by their presence and expressions of interest in our common cause.

My son, F. C. Ford, who was with the friends at Gulliver's Cove, Digby Co., the two last Lord's days, was with us a few days this week, and led the Wednesday evening prayer-meeting. He is now on his way to East Point, P. E. Island, having accepted an invitation to visit the brethren at that place.

I have heard of the serious sickness of our beloved Bro. Hiram Wallace. May the Lord spare the useful life of this dear brother is our earnest prayer. We shall anxiously await further news, hoping the next word will be encouraging.

E. C. FORD.

Halifax, August 25th, 1899.

#### PICTOU, N. S.

Since coming here (June 24th) I have organized a prayer-meeting Wednesday night, and a Bible class which meets at 10 a. m., Sunday. We have had regular preaching, having the privilege (July 23rd) of listening to two excellent sermons by Prof. Deweese, of the College of the Bible, Lexington, who preached again Wednesday night (26th).

The audiences, although still small, are improving, and we have confidence in the future prospects of our work in Pictou. I have met a great many people outside of our membership, a great many in the other churches and find them, very pleasant indeed.

Sufficient money has been raised to purchase baptismal robes and new hymnals, which we expect to use to good advantage this winter. Above all, the good people have been very kind to the present minister, exhibiting remarkable patience and strong faith.

W. H. ALLEN.

#### HANTS COUNTY, N. S.

An interesting marriage came off at the church, West Gore, the 8th inst., the contracting parties being Bro. William McDougall and Sister Rosa McPhee, both members of the church here. They have set out in their new relation with the best wishes of a large number of relatives and friends.

I have resigned the work in this county, and am glad to say that arrangement is being made to engage another. At a meeting of delegates of the churches called for the purpose a sum was voted to be raised by the churches for the support of a minister of the word. Arrangements ought to be completed by the 1st of October. Persons interested will correspond with Bro. John McDougall, of West Gore.

I am writing these lines from a sick bed, where I have been confined for two weeks. I have known some sickness and suffering, but both might have been worse. I am not able to write. The blessing of the Lord be upon THE CHRISTIAN—its editors, contributors and many readers.

HIRAM WALLACE.

August 28th, 1899.

RAT PORTAGE, ONT.

We closed a three weeks' series of evangelistic services here on August 6th. Three made the good confession and two were baptized. The attendance was not large. J. K. Hester preached and Thos. E. Jones, of Chicago, had charge of the singing services. Bro. Hester left us August 14th for Rochester, Minn., whither he goes to hold a protracted meeting.

Bro. J. Carey Smith, one of the Rainy River colony brethren, preached an instructive sermon on the Five Kingdoms on the evening of August 6th. Bro. Smith, who will reside here for a while will (D. V.) preach August 20th.

The church is expecting a brother from the colony to settle here during the winter.

O. B. STOCKFORD.

Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 228 St. James Street, St. John, N. B.]

He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. A. J. Gordon, D. D.

We have sent a "gentle reminder" to those who have not sent their pledges which were promised at the annual at Tiverton. Quite a number have "given heed" and sent them. We hope that all the pledges will be sent before this month is out. And also those churches who have not paid their apportionment, will they remit to the secretary at once, so that he may be able to say that every church responded?

The Jubilee Year of the American Christian Missionary Society will be celebrated in October next in the very city—Cincinnati—where it was organized fifty years ago. It is believed that at least ten thousand people will attend the Jubilee. Delegates are expected from all parts of the United States, and from Canada, from the West Indies, and from Great Britain. India, Japan and China will be represented.

RECEIPTS.

Previously acknowledged, . . . . .	\$595 51
Halifax, per E. C. Ford, . . . . .	8 00
Jessie Devoe, South Range, . . . . .	1 00
May Cossaboom, Tiverton, pledge at annual, . . . . .	1 00
Effie M. Cossaboom, Tiverton, pledge at annual, . . . . .	1 00
Mrs. John A. Cossaboom, Tiverton, pledge at annual, per H. A. Devoe, . . . . .	2 00
Coburg Street Mission Band, . . . . .	2 85
Tobin Lockwood, Port Williams, pledge at annual, . . . . .	2 50
J. Barry Allen, Fredericton, N. B., pledge at annual, . . . . .	3 00
Frank Richardson, Lord's Cove, . . . . .	2 00
D. F. Lambert, " . . . . .	5 00
L. S. Ford and wife, Milton, pledge at annual, . . . . .	10 00
Jas. B. Prince, Bridgewater, N. S., pledge at annual, . . . . .	2 00
Norman Robbins, Tiverton, pledge at annual, . . . . .	2 00
Mrs. Norman Robbins, Tiverton, . . . . .	1 00
Coburg Street Sunday-school, . . . . .	4 00
Mrs. Harris Cosman, Brighton, pledge at annual, per H. A. Devoe, . . . . .	1 00
Miss L. N. Jackson, Cornwallis, pledge at annual, . . . . .	3 00
F. C. Ford, pledge at annual, . . . . .	1 00
Miss Laura Lewis, Woodville, pledge at annual, per H. E. Cooke, . . . . .	1 00

\$648 86

W. A. BARNES, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

STIMULATING THOUGHTS.

