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THE CHRISTIAN.

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

VOL. XVII.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1900.

WHOLE No. 204

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 subscriptions and renewals should be sent to Jas. W. Barnes, Box 56, St. John, N. B.

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.

NEWS AND NOTES.

The Annual Meeting at Milton, 1901!

Good men will see opportunities of doing good.

"A feeble faith is mightier than a mighty feeling."

Attempted things are counted and crowned by the King of Kings.

"When we are living to do good, we can depend on God and angels to help."

When a man grasps you firmly by the hand, it means his heart is full or his purse is empty.

Keep active while you are waiting. The man who sits down to wait opportunities will surely miss them.

The 20th century will offer no greater word than the 19th, namely, the redeeming power of the Gospel.

"Every Christian life ought to be such that if all men were living it the result would be a heaven upon earth."

The old Quaker said to his wife, "All the world is queer except thee and me, and sometimes thee is a little queer."

Salvation does not depend so much upon what the head thinks about God as upon what the heart is doing with Christ.

The last issue of THE CHRISTIAN was held over in order to give the report of the Annual at Westport, which was so full an interesting account that a number of articles were crowded out.

Bro. A. Martin, of Muncie, Indiana, who spent three months in mission work in Nova Scotia and New Brunswick will hold a meeting with the church at Bowmanville, Ont., about the 15th of October.

The National Convention will meet in Kansas City on October 11 to 18, 1900. Preparation are being made for the entertainment

of 5,000 people. A great crowd with great enthusiasm is bound to make a great impression.

The man who never forgets that he is a Christian, always remembers that there are others.

Bro. H. A. Devoc, the new member of the Home Mission Board, called at the office of THE CHRISTIAN on Sept. 21st. He hopes (D. V.) to hold a meeting in Digby, N. S., with the aid of one of our New England brethren next summer.

Bro. R. H. Bolton delivered his farewell address to the Church at LeRoy, Pa., on September 9th, after a short pastorate of seven months, his failing health compelling him to do so. He is now at his old home in Findlay, O., where he has gone to rest and recuperate.

"The Hebrews have a saying that God takes more delight in adverbs than nouns. 'Tis not so much the amount that is done, but the manner in which it is done, which he minds. Not how much? but how well. It is the "well doing" that will merit the "well done."

Prayer meeting topics for October, 1900:
3rd.—Good Works and Alms Deeds. Jas. i, 27; Acts ix, 36-39, I. John, iii, 16-18. Concert of prayer for benevolences.
10th.—Witnesses.—Acts, i, 6-11, ii, 29-32.
17th.—What God hath done for Us. (Ps cxxvi). Prayer for National Convention.
24th.—Willing Service. II Cor. viii, 11-12; Ex. xxxv, 5; xxxvi, 5-7.
31st.—Serving our State and Neighborhood. Matt ix, 35; Acts ix, 31; xviii, 7-12.

The Southern California Christian Convention met at Long Beach, Cal., August 11, 1900. Bro. H. W. Stewart, who was on the programme, gave an excellent address on "Popular Amusements." The dance, the theatre, card playing, etc., was severely criticised. The convention voted that it be published in the *Pacific Christian*, *Christian Standard* and *Christian Evangelist*. Many of our readers will be glad to know that Bro. Stewart's health is improving.

Bro. Geo. D. Weaver, who is pastor of the Christian Church at Putman, Ill., has just closed a successful meeting with that church with thirty-six additions. He believes the very first thing for a pastor to do is to up-build the church spiritually, and when the church attains a good spiritual plane it is an easy matter to have converts. Bro. Weaver is a native of Nova Scotia, and we are pleased to hear of the spread of the truth through his ministrations.

At the Annual meeting at Westport, Bro. Mohorter invited the managers of THE CHRISTIAN to have agents in New England for the paper. A motion was unanimously carried that the same courtesy be extended to Bro. Mohorter the editor of the *New England Evangelist*, which is a bright and newsy pamphlet of sixteen pages, published month-

ly at fifty cents a year. The agents of THE CHRISTIAN are authorized to take subscriptions and forward to James H. Mohorter, 18 St. James street, Boston, Mass.

Japan is the foremost of heathen nations. Japan is also foremost in adopting Christianity. During the last year 3149 have been added to Protestant congregations. There are 14 Christians in the National House of Representatives, including the speaker.

Japan has two first-class battle ships, both of which are under the command of Christian captains, while the proportion of Christians among the officers of the army is singularly large. The same is true of the judicial department, as well as of the instructors and students of the university.

Thirty-seven missionary organizations are at work in Japan, chiefly American and British. There is an adult church membership of 41,808, 194 theological students, 308 native ministers and 725 unordained preachers and helpers. The contributions of native Christians last year were \$47,683.

The following from Rev. Dr. A. J. F. Behrends, pastor of one of the leading congregational churches of New York city, on Christian Union, is very refreshing.

"There was once one church of Christ in Jerusalem. Three thousand united with it in a single day. . . . They had the widest liberty without schism. I want to see one church of Christ in New York and one church of Christ in London, one church of Christ in the United States, one church of Christ in the British Empire, one church of Christ in Japan and China, one church of Christ in all the world. I shall not live to see it, but it is coming.

"Our missionaries are ahead of us. They have thought their way through into a simpler theology than have we. . . . They have learned that China and Japan will never utter the shibboleths of our schools. They take the old Bible, just as it is. . . . That simplicity must master us. Nor is it difficult to say what that ultimate simplicity must be. It will be the primitive simplicity. There can be no other. The gospel is older than Wesley, older than Calvin, older than Luther, older than Augustine, older than Paul. . . .

"Religion must centralize in personal trust in, and devotion to, the personal Christ. He is our Master; he alone. We must stop deifying our creeds. We must stop deifying our rituals and politics. . . . Build upon the foundation of prophets and apostles, Jesus Christ himself being the chief cornerstone. . . . It is usurpation of authority on the part of anybody to separate in any way, and upon any pretext, whom God hath made one in Jesus Christ. Back to Christ. We all say that. And then, as soon as we get out of Carnegie Hall, we put our faith in the keeping of the Augsburg Confession, or the Thirty-nine Articles, or the Westminster Confession, or the Twenty-five Articles of the Synod of Dort. We feel that we must follow Luther, or Calvin, or Wesley, or Roger Williams, or John Robinson. We coddle our creeds and canons, even when they are moth eaten. In the name of Christ, and for the

sake of a perishing world, let us put them away in glass cases and put them upon the shelves of a theological museum, and then let us go out and preach Christ, and him crucified.

