

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manquant
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CHRISTIAN.

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

Vol. XVI.—No. 4.

SALT JOHN, N. B., FEBRUARY, 1899.

WHOLE No. 184

## The Christian.

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

TERMS: - 50 Cents Per Annum in Advance

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

HENRY W. STEWART, - - ST. JOHN, N. B.

## NOTES AND NEWS.

The Israelites had an easier task making bricks without straw than he who tries to write "news" items without news. The "notes" come easier.

It is not too soon to be perfecting arrangements for a liberal offering from every church for Foreign Missions on the first Lord's day of March. Surely no church will be satisfied with sending a haphazard collection.

The *Christian-Evangelist* says that Charles R. Scoville added 1250 souls to the Church of Christ last year. If just 80 preachers are equally successful this year they will win 100,000 for Christ.

The American Christian Missionary Society is losing no time in raising the standard of Christ in Porto Rico, where the flag of the United States already waves. J. A. Erwin and wife are soon to go to the Island as missionaries.

One of our missionaries to Africa has died, but two more—Dr. R. J. Dye and his wife, who until Jan. 16th was Miss Eva M. Nichols—are to start for the dark continent in a few days. They go to Bolengi where the F. C. M. S. have secured the building and grounds formerly owned by the Baptists.

Morality is a good thing, but we fear it will occasion the eternal ruin of many a man who trusts in it to save him and not in the Son of God. Had he less of it he might realize more his need of Christ; and on beholding the robe of Christ's righteousness he would see that his own was but rags.

Jesus told his apostles to teach the disciples to observe all things whatsoever he commanded them; and he commanded them to go into all the world and preach the gospel to the whole creation. How are the disciples of today attending to this part of the teaching? to this thing?

G. D. Weaver is trying to do his part in winning "one hundred thousand souls for Christ this year." Last month he held a meeting with the church to which he ministers regularly. There were 23 additions. He

now in a meeting at Hillsboro, O. The attendance is large and some are confessing the Christ.

More of the spirit of Christ in the hearts of some church members, would result in less money in their pocketbooks, but greater treasures in heaven. What shall it profit a man if he shall gain the whole world and lose his own soul? Let him answer that question.

It is gratifying to see the promptness with which the leaders of our missionary forces plan to enter through newly opened doors. Protestant missions have a splendid opportunity since the Spanish flag disappeared from Cuba, and we rejoice that the Foreign Christian Missionary Society will soon send two strong men thither.

We believe a new and brighter day has dawned for the Disciples of Christ in Boston. A new church was opened for divine worship on Jan. 22nd, B. L. Smith preaching. The house we understand is free of debt, and this is a pleasant and unusual condition for the Boston brethren. The new location is also more desirable than the old.

The *Christian Standard* says that the Jefferson St. Church, Buffalo, N. Y., where Lowell C. McPherson ministers, was organized eight years ago with thirty members, and now has five hundred on its roll. Within the past six years the membership of the four churches in Buffalo has increased from four hundred to one thousand two hundred.

An unemployed preacher in a church or community may be a great blessing to the church and its regular preacher, or he may be a hindrance in the way of both. The writer, who has joined the army of the unemployed, feels obliged to bear this in mind and to so conduct himself that no church or preacher shall suffer by his presence.

We have a tent; can we not find a tenting ground next summer? We found none last year, but that was probably because we did not look or looked too late. Now is the time to select the places and to secure the man to lead. If no preparations are made till the middle of June, the summer will end without a meeting.

It is almost six months since our Annual Meeting at Tiverton and about seven months till our meeting at — but where is it to be? (Perhaps the Chairman or Secretary can tell). We hope those who made pledges at Tiverton, which are yet unpaid, will turn the promises into cash as soon as possible. The Home Mission Board must not be allowed to close this year as it did last—in debt.

C. L. Thurgood writes in the *Christian Standard*: "It has been said, put two or three Australian Disciples (brethren or sisters, it matters not) in the midst of the Sahara desert, and the following Lord's day they would have the Lord's Supper spread, and in the afternoon would be distributing to their neighbors their religious papers and

tracts, even if they had to have them translated into Timbuctooanese." How is it with two or three Canadian disciples?

The encouraging growth in the number of contributing churches during the past five years ought to nerve us to undertake to enlist every church this year in the March offering. There has been also a large gain in the number of missionaries during the past five years in foreign lands. New fields have been entered and a number of new stations have been planted. Times are now better and still larger advance should be made.

C. H. DeVoe lately conducted an eighteen days' meeting at the old Coffee Creek Church, Ind. There were 15 additions, most of them men. The churches need evangelists who can reach the men; not because men are worth more than boys, but because they will never be boys again, never will have the susceptibility of youth, and are in great danger of dying without God and without hope.

Last month the Maritime Provinces, and particularly the Central Christian Church, Charlottetown, lost a good man and preacher in the removal of Geo. Manifold, who has gone to Lexington, Ky., to more fully prepare for work in a larger field. He was an earnest, consecrated worker while in these parts, and THE CHRISTIAN gladly bears testimony to his moral worth and self-sacrificing devotion.

Michigan is still rejoicing over the greatest meeting, in point of numbers, that the Disciples of Christ ever held in that state. The success was achieved in Buchanan, a town with only 2,000 inhabitants, but with eight denominations represented by churches. There were 205 additions to the church, 32 coming the last night. Chas. R. Scoville presented the "old Jerusalem gospel" with simplicity and force. Tracts and cards on Our Position, Christian Unity, Baptism, etc., were placed in every home. The converts knew whom they believed and why.

In some churches among the Disciples of Christ it has become the custom to elect the elders and deacons annually. The practice has strong advocates and seems to be spreading. There are some things to recommend the system. Hands should be laid hastily upon no man, but sometimes, even when care is exercised, unworthy men, and incompetent, fill the offices of elders or deacons. By choosing annually, how easily they could be dropped and those having the confidence of the church put in their places. The faithful officer would be almost sure of re-election. But the question remains, Is this method scriptural? Let our thinkers think.

"Ye observe days." Some of our churches have observed Christmas and will soon be preparing for Easter. The birth and death of Jesus are two great events in his wonderful career. If we are going to observe days why not extend the list? Why not have one as long as that of the Roman Catholic church? Why not keep Good Friday, Ascension Day,

and the Day of Pentecost? Why not add some new days of our own choosing? We have as good a right to designate a day as others have; and there are events in the life of our Saviour which stand out conspicuously but are not specially honored: his baptism and his transfiguration for instance. True, we do not know the days on which these events took place, but we could make a guess, as was done in the case of Christmas

### News of the Churches.

#### ST. JOHN, N. B. COBURG STREET

On New Year's morning the members of the Main Street church met with us in our prayer and social meeting, which was led by Bro. H. Murray, assisted by Bro. Appel. A collection amounting to twelve dollars was taken in aid of the Bible Society.

The anniversary of the Sunday-school was held on Friday evening, Jan. 20th. After an interesting programme, carried out by the children assisted by the older members, all the scholars adjourned to the schoolroom, where refreshments were provided for them by the teachers and members of the church.

The Evangelical Alliance requested that all the ministers of the city take "Christian Union" as their subject for Sunday evening, Jan. 8th. As this is the plea of our people a synopsis of Bro. H. Murray's sermon was published in the *Daily Sun*, so that people might understand the position we take in regard to this question. His subject was "Christian union made possible on the basis of truth that is universally believed and without the sacrifice of any essential principle." Text John xvii, 20, 21.

Bro. H. Murray conducted a meeting for men only in the Y. M. C. A. rooms on Sunday afternoon, Jan. 22nd. His topic was "The Soldier of Christ, his Enlistment." This meeting opened a series of talks on "The Soldiers of Christ," by leading clergymen of the city.

Much sympathy is felt for Sisters Linkletter, Holder and Flaglor. Into each of these homes the death messenger has entered and taken away one of the little ones. Since writing the above, Bro. and Sister Flaglor are called upon to mourn the death of the other twin child, which occurred on Lord's day morning, Jan. 29th.

