

THE CHRISTIAN.

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

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The Christian.

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NOTES AND NEWS.

A number of good articles are crowded out of this issue, but they will have the first claim on our space next month.

Lest some of our churches have failed to take up the collection for foreign missions, we suggest that there is still time to fall in line with those who, if they cannot go as missionaries, are willing to aid in sending others.

The hardest months, financially, for THE CHRISTIAN, are just at hand. The expenses go on as usual, but the receipts are apt to come in very slowly. We hope our readers will remember this and forward their subscriptions promptly.

The P. E. I. Christian Endeavor Convention is to meet in Montague, Aug. 10, 11; the N. B. Convention in St. John, Aug. 11-13; and the N. S. Convention in Windsor, Aug. 16, 17. The programme committees are already at work.

Two of our young brethren, E. E. Farris and Dr. W. W. Biddle, sailed from Boston for Africa, on March 6th. They go out under the auspices of the Foreign Christian Missionary Society—the first missionaries the Society has been able to send to the dark continent.

In Chicago, Ill., city evangelization is being vigorously pushed by the Disciples of Christ. The churches are united in a forward movement. E. W. Darst is supported as city evangelist and superintendent of missions. In two years he has held ten meetings with 450 additions. Last year three new churches were organized.

Since Jan. 1st the church in Halifax has given \$12 for the Bible Society, \$25 for N. B. and N. S. home missions, \$33.75 for foreign missions, \$10 for for Main St. (St. John) Building Fund, and \$12 for the Armenians—a total of \$92.75. This is a splendid record. It speaks of a growing unselfishness. The members are learning to give so liberally and they find so much joy in giving that in a few more years the church will be self-sustaining. Does it pay to aid such a church? You have the answer in these figures.

The church at Machias, Maine, has secured a minister in the person of R. E. Jope, of Everett, Mass. He is to begin his duties there April 1st.

In the *Christian Standard* of March 13th three thousand three hundred and fifty four additions were reported. Surely the hand of the Lord is with his people, as thus we see many turning unto him. The gospel is still the power unto salvation.

We seldom see anything in the papers from T. H. Capp's pen. But in a recent copy of the *Church Register*, Plattsburg, Mo., we find an essay by him that for vividness of description, beauty of expression, and depth of pathos, we have not often seen excelled. We had hoped to give part of it to our readers this month, but other demands on our space prevent.

W. J. Hastie has been holding a meeting at Albia, O. During the first week and a-half, as he reports in the *Christian Oracle*, there were fifty-three additions. On Saturday five made the good confession; on Sunday, two in the morning and fifteen at night; on Monday, five; on Tuesday, ten; on Wednesday nine; "and the end is not yet." He says, "Praise the Lord." We say, "Amen."

J. W. Bolton has an excellent article in the last *New England Messenger*, on "What is the Heart, and How is it changed?" If some of those who affirm that the Disciples of Christ do not believe in a change of heart would read it, they would probably be disagreeably disappointed; for no doubt they want to go on repeating the old lie. They love darkness rather than light because it suits their malicious purposes better.

The hand-book on the History and Position of the Disciples of Christ is in the hands of the printer. B. B. Tyler has prepared it. The first five chapters show the conditions out of which this great movement grew and its beginning. The seven following chapters treat of our distinctive plea. The ten remaining chapters deal with present conditions among us. The young people in all our churches should form reading circles and study this little book. The Christian Endeavor Societies are taking hold of the work heartily. The book will cost only twenty-five cents.

Our provincial brethren are growing in the grace of giving. The churches this year have more generally made the offering for foreign missions, and the amounts contributed have largely increased. This is a good sign. If the churches can be trained to willingly give to such an unselfish cause, there is little danger of the home work being neglected, or of the local interests of the church suffering. It is particularly gratifying to see that churches that are being aided by the home mission board are among the most liberal contributors. This shows that they are being trained to give, and it strengthens the hope that in due time they will become self-sustaining. If they did not learn to give they would never be able to stand alone. Selfishness would consume them.

We notice in the March number of *The New England Messenger* that Harry Minnick reports three additions at Lubec. From South Lubec S. W. Leonard writes: "Four additions at our regular services; two by baptism, one by statement and one reclaimed." Since these reports were made, we think these churches have been holding special meetings. We hope to hear of good results.

In a late number of the *Christian Evangelist* there is an account of the progress of the Disciples of Christ in St. Louis, Mo. The first church was organized sixty years ago, in 1837. This stood alone till 1863, when a second was started. In 1871, a third was formed; and in 1882, a fourth. About this time the importance of building up churches in the centers of populations was recognized, and in St. Louis as in many other cities the progress since then has been rapid until now a new church is opened every year. The fifth church was organized in 1889; the sixth, in 1891; the seventh, in 1893; the eighth, in 1894; the ninth and tenth, in 1895; and the eleventh, in 1896.

The famine in India continues to rage. The rate of mortality seems to be on the increase. Christian sympathy, however, is becoming deeper and stronger. One of the most successful funds is that started by *The Christian Herald*, New York. The amount so far remitted to India is \$30,000. Of this two thirds were sent to forty missionaries in the famine districts, \$500 being sent to each for the relief of the starving. Among the missionaries chosen as almoners we find the names of three sent out by the Disciples of Christ, — J. G. McGavran, Damoh; G. L. Wharton, Hurda; Mary D. Adams, Bilaspur.

Judging by the first fruits we think the March offering for foreign missions will surpass that of any preceding year. The returns for the first four days are much larger than those of the same period last year. The number of contributing churches increases from 230 to 351, a gain of 121; the amount received goes up from \$3,720 71 to \$4,996.26 an increase of \$1,275 55 or \$325.18 per day. If this rate of increase continues to the close of the month, there will be no need of recalling any of the missionaries now on the field. Instead, the work can be enlarged as it should be.

In "Australian Notes and News" in the *Christian Standard*, A. B. Maston in giving an account of a trip through the island continent, says (speaking of Perth): "For some years there has been a meeting of Disciples in this place, but owing to the smallness of their number they have been unable to do very much more than to meet and 'break bread,' which is a universal custom with our Colonial brethren where even two or three of them live in the same locality." Jesus said, "do this in remembrance of me." "The individual blessing does not depend upon a large number participating. The command is as plain and the blessing as sure for a company of ten as for a congregation of ten hundred. When the Lord's Supper was instituted there were only twelve or thirteen present.

News of the Churches.

ST. JOHN, N. B.
COBURG STREET

On the evening of March 1st a number of the members from this church and the Main Street church visited the brethren at Silver Falls. Bro Appel, pastor of the Main Street church, preached to a large audience.

Capt Dick, one of our earnest brethren of Mascarene, was at our meeting on Friday evening (26th). He spoke hopefully of the work there.

Our March evangelistic meetings are now in progress. They began on Lord's day, March 7th, and continue every evening with the exception of Saturday. Bro Appel and Bro Barry Allan sing. Bro Appel leads the devotional meeting, after which Bro. Stewart preaches. The meetings are well attended and the interest is increasing. Fourteen persons have confessed the name of Christ.

Much credit is due to Bro. O. B. Stockford who reports the meetings for the daily papers.

On Lord's day morning (21st) Bro. Stewart exchanged with Bro. Appel. The hope is expressed that the change may be more frequent.

Our esteemed Bro Stockford, who has been laid up with a severe attack of rheumatism the past few weeks, we are glad to say is rapidly recovering.

MAIN STREET.

On Lord's day March 7th, we took our collection for foreign missions—\$27 00.