"Don't bring that trash in here!" That is what we heard a mother say not long since as she stood in her parlor door, duster in hand, while her nine year old boy was half way across the dining room floor, on his way to the parlor with a hoop, two wheels of a little wagon, and some pieces of rope. "Take that stuff out in the back yard!" and the mother stood guard at the parlor door until the boy and the trash were a safe distance on the way to the back yard. How careful as to what comes into our houses, from kitchen to parlor. Let it be clean and bring with it no danger.

But what about these other houses, these bodies of ours. "Know ye not that ye are the temple of the living God?" If we had some infallible monitor, with the power of speech to watch over our lives, how often would we hear those words, "Don't bring that trash in here." There are things that men take into their mouths that give an odor to the breath that God never gave to the breath of a child, and a color to the teeth that is neither natural nor becoming, and oftentimes a stain on the lips that is disgusting. And then the stuff men and women, too, take into their stomachs to destroy their functions and bring on diseases. These things are bad enough but they are not the worst. There is something infinitely worse than chewing or smoking, or drinking, and that is evil impure thinking. This is a thing that goes right into the best room, the parlor of these houses the holy of holies of these temples, the heart of these bodies of ours; and once there it is hard to rid ourselves of it, because it has established itself farthest from the outside. The kitchen is nearer the back yard than the parlor. If a man takes a bad thing into his mouth, he may spit it out, if he takes a bad thing into his heart, it is much more difficult to remove it; its removal is less likely to take place, and its effect is many fold greater upon the life.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Our work goes along just about as usual. Our meetings are all fairly well attended and have been during the entire summer. However, there is not that interest and enthusiasm on the part of the members that we would like to see and which we must have before we can expect very great things in our church work.

We would like to find some earnest gospel preacher to hold us a meeting in the near future.

Since our last report an elderly lady, seventy-three years of age, was baptized and received into our congregation.

We have had among us recently for a few services, Mrs. Edward Payson and Mrs. Hicks and daughter from Westport.

Bro. Frank Ford, Lubec, Me., was with us at prayer meeting, stopping over here one night on his return from Nova Scotia.

Miss Grace Wilson, of Keswick, also met with us a time or two.

W. H. Harding was at our Y. P. S. C. E. meeting Monday evening, Sept. 17th, and also Bro. J. A. Jeffrey, of Summerside, P. E. I.

R. B. H.

"We prize our blessings as they take their flight."

The above may not be exactly correct as a quotation but the truth of the sentiment was borne forcibly upon the mind of the writer on Friday evening, the 29th ult., when, with a large number of others, all friends of Miss Bertha W. Barnes, he called at the residence of her father, Elder W. A. Barnes, to say good-bye and God-speed to her, on the eve of her departure for the United States, to enter upon her vocation of nurse.

The house was crowded with members of the Mission Band, members of the Y. P. S. C. E., and members of the Church, all exhibiting in their faces their eagerness to do or say something to show their friendship and regard for their departing sister.

We feel assured that the memory of that gathering, by which the regard and appreciation of so many friends was displayed in such a spontaneous and loving way, will long remain to her a treasured recollection, and serve to remind her of the many friends she has left behind in St. John, who take a sincere interest in her welfare and success.

After many expressions of regret at her departure and many good wishes for her success in her new calling, Dr. Ray read the following address:

ST. JOHN, N. B., Sept. 25, 1900.

DEAR BERTHA,—

It is in token of our sincerest affection and with much regret at having you leave our midst that we, a few of your friends, ask you to accept this little gift, signifying as it does our ever-present desire to hear words of success and encouragement from you. We trust this pen may have only pleasant things to relate, and that it may often remind you of the friends you leave behind in old St. John. May it aid you in keeping in touch with them by causing you to send good news of all your undertakings, knowing, as you do, that such words will always be most welcome.

With love and best wishes and an earnest interest in all your future career, hoping the true brightness of your life is still in store for you, and with the sweet word "Mizpah" as a parting prayer,

We are,

Ever most faithfully yours,

L. A. Miles, Annie S. Miles, Jas. S. Flaglor, Ella C. Flaglor, Winnifred Flaglor, Bessie C. Johnstone, Ethel Barnes, Martha A. Morton, Laura G. Emery, R. Bentley Ray, Nellie A. Johnstone, Annie Edmunds, Helen B. Flaglor, Sadie Edmunds, Emma Lynn, Emma Christie, Lile J. Hoyt, Lillie M. Edwards, Mary E. Barnes, Margaret Barnes, Mabel B. Horton, Ada E. Emery, Addie Coram, Mrs. S. Dixon

Dr. Ray then presented Miss Barnes with an elegant gold-mounted fountain pen and a clinical thermometer.

Miss Barnes made a very happy and touching reply expressive of her gratitude for the gift and appreciation of the love which prompted it. There were also many handsome gifts from personal friends and relatives.

Everyone connected with, and interested in, the church, feels a very deep regret at the loss of such an earnest, active and indefatigable worker. We can ill afford to lose such but we know that wherever she may go she will take the same spirit with her and they will be blessed. A number of friends were at the early morning train on Saturday to see her off to her new field of labor. We are all hoping that when her mission there is ended we may have the pleasure of welcoming her back to our community to take her place among us again.

L. A. M.

The Young People's Mission Band held their regular monthly meeting on Friday evening, Oct. 5, with a fair attendance and a collection of \$5.28. After the business was conducted as usual, and an interesting programme of readings, singing, etc., was listened to with pleasure by those present, a

pleasant surprise awaited the members, save the programme committee, who had thoughtfully and successfully prepared refreshments and a very enjoyable time was thus spent.

Special reference was made to Miss Bertha Barnes, who has gone to study nursing at Cambridge Hospital and we miss her very much.

Mrs. GEORGE A. HORTON.

DOUGLAS AVENUE.

At the prayer meeting, Sept. 5, our delegate to the Annual, Jas. W. Barnes, gave a report of the gathering. Supplementary reports were also given by J. Barry Allan, R. Bentley Ray and Miss L. Hoyt.

Mrs. D. A. Morrison was with us at several services this month. She returned to St. John to recuperate, and has now gone back to Uncle Sam's dominion. We were glad to find her so hopeful and courageous, and trust that prayer will be answered that her husband may continue to be protected, and that eventually he will be in his place in the congregation. The present prospects are that he will not see home until next February or March.

The visit of Miss Graybiel one Sunday afternoon was much appreciated by those who met her. It was unfortunate that earlier notice of her visit was not given so that it might have been more widely advertised and more might have been privileged to become acquainted with her. Missionaries of her type impress every one favorably, and the members of the home churches, who become acquainted with such, are much more inclined to heed the call for funds for the foreign field. We pray that this missionary may be given many more years' service.