#### MAIN STREET.

The first month of 1899 finds this church more hopeful and enthusiastic than for a long time. The determination to "go forward" in the name and strength of the Lord is always stimulating. Two business meetings of the congregation were held, and it was decided to begin the erection of a house of worship this summer. Since this the building fund has been wonderfully increased, between \$600 and \$700 being pledged in less than a week. How was this possible? "The people have a mind to work," and are united in their determination to do "whatsoever their hands find to do." Their hearts being in the effort, they are manifesting great self-sacrifice.

"Faith without works is dead." Have you faith in the plea of the Disciples of Christ? If so show that faith by assisting to firmly plant another centre for the teaching of apostolic faith and practice. Contributions to the building fund may be sent to J. W. Barnes, St. John; Robert Roberts, 30 Cedar street, St. John, or to the undersigned (address St. John).

At the request of the members the writer has withdrawn his resignation, and will continue his ministry with this congregation for another year.

The week of prayer services were well attended at the North End. The ministers of the Baptist, Free Baptist, Methodist, Presbyterian and Christian churches uniting.

Bro. George Manifold spent a day with us on his way to Lexington, Ky. We rejoice that the Foreign Christian Missionary Society has accepted him for work in Japan. In a few months, therefore the churches of the Maritime Provinces will have one of their own workers in the foreign field; this should encourage larger offerings. Is it not possible for these churches to undertake the support of this missionary? The C. W. B. M. of the Maritime Provinces are doing definite work in this

direction; is this not a golden opportunity for the churches to take a deeper interest in sending the gospel to the uttermost parts of the world? Could a time be found to advocate this at the next annual?

J. CHAS. B. APPEL.

#### NAUWIGEWAWK, N. B.

Bro. William Murray has been in Nauwigewawk a few weeks and has encouraged the brethren and put new life into the work there. They have decided to build a church house, and will begin the work in a few weeks. Their prospects are bright for a "forward movement" in that section of the country. We spent two evenings with them and were much pleased with their spirit of interest and activity. We had a meeting at Sister Hill's Wednesday evening. The house was well filled with interesting listeners. H M

#### WEST GORE, N. S.

The brethren of West Gore have just placed in their church building a new furnace, which is an excellent heater, and promises to give entire satisfaction. The cost was partly met by former members of the church, who are now living in or near Boston. Their kindness and generosity are greatly appreciated by the old home church.

The writer takes pleasure in reporting a donation visit from his many friends of West Gore, Dec. 20. The house was well filled, the evening pleasantly spent, and a very helpful offering raised for the preacher and family. The donation was first introduced into these churches in 1862, when the writer was preaching in West Gore and Newport, and was held that year and the following at the home of Bro. James Stevens, Newport; and with the exception of two years during which no preacher was engaged, has been kept up yearly ever since for the support of whoever was employed. It will be no news to the reader that the greater part of our Sundays this winter are stormy and unfavorable for meeting together in these country places, yet we are not often entirely stormed out. Last Lord's day was about perfect, and the attendance at all points was excellent.

One week in December was very pleasantly spent with the Disciples in Shubenacadie, twenty miles distant. Their kindness reminded me of former years. That church was organized by Bro. D. Crawford nearly fifty years ago. Their surroundings have not been always favorable, nor their number large. They have a neat, comfortable meeting house, and though without regular preaching during the winter, they meet on the Lord's day when weather and roads permit. If they are true to the Lord, and live in peace with each other, the God of love and peace will be with them. I hope to be able to visit them again during the winter.

Enough of Lord's day, the 15th inst., was spent in Newport to fill an afternoon appointment at the meeting house, and another in the evening at the Union schoolhouse. The day was stormy and attendance small. What a task it is for even good people to meet together in winter who are as widely scattered as the members of that church. What is there, unavoidable, to prevent brethren in country places selling or exchanging property so as to make homes near together. I have known brethren travel five and seven miles to church for a lifetime. Think of what they and their families have lost in so doing. If such families do not lose, in less than a lifetime, their zeal and courage, they are much above the average church member in these graces. What I have here referred to is, probably, the worst hindrance to success which our churches have to contend with in many places in these provinces, and it is well worth enquiring, Is there no remedy?

I hope to be in Newport again in two weeks.

HIRAM WALLACE.

West Gore, January 22, 1899.

#### WESTPORT AND TIVERTON, N. S.

Since writing my last letter the special meetings closed in Tiverton—an epidemic of measles made it inadvisable to continue. Much good was done and God's name was glorified.

Bro. Stevenson preached one sermon at Freeport in the Baptist church. We have a few there who are willing to be called Christians only.

At Westport the meetings were good. The brother was with us twelve nights. His sermons were very much appreciated. One soul accepted Christ—Bessie, daughter of Elder and Sister Gates.

We would like to have had the brother stay longer, but his engagements called him elsewhere. We hope he will come again to the island churches. The writer has commenced a series of Sunday morning sermons on the twenty-third psalm.

J. W. B.

#### WESTPORT.

Bro. Stevenson labored with us eleven days, preaching every evening in his earnest, forcible way. While there were obstacles in the way of his doing effectual work—stormy weather and dark nights, with other things to interfere—yet we had a good, interesting meeting. We did not have the desire of our hearts realized by seeing as many obeying the Saviour as we would wish, yet we are impressed that there was good seed sown, which will bring forth fruit in later days. While we had only one to come out publicly and confess the Saviour, and follow him in the ordinance of baptism and arise to walk in a new life, still we believe that others were impressed with their need of a Saviour. Bro. Stevenson's preaching was much appreciated by all who listened to him, and there was a growing interest as the meetings were drawing to a close. We were sorry that he could not remain longer, but we hope he may soon be in the field again, and that the three months' labor he has so faithfully performed may be only the beginning of a much greater harvest of souls for the Master. E. A. P.

#### HALIFAX, N. S.

Since my last report we had a short visit from my son, F. C. Ford, who preached for us six times, and judging from the many expressions of appreciation, his preaching was very much enjoyed. The first Lord's day he was here I went up to Elmsdale and spent the day with the brethren there, preaching three times. Our morning service was at the hall, where we met with the brethren around the Lord's table, and spoke to them of the word of life. In the afternoon our Presbyterian brethren kindly opened their meeting house for me, and gave me a good congregation and an attentive hearing. In the evening I spoke in the union house at Enfield to a fair congregation. After spending two Lord's days with us in Halifax my son went up to Elmsdale and Shubenacadie to visit the brethren in those places, after which he returns to his work in Summerville, Queens Co., N. S.

We only have about fourteen or fifteen members of the church at Elmsdale, and they are separated by miles, but they are true to the cause, and deserve all the encouragement we can give them. This may be truly said of many of our brethren in those isolated districts.

Bro. R. W. Stevenson called on us on his way home from his meetings in Digby County. We all enjoyed this call, and wish it could have been days instead of hours. Bro. Stevenson is looking well, showing that hard work agrees with him. While Bro. Stevenson has not been able to report as many additions as we had hoped he would from all the places where he has labored, we are assured that great good has been done.

While we have had to report the many losses we have sustained by removals, it is encouraging to have to report at least one addition to our number in the person of our good Sister Olive Wallace, who is now Mrs. Ozzie Wallace. We are all glad to welcome our sister among us, knowing how helpful she can be in the cause we plead.

We are also cheered by the presence of our Sister Edna Murray, of Milton, Queens Co., who is spending the winter in Halifax, attending the Conservatory of Music. She, too, is very helpful to us, especially in the singing, and her general interest in the work of the Lord.

I have but little to say as to the progress of the work here. We have had so many stormy Lord's days, and so much sickness, that it has been very much against our work. Still we can see improvement in nearly every department of our work. Last Lord's day our Sunday-school was the largest we have had since I came here. Our congregations, too, were better than for some time, especially in the evening. There must have been fully thirty people in our evening congregation not identified with us. I can see, also, an improvement in our social meetings. These signs of progress are encouraging, and, by the blessing of God, we expect to see brighter days for the little band of brethren in the city of Halifax.