The dear Christ dwells not afar,  
The king of some remoter star,  
Listening, at times, with flattered ear  
To homage wrung from selfish fear.  
But here, amidst the poor and blind,  
The bound and suffering of our kind,  
In works we do, in prayers we pray,  
Life of our life, He lives to-day.

—Whittier.

A young Sunday-school teacher, a poor seamstress, gave a rough street arab a shilling to induce him to go to Sunday-school. That boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand converts were won in a single year.—T. M. Meyer, D. D.

There was a year in the little church in Blantyre when but one convert was welcomed to the Lord's table, but that lad was David Livingstone, and as he was sown in the soil of his much loved Africa, he has become the seed germ of that mighty ingathering into the heavenly storehouse.—Missionary Tidings.

In a recent sermon on Foreign Missions, this old legend was told: When God first made the birds, they could only walk; but their wings were fashioned and laid beside them. The birds took up those wings, and binding them to their breasts, carried them as a burden. But presently, the wings having grown to their sides, they soared up into heaven. "Brethren?" said the speaker, "the church now bears foreign missions on her heart as a burden. When will she learn that the Lord intends missions to be as wings to her, carrying her joyously forward to the blessed day of His appearing?"—Missionary Tidings.

What a consummate blunder to live selfishly in this generation! Christ says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Did Christ mean those words only for those who lived hundreds of years ago, or does he mean them for us to-day? In the presence of 1,000,000,000 heathen and Mohammedans needing the Gospel, with multitudes in heathen lands losing faith in their old beliefs and asking for a new one, does he not mean those words for us to-day? Christ gave his best for us. Are we giving our best to him? Our time, our money, our influence, our friendships, our entire possessions, are they laid at his feet, placed absolutely at his disposal?

Opportunities such as we have to-day may not come again. It is said that when the decisive hour in the battle of Waterloo came, the English troops were lying in the trenches waiting for the onslaught of the enemy. They had been ordered not to fire until the French were close upon them, and while they lay there in silence, Wellington rode up and down the lines saying over and over again, "What will England say to you if you falter now?" It was burned into those waiting troops, and when the order was given, "Now up and at them!" every man felt that the honor of England was in his hand, and he was invincible.

Do we not hear the voice of a greater Leader saying, "Be thou faithful unto death,

and I will give thee a crown of life?" What will the result be if we falter now, if Christians are worldly now, if they are Christians only in name, if they say "Lord, Lord," but do not the things which he commands. What will Christ think of us if we are not brave and true now?—Margaret Leitch.

RECEIPTS.

Previously reported, . . . . .	\$292 51
St. John—	
Coburg Street Sunday-school, . . . . .	2 28
" " Ladies' Auxillary, . . . . .	3 25
Tiverton—	
Ladies' Auxillary, . . . . .	2 00
Cornwallis—	
Ladies' Auxillary, . . . . .	03
Mrs Henry Corbett, . . . . .	1 60

\$302 27

We still need about \$90 to end the year honorably. A word to the wise is sufficient.

SUSIE FORD STEVENS, Treasurer.

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

CHILDREN'S WORK.

RECEIPTS.

Previously reported . . . . .	\$61 74
St. John—	
Wide Awake Band, . . . . .	88
West Gore—	
Golden Rule Band, . . . . .	6 00

\$68 62

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. B.

Married.

WHISTON-WALL.—At the home of the bride's mother, Pictou, Nova Scotia, August 29, 1899, Mr. Robt. F. Whiston and Miss Ruby Ella Wall. W. H. Allen officiating.

Died.

ARMSTRONG.—On August 1st, at St. John, N. B., Brother Arthur E. Armstrong. One of the charter members of the Main Street congregation, and until his last sickness one of the most active and reliable workers, Sunday-school librarian and Christian Endeavorer. He suffered greatly the last few weeks, but his faith in Christ never faltered. When told that there was no hope of recovery, but that he might live a month or only twenty-four hours, he wished that it might be the latter so that he might be released from the intense suffering and be at home with his Saviour. Nevertheless as the days passed he did not murmur, but sought to glorify God in his sufferings. The funeral was largely attended and the body was accompanied to the cemetery by the members of Alexandra Temple of Honor and by the Temple band, to both of which the deceased belonged. J. C. B. A.

A Church Building

..FOR..

MAIN STREET.



Money is needed to pay for work and material—this is URGENT! Bro. Appel expects to visit Deer Island the end of September. Probably he will also be able to be in Charlotte County before October. He goes to test the interest and sympathy of the brethren in the effort to plant the church in North End, St. John.

## The Christian.

ST. JOHN, N. E., - SEPTEMBER 1899.

## EDITORIAL.

CHRIST HEALING THE PARALYTIC.  
Mark ii. 2-12.

I say unto thee, Arise and take up thy bed and go thy way unto thine house. Verse 11.

We can read nothing more interesting and important than the history of Jesus Christ, for it was written that we may believe and have life in his name.

In the present narrative we see a large assemblage met from different motives because the Son of Man was there. He knew their different reasons for coming to the place, but preaches the word to them all. All, all were lost in sin; he offers salvation to all, because he came not to condemn the world, but that the world through him might be saved. It is after men hear the offered salvation and decide whether they will accept or reject that the grand separation takes place.