Another of our active members has crossed over into U. S. A. Miss Maggie Roberts is enjoying a visit among friends in Boston. We are glad, that in her case, it is simply to be a visit, not an emigration.

One of our faithful Sunday-school teachers has left us for the fascinating studies of a hospital nurse. The absence of Miss Bertha W. Barnes will be the more noticed because of the exemplary way in which she cared for her S. S. class, but the same faithfulness in her new duties will open up a much wider field of usefulness.

Miss Alice Purvis has been enjoying a short vacation. This left another S. S. class teacherless for a while and also made a vacancy in the corps of devoted workers.

Mrs. Frame had to say good-bye to her little baby. But a few days' sickness and the little one was transplanted to the Father's upper garden. The mother has the sympathy of all in her loss.

Sorrow comes to one home but joy to another—Mrs. Israel is rejoicing in her first-born—a son.

Mrs. Robinson is visiting in Prince Edward Island, and Miss Annie Evans, another S. S. teacher, is in the country.

Jas. W. Barnes and family have been spending a few days up river.

The Ladies' Aid Society has elected the following officers for 1900-1901: Pres. Mrs. R. B. Humphrey, Vice-Pres., Mrs. J. C. B. Appell; Buyer, Mrs. Wm. Armstrong; Stock-keeper, Mrs. R. Roberts; Sec'y-treas., Miss Alice Purvis.

The Society has started with enthusiasm into the season's work, and plans are already under consideration for some special effort. This Society has done very commendable work in the past—the furnishing of the new church, the heating, the gas fixtures and the windows are all proofs of what can be done by persevering effort.

"The pretty little church of the Douglas Avenue Disciples of Christ was well filled last evening, when the pastor, J. C. B. Appel, preached the first of a series of sermons on "The Distinctive Principles of the Christian Church." The sermons of this series are to be preached on the first Sunday evening of each month. Last evening Mr. Appel generalized his remarks on the faith of the Disciples of Christ stating that the one great aim of this church is to restore, as near as possible, the state of work and worship practised in the days of Christ, —to go far back of the present day errors and get us

Christianity as it was when Christ and his apostles were on the earth.

Next month's sermon will be on the subject, "The Name by which the Christian Church is Known."—*Star*, October 8.

SILVER FALLS, N. B.

The congregation at Silver Falls keep up their regular services, meeting on each first day of the week to remember their Lord by the breaking of bread and prayers, no matter whether they have a preacher or not. They also have a social meeting every Wednesday evening.

The writer preaches for them every other Sunday afternoon. There were two additions during this month to the Silver Falls congregation.

R. B. R.

NAUWIGEWAWK, N. B.

We have a few earnest brethren here who keep up their services from house to house. They meet each Lord's day as did the disciples of old. They also have a Sunday-school. There is yet no church building at Nauwigewauk. Our brethren there have one in process of construction and we hope it may be finished before a long time. They have not asked for help, as far as we know, outside of themselves.

There is a town hall there and in this there is an Episcopal service every Sunday evening. The writer in this hall preaches to a very good audience every two weeks, on Tuesday evening. The prospect is very good as we shall have the only church building in the community.

R. B. R.

KEMPT, N. S.

We are now quietly and pleasantly situated in the district of North Queens. Our prospects are pleasing and our friends are many and true. Our work opens encouragingly. Our Sunday school, one of the most promising features, bids fair to give good satisfaction. Our preaching services are well attended, and in all the outlook is good. I have spent more time in this part of the country than in any other. I preached last evening where I preached my first sermon twelve years ago; and the same warm welcome and encouraging grasp of the hand greeted us as in days gone by. The first evening after moving into our new home the reception given us was of a most substantial and Christian-like character. The entertainment was grand. The music and recitals were of a high order and proved extraordinary talent and ability. My family is delighted with their new location, and to-day enter upon their first school term in this section. Elder Manley White is still living, almost 94 years of age, strong in mind and faith in the Redeemer, going up as a full ripe sheaf to be garnered in that bright home "where the sun never sets and the leaves never fade," where eternal youth shall characterize the soul. His beloved wife, that has watched his bedside for years, is in very delicate health; most likely their voyage across the narrow isthmus to their home beyond will be cheered by each other's presence.

H. E. COOKE.

HALIFAX, N. S.

Just a few days before leaving to attend our annual convention, it was my privilege to baptize a lady and gentleman, both of whom were well advanced in years. The gentleman had come over a hundred miles for this purpose. He had tried to satisfy his conscience with a substitute for Christian baptism, but the more he tried the less he succeeded. Nothing but the clear command and example of Christ will satisfy an honest heart. Between thirty-five and fifty years ago I went to school to this same man and always felt a kindly feeling toward him. He left for his home rejoicing with the "answer of a good conscience toward God."

We have enjoyed a short visit from our son, F. C. Ford, who preached for us one Sunday evening, and many were the expressions of appreciation of his interesting sermon.

Since returning from the annual I spent two days with the friends at Elmisdale preaching two evenings. This little company of brethren seem to enjoy these services and we trust they may be helpful to them, and that others who are listening will come to see their duty and do it in the fear of God.

Our Sunday evening congregations lately are encouraging. Quite a number of strangers are present with us and some are coming to be regular attendants. We shall work and pray that this year may be our best year, and that the cause we love will make such growth in this city as to gladden all the lovers of the simple gospel of Christ.

E. C. FORD.

NEW GLASGOW, P. E. I.

The work here is progressing favorably. In a meeting held by the writer a short time ago nine made the good confession and were baptized into the body of Christ. Others are almost persuaded to become Christians only.

Bro. Crawford, well known and loved by all, our pioneer preacher, not only on the Island, but in the other provinces, although now in his 80th year, is still active in the service of the Master. He has been preaching successfully in Bradalbane, and the prospects there look brighter than ever before. Many divisions and religious sects are in that community, and the one fact that all must learn is there is unity only in Christ. Bro. Crawford is greatly encouraged, and we all feel that in the near future a Christian church will be organized in that community.

Bro. Everett Stevenson, who is home on his vacation, and who was graduated from Kentucky University in the class of '99, has preached for me very acceptably several times. Since I have been called for all of my time to the work here, Bro. Stevenson has preached for the church at Cross Roads, and his services are highly appreciated. He returns in a few weeks to Lexington, Ky., to complete his course in the College of the Bible. We predict for Bro. Stevenson a bright future.