E. C. FORD.

Willow Park, Halifax, Jan. 24, '99.

## CHARLOTTETOWN, P. E. I.

## CENTRAL CHURCH.

The church is at present without a pastor and is consequently in a somewhat unsettled condition. As stated elsewhere, Bro. Manifold left on the third of January.

On January 8th Bro. Crawford preached at both services, and on the following Lord's day an interesting social meeting was held in the morning, and Bro. A. N. Simpson, of Lot 48, preached in the evening.

On the morning of the 22nd the brethren again met to break bread, and spent an hour in social prayer and praise. At three o'clock Bro. Simpson again favored us with a sermon.

The prayer meeting and Sunday-school are fairly well attended, and the interest well maintained.

Bro. R. W. Stevenson and wife and Bro. A. N. Simpson were present and took part in the prayer meeting on Wednesday, the 18th of January.

H. W.

On January 3rd, 1899, the members of the Central church, with a number of visiting members and friends, met at 4 p. m. to bid farewell to Bro. Geo. Manifold, who has resigned the pastorate of that church to re-enter Kentucky University and complete his senior year in the "Arts" course, preparatory to entering the mission field in Japan early next year, under the auspices of the American Christian Foreign Missionary Society.

Bro. John F. Baker presided at the meeting and made a very appropriate address, referring to our brother who had labored so faithfully for the cause in Charlottetown for two and one-half years, and to the high esteem in which he is held by the brotherhood and the public at large. He dwelt at some length on the fact that Bro. Manifold would be "our missionary," in a special sense, leaving, as he does, with the full endorsement of the church on P. E. Island.

Bro. D. Crawford, who was present, addressed the meeting as follows: "Our meeting to-night is one of sadness, and yet we sorrow not without feelings of mingling joy. We meet to bid Bro. Manifold a long farewell. We may never meet each other again on the shore of time, but the blessed hope of meeting at Jesus' feet disarms all sorrow and kindles lasting joy.

"When first I saw our brother I regarded him as a warm-hearted Christian, and all I have known of him since has but deepened my first impressions. His letters, his private intercourse, as well as his labors in the gospel, have convinced me of his deep anxiety for the glory of God and the salvation of men, and we seldom find a man so willing to make sacrifice for the cause of Christ.

"I am sorry for the church losing one so willing to do so much for them, a church which, in turn, has sacrificed so nobly to sustain him. May a kind Father graciously remember both him and them.

"The comforting thought that our brother leaves us with the full intention of meeting the privations of a life among the heathen, to tell them of the Son of Man who came to seek and to save that which was lost, fills the parting with a blessed hope of meeting him and the converts God shall give him where partings shall be unknown."

Bro. A. N. Simpson, of Cross Roads, Lot 48, who was also present, spoke at considerable length of his acquaintance with Bro. Manifold, since 1893, when they first met as college classmates in Kentucky. He testified to the close friendship that has ever since existed between them, and spoke of mission work and the crying need of greater activity along that line. He felt hopeful of the future, and felt sure that God will bless the labors of our brother, who has decided to leave our shores to bear the glad message of the Christ to a distant land.

A presentation from the Sunday-school was accompanied with the following address:

To Mr. George Manifold:

"Our beloved pastor and Sunday-school superintendent, as you are about to leave us, we, the members of the Bible school, wish to convey to you some expression of our esteem and our deep sense of loss at your departure.

"Your unwavering faith and devotion have endeared you to us all, and the recollection of the years spent in earnest co-labor for Christ and his

church we ever be among our most tender memories, and will be to us an incentive to seek to live more 'that unfallen life of the spirit,' and to stand fast for 'the truth wherewith God hath made us free.'

"With grateful hearts we think of your many acts of kindness and self-sacrifice for the welfare of the school while as superintendent you labored with us.

"And now, dear brother, as you leave us to complete the preparation for your life work of carrying the 'glad message' to those who know not the true and living God, our good wishes and earnest prayers will be with you wherever it may please God to send you.

"In God's good providence we pray that many happy years of blessed labor in his service may yet be yours; that in you the promise may be fulfilled, 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'

"Now in our farewell words we desire you to feel that our sympathy and love are too deep for words, and while we cherish the hope of at some future time meeting with you face to face, and of hearing your familiar voice, we have the full assurance that if we are but faithful unto death we shall meet where 'congregations ne'er break up and Sabbaths have no end.'

"By the small token accompanying this we attempt to give a more tangible—although very inadequate—expression of our appreciation.

"Again let us assure you of the heartfelt sympathy and prayers of this little band, which will attend you in your future work, and commending you to the loving, tender care of our Heavenly Father we breathe our Mizpah benediction, 'The Lord keep watch between us, and cause his face to shine upon us' while we are absent one from the other. Amen."

Signed on behalf of the Bible school of the Charlottetown Central Christian Church this third day of January, 1899.

[Signed] MAGGIE KENNEDY,  
AGNES WILLIAMS,  
HANNAH STEWART,  
LEONARD MACKAY,  
J. HARRY WILLIAMS.

The following resolutions were read by Bro. D. Crawford and passed by the unanimous voice of the assemblage:

Whereas, Bro. Geo. Manifold has offered himself to the executive board of the American Foreign Christian Missionary Society as a missionary to Japan, with encouraging prospects of being accepted and sent, and is now about to leave our shores for that purpose;

Therefore resolved by the members of this church, that the brethren met with us feel deep sorrow at parting with a friend so helpful and so self-sacrificing for the glory of God, the benefit of the church and the salvation of the lost. His faithful preaching, both to the church and to those who are without, we will long and affectionately remember;

Further resolved, That with our grief at parting with one so much beloved is mingled the joyful hope of our brother's success in leading the dying heathen to the Lamb of God who taketh away the sin of the world, and that we will plead earnestly with our Father for his success in a work so grand.

Bro. Manifold very suitably replied, and thanked the brethren for their many expressions of regard and ever-ready help and sympathy. He felt very grateful for the many acts of kindness and timely words of advice he had received from our Bro. Crawford, whom he should never cease to love and remember.

The meeting was one to be long remembered by those who were present; every heart was solemnized at the thought of parting, but cheered and comforted by hope and faith in the Father, to whose kind care our brother is commended. At the close the audience rose and sang "God be with you till we meet again," and was dismissed with prayer and benediction by Bro. A. N. Simpson.

At eight o'clock Bro. Manifold spoke at the union prayer meeting in the Baptist church, and bade farewell to the ministers and the people of Charlottetown, and on leaving the church was presented by the pastors of the various denominations with an elegant dressing case, evidencing the high esteem in which he was held by his ministerial brethren.

Quite a large number of friends assembled at the depot to witness his departure amid general handshaking and good-byes.

## Book Reviews.

TEN LESSONS IN HOW TO READ, HOW TO UNDERSTAND, AND HOW TO REMEMBER THE BIBLE. Ashley S. Johnson. LL. D. 134 pages. By Printed on good paper. Price, \$1 00.

The importance of Bible study cannot be over-estimated. If we are to grow in grace we must grow in the knowledge of our Lord and Saviour. Much of this knowledge is derived from Christian living, but it is all obtained in the first instance from careful consideration of God's Word. We need to ponder on the Bible more, and, perhaps, on books concerning the Bible less. But hints on how to read and understand this book may at times aid us to increase our knowledge therein.

The scriptures are seldom studied in a rational manner. Unbelievers do not treat them with respect. Believers frequently misunderstand the purpose for which they are written. This arises from a failure to realize that they contain a complete expression of God's will concerning us. Many hold, also, that the greater portion of scripture can only be received through supernatural means.

If we are free from these two errors, and are willing to approach this all-important study with unbiased minds, we are prepared to profit by practical suggestions thereon.

The writer discusses the plan and purposes of the Bible; shows that its truth must be apprehended through the natural exercise of our minds; gives general rules and hints for memorizing, and particular instructions for perusing the word. Humility, reverence, obedience and purity of heart are laid down as necessary to a true insight to scripture. We must walk in the Spirit, for "the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned."