Jesus not only preached to the people, but he wrought miracles before them that they might believe that the Son of Man had power on earth to forgive sins. His miracles relieved the distressed, confirmed the faith of his people, and sealed the condemnation of his enemies, who had to acknowledge, "This man doeth many miracles." The same acknowledgment will yet be wrung from those who hate him and labor so hard to deny his miracles.

The sick man who came to be healed could not get even to the door to go in to Jesus. They all seemed too eager to gratify their curiosity to step aside for his benefit. The friends, however, who carried him were not to be discouraged. Unmingled joy was just ahead, and without an appeal to the thoughtless crowd they bore their charge to the roof of the house and found and made a way to let him down before the face of Jesus. Theirs was a faith that could be seen both by the people and Jesus, because it was living, whole-hearted and active, and he seeing it, pitied the man as a father pitieth his children, and said, "Son, thy sins be forgiven thee."

But in that assembly were Scribes, the religious leaders of the day. Their object was to find fault with Jesus and to turn the people against him. They were educated men, trained to be teachers, and saw that none but God could forgive sins committed against God; and when they heard what Jesus said to the man, they lacked courage to speak out, but murmured in their hearts, "Who can forgive sins but God only?" and accused him of the oft-repeated blasphemy. But Jesus could read their thoughts and appeal to their intelligence, and he asked them which was greater, to forgive sin or to remove by a word the consequence of sin. They knew that the latter was the greater, and that greater he would now accomplish

before their eyes that they might know for certain that he had power on earth to do the less—forgive sin. He thus left them without a cloak for their sin. What a sad picture of depraved humanity was there exhibited when the men who should be the foremost in leading the helpless to the Great Healer strove with inflexible determination to turn the people against him. How? Godlike was the patience with which he bore their insults and reasoned with them! What a beautiful example he here set for his followers! What a beautiful example he has left his followers!

The heart of Jesus was deeply moved in sympathy with the men who carried their helpless brother. He felt as they did for the sufferer, and the sight of their heroic faith is given as his reason for forgiving his sins. When he met the weeping sisters of Lazarus, Jesus wept. Although he had come on purpose to give them back their brother, their sorrow was his sorrow, and his tears flowed most freely even with those he was about to wipe away, so did he feel for these men and their precious burden. He thus feels at all times for those who are anxiously laboring to bring the perishing to him for salvation. He knows their anxieties, he hears their prayers, sees their faith, and saves the lost ones. This narrative is especially precious to true ministers of the gospel. They are glad salvation is free and determined to spend their lives in telling it to others and in pleading with them to come to Jesus. But the masses reject the gospel, and, like the crowd that blocked this entrance, will not stop aside to let others come to the Saviour. There often seems so little sympathy, even in the church, that these ministers are ready to stop and "weep between the porch and the altar, saying, Spare thy people, O Lord, and give not thy heritage to reproach." How encouraging to such is the faith of these four men and the sympathy and power which Jesus displayed. The malice of the Scribes, the selfish indifference of the crowd, were nothing to them only to make them work the harder. Two persons were in their minds, and to get these two together made them oblivious to everything else.

They have a strong working majority who have Christ on their side, whether it be to spread the gospel at home or abroad, to assist the helpless, or in any work in which he needs them. In his arm is everlasting strength. His words are always in place, for they are spirit and they are life.

A church, in order to live and prosper, needs to have a house of its own. When an evangelist enters a field and organizes a church he ought not to leave till some plans are made for housing it. Hundreds of such churches have perished because they were too weak to build. Here is where the Church Extension Fund is anxious to come in and render assistance. The stronger churches put money into the fund and it goes out to the weak. And the strong ought to help the weak.

## Original Contributions.

OUR FORCES AND RESOURCES ON  
P. E. ISLAND.

A. N. SIMPSON.

It is much easier to write upon a subject of your own choosing than to write upon a subject that has been chosen by another. Since, then, I have consented to write, I invite your attention to this crude production.

The subject, as you have observed, is well chosen, and I will endeavor, as far as possible, to confine my thought to the facts as we find them existing at the present time in the churches on P. E. Island. I intend to hew just as closely to the line as I possibly can, and if some of the chips fly and hit you on the nose, why don't blame me, but blame the man who gave me this subject.

If in reading this paper this afternoon I can arouse a vigorous discussion, and an exchange of ideas among the brethren, and sisters as well, I will feel that I am duly compensated for writing this article.

It was not until President McKinley issued the call for volunteers that he learned the strength of the forces and resources of the United States; and it was not until I consulted our secretary's book that I learned the strength of our forces on P. E. Island. It is found that we have eight churches in all located in different sections of the Island. The locations are well chosen. Looking to the extreme western part of the Island, we find at Tignish a little band pleading for the "faith once delivered to the saints." They number about thirty in all, have a neat church building, but no preacher.

Down in the extreme eastern part is South Lake church. We find here about thirty-seven families. It has a splendid membership, a godly eldership, and in all the spirit of union and progression.

In the southern part of the Island—Tryon—stands a church building, which may or may not be ours in a few years to come. The membership of this church has been reduced by emigration and death almost to the point of extermination.