Bro. Reindl, from Brockton, Mass., the successful Brockton preacher, spent a few weeks with the churches on the Island. We had him with us in New Glasgow, and on Sunday we had him preach for us. His sermons were highly appreciated. Bro. Reindl is a hearty advocate of primitive Christianity, and an enthusiastic worker for the *New England Messenger*.

Bro. H. T. Morrison, well known to the brotherhood, is spending a few weeks on the Island. Bro. Morrison has been preaching successfully in different parts of the United States, and is now touring the provinces. He preached for me on Lord's day morning a few weeks ago. His sermon was appreciated. He is now laboring with the brethren at East Point.

Last Lord's day our new house of worship in Charlottetown was dedicated. Bro. J. H. Mohorter, Boston, Mass., was the preacher. It was my privilege to be present. Bro. Mohorter's sermons throughout the entire series were far above the average. His diction was pure, his logic was unique, his illustrations were apt, his theology was sound, his aim was progression, his plea was Christ. His stay was too short. Three weeks longer of such preaching by such a man as J. H. Mohorter in such a place as Charlottetown is needed.

But more for the next issue.

MONTAGUE, P. E. I.

I commenced work with the church at Montague on the third Lord's day in July. The church had been without regular preaching for some months, and as a result the attendance had greatly fallen off. This, together with the indifference usually consequent upon such a condition, formed the chief difficulty to be met. By the untiring devotion and zeal of the "always faithful" we are gradually regaining our audiences and generating a normal Christian zeal in the whole body. This, to me, is

one of the most pleasing features of my work here; for I take it that when the members of any church are so influenced by the spirit of their common Master, that there is but one mind, but one heart throbbing, the problem of church progress has been solved. We expect to grow here because we are a unit, having learned that successful work can be accomplished in any congregation only when there is among the members that Christian zeal that, outranking all personal and private interests, prompts to united efforts. This advance to a condition of solidarity is not the only indication of growth. Our hearts were made glad on the first Lord's day in August, when two persons, a young man and a young woman, confessed their faith in Christ, requesting baptism in His name so that they might appropriate to themselves the promise of forgiveness. We believe that this is but an earnest of what is to follow for we know that God will lead many more in this place to the way of life.

The church here has taken under its wing the infant congregation at Murray Harbor South, and on the first Lord's day in each month it is my privilege to meet with the few but faithful brethren at that place. I have already visited them twice and as a visible result I have to report two confessions and baptisms, and the indications are that at my next visit others will obey their Saviour and unite with what we believe to be the nucleus of a future strong Church of Christ. This little congregation has much to contend with in its struggle for life. The circumstances of its birth, coming as it did, from the heart of sectarianism; its living presence a continual reminder that partyism has an enemy to be feared, thus inviting to itself the hatred of a religious bigotry; its financial weakness, for though strong in the faith this little church is poor in this world's goods, being in debt for almost the whole amount of the cost of its meeting house; and the limitations and hindrances always present with every infant organization, constitute difficulties that will require time, care and faith to successfully overcome. But with a bright hope for its future we intend to sow and water, believing that God will give the increase.

G. NELSON STEVENSON.

Died.

RUGGLES.—Miss Sirreff Irene Ruggles ended her trials and affliction September 13, at the age of 25 years. She was a great sufferer during the last year of her sickness. Death was a happy relief to her. She was a faithful member of the Christian Church. She leaves a father, three brothers and two sisters on earth; but heaven's portals opens to her an eternal union with a sister and a very dear mother; and an everlasting crown of glory.
H. M.

MCDORMAND.—Bro. Alfred McDormand of twenty-four summers, departed this life the 13th inst. He was a healthy young man and knew no sickness until three weeks before his death. He was among the happy number who obeyed the gospel last winter. He was faithful to his profession. He died strong in the faith and bright in the hope of heaven. His last words to the writer were, "It is all right." Not a fear nor a dread of death. How blessed are the dead who die in the Lord. Seven weeks previous to his departure, his sister, Mrs. Delia Welch, changed worlds. She too was a member of the church and a faithful, earnest worker in the cause of Christ. She left two little children and a sad husband to mourn their loss. The loss of the two from the family of Bro. McDormand, is a dark cloud of sorrow that only heaven can heal. The father and mother and remaining children have the heart felt sympathy of the church and whole community in their affliction.
H. MURRAY.

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

J. H. Mohorter, Pastor.—RESIDENCE, 28 Akron Street, Roxbury. Study Hours, 8 to 12 A. M.
Church Services—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 P. M. Y. P. S. C. E., 6.30 P. M. Friday Evening Prayer-meeting, 7.45. All are invited to attend these services.

The Christian.

ST. JOHN, N. B. . . . OCTOBER, 1900.

EDITORIAL.

END OF VOLUME XVII.

This number closes the Seventeenth volume of THE CHRISTIAN.

The brethren who started THE CHRISTIAN on its mission saw many circumstances that opposed its work and threatened its defeat. One of these was the great hardship of keeping up for a length of time a small paper in a community already growing under a load of literature. They anticipated the reply of those asked to take THE CHRISTIAN. "We have so many papers seeking support, why ask us to take yours?" And had this reason read, viz., "This paper advocates Christianity and nothing else—a Christianity without sectarianism of any kind."

No one expected to make money by the publication of THE CHRISTIAN. Its sole aim was to advocate the teaching and spread the religion of the Son of the living God, to urge the lost to read and believe Jesus, so that he may save them from sin in the same way that he saved believers in the Apostle's days; and according to his last great commission and when saved according to Jesus promise to receive his teaching and walk in his steps until they meet him in the air.

As it was, and is, the sole object of THE CHRISTIAN to point all to the Son of God we greatly rejoice to know that his unseen hand still upholds it. The intelligent Christian does not expect

"To be carried to the skies
On flowery beds of ease."

nor to gain the victory without fighting the good fight of faith.

Many things occur in these provinces to impede the progress of the cause for which we plead. One is the continual loss of church members by emigration. This is so great that some churches lose more than they gain and a few lose their entire visibility, others remain stationary, while a large number grow and increase notwithstanding this obstruction. But what is a loss to us proves a gain to others, and many churches in the eastern states are largely made up of provincials.

Contrasting the present with the past shows much for which we have reason to thank God and take courage. About forty years ago some foreign preacher attended the Annual held at Summerside, P. E. I. What was then considered our greatest need was more preachers, and a resolution passed that efforts be made to find suitable young men and encourage them to preach, and at the same time that earnest prayers be offered to God to send laborers into his harvest. A very few years after the same little church at Summerside

then struggling for an existence, held a series of meetings, in which the church was greatly revived; quite a number converted; four of whom have been nearly ever since preaching the gospel with great acceptance in the United States; and this is but the beginning of the chapter. Here and there all over these provinces noble young men have turned to the Lord, and with a heroism that defies obstruction have gained an education which, with the grace of Christ, qualifies them to take their position at the front of the army of the living God.