We need all the help we can get along the line pursued in this work. Any true mode of acquiring and retaining scriptural knowledge must prove of great value to us. The author gives many valuable hints. All Bible students should have the book.

JOHNSON'S SPEECHES. 163 pages: paper. Price, 30 cents.

These are five speeches delivered by Ashley S. Johnson in a debate with H. C. Hemstead on Differences of Religious Belief Between the Baptists and Disciples of Christ. Each contestant affirms, "The church with which I stand identified is apostolic in doctrine and practice."

One would like to have both sides of the case. That we have not, is not the fault of Bro. Johnson, however. He wished to print the debate jointly with the Baptists, but that body would not consent.

The debate was held in 1891, so that we may expect the discussion to be largely upon present day disagreements between the two bodies.

The time of the setting up of the kingdom is an issue which was forced early in the debate by our representative, who realized that a correct conception of it is necessary in order to fully understand the conditions of pardon its settlement is necessary. The design of baptism, doctrine of election, Bible names and creeds, are considered.

Our cause seems to have been ably defended. The speeches furnish us with many arguments on the subjects discussed. We should be thankful that these differences are being removed, even if slowly. It is our duty, however, to keep ourselves as well versed in these themes as possible. This book will prove quite valuable in this respect.

O. B. STOCKFORD.

## The Christian.

ST. JOHN, N. B., - FEBRUARY, 1899

## EDITORIAL.

SYNOPSIS OF A DISCOURSE DELIVERED IN  
CHARLOTTETOWN BY THE EDITOR, ON  
THE 8TH OF JANUARY.

For our citizenship is in Heaven, from whence also we wait for a Saviour the Lord Jesus Christ who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory according to the working whereby He is able even to subject all things to Himself.—Phil. iii, 20, 21.

What costs us much we reckon dear Paul suffered much in planting the church at Philippi (Acts xvi) and it was dear to his heart. Their treatment of him enhanced that affection. When neglected by other churches this church sent once and again to his necessity. This he valued, and even more for the benefit it was to themselves than to him. He calls their kind offerings "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God," and adds, "but my God shall supply all your needs according to His riches in glory by Christ Jesus." (chap. 4)

Although this church was beset by teachers whose example, life and end drew bitter tears from the Apostle, yet he assured them that they in common with himself were citizens of heaven that waited for a Saviour who would come and fit them for an eternal residence with Himself at home.

When men high in favor visit a city it is customary to confer on them the freedom of the city, as the hero of Soudan received the freedom of London last summer; so Jesus, who is Lord of all, makes all who receive Him citizens of heaven. They receive its privileges and are concerned in its growth and all things which pertain to it. Their treasure and their hearts are in heaven. Thither have gone their best friends and kindred, and there their Saviour reigns, with whom they expect to spend their eternal future. How well for every professed Christian to solemnly enquire: Am I a citizen? Do my life and actions fit?

Let us consider—

I. The standing of true Christians—citizens of heaven.

II. What they are waiting for. A Saviour.

III. What that Saviour will do for them.

The standing of true Christians—they are citizens of heaven. They have never been there, nor even seen any one that has, but their dependence is entirely on the Son of man, who is in heaven. He has told them that except a man is born again he cannot see the kingdom of heaven; and has also described the new birth—that the Spirit breathes or speaks where He pleases, and men hear what the Spirit says about the Son of man being lifted up on the cross to save the perishing, and that when men believe with all their heart what the Spirit says of Christ, they are begotten of the Spirit. These Philippians had believed in Jesus, were born of water and of the Spirit, and were now waiting for a Saviour from heaven.—(Acts xvi, 14, 15 and 31-34) The jailor, one of the first converts, had a wonderful change when

he was begotten of God and started on the road to heaven; so has every one that is born of God, their treasure and hopes are in heaven. The Saviour has done much for them, and they love and praise Him; but their bodies are unfit for heaven and they need another birth. Jesus says, from the heart come evil thoughts—adultery, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evils come from the heart, and they defile the man. Such a body, without renewal, cannot enter heaven. Jesus enables those who receive Him to mortify in a great measure these evils and overcome them. They fight the good fight of faith and conquer them. But they still live in the body to humble the Christian and keep him constantly under arms. Paul was an eminent Christian, but he had to fight to keep under his body. So had John and Peter and James, and all the apostles. All could join Paul in saying: Not as though I had already attained; either were already perfect, etc., etc. So can all good men, such as Luther, Livingstone, Judson and Spurgeon, Garfield and Gladstone. All had to fight to keep under the body. It humbles all to think of their poor corruptible bodies.

We have known noble spirits on earth. Their company has made us feel nearer heaven, their counsel helped us, and to explain to them our troubles was like throwing them off our own shoulders. But where are their bodies to-day? Like the good of all ages, and like a vapor, they have passed from sight. While living their bodies humbled and deceived them, and finally slipped from under them to mingle with their appropriate clay and worms. That body, made in the likeness of God to be pure and live on, has by sin become weak and dying, so that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption.

But what has astonished the universe is the fact that he who was in the form of God and thought it not robbery to be equal with God, took upon himself the form of a servant and was made in the likeness of men, and being found in fashion as a man humbled himself and became obedient unto death, even the death of the cross. That body, vile and low as it was, was not too low to hold the spirit of God's equal, and in it he humbled himself until he reached the cross. In his way lay the gloomy garden in which he prayed alone in agony and sweat and blood, yet he humbled himself. Along the pathway was the traitor and band with swords and staves and the cords to bind him. In the priest's palace he heard his accusation; for making the good confession they all said he is guilty of death, and also heard his leading disciple, with bitter oaths, deny him, yet he humbled himself to be dressed in purple and crowned with thorns and mocked as king of the Jews. But who can describe or imagine the scene of Calvary, the body of his humiliation. The temples torn with the crown of thorns, the hands and feet nailed to the wood, and between two thieves raised on a cross between earth and heaven, hated by one and forsaken by the other, wondering that there was none to help and in deepest agony crying, "My God, my God, why hast thou forsaken me." No voice was heard but that of deepest reproach and cruel mocking. But he endured the cross, despising the shame and when about to leave the body of his humiliation, he cries "It is finished," another cry, "Father into thy hand I commit my spirit," and bowed his head and died. When God forsook him his cry was "My God, my God,"

but when ready to receive his spirit it was "Father into thy hands I commit my spirit." His work was finished, even his body would suffer no more disgrace. Although his enemies had made his grave with the wicked, they were defeated for he was with the rich in his death. Isa. liii, 9, R. V., John xix 38-42. The body of Jesus had never sinned and although he had humbled himself to the death of the cross his body was not allowed to be in a criminal's grave.

The scriptures place peculiar emphasis on that ALMIGHTY POWER WHICH RAISED CHRIST FROM THE DEAD. Let us behold if we can the contrast between one crucified in weakness and raised in power, between a body sown in dishonor and raised in glory. Jesus' resurrected body was not an entirely new body but the old body fashioned anew. He who could easily come and stand among his disciples after the doors had been securely barred against invading enemies, could also show them his hands and his feet.

The citizens of heaven now groaning under the body of their humiliation wait for a Saviour. He has saved them from the love and condemnation of sin, given them the spirit of adoption, and is in heaven interceding for them. They love Jesus and can never feel fully satisfied until they see him face to face. But their bodies are unfit for the presence of the King. No one else can save their bodies and fit them for heaven, but they rejoice to believe that Jesus can and has assuredly promised to come from heaven for the purpose so they gladly wait for his coming. In reading the history of Christ it is wonderful how often he has made that promise. I will raise him up at the last day, Jesus repeats over and over again. And the apostles constantly dwelt upon this promise. "Surely I come quickly," was his last promise. It inspired a hope that anchored the soul on Christ and heaven and purified as Christ is pure.