Bro. Currie has been confined to his home with an attack of la grippe.

Mr. Wm. Armstrong, husband of our beloved Sister Armstrong who has always been a regular attendant and supporter of this church, has been seriously ill with pneumonia, but we are glad to say that he is now much improved.

On Lord's day morning March 21st, a young lad who confessed Christ at the evangelistic meetings in the Coburg Street church, received the right hand of fellowship.

LETETE, N. B.

The church here took up the collection for foreign missions the first Lord's day in March. The collection amounted to \$5 65.

We had Bro. Ryan with us for two weeks. He did us all good by his able discourses. It is too bad that we could not keep him two weeks longer, as the house was full most of the time, and the last night was so crowded that some could not get inside. We had four confessions and baptisms and many almost persuaded. With the ten who united with the church before Bro. Ryan came and two others who had already been baptized, we have had 16 additions to the church this winter, and we will be disappointed if others do not come before long. We are praying and laboring and hoping that they may come. Pray for us.

WM. MURRAY.

MILTON, N. S.

Bro. Murray has been giving us some grand sermons since his return. He is now holding special meetings which we hope will prove a success. The harvest truly is great.

Our Christian Endeavor Society is still showing a good interest in the work and the meetings are well attended.

We have taken up a collection for the India famine sufferers, receiving \$17 40. We have also taken the March offering for foreign missions, amounting to \$11 00. This shows what we can do when our hearts are in the work. C. B. A.

Later—March 26—Grand meeting four days old. Church wide awake. Eleven confessions.—H. M.

HALIFAX, N. S.

Our Junior Society of Christian Endeavor had a splendid programme and a fine audience at the foreign mission meeting on the night of March 7th. Thirty-four dollars were raised. After meeting some slight incidental expenses, we sent thirty dollars to Bro. Rains, who, in acknowledging the receipt of the amount at Cincinnati, wrote, "Well done, Halifax." The Foreign Society apportioned us \$20 00 and we sent them \$30 00. We think we have the banner junior society, of this province at least. They number about forty and are workers.

Our Senior Society of Christian Endeavor at their last business and election meeting decided to retain the full corps of old officers for the coming six months. This society has been running so smoothly and agreeably the nominating committee thought it best to let "well enough" alone. This society did much toward raising our home mission apportionment, and of late have been aiding in the orphan rescue Armenian work, and home missions as well.

The writer has been invited to deliver an address in the Tabernacle Baptist Church of this city on Friday night, the 19th, and also in the Charles street Methodist Church on Monday night, 22nd. The subjects will be of a very practical character, bearing on the relation of Christianity and civic reforms.

We are still preaching a continued series of sermons on doctrinal and reformatory subjects, Sunday nights, to good and seemingly deeply interested audiences. We are sowing, and the harvest is bound to come in good time. Our meetings are all good, and there is a growing spiritual concern and a deepening and broadening of soul growth. We hope to have accessions ere long, as several are deeply interested and have freely conversed with us on several occasions of late on the strength and scripturateness of the plea we present.

We have been requested to address one of the benevolent societies of Halifax, at our place of worship, on the occasion of an anniversary in April; but as the order is a large one, and our accommodations are limited, we are somewhat at a stand, but may be able to make some arrangements.

Our Ladies' Aid Society gave a social tea, followed by a pleasing programme of song, recitation, etc., on the evening of the 18th at the residence of Bro F. W. Stevens, North street. The Aid Society added materially to its funds, and all present were delighted, pronouncing it one of the very best conducted and most enjoyable meetings of its kind. The social feature of such a pleasant gathering is often a well defined proof of its usefulness. We are promised more of them.

T. H. BLENUS.

PICTOU, N. S.

Bro. D. Fullerton has been lingering just on the borderland now for several days owing to a severe attack of la grippe, but we are praying the Lord to spare him for a while longer to carry on the work he has so faithfully begun here, and we are greatly encouraged over indications leading us to believe that our prayers are being answered.

Bro J. F. Baker worshipped with us on March 21st and encouraged us by saying that our meetings far exceeded his expectations.

Two or three weeks ago I visited a family living about three miles from Pictou who told me that I was the first minister who darkened their door in nine years; and on leaving, as a token of their appreciation of my visit to them and interest in them, they presented me with five dollars, which I have forwarded for missions.

Our band of fourteen in Pictou (with the aid of some who are not members but who availed themselves of the opportunity to assist) have since January 1st contributed to home and foreign missions the sum of thirty-eight dollars, notwithstanding our local expense is greater *per capita* than that of any of our churches.

We are expecting to have a very valuable addition to our band of workers here after a few weeks; but will reserve particulars for a later report.

R. E. STEVENS.

WESTPORT AND TIVERTON, N. S.

We are now in the midst of a revival meeting in Tiverton. The weather has hindered a regular attendance of the people, however, the audiences are very good. Thus far in the meeting there have been four additions, three by baptism and one by statement. The church is being revived and a number of backsliders are renewing their obligations to God. The meeting still continues.

Before coming to Tiverton the members and friends in Westport thought they would gladden the hearts of their pastor and wife, which they did in a substantial way. Over one hundred thronged the parsonage and spent the evening in a pleasant, sociable time. Music, singing and games were the order of the evening. The pastor thanked his friends in a few words and offered prayer in their behalf. When the people retired the pastor and

wife found themselves richer by about \$48. The pastor says he slept good that night.

At Westport a Young People's Missionary Society has been organized with the following officers; President, Mrs. Arthur Payson, Vice-president, Stella Reid, Secretary, Fannie Pugh; and Treasurer, Mrs. J. W. Bolton. It will meet once a month with a public programme, the money to be used for missionary purposes as the members determine. Each member is to pay at least five cents a month. This society is to fill the gap between the Mission Band and the Woman's Auxiliary.

Geo. Cossaboom, elder, Tiverton, hurt his ankle badly so he is was not permitted to help much in the meetings.

William Greenlaw, Tiverton, is still quite poorly and confined to the house. J. W. BOLTON.

CHARLOTTETOWN, P. E. I.

According to announcement, Bro Crawford and Bro. Manifold exchanged pulpits on February 28th, Bro. Manifold going to New Glasgow and Bro. Crawford coming to Charlottetown and preaching for us morning and evening, and also drove to Heartz's Hall to preach at three p. m.

Bro Crawford spent a few busy days visiting the brethren here, and on Tuesday evening held a special service for the ordination of Geo. Manifold, in which he gave pastor and congregation some very seasonable scriptural advice; and, after special prayer by Bro. Emery, Bros. Crawford, Kennedy and Emery, in the order named, laid hands on Bro. Manifold, setting him apart to the work of the Christian ministry in Charlottetown.

Bro. R. W. Stevenson will exchange pulpits with Bro. Manifold on March 28th, and as Bro. Stevenson is well known in Charlottetown he will be very welcome, as no doubt Bro. Manifold will be welcome to the brethren of Montague and vicinity.

The interest in the Sunday-school and pastor's Bible class continues and we look for good results in the near future, as Bro. Manifold is a very good teacher and an earnest worker in the cause of the Master. G. A. S.

NEW GLASGOW, P. E. I.

Among the many favors of the past winter was a donation visit made us by our friends who came through the severest weather to enjoy a few hours together. Near sixty dollars was left with us, most part in money, the remainder in articles as good as gold. D. C.

SUMMERSIDE, P. E. I.