Without any intention of ignoring or underestimating other extraordinary cases or grand men which we hope other pens better fitted than ours may yet describe in THE CHRISTIAN, we will refer to a few cases we know and mention to glorify God.

Since the time mentioned above a few brethren in city of St. John met for worship in a hired hall every Lord's day. When a preaching brother visited them he was joyfully received, and from time to time others were added to the church. Finally a lot was purchased and then a commodious house built. The church grew in numbers and influence until another was organized in the city and a good house built, and recently opened nearly free from debt. Can we not see God's hand in this?

In Pictou, N. S., a man lives who is perfectly satisfied with Christianity and has long and earnestly desired to have the gospel as Jesus has sent it to all nations preached in that place, but could scarcely obtain even a hall for the purpose. But he erected at his own expense a suitable house. Even then it was difficult to get a hearing. But now a church has been organized, a number added the house generously given to it, and a useful preacher is giving his entire time to the ministry of the word. Is not this the Lord's doing and marvelous in our eyes?

Less than two years ago the faithful and beloved George Manifold to labor in other fields left the little church in Charlottetown. As their number was small and expenses high it was generally thought that their meetings would cease at least till help came. But they met regularly for six months when Robert F. Whiston visited them greatly to their joy. His preaching was faithful and attracting, and the people flocked out to hear him, so that he and the church were satisfied that the Lord had good work for him in that city, and he remains. His labors are so indefatigable that the result has been the purchase of a good lot in one of the best localities, and an excellent House built on it with the most of expenses paid. The impression is that if he and the church, by God's grace, continue to work together faithfully, the result will be glorious.

On the day of the opening it was very gratifying to witness the kind feeling of the people and their readiness to offer money toward the building fund. But more gratifying still to observe the close attention of the large audience to Bro. Mohorter's eloquent descrip-

tion of the glorified man, his ardent love for his lost brethren, and his full ability and deep anxiety to save and forever satisfy every one who comes to him. Such preaching to such an audience will not, cannot, be wholly lost.

Another cause of thanksgiving to God is the supply of new preachers where they were most needed, and the satisfaction they give in their respective fields. Space only permits the mention of a few. The brother in Pictou is highly spoken of as the right man in the right place. The same is abundantly evident in Charlottetown. The long continuance of the brother in the new church in St. John speaks volumes in favor of him and them. We are pleased to hear that the young brother at Summerside is deep in the peoples' affection, and gives promise of extensive usefulness. The report coming from the church at Montague is highly gratifying and a credit to the preacher.

But the last to mention is the church at New Glasgow, the one nearest to the writer's heart. To learn of its prosperity will be a benediction while life and breath remain. Last year Bro. A. N. Simpson was engaged to preach for this church one half of his time. This year he is engaged for the whole time. Besides the esteem in which he is held by the church he has chosen for a life companion, a faithful member who is known by almost every member in the church, and known only to be loved for her amiability and faithfulness to the Master. May the good Lord guide them and spare them long to be a blessing to each other and to the cause of Christ. As we compare the present state of the cause with the past, we are constrained to exclaim, "What hath God wrought?"

Some who took part in its past struggles and triumphs remain unto the present, but many are fallen asleep. Let those who now bear the burden remember the words of the Grecian General to his army in the field, "We are not come here to boast of our fathers but to imitate them." Let them especially remember the word and appointment of our Great Commander, "That he that soweth and he that reapeth may rejoice together." What influence this paper may have exacted in bringing about the growth of his cause is fully known to him who owns THE CHRISTIAN and whom we sincerely wish to control it. Brethren, don't turn your back on THE CHRISTIAN, nor give it the cold shoulder, but help to improve and circulate it. It is needed, and will be needed until a better is prepared to take its place.

"It is no sign of imperfection in a peach tree that it does not bear peaches in spring. It is not necessary that an acorn should grow into an oak in order to its being perfect as an acorn. Each stage of vegetable growth—blade, ear, full corn in the ear—has its own characteristic perfectness. The Divine Man was perfect along the whole line of his human unfolding—perfect as a babe, perfect as a child, perfect as a youth, perfect as a man. Beware, then, of a phantom Christ."

Original Contributions.

CHRISTIAN UNION.

H. MURRAY.

No subject in the religious world at the present time is attracting so much thought and attention as the subject of Christian union. The best and tallest minds in all the churches are coming to see its importance, and the absolute necessity of a united effort in order to the fulfilling the will and work of God. Such noted theologians as Dr. Parkhurst, Lyman Abbott, and others, have said plainly and loudly that denominationalism and divisions were false to Christianity. Truth and righteousness can never triumph, the kingdom of Christ in its fullness can never come, until the children of God are united in His service. The great design of Christ's mission on earth was one of peace. "He came and preached peace to you who were afar off and to them who were nigh." (Eph. 2: 17) "The song of the angelic messengers was "Peace on earth and good will to men." Peace and harmony is the music of the heavenly life. The power of the cross was to break down all the divisions and partition walls, and to make of the two, Jew and Gentile, one new man, so making peace. This new spiritual nature must of necessity break down all divisions and form one common brotherhood. It must reconcile us all unto God in one body.

Although the necessity of Christian union is admitted, yet there seems to be an impression, quite prevalent, that such a union is impossible; but nothing can be impossible that is necessary. Why is it thought to be impossible? Simply because of a mistaken idea of what is required to consummate a union. It is generally supposed that the cause of the divisions are the differences of religious opinions, and to unite we must sacrifice our cherished principles, or some of them at least, and also be compelled to accept ideas and opinions that we do not now believe. Much of the labor in the cause of union has been along this line of harmonizing the conflicting principles of the Christian world; but they will not harmonize, and therefore there never will be a union of disputed principles.

Here is the mistake. Christian union does not demand or involve the sacrifice of any cherished principles or opinions, nor compel us to accept of any opinions that we do not already believe, from the fact that these conflicting ideas are not the cause of division. Go into any body of people and we find the same conflicting ideas that we find between different denominations and yet not divided. This shows us very forcibly that it is not the opinions that divide, and that we can hold conflicting views and still be united. What is it then that divides us? It is the use we make of our opinions. The pile of stones is the material out of which you make a wall and a division between you and your next neighbor, but no one would say that the stones were the wall. If your neighbor requested you to take away the wall you would not suppose he meant that you should dispose

of the stones. While we admit that the varied conflicting views that now exists are the material out of which the dividing lines are composed, we must also admit that we can have the material without the wall; and the demand or plea for Christian union to-day is that we dispense with the wall, but not with the material. We have a perfect right to our opinions, but we have no right to so use them as to divide the children of God.