III. What the Saviour will do when he comes from heaven. He will fashion anew the body of our humiliation. He will not create new bodies for his people, but change the old body. Perhaps no one had a clearer view of the glorious future than John the disciple, whom Jesus loved; and of the newly fashioned body he says: "We know not what we shall be;" but this he knew, "when he shall appear, we shall be like him." The human and divine met in the body of Christ when he was on earth, but who can conceive what that body is now glorified in heaven. But such will be the body of our humiliation when Jesus fashions it anew. It will be conformed to the body of his glory. It is a divine working alone that can do this. That working by which he subjected to himself the iron will and majestic talents of Saul of Tarsus and made him the irresistible standard bearer of the cross among the nations—that fitted the impetuous Peter to be his leading ambassador, and with perfect composure meet the Jewish counsel, backed by the power of Rome, charge them with the shameful death of the Lord, and assert his determination to proclaim it, although threatened with certain death if he did so. It was the working which utilized the burning ardor of John, who sought fire from heaven to destroy the people who did not receive his Master. That working made him one of the most patient and the most lovable of mankind. It is able to subject all things to his own use and for his own glory, and will at his coming conform their body to the body of his glory. His faithful citizens are looking and waiting for his coming, and the closing cry of God's revelation is, "Even so, come, Lord Jesus."—(Rev. xxii, 20.)



## Correspondence.

## FROM THE SOUTH LAND.

After having spent a month in Winston, N. C., I said farewell to that enterprising town. But I did not leave without some regrets; for I found there a blue sky and a bright sun, pure air and pure water. But the chilling winds came down from the mountains and told me to depart toward the south. I did so on the early morning of January 10. At Greensboro I caught the train which about a month before had conveyed me from Washington to that point. Valdosta, in the southern part of Georgia, was my destination.

A beautiful morning gave way to a cloudy noon, and before long, copious showers began to fall on a soil that seemed to lack anything but moisture. The tobacco fields were left behind and the cotton fields appeared. These were robbed of their summer-time beauty, except here and there where the last crop of the season was still ungathered; for the supply exceeded the demand. Even these had but faint traces of their former magnificence.

The train next took us into the pine forests, but not out of the rain. We saw the mighty giant that may yet be the mainmast of a great ship, and the infant shoot that may be destined for even greater things. It is in these forests that the turpentine and rosin industry thrives, and one "farm" may embrace ten thousand acres. As we passed along we saw thousands of trees that had been so cut that the sap might run and still not be lost. Each year several "crops" are taken from the trees to the distillery, where the separating process is carried on.

As the train rushed on, still southward, we had no harrowing fears that it would go over an embankment. It could find none. The country was flat and swampy—an ideal summer resort, I would gauge, for mosquitos and malaria; but not a desirable place, even in winter, for human beings. We travelled scores of miles and did not see a tilled farm or a thrifty looking village. Here and there along the road were the weatherbeaten log cabins of shiftless negroes. The light came in through a hole in the side, and sometimes the smoke went out through the roof. But we must not judge a country by what we see from a car window; for railroads have the reprehensible habit of running through the poorest sections.

After a twelve hours ride, Savannah, Ga., was reached, and I was again near the Atlantic Ocean. I did not want to remain there, but was obliged to, as our train was late and failed to connect. If the rain, that had been falling incessantly for hours, had given me a reasonable chance, I would have seen something of Savannah by electric light, but I did not care to have a water picture. I am willing to believe, however, that it is a beautiful city, as I was told; though I have since discovered, as I then feared, that one

enthusiastic citizen had stretched the truth about twelve feet when he told me that vessels drawing 40 feet of water come up the river to the city.

On the following morning I was on my way to Valdosta—about 150 miles southwest of Savannah. For two-thirds of the distance swamps and pine trees held their sway. We passed near what people admit is the Great Swamp. The Suwannee River has its source near it. "There's where the old folks stay." The Great Swamp was the descending climax. After that things began to improve. The pools became smaller and shallower and less frequent, and I was convinced, as the improvement continued, that in Valdosta I would not have to wear rubber shoes one-half the time and rubber boots the other.

My confidence was not misplaced. The town boasts of no hills, except some men of that name, but it is dry and sandy. It is a wide-awake business town with a population of about 6,000. Evidences of prosperity abound. It is said to be the most wealthy town of its size in southern Georgia. It is a railway centre now, and if a centre can be more so, this one soon will be. New roads will in a short time be adding to its wealth. Valdosta's water supply stands in the way of her physicians becoming millionaires. It comes from an artesian well in the heart of the town and is strongly charged with sulphur.

But the reader wants to know about the heavens above as well as the earth beneath. Well the sky here, when it is visible, is blue, and the sun when he consents to shine, is bright; but we have not been favored with a superabundance of either since my arrival in the "Sunny South." I have been here now nearly two weeks and disagreeable weather has prevailed. Even the editor of the town paper was forced to admit that last week's weather was awful. The old residents do not recall such a spell. It was most unusual weather so they affirm. I will gladly welcome the usual kind when it arrives to stay. There have been some days that I thought were about perfect. A gentle breeze, a delightful temperature and a flood of sunlight; flowers blooming, birds singing and leaves whispering—and me with nothing to do but enjoy it all. You see I came here not to labor but to rest.

And I am paying strict attention to my business. Our preacher here, Bro. F. L. Adams, is my reference, if you want confirmation. I am afraid I am disregarding one scriptural injunction: "Be not as a mule." But my conscience does not smite me severely. Bro. Adams is such a powerful, practical, popular preacher, that I believe he can do his congregation more good than I could, and I have no desire to interfere even for one service.

Other things which I want to write about can find no place in this letter, which you will admit is long enough.

HENRY W. STEWART.

Valdosta, Ga., January 23rd, 1899.

## EVANGELISTIC TOUR.

At last writing I was at Tiverton, N. S. Began a meeting with the church on December 6th. The attendance on Lord's day morning was small; a rather discouraging outlook for a good meeting. The attendance improved, however, until the holidays and measles came around. The additions were few, and we all felt disappointed. Much prejudice was removed, and the people who are not identified with the Disciples of Christ have a much better opinion of us than formerly. I feel sure that they will never again hear our brethren misrepresented. The people of Tiverton are kind-hearted; I received much kindness at their hands. In the early days of our work the brethren met with a spirit of hostility which, however, is dying out. If all would continue steadfast in the work of the gospel, there is no reason why they should not have a very prosperous church. Bro. J. W. Bolton is pastor. He rendered good service during the meeting. He is a good man; all the people respect him. Many of his friends during Christmas week remembered him in a substantial way. They are well able to do this kind of service; they are all very comfortably situated; everything about them indicates prosperity. Holiday times are not very conducive to a great protracted meeting; we had a good meeting in many respects; I trust it will result in great good in the days to come. May the good seed that has been sown bear much fruit. I shall not soon forget the people of Tiverton; may God bless them and do them good.

On the 27th of December I went as far as Freeport, and preached in the Baptist meeting house; there was a very good congregation. There are not more than a half dozen Disciples of Christ in the town; only one church, and that a Baptist. I visited Mrs. Jas. Outhouse, and her daughter Mrs. Finnigan; these ladies are members of the Christian church in Tiverton; I made my home with the latter; her husband is not identified with any church, but is in sympathy with his wife's religious views.

I reached Westport on Thursday, preached that night. The meeting continued for one week and a half. One confessed faith in Christ and was baptized. There are some very good men and women in this church. They are capable of doing a great work in the kingdom of Christ. I made my home with Bro. E. A. Payson. Their daughter is the president of the Maritime C. W. B. M. Bro. J. W. Bolton ministers to this congregation also. Here he has his home; he has done good work here. They all speak highly of him. The attendance was very good at times. The interest deepened until the close. I was compelled to leave for home to attend the golden wedding of my father and mother. I should like to have had more time in Westport. I preached every night, and for several weeks twice a day, and some Sundays three times (except while travelling from one appointment to another) during the time I was out as evangelist.