Cross Roads church, with its twenty-two families, was struggling for an existence, but with a few faithful followers and an intellectual eldership its existence has been maintained, and at the present time its pulse beats more regularly, and the indications are that it will live.

Montague has a living church. Its members are active; its body is sound. It breathes the air of progression and freedom, and is not hindered from development by confusion of wills and straight-laced dogmatism. Success is crowning her efforts.

New Glasgow! home of illustrious sons and daughters, whose earliest lives were cradled and nurtured in the lap of primitive Christianity, thy light doth shine at home and in other lands; thy church is as a city set on a hill and as the sun in the noon-day

of summer. Great are thy possibilities, and prosperity is over within thy gates.

Charlottetown, what can I say of thee? We are proud of thy existence. Thou hast come up through much tribulation. Thy crown will be secure. In thy weakness thou art strong; and soon will this whole brotherhood rejoice to see the spire of a Christian church point upward to the sky.

Summerside, where I first gave my life to Christ, progression is thy watchword, "Excelsior" is thy motto. This beautiful building which we see to-day with its arched coiling, stained glass windows, comfortable pews, spire, baptistry, dressing rooms, all so artistically designed and so skilfully manipulated, reflects great credit on the brotherhood in Summerside, and gives us another expression to the truth of the adage that says, "Where there's a will there's a way." Napoleon's soldiers said to him while on the march across the Alps, "It is impossible; the task can never be accomplished." Napoleon said, "There are no Alps." This beautiful church building which we see to-day is the best testimony of the fact, that to the good brethren in Summerside "there are no Alps."

The total membership on the Island in those eight churches is about seven hundred. Now with seven hundred true, faithful soldiers, and the best cause on earth to fight for, we ought to, with systematised effort and the spirit of unity, take this little Island for Christ, and make it indeed "the gem of the gulf."

We have eight churches, but only four actively engaged preachers. It is a very noticeable fact that the churches which have permanent preachers have been and are the most successful. More preachers are needed on the Island. With seven hundred members we ought to have at least six permanent, actively engaged preachers. Seven hundred members on an average ought to give six dollars per capita, which would be \$4,200.00, which sum would keep six preachers on the Island and give them on an average seven hundred dollars each. Someone says, "It can't be done." It can be done. "There are no Alps." More preachers for Prince Edward Island and more money for the cause of Christ should be the battle cry of this convention. Increase the forces.

But let me say a word about the second part of my subject. What about our resources on P. E. Island? In the first place I would say they are as great as in any other place of the same size and population in the world. Our soil is just as rich, our farms are just as productive, our people are just as intelligent, our plea is just as scriptural, as can possibly be found in any other section of the globe. With such resources why can't we be successful? Although I am Canadian born, and love my country, and would not exchange the Union Jack for the Stars and Stripes, yet I must say that my experience with the people of the United States fully convinces me that they have more vim, more snap, more business, more system in religious

affairs, and less conservatism and criticism than our Canadian people. The resources are here, but we don't use them. The means are here, but we don't employ them. There are many people in our brotherhood who are only giving dimes to the cause of Christianity when they should be giving dollars. We are still children, and still playing church. We are still drilling where we ought to be fighting. You remember the olden days—how on Saturday afternoons the men came together and drilled on the common. The command was given: March; right, left; right, left; right, left; halt; shoulder arms; ground arms; present arms; and it was drill, drill week after week, and year after year, and they never got into a good hot fight in their lives. So with our churches on the Island—go to church week in, week out, hear the songs sung, the scriptures read, and the illustrations in the sermon, and then the members go home; and this is repeated for fifty-two weeks in the year. What does it mean? It means right, left; right, left; right, left; shoulder arms; ground arms; present arms; halt. Brethren, the time is past for drilling, and the time has come for fighting. Many plans should be devised. More systematic work should be adopted. Greater union should be established.

Our conventions should not be so much a trial of preachers' skill, as they should be a time to devise ways and means to promote the best interests of the united brotherhood. I admire in the Methodist church the skill and management with which they handle their forces. Business in their conference meetings is the order of the day. Plans and plots and schemes, unity and co-operation, is the great secret of their success; and not only in the Methodist church, but the same is true of other churches. Now I am going to say something, and it may be a chip that will hit you on the nose, but I am going to fire it anyway, and here it goes: Judging from observation, I am led to believe that there is less system and less co-operative work employed in utilizing the resources and managing the forces in the Christian church than in any other body of people with whom I am acquainted. We lack system. We have the resources and we can increase our forces if we adopt system and method in their management.

Now let me offer a few suggestions and then I am done. We have all read of the Rat Portage meeting, and we are rejoiced to know that the cause of Christ is established there. In the report of that meeting I noticed that a very prominent thing mentioned was the literature used and disseminated among the people during the preaching, leaving us to infer that by this means, together with the preaching of the Word, conviction was carried to honest hearts. So I believe on this Island we want more literature. The people must be educated. How many have been brought into the fold by reading such tracts as "Sincerity Seeking the Way to Heaven." "What Must I Do to Be Saved?"

"Our Position," and others of a similar character. You can give a man a tract to read when you cannot preach to him the gospel. The merchant can wrap a tract with his goods; you can give them to your friends; you can leave them in the church pews, or in some convenient place near the door. You can reach peoples' hearts and consciences in this way when you cannot in any other.