Brother A and B made up their minds to become Christians. They made the good confession and were baptized into Christ, and were therefore Christians, members of the church of Christ. They each held to their own peculiar ideas and lived together in Christian union and fellowship a number of years. In course of time Brother B concluded he would become something more than a Christian, so he joined the church. That something more separated him from Brother A. It was the partition that divided them. Brother B soon saw that he was responsible for the division, and he saw the evil of it, and wisely decided to seek a union again. But how can this be effected? Do you say he must change his views? No, indeed. He and Brother A lived in union and fellowship a number of years holding the same views that he now holds. Must he come over the wall into Brother A's church? Verily not; he is there now; there is no coming about it, or changing of views. What, then, is needed? Take down the wall that separates them and be as he was before, only a Christian. Here is the only possible ground of Christian union, to become a Christian by the acceptance of undisputed truths and remaining simply a Christian and nothing more.

GOD'S RELATION TO THE WORLD.

M. B. RYAN.

There is constant danger that we will forget God. Lest we do so, God's word reminds us, with great frequency, of his relation to the world of which we form a part. These reminders are especially numerous in the Old Testament Scriptures. But the New Testament also keeps this important matter prominently before us. The thoughts in this article are suggested mainly by New Testament passages.

I. GOD IS THE CREATOR. Some so-called scientists would persuade us that there has been no *creation*. Things have *developed*, they say—man from animals, the higher animals from lower forms, and so on back to the beginning. But, whatever truth there may be in the evolutionary theory, even that theory must admit a "beginning." And there the Scriptures of both Testaments meet the scientists. "In the beginning, God," says the Old Testament. "In the beginning was the Word, and the Word was with God, and the Word was God," says the New Testament, and both Testaments present God as Creator. "God created the heaven and the earth," says the Old. "All things were made by him and without him was not anything made that hath been made," says the New. Evolution may be a method of making things; but the method is not the maker. God is the maker, by whatever methods he has accomplished his work. He is "the God

that made the worlds and all things therein." "He made of one every nation of men to dwell on all the face of the earth."

Certain important things follow from this. The first right in anything made is vested in the maker. What God has made, God owns. "The earth is the Lord's and the fulness thereof." Let all landlords and earth grabbers take notice that back of all claims that men may profess to the earth, or any portion of it, is the right of God based on creation; a right which he has never quit-claimed. And what is true of the earth's surface is true of its resources and its products. The silver and gold and precious stones, and valuable ores and minerals, stored away in the chambers of the earth are his treasures. And the myriad forms of life which crowd sea and land, as well as the abundant harvests from field and orchard, are his possession, "seeing he himself giveth to all life and breath and all things." Let the proud "possessors" of worldly wealth humble themselves before the Owner of all things, and confess themselves but stewards of his bounty.

But further than this—man himself is not exempt from this "right" of his Creator. "Ye are not your own," may truly be said of men in view of their owing their existence to God. A selfish life is a denial of God's ownership in us; but it does not invalidate his title. "God, whose I am," was Paul's acknowledgement of God's title to him, not only by right of redemption but by right of creation.

This ownership of God in us is the natural basis of all his claims upon us. The maker has the right to control the thing made. He has the right of service from the thing made. This right of God we would be compelled to admit even though his demands upon us were not filled with love and a desire for our highest welfare and happiness as they are.

II. GOD IS THE PRESERVER. The world does not sustain itself. It is true that the plant yields the seed and the seed reproduces the plant. It is true that animals and men propagate their kind. But it is not true that they do this without God. "For in him we live and move and have our being." He upholds all things by the word of his power. "In him all things consist," or "hold together."

Dissolution and death are everywhere active. Antagonistic forces tug perpetually at every existing thing, threatening to pull it asunder and reduce it to its original elements. They would tear planet from planet and reduce the solar system to chaos. They would tear atom from atom, and leave the orderly universe a heap of dust. It is not "nature," in the infidel Godless sense, that keeps things together and builds them up into ever new and beautiful forms. That is not "nature's" way. She is a vandal. She destroys. It is God who "holds things together."

God is the fountain of life. Death is the most "natural" thing in the world. "I die daily," is not only a confession of peril by a

persecuted and suffering preacher of the gospel of Christ. It is a truth of nature's which every man can justly utter. The process of death is ever going on within the human body. So is it in every animal organism and in every plant. Existence is a struggle to live. And life is not self-wrought. It comes from God. "In him we live." He gives us the victory over death's encroachments. All worlds, and all creatures are sustained by him.

III. GOD IS THE PROVIDER. He feeds the birds of heaven. He sees the sparrows when they fall. He clothes the lilies of the field with beauty. He gives from heaven "rains and fruitful seasons," filling our hearts with food and gladness. He giveth to all life and breath *and all things*. Man and bird and beast and fish are alike dependent on him and are alike provided for by him.

What a comfort there is in this! The power that made the worlds is behind our feeble needs. The hand that packed earth treasuries with wealth, and which beckons from nature's full heart a constant and ever-growing stream of bounties, is stretched out, full and fondly, to supply us.

Is not this power and this goodness of God our sufficient guarantee? There is nothing too wonderful for it to accomplish. We call the feeding of the five thousand a miracle. So it was to our meagre power. Not so to God's power. Greater miracles are being constantly wrought. America to-day feeds seventy millions of people, and ships food away to feed many millions more, where a few centuries ago some thousand of half-fed Indians were the only inhabitants. We are too ready to say, "See what man has done!" But man has done but a small part of it. The wealth of soil and climate, and the life of seed and plant and animal have all come from God. Man has brought the five barley loaves and two small fishes. Their multiplication has been of God.

Well may we pray, "Give us this day our daily bread." Well will it be with us if we do not forget what that petition implies. Not only our daily bread, but "every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

Can we not trust him? He who made us, will he not sustain us? He gives us life, surely he will give us food to sustain it. "Is not the life more than the food and the body than the raiment?" The greater gift implies the lesser. He feeds birds and decks lilies. "Are not ye of much more value than they?"

In your plans for life don't forget God. Remember he controls the world. Don't say, as though you had the disposing of your own life, "To-day or to-morrow we will go into this city and spend a year there, and trade, and get gain." You don't know what shall be on the morrow. God knows. Say, "If the Lord will, we shall both live, and do this or that."