I am really sorry I have no better report to make in the way of additions. I might say the bad weather had something to do with

my failure, but that is worn threadbare as an excuse. But still it would be difficult to find more inclement weather in the same length of time than we had during the last three months. But if, hereafter, the meetings held shall bear some fruit to the honor and glory of God, I shall be thankful. However, I think the financial part of the meetings is encouraging. Had I been permitted to visit all the churches in the interest of Home Mission work, I should have succeeded, I think, in raising enough money to make it possible for the Home Board to render greater help to our weak churches. The pledges work well. I should like very much to have given the finances a little more time. A few weeks devoted to that feature of our work would be sufficient every year. May God bless the work and the workers, is my prayer.

R. W. STEVENSON.

Montague, P. E. Island,  
January 20th, 1899.

#### FROM KENTUCKY.

In Lexington again. Back to dear old K. U. once more. What a treat it was to renew old college friendships! The Canadian boys gave me a royal welcome. It did my heart good.

Just a short message to the many warm friends I have left behind me. Not till the good-byes at the depot were said, the farewell words were spoken, the cry "all aboard for Georgetown," did I fully understand that I was leaving Charlottetown. But the hour of separation had come and the ordeal of parting was a very trying one.

Of the faithful band composing Central Church, with whom it has been my privilege to labor for over two years, and who, time and again, have ministered to me in mine often necessities, I shall ever cherish loving remembrances and feelings of the deepest regard. May the Lord bless them and bring joy out of their sorrow and strength out of their weakness. May the brotherhood of the provinces rally to their support, and by their practical help demonstrate that the cause which "Central" Church has espoused is one of truth and righteousness, and worthy of a united brotherhood's earnest prayers and ready sympathy.

The preachers and the few intimate friends in the sister churches I shall never forget. When in trouble they gave me counsel, when the way was difficult they cheered me on, when help was asked it was freely given.

I have been made the recipient of many loving favors. I have been overwhelmed with kindness. My heart is filled with deep thanksgiving to the friends faithful and true who sacrificed so much on my behalf, who held up my hands, and who manifested always a keen appreciation of my ministry. May the Lord reward them.

The Foreign Mission Board, upon a personal examination, have accepted my application. In all probability, on the completion of my college course, I sail for Japan at the end of the year. To visit the provinces again, to enjoy the goodfellowship of true Christian friends when on furlough, will be a great pleasure to look forward to. But in the seven years that will elapse there must of necessity be many changes. May we cherish the hope that if not in time, then in eternity we may meet face to face, where partings are unknown and sorrows never come.

Yours in the Master's service.

GEO. MANIFOLD.

#### NOTES FROM KIMBERLIN HEIGHTS.

Starting from St. John on January 10th, I arrived at Kimberlin Heights on Jan. 14th. Bro. and Sister Johnston may well be proud of the "School of the Evangelists." It is a very fine building, the rooms being heated by steam and lighted by electricity.

There are a number of Canadian boys here, Bro. Lord, from Deer Island, N. B., Bro. Kempton, from Milton, N. S., and others from Upper Canada.

My health is improving and I hope I shall get strong physically and spiritually so that I may be able to do a great work for my Master. As I am not required to work on the farm till spring, I intend, with God's help, to study hard so as to catch up with the boys.

J. B. LASKEY.

School of the Evangelists,  
Kimberlin Heights, Tenn. }

#### DEER ISLAND LETTER.

On Friday, December 23rd, we had a Christmas tree for the Sunday School in Lord's Cove. The meeting house was crowded; both old and young seemed to enjoy it. Our Sunday School at this place is securing a good library. The school has now about 125 scholars, a good staff of officers and teachers, and its future looks bright, and this means that the future of the church is assured, for the Bible school is the nursery of the church.

During the first week of the new year union meetings were held in the different churches.

The people of Lambert's Cove have erected and opened for worship a neat little house, in fact one of the neatest little buildings I have ever seen in a country place. The house is built free for any minister of any denomination to preach in, and is the property of the people, not of any denomination. The house reflects great credit upon those who carried it on to completion.

One Sunday evening lately the Independent Order of Foresters attended service at Leonardville. The house was packed to overflowing, and a sermon was preached from the words, "Let brotherly love continue." From Leonardville we have the good news, that brethren who have been not working with us are coming back to the work again. Oh! how good it would be to see all the children of God together as one family, loving one another and helping each other to fight the good fight of faith.

The ladies' auxiliary in Lord's Cove held a very nice entertainment one evening last month and had a good collection. The ladies at Leonardville are going to do likewise pretty soon.

Last week I began a series of meetings in Lord's Cove. The weather was intensely cold but the attendance was extra good. On Sunday evening our house was crowded to overflowing. So far five have made the good confession and have been baptized, two have been restored, and the prospect seems bright for a good meeting. I expect Bro. Minnick from Lubec this week to help in the good work. A Congregationalist minister who has been visiting at Bro. Ezra Leeman's, was with

us in several of our meetings. Had it not been that he has throat trouble I would have asked him to preach for us. The unanimous decision of the brethren is that the outlook for church work here never looked as good as now.

Mrs. M. B. Ryan and family are here visiting at present, on their way to their new home in Erie, Penn.

There are a good many cases of "la grippe" on the island at present; even our doctor came under its influence for a time, but so far I have not learned of any serious cases.

Hoping to be able to give a good report of our work next month, I close.

W. H. HARDING.

#### NOTES BY THE WAY.

Through the kindness of the people at East Point during my last visit there, I was permitted to take two weeks' vacation. I spent most of them at Malpeque.

"How dear to our hearts are the scenes of our childhood  
When fond recollections present them to view."

I arrived here on Friday, and on Saturday I went to Summerside and on Sunday preached morning and evening. The attendance at both meetings was small, owing to a violent snow storm that made the roads and streets almost impassable. The work in Summerside looks favorable. The brethren have turned their preaching fund into a building fund, and are contemplating repairing their meeting house, and intend by the next annual meeting—July, 1899—to have one of the neatest and nicest churches on the Island. Success to the enterprise.

On the following Sunday I attended meeting in the Presbyterian church at home, and was glad to be privileged to sit once more with friends whom I have learned to love. The minister of this church, Rev. G. M. Fisher, is an excellent Christian gentleman, and has many warm friends in that section of the Island. In the evening I was requested to take the service, which I accepted. My visit at home was pleasant.

On Tuesday night I gave my lecture in Cavendish hall under the auspices of the Cavendish Literary Society, on "The Mirth of the Morn." Although the thermometer was eleven degrees below freezing point, yet the attendance was good.

The Sunday following I preached at Cross Roads. The meeting was fairly well attended. In the evening I preached in Charlottetown. Last Sunday I preached in the meeting house morning and evening, and in Charlottetown in the afternoon at 3 o'clock. I am very much encouraged with the work here at Cross Roads, and feel that the truth must prevail. I go to East Point Friday and will remain there for two Sundays.

A. N. S.

Fifty years ago seven shoemakers in a shop in the city of Hamburg, said, "By the grace of God we will help to send the gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had disturbed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 such men to carry the gospel to the whole world in twenty-five years.—*Missionary Intelligencer.*

Original Contributions.

SALT.

H. MURRAY.

"Ye are the salt of the earth." So says the world's greatest Teacher. Here we have the relation of the Disciples of Christ to the world. Christ uses the plain, simple things of the world to teach us the greater and more important things of life and duty.

We have in the above lesson the tremendous fact that the world must be lost unless the church fulfills its mission. The only hope of the salvation of the world is the introduction of an element that will check the force of evil. This element is none other than the disciples of our Lord and Master. "If the salt loses its savor, wherewith shall it be salted?" It is possible that the salt may lose its saltiness; and just as possible that the disciple may lose his saving influence, and if so, what good is he? Good for nothing but to be cast out and rejected by the Lord and trodden under the feet of men. This answers the question, so frequently asked, "Why the church is losing its power with the moving, active, progressive world." The world has no more use for savourless Christians than for savourless salt. The respite of the wicked is in the life of the righteous. For ten righteous ones God would have spared Sodom. "The Latin church employs actual salt in the baptismal service. The priests puts it into the mouth of the person who is baptized." It is of course an unauthorized ceremony, but it is a sort of traditional witness to the obligations resting on all disciples.