On my last visit to Tignish I enjoyed the company of our esteemed Bro. Thos. Beattie. To say we enjoyed the visit among the good brethren of Tignish is to express it mildly. We received a hearty Christian welcome and I tell you we did enjoy the time. The weather was stormy, nevertheless we met on Lord's day with a goodly number to enjoy the blessings of our Heavenly Father. Bro. Beattie enjoys very much the association of his friends and especially those of the household of faith. He speaks in the highest terms of the brethren of Tignish. We arrived home on Thursday in time for the prohibition convention held in the Market Hall, Summerside. The meeting was a success and some very able speeches were made by Rev. J. Goldsmith, Rev. E. M. Dill, Rev. R. W. Weddall and others.

Our work in Summerside is encouraging. Last evening at our regular service another made confession and decided for Christ. This time it is the esteemed wife of a young brother who has lately reconsecrated his life to Christ. We rejoice and thank God for all blessings.

Our Sunday-school is working well. Our superintendent, Sister C. S. Beattie, has been very sick for a while but will soon be out again. Mission Band is also doing well. Another of its number has filled a star card. This time it is our young Bro. Melvin Murray. Our congregations yesterday were good. We have of late enjoyed the visit of quite a number of friends from Fredrickton and New Glasgow. Our esteemed Bro. D. Crawford of New Glasgow will exchange with me next Lord's day. Bro. Crawford is a man held in highest esteem by the brotherhood on the Island. He has proved himself a man of God and a brother to humanity. His influence and character not only tells in this province; but in Nova Scotia his work stands as a monument of his Christian integrity and ability in the gospel. H. E. COOKE.

MONTAGUE, P. E. I.

Since the last letter from Montague we have had all kinds of weather, some very good meetings and six more confessions and baptisms. Our special meetings did not continue very long. We were stormed and frozen out and we thought it best not to continue the meeting at that season of the year. So we have reserved our force for another effort when the weather is more favorable.

We took up a collection for the India famine sufferers which amounted to \$38 55.

There has been a great deal of sickness in the church during the winter. Many of those who were sick were down with inflammation of the lungs. There have been several deaths in the community, among them Mr Joseph Dewar who died on the 1st inst. On the day of the funeral his wife and son were very sick with the same illness that caused the death of the father. It was a sad house. Not a member of the family was able to attend the funeral.

Bro. Geo. Manifold and the writer will exchange pulpits on the 28th of March. The Ladies' Aid Society have succeeded in securing Bro. Manifold to give a lecture on New Zealand. We hope for fine weather and a full house.

Bro. Manifold seems to be prospering in his new work in Charlottetown. He is a good man and a splendid preacher. He is well equipped for his work and gives himself to it.

I have visited New Perth and Cardigan and had excellent congregations at both places, and have arranged to preach at these two points once a month. Cardigan is strongly Presbyterian. There are a few of our brethren living in that locality.

I neglected to mention that Bro. George Manifold was ordained by Bros Crawford and Emery a few weeks ago. I was invited to take part in the services but the very bad travelling and having a funeral to attend the next day prevented my being present. R. W. STEVENSON.

Home Mission Notes.

Halifax reports one confession, and Portland gets one from Bro. Stewart's meeting where Bro. Appel is assisting.

We are made glad by the receipts this month. The preachers have helped greatly. Some have paid their pledges at a great sacrifice—others have promised to. Some churches are going to take up collections who have not yet done so.

Brethren, we thank you one and all. Keep up this good work. We will soon have another church building in New Brunswick, then we must send a preacher to organize a church there. Next month, particulars will be given. J. S. FLAGLOR.

"What shall the harvest be?" That depends on how we sow. Paul says, "He that soweth sparingly shall also reap sparingly." It is about giving to the Lord's work Paul is speaking when he makes this statement. This being true, can we hope to reap bountifully in our co-operative work this year. As yet, our sowing has been somewhat sparingly. Already half of our missionary year is gone. The receipts thus far have been comparatively small. We must not forget that certain amounts were voted at our annual meeting for our mission points, and that the maintenance of the work at these points demands that we make our promises good. True, times are hard, but let us make the greater sacrifice. We must not neglect what we have already planted, nor lose what we have already gained. Halifax, Pictou, and Main St., St. John, are looking to us to help hold the ground and sow the seed. The men who represent us at these points are faithful and worthy. We must hold up their hands. Let the churches raise their apportionments, and send to the treasury. Let individual subscriptions also be sent to this work. The money is needed. Let us be prompt. Remit to J. S. Flaglor, St. John, N. B. M. B. RYAN, Pres. of the Board.

RECEIPTS.

Previously acknowledged,	\$357 60
Lord's Cove, M. B. Ryan,	2 00
St. John, Mission Band,	3 40
" Coburg St. S. S.	15 52
Tiverton, per T. Ossinger,	10 00
Letete, Wm. Murray,	1 00
Charlottetown, G. D. Manifold,	10 00
South Range, H. A. Devoe,	3 00
" per "	4 00
West Gore, Wm McDougall,	
per W H Harding,	5 00
River John, John McNabb,	5 00
Milton, per Miss Freeman,	3 60

\$420 12

J. S. FLAGLOR,
Treasurer.

Foreign Missions.

Maritime C. W. B. M.

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

Lord's Cove, Deer Island, Auxiliary meets the first week in each month. We meet one month at Richardsonville, the next at the Cove. The attendance has not been what we would wish. The last meeting, however, was better attended than any previous one since our last report and a greater interest manifested. No. of members enrolled, 28; No. of copies of "Tidings" taken, 4; amount of money raised for the two quarters ending March 1st, \$12, regular dues.

Mrs. M. B. Ryan, President; Miss Alva Lambert, Miss Annie Harris, Vice Presidents; Miss Dora Lord, Secretary-Treasurer.

Previously acknowledged,	\$167 96
Lord's Cove, Ladies' Aid,	6 00
St. John, Coburg St. S. S.,	3 47
Westport, Ladies' Aid,	1 00
Tiverton, Ladies' Aid,	2 00

\$180 43

SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

CHILDREN'S WORK.

Lord's Cove Mission Band re-organized August 16th, 1896, with twenty-eight members. Present number, 75; gain, 47; number of Junior Builders taken, 11. We meet every second Lord's day afternoon. We have raised and forwarded to Treasurer \$30.00. We have a good attendance and fine interest. We have new members at almost every meeting. We elect new officers quarterly.

MRS M. B. RYAN, Superintendent.

Previously acknowledged,	\$17 82
Lord's Cove, Mission Band,	23 00
St. John, Wide Awake Band,	1 12
Nellie Emery's Star,	1 00
Kildare, Maude Irene Rayner,	1 00

Total, \$73 94

SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

MAIN STREET BUILDING FUND.

Halifax has kindly helped us. Will all the churches follow this good example?

A brother and Sister at Rolling Dam sends the second contribution. A wise act, how many will do likewise?

RECEIPTS.

Previously acknowledged,	\$752 51
Halifax Church, per W. J. Messervey,	10 00
Rolling Dam, a Brother and Sister,	9 00

\$771 51

J. S. FLAGLOR, Treasurer.

Neil McLeod, who is so well known in these parts, and whose contributions have so often enriched the columns of THE CHRISTIAN, is now doing mission work in the Island of Jamaica. C. E. Randall writes to the *Christian Evangelist*, "The advent among us of Bro. McLeod has been a great help;" and added, "Bro. McLeod will baptize some eight persons next Lord's day."

Married.

LESLIE-CHAMBERS.—At Back Bay, N. B., on March 6th, by William Murray, Edward Leslie to Delia A., daughter of Mr. Joseph Chambers, of LeTete.

Died.