In your needs for this life don't forget God. "For your Heavenly Father knoweth that ye have need of all these things." "Therefore, in nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

OBSERVATIONS.

H. MURRAY.

We were always a believer in the wisdom of annual gatherings. The best way to convert the unbeliever in such gatherings is by getting him to attend one of our annual meetings, such a one as we had at Westport. We noticed that those who were making faces at the idea of such meetings changed faces when they came in touch with the noble, whole-hearted souls of these meetings. There is nothing like the association of devoted consecrated hearts, to put a new spirit into us.

When we hear a person say they have no "desire whatever" to attend such meetings we conclude they have no desire to go to heaven. If they are going to heaven they must be going where they don't want to go. Such a meeting is a "heavenly place," when we sit together in Christ Jesus. We don't remember of ever seeing a better natured and better behaved crowd at our annual meetings. Our brethren who make fifty cent speeches and ten cent offerings were not present. Those who came were there to get better plans and more power to execute the plans; they were there for broader and higher conceptions of the work of God. More love for Christ and more faith in his word was the tone and tenor of the meeting. The reports from the churches were encouraging, showing an increase of numbers, and that the churches were coming into line. Nothing is more certain than the prosperity of those who are faithful to their obligations. Trials may come that seem crucial, but if faithfully endured, peace and prosperity will certainly and eventually follow. We have a just reason for joy and gladness for the degree of success in our provinces the past year. Now is the time to begin our work for our next Annual meeting. Study, think, plan, and put your ideas into shape and send them to THE CHRISTIAN. No doubt we will make improvements on our former meetings.

Correspondence.

EVANGELISTIC TOUR.

My last three weeks in the Provinces were spent "on the wing," and though my movements during this time are known to most of you, I think it may be well to make this formal account of them. After leaving St. John, I spent a pleasant week at Mascarene, LeTete and Back Bay, preaching in all seven sermons and delivering two lectures. That grand man of God, Wm. Murray, is the preacher at LeTete, and is deep in the affections of the people. Bro. W. H. Harding was just closing his work at Mascarene and Back Bay. As all Province disciples know, Bro. Harding is a very active man and able preacher, and he has done a great deal in Charlotte county.

I spent one night at Lord's Cove, Deer Island. Here we have a large congregation and the largest building but one in the Provinces. As the fruit of the faithful sowing of his predecessors, as well as by his own labors, Bro. Harding has added many to the church here. By the consent of the Board, I passed over the border and spent four busy days at Lubec, Maine, preaching three times and

lecturing twice. Here I could fully appreciate the story of Rip Van Winkle, for it has been just twenty years since I first saw Lubec, and eighteen years since I left it. The people whom I knew are nearly all gone, another generation has come on, and what with the growth of the town there were few there that had any knowledge of poor Rip. Of the work of Bro. Harry Minnick and the growth of our cause there you are too well informed to make it necessary for me to go into details here. We have three good churches in the township of Lubec.

From Lubec I went to the annual meeting at Westport via St. John and Digby. At St. John it was my privilege to meet with the Douglas Avenue church in the evening, to participate in a large C. E. meeting, and to meet with the pastor and his bride. The next day, August 30, will never be forgotten by me. The delightful ride across Fundy's Bay with the New Brunswick disciples; our landing at Digby and the two hours we spent together there; the coming of the Dominion Atlantic train and our greeting by the Halifax, Cornwallis and West Gore delegations; our ride to Weymouth, and our sail to Westport—well, if this all be but a foretaste of heaven, I feel that I must not fail to get there!

The convention has been so well and fully written up that you won't want to spare much space to me, but this being my first attendance of a convention in the Provinces, I would like to record some of my impressions of it:

1. The singing led by such men as R. E. Stevens, Lyman Peters and Frank C. Ford, was hearty, soulful and inspiring; and the solos of Mrs. R. E. Stevens, Miss Murray, and J. Barry Allen were enough to give one a spiritual uplift for a life. No desire to show off, no musical gymnastics, but just the plain, hearty singing of the songs of Zion. And along with this, the deep spiritual feeling that pervaded all the meetings. Surely it would be a hardened heart that could attend such meetings and not want to be a Christian.

2. The large proportion of consecrated laymen that attended this convention could not otherwise than forcibly impress a stranger. The Province brethren give the ministry due honor, but do not believe in leaving it all to the preachers. Some of the very best speakers in the meeting belonged to God's unordained ministry. All this is most commendable.

3. While young preachers are encouraged, and it is the great sorrow of the brethren that there are so few of them, yet the old are honored in the Provinces, and a man is not laid upon the shelf about the time he has sufficient experience to do his best work. Many of the best positions are held by men long past fifty.

4. And what shall I say of the C. W. B. M. and the noble women of the Provinces? I wish I could mention them all by name, but this is out of the question. For liberality and consecration, deep spirituality and downright good sense, I have never seen these women excelled. Many of them would grace any cause or country in the world. There

need be no fear for the success of any cause with such advocates as these.

5. The social element of this meeting was equal to any I have ever seen. Not only in public, but between the meetings we had the most delightful fellowships. The good people of Westport seemed to vie with each other in making us all feel at home, and such grand entertainment did they give us! And their pastor was not only one of the busiest, but one of the happiest and best looking men in the convention. And how thoughtful they all were of their guests from abroad, and left nothing undone to make us happy. Our consecrated missionary, Miss Graybiel, was the guest of honor, and if Bro. Mohorter and I had been princes we could not have been treated better. Brethren, you have quite stolen our hearts; you have made us happier here, and heaven will be sweeter to us because you will be there. But have I no criticism? No; but a suggestion or two.

(1) If possible, make the business sessions shorter, and have plans so well matured as to crowd more into them. (2) Devote one session each to the Sunday-school and Christian Endeavor work, and give many of the young people, and hitherto unknown workers, places in these programmes.

But if all these good things that I have mentioned be true, why have we not grown faster in the provinces? There are two reasons.

First. Emigration to the United States. There are more Canadian disciples in the United States than in Canada, and many of them are among our ablest preachers. Thus you are helping on the great work across the line.

Second. You have not yet been able to make the aggressive movements upon new places that we do in the United States. This is the next work you need to do. Given the means and men for the work, and there is no more fruitful field than the Maritime Provinces.

But the time came for the parting. A great loneliness came over me when the last adieus were said at Weymouth and the beloved disciples were gone. I then turned my face toward the setting sun, for there were my home and dear ones. Without special incident I reached Muncie, and after spending but one short week with my beloved family, I left for Iowa, and am now just beginning a month's meeting. Two thousand miles from the seas of the far east to the prairies of the far west is a great change within ten days. My next meeting will be at Bowmanville, Ont., and after October 15, that will be my address for three or four weeks. In the late autumn or early winter I expect to hear the music of the Atlantic and see your willing workers again. A. MARTIN.