Again, I suggest that the ministers and elders of the different churches get together more frequently and lay plans and schemes for the legitimate prosecution of the work. Plans for ministers to go to new fields on the Island where our plea is not known. "Many fields are white unto the harvest." There's Malpeque, New London, Clinton, Murray Harbor, and a great many other places that I could mention that have never heard, to understand, this glorious plea of which we boast.

Our resources are extensive, and economy in their use and skill in their using should be the keynote to our future success. Our plea is the only plea that meets the demands of the age. The Bible and the Bible alone, Christ the Son of the living God, his death, burial and resurrection, are facts that are breaking down the middle walls of partition. With such a plea and such evidences of its success in other lands, as it comes to us through the press and the pulpit, can we afford to dream away our time in slothfulness and neglect?

"Let us then be up and doing,  
With a heart for any fate.  
Still achieving, still pursuing,  
Learn to labor and to wait.

"Trust no future, how'er pleasant,  
Let the dead past bury its dead;  
Act, act in the living present,  
Heart within and God o'erhead."

### Correspondence.

#### FROM THE SOUTH LAND.

I made a tour among the churches of Hickory, N. C., after my last letter was written. The preachers seemed to be set for the defence of their creeds. The Methodist preacher, who is a "holiness man" was defending complete sanctification and telling his hearers to get rid of their "miserable prejudice against a scriptural word." The Baptist preacher argued strongly in favor of final perseverance, or once in grace always in grace, and contended that the doctrine did not encourage presumption, because the Bible says, "Let him that thinketh he standeth take heed lest he fall." A few more passages might cause the doctrine to fall. The Episcopal preacher was maintaining that the apostolic form of church government was Episcopal, with bishops, priests and deacons ruling. We may accept his assertion in part; but instead of having one bishop over many churches, there were bishops or elders in every city where a church was established, or there would be if Paul's advice was followed.

Bishops were, comparatively, more numer-

ous in the early days than they are now; and every Christian was a priest. The Lutheran preacher surprised me some by taking his text out of the epistle of James, which Martin Luther called an Epistle of straw because it did not agree with his theory of "justification by faith *only*." He surprised me still more by taking for his text the words, "Be ye doers of the word and not hearers only," and emphasizing the importance of works. He surprised me most of all by a wonderful acrobatic feat, in which he took the opposite attitude as his sermon closed, and said that we are saved by faith alone; and to make it still stronger he added, "without works."

I am not surprised that some sermons to children are not interesting to the young people. The Episcopal preachers delivered such an one while I was in Hickory. It was duly announced one week in advance and at the Sunday morning service. I went early that I might be sure of a seat. But only twenty-two persons attended, of whom six were children. Three of these went asleep and one went out. The sermon was a good practical one for grown-up people, but it was not adapted to children. It reminded me of a children's sermon that I heard in Valdosta, Ga. It was so abstract and recondite that the children could not follow it. The learned preacher had to try various devices to keep the children quiet, and even requested one mother to remove her child. But the speaker and not the children was to blame.

All the choirs in the town had the advantage (or disadvantage) of training by a professional choir leader. They were trained away beyond me. Sometimes when they were going up one feared lest they be unable to get down in safety, and when they went down they seemed to go beyond recovery. I suppose it was good singing: I am no judge. But I would have been better satisfied had the music been a little less artistic and if the hymns and tunes had been familiar to the congregations. But the new and the difficult are selected so that no one will be able to join in and spoil the performance.

On Sunday I had a difficult task in finding a place to worship. I passed the Methodist, the Baptist, the Reformed, and the Presbyterian churches, and found each one closed. It was not till I came to the Episcopal church that an open door invited me to enter. But there the choir failed to come, and the rector simply announced the hymns and went to the next part of the service. His choir, like the preachers of the other churches, was probably at Claremont College to hear the Baccalaureate sermon. I do not see why an attempt should be made to crowd four or five congregations into one small room, even if a noted preacher from Virginia will be present.

But Hickory, with its attractions and distractions, was but a place of sojourning. I left it the evening following the Queen's birthday, and on the next morning I was out at the sea coast—Norfolk, Va. I spent the day in sight seeing, and there were many

things of interest. The memorial day for the confederate dead must have recently taken place, for in the cemetery there were many graves decorated with flowers and a miniature confederate flag—the stars and bars, 'he flag of the lost cause. Brave but mistaken men followed that standard through awful privations and dangers, and thousands of them died fighting under its folds.

The evening closed my sight seeing in the city and hurried me to the wharf, from which, a short time later, the good ship "Kershaw" set sail for Boston. As we were sailing out into the open sea I was reminded that it was in these waters that the "Merrimac" and "Monitor" had that terrific battle during the civil war. I was glad that the smoke had long since cleared away and that the echoes of those shocks were no longer heard. I was reminded too, that it will be some time yet "Till the war-drum throbbed no longer, and the battle flags were furled;" for there on the left was Fortress Monroe with its threatening guns, and not far from our course was anchored the "Reina Mercedes," one of the best war ships of the haughty Spaniards before the battle of Santiago. She was sunk by the American fleet and her battered and rusted appearance proclaims her unusual experience. After the war she was raised and brought to the United States, where she feeds the pride of a victorious people.