BOND.—At East Rawdon, March 5th. James Bond, in the 85th year of his life. Deceased leaves three children, thirty grandchildren and thirty-five great-grandchildren to mourn his loss. Many of these are active members in the Church of Christ.—W. H. H.

KENNEDY.—At their home, Kinlough, Lot 48, March 10th, 1897, Alexander Tupper, the dearly beloved infant son of Bro. and Sister Alexander and Elizabeth Kennedy, after a somewhat protracted and very severe illness passed into quiet rest, having lived a little earth-life of five months and seven days.

"They are going—only going—
Jesus called them long ago;
All the wint'ry time they're passing,
Softly as the falling snow."

"Little hearts forever stainless—
Little hands as pure as they—
Little feet by angels guided,
Never a forbidden way!"

"They are going—over going—
Leaving many a lonely spot;
But 'tis Jesus who has call'd them,
Suffer and forbid them not." O. B. E.

STEWART.—Bro. John Stewart died at his home—and the home of his son, Bro. Daniel Stewart, Glenannan, Lot 35, P. E. I., February 24, 1897, aged 77 years, leaving three sons and three daughters, with a large circle of other relatives and friends, who deeply feel the loss of a loving father, a true friend, and a generous, obliging neighbor. Bro. S. lived in a community where several of the "creeds of Christendom" (in a measure, at least) antagonistic, each to the others, wielded an influence for discord rather than harmony, and many of his neighbors were opposed to him in matters of faith, and, sometimes, in matters of opinion; yet, the writer has never conversed with one of them who, when Bro. S. was spoken of, would not testify enthusiastically to his integrity, his sterling worth and the nobleness of his character. Roman Catholics and Protestants alike sorrowfully followed his remains to the last earthly resting place among the silent dead, close by the old Christian meeting-house, at Cross Roads, Lot 48. Bro. Stewart united with the Church of Christ in the old days in which Dr. John Knox so powerfully and eloquently held forth the word of life—proclaimed the blessed gospel to the multitudes who eagerly gathered from the thickly settled neighborhoods around to hear him, before emigration had carried to the United States, and other places, so many of P. E. I.'s noble sons and daughters. A Christian in profession, Bro. S. was also a Christian in life—the Christian character reached out into his business, and thus, quietly, the light would shine out among men, and our Heavenly Father alone knows how many who, through such influence, may be led to "glorify our Father who is in heaven." May the friends bereft, and we who wait, be ready to meet him in a fairer clime, "when the storms of life are over."—O. B. E.

STEWART.—The church at Cross Roads, Lot 48, has suffered another loss in the death of our aged sister, Mrs. Christina Stewart, relict of the late Bro. Malcolm Stewart, who died at the home of her son, Benjamin Stewart, Esq., near Forbes' Mill, Lot 43, P. E. I., Mar. 1, 1897, aged eighty-five years. Sister Stewart was for many years a member of the church, always anxious to attend the meetings, and being of a vigorous constitution, she often preferred to walk rather than ride to the old house where, for so many years, she had been in the habit of meeting with those who loved to speak of the loving-kindness of Him "whose mercy endureth forever." In a good old age, and in the full assurance of faith, she has passed "over the river." She has left one son and five daughters in this world of trial, temptation and conflict—where sometimes the sun shines and often the shadows gather; but where all is fleeting as the vapor or the early dew. There is nothing in this fleeting life, or pertaining thereto, which can make amends for the blighting influence on the human soul of cherished envy, hatred, or inordinate ambition. These are of the earth, earthy; if not worse. Our sister's mind and affections, being more and more "placed on the things which are above," unkindness had no place in her life, nor hatred in her heart. May our Heavenly Father help us who remain to avoid the mistakes and imitate the virtues of those who have gone before, so that, by-and-by, beyond the changes and the shadows, we may all be forever united in the home of eternal love.—O. B. E.

The Christian.

ST. JOHN, N. B., APRIL, 1897.

EDITORIAL.

THE SABBATH AND THE LORD'S DAY.

By request we call attention to the Sabbath and the Lord's day.

Sometimes young Christians are asked by Seventh day Adventists, "Why do you keep the first day of the week and disregard the seventh, when God has commanded you to keep the seventh day holy, but has not commanded you to keep the first day holy?"

These questions seem so plausible that the young are often unable to answer them, and so are liable to fall before the sophistry of Adventism, hence the necessity of proving all things and holding fast that which is good. It is true that God has commanded some persons to keep the seventh day, but it is not true that he has commanded us to keep it.

We will begin this article with Heb. i., 1, 2. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," etc., etc.

Nothing can be plainer than what is here said, but it must be kept plain and the contrasts observed. *Time past* is put in contrast with *these last days*. *The prophets* in contrast with *his Son*, and *the fathers* in contrast with *us*. To ignore any of these contrasts is ruinous error. God did not speak to the fathers by his Son, nor to us by the prophets, though we have the privilege of hearing what the prophets said unto the fathers.

God gave his law to the fathers of the Jewish nation by Moses, his greatest prophet, and among other commands he gave them the weekly Sabbath.

The first mention of the Sabbath is in the sixteenth chapter of Exodus. When Israel was hungry in the wilderness, the Lord gave them manna. Each day they gathered a supply for itself. If they gathered more it would spoil. But on the sixth day they gathered enough for two, and it kept well over the seventh day. On the seventh, no manna fell, and they kept it for a rest day or a Sabbath. Soon after this the law of ten commandments was given, and one of them was to keep the seventh day holy. This commandment was given to one nation only and not to all nations, as the following clearly shows. Speaking of Israel, the Lord says, "I gave them my Sabbath"—Ez. xx. 12. "The Lord has given you the Sabbath"—Ex. xvi. 29. "Verily my Sabbaths ye shall keep"—Ex. xxxi. 13. "It is a sign between me and the children of Israel"—xxx. 17. He calls the Sabbath "her Sabbaths"—Hosea ii. 11. "The children of Israel shall keep the Sabbath throughout their generations. It is a sign between me and the children of Israel," etc.—Ex. xxxi. 16, 17.

Here it is repeatedly said to be a sign between God and the children of Israel, and

given to them for that purpose, and God calls it "her Sabbaths." No other nation can step in between the Lord and that nation any more than I can appropriate a letter addressed to another man or claim a legacy which a neighbor has left to his own family. The seventh-day Sabbath was a Jewish institution which God in time past gave unto the fathers by the prophets. He spoke to *them*—not to *us*—and by the prophets—not by his Son—and in time past—not in these last days.