History informs us that the disciples of Christ were the salt of the Roman Empire during the evil days of the decline. It is within the power, to-day, of the followers of Christ to save and reform the evils of society; unless they do, the curse of the evils must fall on the disciples. The fact is made too plain to admit of a doubt, that the preservation of Christians depends on their preserving others; this practical conclusion is very noteworthy. The mission of the disciple, like the salt, is not for self but for others' good. Cuyler has said, "that everything depends upon the salt being put into the right place. A barrel of salt set in the corner of a butcher stall is of no more use than a barrel of sawdust. It must be brought into contact with every inch of the meat in order to preserve it from decomposition. Spiritual salt is of little value to the community as long as it is barreled up in a church, however orthodox it may be; the salt must be scattered so as to come in contact and touch those who are tending to moral corruption." The study of God's word, the daily prayers, and the regular attendance to the worship of the Lord's house, are necessary to the possession of the salt of divine grace; and the exercise of our powers in behalf of the salvation of others, is absolutely necessary to the retaining of grace. When we lose our interest and our labor in the salvation of others, then we lose our own salvation, and will be cast out as useless.

Home Missions.

(Address all communications and remittances to W. A. Barnes, Secretary, 223 St. James Street, St. John, N. B.)

We hope that the brethren in these provinces will make a grand forward movement in this Jubilee year. The results of such a movement will be deeper consecration, more additions, and more money for the work of missions.

In the spring the brethren of the Main St. church, North End, will commence building a church house on their lot on Douglas Ave., which was bought by them some time ago.

The brethren at Nauwigowauk, where Bro. William Murray has been laboring, have also decided to build a house of worship. No appeal as yet has been made for financial assistance, but we feel sure that all who are anxious to see the cause prosper, and are able to help, will do what they can.

Bro. William Murray will take up the work in Pictou (beginning January 29th) until a preacher can be secured.

The brethren at Westport regretted that Evangelist Stevenson could not have remained with them longer. They considered ten days too short for a successful meeting. A brother writing from that place says, "I think if he could have remained longer we might have seen more results from his labors. He was much pleased with the collections and pledges made. He has done much good in the community and also in the church."

Bro. Stevenson has been fourteen weeks in the evangelistic field. The churches where he has held meetings speak very highly of his work, and the good done in the bringing before the people the plea of the "Disciples of Christ," the strengthening of the churches in the faith, and impressing upon them the necessity of giving to the work of Home Missions.

Report of Evangelist R. W. Stevenson :

Services rendered, .....	14 weeks.
Sermons preached, .....	106
Confessions taken, .....	14
Amount raised by collections, .....	\$110 67
Amount in pledges, .....	118 60

RECEIPTS.

Previously acknowledged, .....	\$268 54
Coburg St. Mission Band, .....	2 32
Marcarene, per Nelson Leland, .....	3 50
Westport, per E. A. Payson, .....	1 50
Miss Carrie Payson, pledge at annual, .....	1 00
Milton, per M. G. Freeman, .....	5 00
Collections from churches, per R. W. Stevenson, .....	93 45
	\$375 41

W. A. BARNES, Secretary.

The Foreign Society has more than doubled its receipts in the past five years, and it has been encouraged to enlarge its work in every direction. There must be an increase in the receipts this year or it will close the year with a debt. It behooves the churches and every friend of this work to see that the March Offering far surpasses that of any previous year.

Foreign Missions.

Maritime C. W. B. M.

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

MILTON.—"We regretted very much that Sister Rioch's stay with us was so very brief, and that the weather was so very stormy. Very many of the sisters were disappointed in not seeing her. But those who did have the pleasure of meeting her and hearing her, have a much greater and deeper interest in mission work; and we shall always hold her in loving remembrance, and anything from her pen will be very interesting to us now. Our earnest desire and prayer will always be, that she may be blessed and spared to us many years." The statement from Milton, we can safely say, is the prayer of our sisters all over the Maritime Provinces where Miss Rioch was able to go; and where she was prevented from going we trust they will still manifest the same loving interest in her that they have done hitherto. To them I would say, that before she left here she thought it could be arranged to have the magic lantern views, with the explanations and perhaps some of the curios, sent down next summer.

Good words from all along the line of travel of our missionary and Sister Payson! How delightful were her talks and what pleasure it gave one to meet her personally! We hope new inspiration has been given to the work. We know also of Sister Rioch's powers of persuasion, as two have already offered for the foreign work; and how many more are thinking of offering time alone will tell.

How about our pledge—\$300 is it? We must be up and doing to keep up the honor of our Maritime Provinces; and this should be a great year for us to do a little by way of thank-offering for the pleasure of having our own missionary visit us. So Mission Bands, Auxiliaries, and workers everywhere throughout these fair Maritime Provinces, let us do our part faithfully.

"The gospel of Christ is a mission gospel, and those who receive this gospel in its fullness become missionary working christians."

You will all with us, I know, extend to Brother and Sister Flaglor (our faithful secretaries for so many years) your heartfelt sympathy in the loss of their dear little twins Ella and James.

"As the sweet flower that scents the morn,  
But withers in the rising day,  
Thus lovely seemed the infant's dawn,  
Thus swiftly fled its life away."

Yours in the work.

CONVENOR TO MISS. COM.

St. John, N. B., January 25th, 1899.

RECEIPTS.

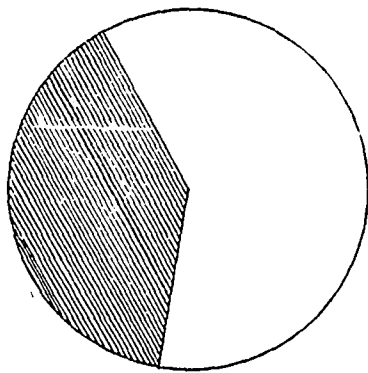
Previously reported, .....	\$97 63
Lord's Cove, Ladies' Auxiliary, .....	3 50
Receipts Miss Rioch's trip, N. S. and N. B.:	
Pictou collection, .....	3 40
Halifax " .....	18 62
Newport " .....	2 50
" Miss N. Stevens class, .....	1 00
West Gore collection, .....	7 10
Cornwallis " .....	6 30
Milton " .....	13 25
South Range " .....	5 25
Tiverton " .....	3 53
Westport " .....	9 50
St. John, Coburg St. col., .....	14 85
" Main St. " .....	1 32
Money refunded on tickets, .....	1 55

\$184 30

SUSIE FORD STEVENS, Treasurer.



REMARKABLE GROWTH.



The above circle represents the 2,900 churches that contributed to Foreign Missions last year. The gray section represents the 1,200 churches that were contributing five years ago. The white section represents the 1,700 contributing churches that have been enlisted during the past five years. It will be seen the number of contributing churches has been more than doubled in five years.

The March offering for Foreign Missions is again at hand. Shall we not make a bold, united and persistent effort to enlist every church during this glad Jubilee Year? This ought to be done, for—

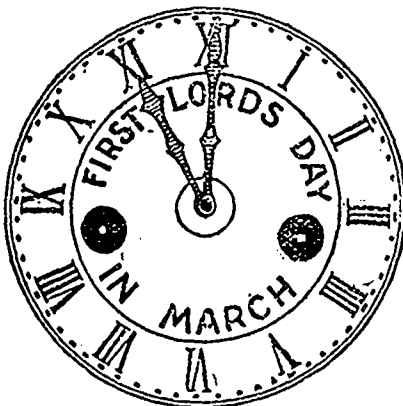
1. A church must be a missionary church if it would be a Church of Christ.
2. The Foreign Society has now 204 workers in foreign lands, including native evangelists, or 41 more than one year ago.
3. New missionaries are to be sent to Africa, Japan and other fields during the year.
4. Cuba is to be entered. Two missionaries will be sent to Havana soon.
5. Missions is the work of the Church of Christ.
6. Our greatest shame as a religious people is the comparatively few churches that are contributing to Foreign Missions.