From Friday evening till Sunday morning, when we reached Boston, the "Kershaw" ploughed a path for herself in the bosom of the Atlantic. My personal experiences during these long nights and a longer day shall not be related. Suffice it to say that the dining room and I did not become acquainted, though my ticket included meals. Unlike Patrick Henry, I found it well to "lie supinely on my back." I left the boat with a thankful heart—thankful that the voyage was over, and I was full of happiness, if not of material things, when I found the hard streets of Boston beneath my feet.

It was Sunday morning, and where else should a thankful man go but to church. So I made my way to the Christian Church on St. James street. The building is neat and new and free from debt. It is so built that it can be extended when occasion shall arise. J. H. Mohorter, the minister, has lately been called to the pulpit. He preached an excellent sermon to a good congregation. He impressed me as a man who by his earnest preaching and conscientious work would prove a success even in Boston. On Monday morning I visited R. H. Bolton at his home in Everett, and was permitted to see the new house of worship which the Disciples in that town are building. Bro. Bolton was about closing up his work there and moving to Chelsea.

On Monday evening I started for St. John, and, as the ocean and I had had a recent disagreement, I came by rail. I was glad to see again the familiar faces, to grasp the hands of the tried and true, and to take up the work where Howard Murray, after his six months of earnest labor was just about laying it down.

HENRY W. STEWART.

St. John, N. B., May 31st, 1899.

### CHRISTIAN COLONY, RAINY RIVER.

My chief object in coming to Western Ontario was to settle in the colony being formed by the Disciples near Rainy River. The colony township is about 120 miles distant from Rat Portage, and about ten miles from the nearest point on the Rainy River having steamboat connections.

I visited the colony June 11th and stayed three days. The roads from the river to the settlement are in some places quite poor. But when a person considers that they are now, and pass through a country of rich clay soil, with little stone or rock, he will probably think them very good.

On my trip I met a number of persons who had been in looking the land over, and who expressed themselves dissatisfied with the country. But I did not find a single farmer who did not think well of the country. The soil is evidently quite rich. Portions of the land needs draining; and is thickly timbered. But there are a number of streams which can be used for drainage, and the timber is not heavy. Flies are quite troublesome during summer months. It will take hard work to clear the forest and build comfortable homes, but it can be done. It will make, in time, a fine farming district.

The class of brethren we have there would be an honor to any community. They are intelligent, educated and religious. Five of them, Bros. A. M. Sweaney, J. Carey Smith, T. L. Read, David N. Meneley and Joseph Keevil, are ministers. There are now over seventy on the township and in the vicinity.

I discussed with a number of the brethren certain plans for formation of model community. They all spoke in favor of such a movement. I expected to go down again during August and have plans discussed in a conference. But the brethren are out working on the roads, and therefore a conference is impossible.

I have faith in the colony, because I have faith in the members. In time we will have a settlement in Burris township that will make itself felt in the country round about.

I find it will be almost impossible, however, for me to settle in the colony just now.

O. B. STOCKFORD.

Being up on an elevation presupposes climbing by him who stands there. No man makes progress upward without meeting and overcoming obstacles. If one is not willing to struggle to this end, he can not reach the end. Hence obstacles and struggles are to be welcomed as essential to high attainment, not to be grieved over as misfortunes. Phillips Brooks gives expression to a primal truth when he says: "You may go through the crowded streets of heaven asking each saint how he came there, and you will look in vain anywhere for a man morally and spiritually strong whose strength did not come to him in a struggle." A man may slip down hill, but not up hill. An easy path is sure to tend downward: the upward way involves struggle to the end.—*Sunday School Times*.

## Selected.

## THE MEANING OF MISSIONS.

A movement that has been the inspiration of so many heroic hearts from the first century to the last of our era, and that has every promise of increasing power through coming centuries, must have beneath it a profound meaning. This movement, starting with the commission of our Saviour, and never so great as to-day, is like such rivers of earth as grow in volume and increase in majesty in proportion to their distance from mountain to sea. The missionary movement is not a transient, but an age-long one; it is not a dwindling, but an increasing one, it is not a national, but an international and world-wide one.

As contrasted with other great movements, this, unlike the commercial one with its promise of gain, is spiritual with rather a promise of poverty; unlike political ones with the allurements of glory and power, this is fraternal with frequent inflictions of persecution and distress; and unlike wars of conquest, with their prospects of victory and destruction and plunder, this is the harbinger of peace and good will, the evangel of glory, honor and immortality.

What is the meaning that underlies this mighty movement, so contrary to all merely human enterprise; promising to the rich man no dividends on capital, but demanding of him gifts in fee simple; promising to churches no increase in membership, but possibly whole decades of praying and giving in order to the conversion of single souls in far-away lands; and offering to missionaries themselves a bare existence, hard work, a foreign residence, many deprivations, inevitable persecutions, possible death by disease or violence, and a doubtful old age—what can be the secret of it?