If any one doubts this, let him show the chapter and verse in Old Testament or New in which God COMMANDS GENTILES to keep the seventh day holy. No such command can be found in the Bible. And although the New Testament often gives a catalogue of the crimes of the Gentile world, they are never charged with *Sabbath breaking*, that law not being given them. We see when and how God has thus spoken to the fathers by the prophets. Let us now enquire how he has in these last days spoken unto us by his Son. Jesus was often accused of breaking the Sabbath, though he never did so, but he said, "The Sabbath was made for man, and not man for the Sabbath," showing that man is higher than the Sabbath, and that when men's necessity and the strict commands not to do any manner of work come in contact, the latter must give way. The very men that blamed him for good working on the Sabbath would lift an ox or an ass out of a pit on that day, no matter how much work it required. The Sabbath law, like all Jewish ceremonies, must give place to man's bodily requirements. The priests in the temple profaned the Sabbath and were blameless, just as David and his men when hungry ate the shewbread contrary to ceremonial law, and because he was the Son of Man he was Lord of the Sabbath day also. The Sabbath, which was made for man, and given to man, was completely at the disposal of Jesus the Son of Man, who treated it as follows: 1st, As a Jew he kept the Sabbath as a worshiping day. "And straightway on the Sabbath day he entered into the synagogue and taught Mark i. 21." "And when the Sabbath day was come he began to teach in the synagogue. Mark i. 21." "And as his custom was, he went into the synagogue on the Sabbath day and stood up for to read—Luke iv. 16. This is the way he kept the seventh day until his death. But there is no account of him keeping it in this way after his resurrection. The very first day he rose he met his disciples where they were assembled—John xx. 19, 20. Eight days after, or the next first day of the week, Jesus met the disciples again and said unto them, Peace be unto you—26th verse. From that time on, the meetings of Jesus and his disciples were on the first day of the week and never on the seventh day. The day of Pentecost, when the Holy Spirit came down from heaven and filled the apostles, when the first gospel sermon was preached and 3,000 were saved, was on the first day of the week. It was on the first day of the

week that the disciples came together to break bread.—Acts xx. 7. When the apostles gave Christians instruction to lay money by them for the Lord's treasury as he had prospered them, they were to do it on the first day of the week—1 Cor. xvi. 2.

There is no account of Jesus meeting with his disciples after his resurrection on the seventh day of the week. There is no account of their ever meeting on that day, nor is there any command to Christians to do anything on the seventh day. Paul, as a Jew, went into a synagogue on the Sabbath day where he had an opportunity to preach to them that he might gain the Jews, as any Christian preacher would speak to people on any day of the week they are willing to hear the gospel.

Adventists say that the Pope and Constantine changed the weekly worship from the seventh to the first day. But Jesus Christ and his apostles did it hundreds of years before the Pope and Constantine were born. Jesus the Son of man kept the Sabbath till he reached the cross, to which he nailed it with meats and drink, holy days and new moons, triumphing over them in it.—Col. ii.

(To be continued).

THE DIVISION IN CHARLOTTE-TOWN.

Last month's CHRISTIAN gave an account of the separation of the church in Charlottetown, and it seems but just to all that its readers should know on what issue that separation took place. On a point so vital as the government of the church, it is quite plain that two cannot walk together except they are agreed.

It seems fortunate that two brethren so widely and so favorably known among the brotherhood as Bros. Emery and Stevenson were present on the 8th of February, when the final vote was taken, and taking no part in the proceedings, testify to all what they saw and heard.

This testimony being now furnished, THE CHRISTIAN purposes to stop. Many might be curious to know much that happened in this unhappy affair, such as, What the parties did to, or said of, each other; when the "Executive Board" was formed, and for what purpose; how they acted the short time they claimed to be in power, and other questions of a like kind; but believing that such questions gender strife rather than Godly edifying, we cannot use the paper for that end.

We pray that he who knows the end from the beginning will in mercy overrule even this for good.

D. CRAWFORD,
H. W. STEWART.

In reference to the cause of the division in the church in Charlottetown, this is to certify that the point of issue in the business meeting on Monday evening, February 8th, was whether the church should be governed by the elders and deacons with the minister, or ruled by an "Executive Board" of seven men.

The minutes of a previous meeting contained a

motion as follows: "Resolved, that the elders, minister and deacons, as the proper persons according to the scriptures, look after the spiritual and temporal welfare of the church and constitute the sole governing body of the same." This motion which was carried by a majority of those present, took the governing power out of the hands of the "Executive Board."

In the meeting held on Monday evening, Feb. 8th, it was moved that the above motion be struck out from the minutes. An amendment was made that the minutes, being a correct report of the business transacted, stand approved. The amendment was lost and the motion carried by a vote of 42 to 38.

The immediate action of those who voted against the amendment was the passing of a resolution by the same majority restoring the Executive Board, which was then called to meet immediately after the close of the meeting.

We the undersigned, being eye and ear witnesses of the proceedings of the meeting on Feb. 8th, and being debarred from any participation in the business of said meeting, affirm the above as stated to be correct.

R. W. STEVENSON,
O. B. EMERY.

Original Contributions.

SORROW—ITS USE AND ABUSE.

T. H. RLENNUS.

The practical question with which we have to deal in the stern conflicts of life, is not, how sorrow came into the world, but how may we so use it as not to abuse it? We abuse sorrow when we allow it to harden us, rendering us callous and indifferent to the sufferings and sorrows of others. Stoicism was simply brutal insensibility to suffering. Christianity in Paul's time was the ability to "rejoice in tribulations," as working in us a higher, rarer and more heavenly type of character. We abuse sorrow when we allow it to drive us to despair of the divine goodness and mercy. Many there have been who, in hours of suffering and overthrow, have cursed God and died. Man can commit no greater sin than to cease to believe in the infinite and unwasting mercy. We abuse the sorrow of the world when we permit it to drive us to abnormal means and methods of getting rid of it. Men seek to drown their sorrows and forget their sufferings by resorting to the use of intoxicating liquors, by plunging headlong into the wildest dissipation. People are sometimes rendered whining, complaining, querulous, by little disappointments and vexations. Man was made to do and to be something more than a chronic grumbler. We have no moral or religious right to go through this world scattering groans and sighs and whines. The man, and especially the Christian, should carry a genial, hopeful, joy-spreading spirit. He should let smiles and sunshine follow in his wake. We should not permit the raspings and irritations of this world to rob us of the fellowship with the bright and cheerful side of life.

We use sorrow when by it we are warned from evil courses and are led to reformation of life. Pain and suffering are very often

fore-runners of virtue and true manliness. We use sorrow when it inspires us with a tender and all-embracing sympathy with our fellow-sufferers. Proud, merciless, self-contained men learn in the school of sorrow how to be kind, tender, considerate and compassionate. Suffering, meekly borne, uncomplainingly endured, so purifies, enriches and clarifies the spiritual nature as to render us true interpreters of the profound mystery of the incarnation and the cross. From many a point of view of the logical understanding, the incarnation of Jesus Christ, his sublime passion, his death, seem unworthy of a God. How to reconcile such an apparent humiliation on the part of a Being of almighty power and infinite resources is a task too great for the natural reason. Human science and philosophy throw no light on this great mystery. We may be profoundly versed in all human erudition, and yet the cross will stagger us. One may be a botanist, a chemist, a linguist, a mathematician, a *litterateur*, and never penetrate into this "holy of holies." But in some hour of royal suffering, when you are sweetly and uncomplainingly bearing your own and the burdens of others, doing it bravely, manfully, self-forgettingly, then how real, how certain, how rational, how divine, appears the great redemption of Christ. Blessed be the sorrow that enables us to read the secret of the Lord. Sacred is the suffering that joins us in a holy fellowship with our divine Redeemer. He only can interpret Christ in heart and mind and life who has in some measure drunk in this blessed spirit.

OUR MILLION MEMBERS.

E. D. BARNES.

It is a source of gratification to us, that in the United States we have crossed the one million line. We are no longer a despised sect. We can neither be snubbed, ignored nor argued out of existence. We have compelled the respect of all religious peoples, and are now strongly entrenched within our own lines. The dangers from without are no longer formidable. The real dangers lie within. All great organizations are like the human body—the vital currents also hold the germs of death. To be a powerful religious people is as dangerous as it is glorious. To be a Samson is to excite the envy of the Philistines, and yet Samson's glory was his ruin. Our strength may be our weakness as was his. Some arithmetical flatterer, some devotee at the shrine of numbers, may shear us of our power. Beware of the fallacy of numbers. There is an addition which is a perpetual decrease.