Begin to make announcements and other preparations at once. We furnish *March Offering Envelopes*, the March offering number of the *Missionary Voice* and *Pastoral Letter* (for preachers only), all free of charge. Order now!

A. McLEAN,  
F. M. RAINS.

Cincinnati, O.

TIME FOR



MARCH OFFERING.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 201 Germain Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

One half of our year's work has passed, and a glance at our Treasurer's report will show that we have not been working as earnestly as we should. In order to raise the money for the support of O Mitsu San, Gulabi and Gerould we must start this new year of 1899 with a fresh determination to do more work this year than we did last year. When our annual report goes into the annual meeting next August, we want to see that we have gone ahead and not gone behind in our efforts.

Most of you have had the pleasure of meeting our missionary, Miss Rioch, and hearing from her own lips stories about the children in far-off Japan. I am sure such a meeting must have made you feel like working harder than ever in your mission band work.

We are glad to hear of a new Band organized at Charlottetown since Miss Rioch's visit there. We welcome you to our numbers and pray that you may be able to do a great deal for the mission cause.

I want every boy and girl in our mission bands to pray for the work. Let each one of us ask our Heavenly Father what more WE can do, and when we find something that WE CAN do, let us do it with all our might, and ask God to bless our efforts.

Your loving friend,

MRS. D. A. MORRISON,  
Supt. Children's Work.

RECEIPTS.

Previously reported, . . . . .	\$0 14
Lord's Cove—	
Mission Band, . . . . .	4 60
Westport—	
Willing Workers, . . . . .	1 00
	\$14 74

SUSIE FORD STEVENS, Treasurer,  
Willow Park,  
Halifax, N. S.

Married.

MOREHOUSE-PUGH.—At the home of Mr. and Mrs. Augustus Morehouse on January 2nd, Judson Morehouse and Lizzie Pugh, both of Westport. J. W. Bolton officiating.

Died.

LAWRENCE.—At Burt's Corner, York Co., N. B., on January 2nd, in the 22nd year of her age, May, wife of the late George E. Lawrence and daughter of Bro. John M. Jones. Her husband died in the Klondike gold regions about two months previous to her decease. They leave two little children. Mrs. Lawrence was a member of the church at Burt's Corner, and was baptized by Bro. H. W. Stewart five years ago. Being of a kind and gentle disposition, she won for herself many friends both in and out of the church. "Blessed are the dead who die in the Lord." O. B. S.

PUGH.—On December 29th, 1898, Arthur Pugh died of consumption at Westport. He left a wife and two children to mourn for him. Funeral services were conducted by R. W. Stevenson and the writer, J. W. Bolton.

BUCKMAN.—On January 13th, Catherine, wife of Roland Buckman, at Tiverton. The sister died of consumption, being 47 years, 8 months, 25 days old. Funeral services were held by J. W. Bolton.

BLACKFORD.—On January 18th, infant son of Hadley and Lillie Blackford, of inflammation, aged 8 months, 7 days, at Tiverton. Services were held by J. W. Bolton.

McGEE.—At Bliss Island Lighthouse, on December 24th, Bro. Jos. E. McGee fell peacefully asleep after a brief but severe illness. A few months ago he went to the hospital in St. John for treatment, but soon returned, having been assured that local physicians could do as much for him as anybody, after which he gradually succumbed to the fatal effects of Bright's disease. Deceased was a son of James and Priscilla McGee, of Back Bay. About sixteen years ago he was baptized by Bro.

Jos. Gates, and united with the church in Back Bay. Deceased leaves a wife and two young children, together with father, mother and two brothers and a large circle of friends to mourn their loss. He was a kind husband, a dutiful son, a valued neighbor, and a good citizen. His funeral was largely attended, the Independent Order of Foresters marching in procession and reading a burial service at the grave. A memorial service was held on January 8th with a funeral address. R. E. STEVENS.

JACKSON.—At New York, December 25th, 1898, aged 39 years, Mrs. Annie Jackson, the beloved wife of Bro. Stayley Jackson, Cornwallis. Sister Jackson went to New York for special treatment, and after submitting to two operations passed quietly away on Christmas day. Her trouble was such that the doctors assured her she could live but a little while as she was and there was great danger in the operation. But with strong faith in her Saviour she decided to take the chances, but the trouble was too serious a nature for her to rally, and she passed into the spirit land, leaving a husband and many friends to mourn their loss. Sister Jackson was a member of the Baptist church, but worshipped quite regularly with us during the eleven years and more that I was with the church in Cornwallis. She was a woman of excellent Christian character, and interested in all that was good. During all the years we lived near her home we found her a true friend, and with her many friends we shall miss her very much. Our sympathy goes out for the afflicted. May God comfort them. E. C. FORD.

FLAGLOR.—In this city on January 21st, Ella Marguerite (twin) daughter of Bro. and Sister James S. Flaglor, aged 9 months.

FLAGLOR.—In this city on January 29th, James Douglas (twin) son of Bro. and Sister James S. Flaglor, aged 9 months.

HOLDER.—On Thursday morning, January 5th, of congestion of the lungs, Arthur Vernon, only child of Bro. and Sister Geo. E. Holder, aged 7 months.

OWEN.—In the death of Sister Matilda Owen, which took place at the residence of her daughter, Mrs. Fenwick, Apohaqui, N. B., the Coburg Street Christian Church, St. John, has lost a faithful friend and zealous worker, and the family circle of children, grand-children, and great grand-children, now misses the bright pure light that has gone out. Sister Owen was the widow of the late William Owen, and for many years was a resident of this city. Her relation with the Church of Christ here dates from of old; and during these years of cloud and sunshine she kept herself in the love of God. She was a diligent Bible student, and her mind was well stored with the sacred word. Up to a short time before her death she regularly attended the Sunday-school, besides being present at the two services on the Lord's day. She was a loyal supporter of missions, both at home and abroad; and was interested in the temperance movement, being an active member of the Woman's Christian Temperance Union. She was kind to the poor and faithful in her visits to the sick, the sorrowing, and the aged. She was gentle in her judgments, having that charity which covers a multitude of sins. She took no delight in discovering and publishing the weaknesses and frailties of others. It was her pleasure rather to encourage the faint-hearted and support. She was a good woman, faithfully serving her God here and confidently expecting to dwell with him in the better, brighter world to which she departed on December 14, 1898, in the 78rd year of her age. H. W. S.

MURRAY.—Our step-mother, Mrs. Nancy Murray, of Milton, ended her earthly labors Jan. 23rd. She was 88 years old the 11th day of January. She was sick only one week and did not suffer much during that time. She lived a quiet, peaceful Christian life, in the enjoyment of the very pleasant home of her brother, Uncle Abner Harlow. Her last visit on earth was at our home on Christmas day, and it was a pleasant visit long to be remembered. She was to our family all that a mother could be. Not one unpleasant reflection to disturb the remembrance of our sainted mother. She died a peaceful, happy death in the blessed assurance of eternal life. She was the last charter member of the Milton Christian church. Mother is gone, her life work is done. Her departed spirit has found its sweetest peace. Her feet are no longer weary. The storms and chills of earth-life have all spent their force. Her voyage is ended, her heart is anchored in the haven of rest.

"Help thine afflicted ones, Oh Lord,  
Thy chastening rod to bear;  
That in the spirit land,  
Meeting at Thy right hand,  
Th'will be our heaven to find  
That she is there."

H. M.

ST. JOHN BUSINESS COLLEGE

OPENS TUESDAY, JANUARY 3RD.

Our graduates hold 99 per cent of the responsible and lucrative positions, not only in St. John, but in every town in the province. They are employed in many of the banks and business houses in the city and have always given entire satisfaction. These are references to which we point with pride as to what our school can do for young men and women. Do you intend to take a Business, Shorthand, or other Special Course during the near future? If so, why not attend the school which has stood the test of over thirty years. We want you if you are anxious to learn. We do not want you if you only wish to kill time; there are other places for such people. A postal card will bring a circular, or, if convenient, all and see us.