More than all else the Saviour himself is the answer to the question. The captaincy of the movement rests with the crucified and risen One, standing with pierced hands and feet and side among his wondering disciples, and saying, "All authority is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." As truly as Christ is Lord, this commission is felt to be imperative by all who are loyal to him. Paul felt it; the apostolic church felt it; and it was the realized imperativeness, the recognized urgency of it that made the ancient church a conquering power to such an extent that "the fires of its faith burned to the water's edge all round the Mediterranean and remade the Roman world."

And the modern church, as it issues from the gloom of the middle ages, and from the doctrinal vagaries of that long Roman Catholic period which may be likened to a nightmare, is rapidly coming to be one with the ancient church in its recognition of the captaincy of Christ, and the urgency of that commission wherein he gives the secret and

the sequence, the sum total and the climax of his own mission. The meaning of Christ's presence among his disciples is focused in the commission, and the meaning of the commission is the meaning of missions. What the commission commands missions seek to execute; what it expects they seek to create; and what it promises to humanity they seek to verify in eternity.

Missions are the media through which Christ's rightful authority and saving power are carried over from the ideal to the real among the nations of the earth. They are the King's means of asserting his kindness, the high priest's means of making known his high priestliness, the Saviour's means of winning to his hand and heart his blood-bought ones.

In this commission our command is to go and teach. Missions have therefore all the meaning that inheres in the teaching and student faculties among men. All that the pulpit, the platform, the press and the rostrum can mean, the Saviour means in his command to teach and preach. Among his last words before his crucifixion were these, "Put up the sword." Among his last words before his ascension were these, "Go teach." The methods of the teacher, the preachers the friend and the brother, are the methods of his conquest. His victories are those of truth over the minds, love over the heart, and righteousness over the consciences of men.

The Saviour includes baptism in the commission, and therefore all that it means missions must mean. All the faith and repentance that are proclaimed by it; the burial to sin and the resurrection to newness of life that are typified by it; the total reformation of conduct and consequent regeneration of manhood that proceed from it; the vows that precede it and the virtues that succeed it—all this must be included in the meaning of missions.

The meaning of missions must include the promised presence of Jesus with his believing ones. "Always, even unto the end of the world." This promised presence is conditioned upon obedience to the commission; that is, upon missions. The Saviour can not abide with a non-missionary, much less with an anti-missionary, soul or church, for the very spirit of inactivity and opposition is antagonistic to his spirit. It would seem that the only prayer that even he could frame for such a soul or church must be a repetition of the prayer for his murderers, "Father, forgive them, for they know not what they do."

The presence of Christ with his disciples, coupled with his disciplining of the whole world, means ultimately the "peace on earth and good will among men" of the angelic anthem sung at the Saviour's birth; it means the reunion of the severed disciples of Christ; the destruction of idolatry; the solution of our social problems; the brotherhood of man; the sisterhood of nations; the regency of righteousness, and the incoming of international peace. Too many of us have held mean views and small estimates of this theme. The philosophy of missions is the philosophy of the incarnation of our Saviour; of all the sermons and parables and prayers and miracles into which he threw the force of his life; of his death and resurrection; of his ascension and present regency; and of the living link that must exist between the Saviour and the saved to the end of time. The whole gospel is a missionary commission: the whole church is a missionary society; the whole world is a missionary field; time itself is a mission looking to eternity for its garnerings to God.—*Christian Standard.*

## WHAT IS ATHEISM!

There are three kinds of atheism, intellectual, emotional and volitional; of the head, of the heart, of the life. The intellectual fool hath said in his head, there is no God; the emotional fool hath said in his heart, there is no God; the practical fool hath said in his life there is no God. Intellectualism in religion is virtual atheism in action. The theoretic atheist who has reached his position of disbelief in the existence of God by mental processes, by investigation of evidence as he considers, is not the worst kind of atheist. Hoine said there was no infidelity in Paris, for there was not enough interest in religion even to reject it. This sarcastic insinuation of the German thinker contains one of the profoundest of truths. The indifferentist who hasn't enough vital interest or faith in his own soul to register a volition against religion, who is so lacking in moral energy that he neither accepts nor rejects it, but lives in total apathy of all higher concerns, is the worst and most incorrigible species of atheist. The man who accepts Christianity upon theoretic grounds and has no further use for it is as much of an atheist as the man who rejects it upon theoretic ground and has no more use for it. He is worse, for he has the charges of hypocrisy and inconsistency to meet in addition to the crime of moral atheism in his life. The attempt to substitute intellectual belief in theological propositions for the living faith in unseen realities that unites the soul to God, is godlessness of the most aggravated type.

Animalism is atheism. To live in the flesh is to be without God and without hope in the world. Where the spiritual nature and the faith faculty have been atrophied by neglect and sensuous indulgence there is no real faith in the existence, much less in the immanence of God. The rejection of moral responsibility and the spiritual life is the rejection of God. The man who walks and acts as if there were no God to be loved or feared is an atheist. Those who practically ignore God, whose daily walk and conversation are what they would be if they knew there was no God are atheistic in the worst conceivable sense of the term. Paul's natural man is the typical atheist. To dispense with God in one's life is the worst kind of atheism, and it is to be feared, the average man does.