But there is a safe side. If the million members are Christians, not merely church members; if their convictions are founded on New Testament teaching rather than on emotional exhortation; if the preachers are zealous for souls, not numbers, then we may be a power for good which no sceptical logic can overthrow, and which no organized iniquity can resist. Our missionary enterprises will not beg for an existence, the churches will be mightily aggressive, and the individual, like his master, will go about doing good.

A LESSON IN GIVING.

M. B. RYAN.

II COR. VIII. and IX.—A STUDY.

One of the wonderful things about the New Testament writers is the completeness with which they treat their various themes. After they have spoken there is no more to be said. Who could add to Paul's demonstration of the resurrection in 1 Cor. xv? What can the world add to his description of love, 1 Cor. xiii. All we can do is to repeat what he has said, and even then, our best efforts fall far below his in effect. It is thus with the subject of GIVING, treated in II Cor. viii. and ix. The best that has ever been said on that subject has been but a reproduction, in one form or another, of what Paul has here taught. He is speaking in these chapters of a particular instance of giving the collection for the poor saints in Jerusalem. He mentions what the Macedonian Christians *had* done. He speaks of what the Corinthian Christians *ought* to do. And throughout both these statements we instinctively feel that the principles set forth are permanent, applying not only to that age, and those people; but to all time, and to every Christian.

What makes this impression more certain and emphatic is that he cites the example of Jesus Christ as a model in giving. And we know that Christ's example is not local, either in time or place, but is for all his people, always. So we may look upon these chapters as containing the apostolic instruction on the subject of giving for the universal and age-lasting church. Let us study this lesson briefly.

I.—CHRIST'S GIFT.—chap. viii. 9.

Notice the facts.

1. The grace, or *favor*, or Christ. His gift was not compulsory. It was free, willing, spontaneous.
2. The gift was for other's sakes. An utterly unselfish gift.
3. Though he was rich, yet (through this gift) he became poor. His gift was a sacrifice.
4. He became poor to make others rich. What was loss to him was gain to others.

This is an example. If our giving be modelled after this it will be first—*Free*. We will be, not wells to be pumped, but fountains flowing. There's a vital difference. Too many Christians are wells, who give nothing for Christ only as they are pumped. Alas, many are "wells without water," with whom even pumping fails. Every Christian should be a fountain—giving spontaneously.

Second—*Unselfish*. Not for personal glory. Not for praise of men. Not for our sakes, but for other's sakes. When that becomes our motive the Master's precept is easy—"Let not your left hand know what your right hand doeth."

Third—*Such as we will feel*. Christ became poor by giving. Giving that we don't feel is not real giving. Sacrifice is an essential element in true giving.

Fourth—*A blessing to others.* Such gifts as do not make others rich, are not true gifts. A Christ-like gift will not injure the recipient, but bless him.

II.—THE EXAMPLE OF THE MACEDONIANS—chap. viii. 1-5.

1. They were afflicted, joyful and poor. Will such people give anything at all?

2. They abounded unto the riches of liberality.

3. They gave all and more than they were able.

4. They gave of their own accord. They were fountains. They didn't require to be pumped.

5. They gave eagerly, anxiously, beseeching the apostles to receive their contributions.

6. They first gave themselves to the Lord. That was the secret of all the rest.

The best way to read this record is to begin where Paul ends and read backwards. This gives the following order in giving:

First—Give ourselves to the Lord. When that is done the rest is easy. The reason so many Christians give so little to the work of Christ, is because they have not really given themselves to God.

Second—Anxiety to give of our possessions.

Third—A spontaneous giving, *in fact.*

Fourth—A liberal giving.

Fifth—An abundant giving.

Sixth—Giving in defiance of circumstances. How such a course as this would startle the world, thrill the church, fill missionary treasuries, strengthen the hand of charity, and put to shame the cry of hard times and poverty.

III.—THE DUTY OF THE CORINTHIANS.

1. To abound in the grace of giving—chap. viii. 7.

2. Not only to will but to act—chap. viii. 11.

3. To give cheerfully according to purpose—chap. ix. 7.

This suggests that—

First—Stinginess in giving is not right. God abounds toward us in everything. He wants us to abound toward him.

Second—Good purposes are not in themselves sufficient. These will not feed the hungry, nor preach the gospel to the poor. We must "complete the doing also." Nothing can take the place of *the gift.*

Third—There's a blessing for us in giving; but it only comes when we give "cheerfully." The gift grudgingly given may bless others, but the "grudge" will curse the giver.

IV.—GENERAL PRINCIPLES AND TRUTHS.

1. Giving is acceptable according to ability—viii. 12. The "widow's mite" is acceptable from the widow. The man of means cannot cheat God with the widow's mite.

2. Giving is a proof of our love—viii. 24. Love is always giving. God loved the world and gave his Son—John iii. 16. Jesus loved us and gave himself for us—Gal. ii. 20. Our gifts to God are the measure of our love to him. Not how much we argue, but how much we give, is the test.

3. Our giving will determine our blessing—ix. 6, 11. We reap as we sow, as well as what we sow. If it is more blessed to give than to receive, then assuredly the more we give the more we will be blessed. It requires faith to be assured of this. But faith is one of the things a man is supposed to have if he is a Christian. Perhaps there is nowhere

that the distinction between the Christian and the man of the world is more emphatic than at this point. The man of the world says, "I want to increase my possessions; therefore I save all I get." The Christian replies, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." "Give, and it shall be given, good measure, pressed down, and running over," etc.

4. Our giving is the proof of our obedience to the gospel of Christ—ix. 13. The "gospel" is more than first principles. Though a man "obey" the first claims of the gospel, if he rebel against the command to give, he has not the spirit of obedience. Can a man be saved who refuses or neglects to give to the cause of Christ? Put it in this way—Can a man be saved who does not obey the gospel?

5. Christian giving glorifies God—ix. 12-13. There is a good deal of the "glory" we give to God that is very cheap. It costs but little to sing hymns and speak his praises. This is really not the best proof of what God has done for us. When we give in Scriptural fashion, God's power over our selfish nature is seen and felt, and others glorify God for our obedience to the gospel.

HOW WE SHALL KNOW THE GOSPEL TO BE FROM GOD.

H. WALLACE.

Though the church of to-day has many defects, it is producing as grand an army of noble workers, Christians of as strong faith, and as earnest zeal, as at any previous period in its history since the days of the apostles. Yet any one who reads carefully along certain lines, will see under the specious designation of Biblical criticism, and more recently, higher criticism, that unbelief is exerting an influence, which is of a tendency to overthrow the faith of some who are not well grounded in the truth, and this doubt-producing work coming from those who claim to be the friends of the Bible, the danger is greatly increased.

There is, however, no reason to fear that the Bible will suffer any permanent injury. No weapon formed against it (and in the ages past there were many) prospered; nor will those of the present, or future, be more successful. As gold is all the brighter of the fire through which it passes, so will the truth be the more convincing, as it is seen to stand unharmed amidst the darts which are hurled against it. Yet evil will be done. Some will be led from the pure faith of the gospel into doubt and unbelief, and will make shipwreck of their faith. "Let him that thinketh he standeth take heed lest he fall."

Jesus says (John vii. 17), "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." (R. V.)

This is an authoritative statement, which is of inestimable worth to every one who desires to know the truth, or knowing it, earnestly seeks to live above the realm of peace-destroying doubt, or soul-ruining unbelief. Jesus had just said, "My doctrine is not mine, but his who sent me,"—of God,

and not of man; and that was precisely what those to whom he spoke were denying, and what some are saying to-day they cannot believe. Jesus here gives the true and only antidote for unbelief. Strange that we do not better understand and more fully believe him. It is a rule which, if followed, would remove all doubts and give instead a completely satisfactory faith in Christ.

When we approach the subject of scepticism we think of syllogism and of carefully formed argument. We marshal our forces for discussion, thinking that in that way we shall successfully defend the truth. How much we have said of the evidences of Christianity, external and internal; of prophecy, history and miracle. It seemed the doubter must have been convinced and led to Christ. But he stands unmoved, unconvinced, unsubdued, an unbeliever still; just where he desires to stand. We have missed the mark. We have trusted to our reasoning, our argument, and forgotten the words of Jesus, the rule which he has given, "If any man willeth to do his will, he shall know of the teaching." It is probable that Moody has removed more doubts from the minds of men in Boston and New York this winter than all other preachers combined, though he has said very little that would be classed with the evidences of Christianity, or in proof of the Bible. But from his earnest, soul-searching preaching of the doctrine of the cross, there has been produced in thousands of once unbelieving hearts the noble purpose of a new life, a will to do the will of God, with which has come the true knowledge that the doctrine is of God.

In the study of these words of Jesus, it must be seen:

1. *How important Jesus makes the will of the person who hears the truth.* Through it he must do for himself what no other can possibly do for him. The very great dependence of faith upon the human will, Jesus here makes apparent. He charged the Jews with unbelief as a sin and stated that they were under its control, because they resolved to be what they were. "You will not come to me that you might have life," was a clear statement of the fact that they had willed to disbelieve what he said, and to disobey what he commanded. The prodigal went away into a wicked life because he resolved to take the first step which led to it, and he came back to the path of virtue because he said "I will arise and go to my Father." Unbelief with those people who had continually before them all necessary proof that Jesus was the Christ was wilful, and what shall be said of the same great sin under all the light of the truth today?

2. *Jesus definitely states that the person seeking to know the truth resolves to do the will of God.* Moses long before told this people that the Lord would send them another Lawgiver, and strictly charged them to hear him. This could not mean less than a humble, obedient, trustful hearing. If men claim they cannot compel their faith, they cannot deny their ability to will a candid hearing of what Jesus in the gospel teaches,

and to be lead, when they believe it, where it will lead them. Again, Jesus says "This is the work of God, to believe on him whom he has sent." So prominent does he make this belief that he says it is the work of God. That man can do this is evident in that he is commanded to do it. The doctrine has long been taught that man, because of his depravity, is unable to believe the gospel, and we have reasoned on cause and effect and from evidence to faith until we are in danger of leaving the unbeliever about where the doctrine of depravity leaves him. Jesus says to every man to whom the gospel comes, "Believe on the Lord Jesus Christ," and "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Then men must resolve to hear and then believe the truth. In this they are not passive, but possessed of power to choose and to act. Moreover, the person who resolves to do the will of God cannot cease with faith. Faith alone is dead, and a dead faith is not faith. Faith leads to a confession of Christ and baptism into his death. He who knows the truth and resolves to obey it will thus submit to Christ.

3. *His submission to the will of God has lead him to know of the teaching that it is true.* Step by step he has left the region of unbelief, with all its unrest, and has come into the realms of faith where he can say "I know in whom I have believed." As he honestly heard the truth, he found in it evidence of its divine origin and superior worth; as he believed it he was conscious of its transforming power upon the heart; and in his further obedience to Christ he had the assurance of sins forgiven and the spirit of adoption. What was at first but a conviction of mind has grown into the assurance of faith. Then, by a continuance in well-doing, the knowledge thus gained will be perpetual. If it is ever lost it will be because he has ceased to do the will of God. If some have lost their faith in Christ it is because they neglected to "walk with God," which is the only condition on which it can be maintained. Unbelief was Israel's greatest sin, and because of it "they were broken off." "Be not high minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee."

THE MINISTER AND HIS CALLING.

R. W. STEVENSON.

It is as reasonable to expect doctors, lawyers, or professors to make a success at their respective vocations and spend every day at the mechanic's work-bench, or on a farm, if they have one, as for a minister of the gospel (except he be inspired and need not to think what he shall say) to preach the gospel and spend his time at the work-bench, or on the farm. They might succeed in making one or two passable sermons on first principles, as is sometimes the case, but a fiddler with but one tune soon ceases to be interesting. Paul commanded Timothy to give himself "to reading, to exhortation, to doctrine." And again, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." He was to "study" to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Foolish and unlearned questions he was to avoid, knowing that they do gender strifes. "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when man will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables."

A PRACTICAL QUESTION.

E. C. FORD.

On page second of March CHRISTIAN, the office editor says: "People are becoming dissatisfied with denominationalism, and we are glad of it if they are led to give up their divisive names, creeds and practices for something better. But it is better to belong to a denomination and serve Christ, than to give up the denomination and at the same time the service." Also in the *Christian Evangelist*, March 11, in a short article on "The Life and the Name," written, presumably, by the assistant editor "H," we find the following: "Is it not also true that men who have the spirit of Christ are Christians. Yet, owing to other differences, some are appropriately called Methodist, some Presbyterian, some Baptist, etc." Now granting that the position taken by these two writers is true, and who will question it, it follows that in those denominations men may "serve Christ," "have the spirit of Christ," be "Christians." Or as "H" expressed it in another part of his article from which I have quoted, "an orange is an orange whether it grows in California or Florida." By which he means that a Christian is a Christian whether he grows in a Methodist, Presbyterian, or Baptist church. Admitting all this to be true, my question is, what will a man gain by leaving any of those denominations, and by taking his stand with the Disciples on what we believe to be undenominational, hence unsectarian ground? And again, what do those lose who leave such unsectarian ground and unite with those denominations? Again I ask, if men are Christians and serving Christ in the denominations, why disturb them and make them "dissatisfied" with their religious environments? And why not encourage our isolated brethren to unite with those denominations rather than to encourage them to stand alone, sooner than to take on them a human name? These are live questions which some of us have to answer quite often. The writer has been approached different times during the last year for an answer to this question. In some cases letters have been requested to unite with such churches, and in other instances advice has been asked as to the propriety of taking such a step. We should be able to give sound reasons for asking our brethren to come out from those denominations in which we admit they may be Christians, and for discouraging our own brethren from uniting with these religious bodies, though we do not believe

they would unchristianize themselves in so doing. We are glad to know that there is as much of the spirit of Christ and consecration to his cause among these brethren, as is manifested among the Disciples. In piety and liberality, in many instances, they would provoke us to emulation. But, notwithstanding all these admissions, there are yet weighty reasons why we should be true to our plea for the unity of the faith, and why we should continue to make people "dissatisfied" with denominationalism and help them away from its environments. And for these same reasons we should see to it that our own brethren are so well instructed in the principle of the gospel that they will not fall into the error so common these days, that "one denomination is as good as another," and thus unite with that one the most conveniently situated.

But, lest my article grows to too great a length, hence, will not be read, I must reserve what I have to say on this subject for another short paper. I want to show that we are consistent and true to the word of God when we, on the one hand, lead men out of the denominations, and when, on the other hand, one discourages our own brethren from uniting with such sectarian churches.

OUR NEEDS.

H. MURRAY.

Having a personal knowledge of the different fields of labor and mission points in our provinces would render us, *pro tanto*, capable of judging as to the importance of the work and the special immediate demands.