Pessimism is a species of atheism. The old debate whether this is a good world or a bad one still goes on, and in the mean time each man is doing much to make his own world. As a modern writer has said: "All is marvellous for the poet, all is divine for the saint, all great for the hero, all base for the base. The wicked man creates around him a pandemonium, the artist an Olympus, the elect a paradise, which each alone sees." The life within is the medium through which the world without is observed and interpreted. Amiel cried at forty-seven, "All the sum of my juvenile hopes fled; the outlook



an increasing isolation, interior mortification, long regrets, inconsolable sadness, lugubrious old age, slow agony, death in the desert!" What signifies the enormous pessimism of a Schopenhauer, of a Leopardi, an Obermann, a DeVigny, of the novelist Hardy, if it is not the affirming answer of our time to that cry of the old world in the *Edipus* of Sophocles, that "the best think is never to be born; the next best to die as soon as possible?" And what is this but the echo of the grim solution of the world by a modern poet who said of it, "Some random throw of heedless nature's die?" Thus the pessimist has built a world without a God, or one with a bad God, and each is a baldly atheistic solution of the world problem.

Agnosticism is the practical equivalent of atheism. To doubt the existence of God, or to assume a neutral attitude towards the question of the divine being is for all practical purposes to deny him. A man who does not know whether there is a God or not does not know whether to obey him or not; and as a matter of fact does not, any more than if he has explored every crack and crevice in the universe and know to a dead certainty that there was no God. An agnostic world would be for all practical uses an atheistic world. Ingersoll declared himself an agnostic, a popular fad among infidels who masquerade in scientific duds, but when he mounted the rostrum or seized the pen he invariably argued for atheism. Herbert Spencer's Unknowable is a much better stagger at God making than Huxley's Don't-knowable, for the recognition of a power behind phenomena is the acknowledgement of a power in the universe not ourselves, and this can hardly be anything else than God, but the assumption of ignorance of a power so manifest is the crassest type of godlessness. The theoretical don't know of the agnostic lands a man at the same place as the practical do know of the atheist. There is a difference in name and degree, but in nothing else.

Atheism, not so much in its intellectual and emotional forms, but in its ethical form of dispensing with God in the life, is a widespread and threatening danger in the world of our day. Men are not likely to announce themselves atheists as the result of a process of reasoning, but millions of them in the world and not a few in the church are living atheistic lives; living as they would live if they knew God to be non-existent. The church must not repeat the mistake of teaching that faith is the dogmatic acceptance of Christ on grounds of intellectual testimony, and that unbelief per consequence is the dogmatic rejection of him as metaphysically explained in the creeds. Faith must not be emptied of its ethical content. Faith is spiritually the life of God in the soul of man, and ethically the life of God in the life of man. If not this it is atheism in effect and fruit. — *Christian Oracle*.

Life is the time for doing. The world is a great workshop in which there is no room for drones. God himself worketh as the great Master Builder. All creatures fulfil their needful functions, from the angel that hymns God's praises to the wasp that buries a corpse. — *Ez.*

### BEECHER'S LESSON IN SELF-RELIANCE.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study at all, or you may study ten hours, just to suit yourself. I want the lesson."

"It was rough for a green boy; but it seasoned me. In less than a month I had the most intense of intellectual independence and courage to defend recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration. 'No.'

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next"—and I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, finishing, and, as he sat down, was rewarded with 'Very well.'

"Why," whimpered I, 'I recited it just as he did, and you said No!'

"Why didn't you say 'Yes!' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No,' your business is to say 'Yes,' and prove it." — *Ram's Horn*.

### SINKING A SHIP TO SAVE IT.

A shipowner in New York, in conversation with a friend who had recently enjoyed a voyage on one of his vessels, surprised him by telling him that the fine ship whose praises he was uttering had once been under water. Some seven years ago the ship was at her dock in the East River waiting to have a quantity of ballast taken out of her hold before taking in cargo. Early one morning smoke was seen issuing from the hatchways, and an examination showed that in some unexplained way a fire had started and had just reached a compartment in which a quantity of hay was stored. The hay caught fire quickly, and the flames shot up to a great height. The river fire department was quickly on the scene and deluged the ship with water. The scuttles were opened, too, and in a short time the ship went to the bottom. The owners and the fire department agreed that the best hope of saving her was to sink her. She was not badly injured, and the work of raising her was at once begun. In a few weeks she was again afloat, thoroughly repaired and newly painted. She

had proved a staunch vessel, and had since done good service. Ordinarily no greater calamity can happen to a ship than to be sunk, but in this case it preserved her for future usefulness. If the owners had refused to have sunk her the fire would probably have consumed her. It is so with some lives. When the fires of avarice and lust and passion are consuming the soul, there is nothing that can save it but some great calamity that submerges it, from which by Christ's power it rises regenerated.

"Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." (Luke xvii, 33). — *The Christian Herald*.

To do what we ought is an altogether higher, diviner, more potent, more creative thing than to write the grandest poem, paint the most beautiful picture, carve the mightiest statue, or dream out the most enchanting commotion of melody and harmony.

Christ built no church, wrote no book, left no money, erected no monument; yet show me ten square miles anywhere on earth without Christianity where the life of man and the purity of women are respected and I will give up Christianity. — *Prof. Drummond*.

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