Halifax, the metropolis of our province, being a strategic point, creates at once an interest in her behalf. Those who are acquainted with the struggle of the brethren there years ago to maintain the cause against every conceivable opposition, are more than happy to-day over the gratifying success already attained. A fine home of their own, frequently well filled, and a devoted, active church, are enough to inspire everyone with a deeper interest for their continued success. Reports concerning Bro. Blenus' labor show that the people are getting the gospel pure and plain, and in inimitable brilliancy. We feel confident that a greater degree of success will be realized if they can have the support of the brotherhood.

There is the enterprising town of Pictou. One needs only to see the devotion, courage, faith and benevolence of the little church there to become enthusiastically and completely interested in their behalf. The sacrifice that Bro. Fullerton and sons have made to secure a place of worship, and to sustain preaching, need not be repeated here, as it is already known. Suffice it to say, that their lives are walking, living sermons, and establishes in every heart a confidence in their Christian integrity that calls loudly for our best endeavors to sustain and advance the cause of Christ in that town. Bro. Stevens is doing a faithful work there, and is also preaching in other places in the county, and calling and inviting the people to the New Testament name, and to the New Testament creed, and to the New Testament practice; and, as another has said, "If they don't find him there, send for him and he will come there as soon as possible." Their zeal and enthusiasm has already kindled a fire in that town that no earthly power can extinguish.

The work in the city of St. John speaks for itself, and needs no commendation from us. They have a reputation for mission work second to none. The substantial interest they have taken in the mission work in our provinces for many years will surely count for something now in their favor for the mission effort on Main street. They have, as all know, an earnest, consecrated church. It is the truth, plus personality they possess, which is the power that will surely succeed.

There are other very important fields that are greatly in need of help. LeTete, N. B., is a promising field. If the work could be continued there a year or two we would have a large, self-sustaining church in LeTete, besides other interests in the adjacent localities. There are other countries in our provinces that are ripe for the gospel where churches could be established. Our work in the centres must be supported, and the work in the country must not be neglected. It would be as unwise to neglect the demands of our country churches as it would to kill the hen that lays the egg.

The one thing needful to sustain and advance the work in these assuring fields, is the financial aid. Good talk and good wishes only fan the flames. It needs substantial fuel to keep the fire of missions burning. The proper way to feel interested in missions is to feel in our pockets. The trouble to-day is not with the pocket, but with the heart. Get the love of God into the heart and there will be no difficulty in getting the money out of the pocket. A lean heart makes a mean pocket.

Two cents a week from our two thousand members will give a sufficient amount to support our mission points and to assist our weak churches. Many are giving more than this, but too many are not giving as much as this. This is very strange that those who are conscious of the sacrifice Christ has made to save them, are not willing to devote a few cents to save others. But stranger still, that such ones can make themselves believe that the Master will say to them "Well done."

We need not complain, as it is not complaints that are needed, but faithfulness to our brethren in our teaching; to show them that not to do a good thing is as great an evil as to do a wrong thing, and that those who are not helping advance the cause of Christ in the mission field have no part in the riches of Divine Giver. Let the love of God and the demands that this love make upon his servants be sounded out from the pulpit forcibly, plainly and kindly, until all shall know and fulfil this blessed privilege of giving as the Lord prospers them.

Correspondence.

DEER ISLAND LETTER.

I spent part of the month of February assisting Bro. Wm. Murray in a meeting at Letete. Bro. Murray filled my appointments at Lord's Cove and Leonardville on the two Lord's days I was absent. We had an excellent interest throughout the meeting, closing with a crowded house. Much of this interest was owing to the fact that ten young persons had acknowledged Christ and been received into the church within a few weeks before the meeting began. This is the fruit of the earnest labors of Bro. Murray and the devoted workers of the church in the months past. Four others confessed Christ and were bap-

tized during the meeting. Others seemed deeply interested and we anxiously hoped to see them take their stand for Christ and duty. We trust they may yet come to him who only can save.

Bro. Murray is greatly beloved by the church and the community. He should be kept there. The field is promising if it were continually worked. There is a good prospect at Mascarene, where a union Sunday-school is carried on and the people give an interested hearing to the preaching of the word. I was well cared for in the hospitable home of Bro. Edward Matthews, Bro. Murray's headquarters, and shall remember the kindness of all the people there with a great deal of pleasure.

Our work on the Island moves along in an even channel with little that is unusual to report. The Lord's Cove Mission Band gave a very successful concert Feb. 21st in the interest of the India work. This Band is making excellent progress, and its work will tell on the future of the church here. The C. W. B. M. also held a very helpful and instructive meeting March 2nd.

On Lord's day, March 7th, we took up the annual collection for foreign missions, in the Lord's Cove church, combining it with contributions for the India Famine Fund and for Armenian Relief. The collection amounted to \$42.00, distributed as follows: Foreign Missions \$17.00; India famine fund \$17.50; Armenian Relief \$7.50. Last year the Lord's Cove Church took up its first collection for foreign missions. It amounted to \$8.77. You will see that the collection this year for that purpose is nearly double what it was last year. When we consider that the gifts were divided this year between this and the other worthy objects named, added to the fact that this is the hardest year in financial matters that this Island has seen in a generation, this evidence of growth in liberality is encouraging.

The Leonardville Church will make contributions to the same objects on Sunday, April 4th, and we look for a similar evidence of growth in the grace of giving.

The grim reaper, Death, has been busy at work in our community this winter. Besides those already reported in THE CHRISTIAN, the following have passed away at Leonardville: the Tewksbury sisters, Lena and Carrie, daughters of Bro. and Sister Edward Tewksbury. Both were grown to young womanhood. Both fell victims of consumption, the elder after a sickness of several years, the younger being sick about a year. Their death has left a deep shadow in the home and a heavy burden on the hearts of those who remain.

Lulu Conley, daughter of Bro. and Sister C. H. Conley. She died after a sickness of some five months. She was in the seventeenth year of her age. Her death has left blighted hopes and heavy hearts in the home. May the God of all comfort sustain the sorrowing ones.

Joseph Richardson, an old resident of

Leonardville, in the sixty-sixth year of his age. His death was sudden, after a very short illness. He leaves a widow and several grown sons and daughters. He became a disciple very early in the history of our work on this Island and lived a quiet worthy life.

Thus one by one they pass away. How true the apostolic admonition "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away."

We are looking forward to the Annual meeting when we hope to meet and greet many of the friends. This should be our "best" meeting. Make your plans early to come. And make your plans to come early. For the meeting of the Ministers' Association is to commence on Wednesday and you will not want to miss the papers and addresses which will be given in that meeting. Let us plan and work for the best meeting in our history.

M. B. RYAN.

Lord's Cove, N. B.

COMMITTEE ON LITERATURE.

It will take a good deal more funds than we now have to start Bro. J. W. Gates in the field when he comes to the provinces next June or July—at least to place him in a position to do the best work. We have about given up the idea of placing any other brother in the field until after we have supplied Bro. Gates. Bro. Gates can only act for us during two of the summer months. He has promised to canvas free of all charges except travelling expenses, and as he has been a successful agent we think it is well to secure his services when we can. If enough funds are raised Bro. Gates' labor (D. V.) may be the means of placing the work on a self-sustaining basis. The brethren and sisters should not lose this chance

RECEIPTS.

Previously acknowledged,	\$15 50
Mrs. M. Owen, St. John,	1 00

Total, \$16 50

O. B. STOCKFORD,

Secretary-Treasurer.

St. John, N. B.

OLIVER B. STOCKFORD, B. C. L.

Barrister-at-Law,

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