DEDICATION OF THE NEW CENTRAL CHRISTIAN CHURCH AT CHARLOTTETOWN, P. E. I.

On Sunday, September 23th, large and enthusiastic audiences assembled in the new Central Christian Church to participate in its dedication. The ministers of the Island Christian Churches were present, and Donald Crawford, O. B. Emery, F. Harlow, A. N. Simpson and J. H. Mohorter of Boston assisted in the dedication services. Rev. J. H. Mohorter preached the sermons, and had charge of the money raising. Mr. Mohorter is a most eloquent and helpful speaker, and at each service held in rapt attention the interest of his audience. He spoke in the morning upon the church in the thought of God developed and realized. "There is de-

velopment and change in every department of life, in the spiritual as well. The church of Christ was the eternal purpose of God, typified in Jewish national life and realized in Christ.

The afternoon service was a fraternal meeting. The ministers of the Island Christian Churches brought greeting, and Rev's D. B. McLeod, G. M. Young, J. W. McConnell and G. P. Raymond gave the greetings of the churches they represent. Letters of congratulation were read from other ministers.

At the evening service the building was filled.

The pastor R. F. Whiston read the list of gifts to the church and said that with one exception the gifts were unsolicited. Following is a partial list:

Mr. Bruce Stewart—chandelier.
Mark Wright & Co.—pulpit desk.
Friend—organ.
Sunday school—carpeting.
Barnes & Co., St. John—Bible.
Newson & Co.—pulpit chair.
Lowe Bros.—sign-board.
McMillan & Co.—painting and lettering the same.

The pastor also read a list of money paid in showing the total to be about \$2,000. Besides this over \$1,080 was collected—\$630 at the morning service and \$385 in the evening.

J. H. Mohorter preached in the church on Monday, Tuesday and Wednesday evenings at 7.30.

As to the building itself one has to see it to appreciate its beauty and design. The magnificent ceiling work, the perfect harmony of colors, the excellent seating arrangement and the good acoustic properties, all testify to the good judgment of the architect, W. C. Harris, and faithful, honest work of H. S. Lowe. At the evening service Mr. Whiston expressed the perfect satisfaction of his members for the work performed.

Following is a short synopsis of the evening service.

"Have we outgrown the Gospel?" Gal. 1, 6, 7, 8.

This is an age of wonderful progress. In this progress we have a pardonable pride. We never tire of comparing the express train and its forty miles an hour with the slow going stage coach and its six miles an hour. We enjoy contrasting the self binder with sickle, the sewing machine, with its thirty hundred stitches per minute, with the needle and its sixty stitches per minute. Because it is an age of progress it is also an age of change. It is interesting to watch the almost endless columns of ideas, theories, inventions and appliances as they march by not stopping, many of them, long enough for us to make their acquaintance. This change may indicate activity and hence permanent advancement. If so then it is highly commendable. It may stand for fickle love of fashion, the love of the new for the sake of novelty. Too often it is the mere desire to be in fashion that is the motive actuating us. Our wardrobes are often full of clothing, our lumber rooms full of household utensils and our junk shops full of implements that have been discarded, not because their utility has been exhausted, but because we have grown tired of them or they have gone out of fashion.

This fashion for the new and novel, this love of change for the sake of change, has prevailed the religious realm. The last decade has marked unusual activity among creed makers. Their business has been thriving and they have become a mighty host. One church in my neighborhood has changed its creed three times within a year and has changed its name as many times. The old

forms are passing away. Many of the old creeds and ecclesiastical institutions are being remodelled or taken to the religious junk shop. The critics have trained their runs upon the dear old Bible. We are hearing much about the Bible losing its hold, about broad gauge religion, until many are beginning to wonder if sin is really dangerous, if Christ's death is of much importance, if after all heaven and hell are only figures of speech.

There need be no alarm. Christ said "Heaven and earth may pass but my word shall abide." Truth is indestructible. The great truths of the gospel are in no danger. We have confused opinion with truth. We may alter our opinions, but that does not invalidate the truth. Sphericity of the earth is a truth whether the Ptolemaic theory or that of Copernicus prevail.

The gospel is not growing old as seen by its power.

At the beginning of this century there were but one hundred and fifty missionaries. Today there are 16,000 with 50,000 native helpers. Then there were but 50,000 converts, now there are 3,000,000. Then we raised a few thousand dollars for missions, now \$15,000,000 are given annually.

This enterprise so auspiciously consummated is a monument to hold the gospel over the hearts of intelligent men and women.

The gospel is "to know Jesus Christ and Him crucified."

To know Christ is not to know and love Him through the priesthood alone. To thus know Him is like knowing a man through a mutual friend. To thus know him is to seek the mind of the priest rather than the mind of the master. In the Christian dispensation every one can enter into the holy of holies and become a priest unto God for himself.

To know Christ is to know the Christ of Christianity, not simply the Christ of the church, to know him practically and spiritually as well as ecclesiastically. It is not so much the question of joining the church as coming unto Christ. It is not a question to being ecclesiastically approved so much as that of being Christ approved. Christ must be made the starting point, the pathfinder, the source of all authority, the revelations of God, the interpreter of life, the Prophet, Priest and King. The human soul will never outgrow its conscious need of Christ as the divine Saviour, as the divine leader, as the divine example of manhood as the only hope of present and eternal salvation.—*Weekly Patriot, Charlottetown, P. E. I.*

A PRAYER FOR MERCY.

I surely need Thy mercy, Lord,
My sins before me every are.
There's consolation in Thy word.
There's hope—bright hope—in Bethleh'm's star
How much I need Thee, Thou dost know,
None else can understand my need.
My heart by sin is saddened so;
To Thee, dear Lord, I come to plead.
I plead for mercy on my soul,
Oh! save me from the guilt of sin;
Make my sad heart with joy o'erflow,
Then shall I have sweet peace within.
In justice, Lord, deal not with me,
If so, I shall most surely die;
Instead, let mercy every be,
This, only, shall me satisfy.
Is such demand on Thee too great?
Art not Thou the Almighty Lord?
Thou art the One who didst create,
And richest mercy can afford.

R. W. S.

Home Missions.

Address all communications and remittances to L. A. Miles, Sec'y-Treasurer, 60 Queen Street, St. John, N. B.

Since our last report considerable work of a preliminary character has been done, and also a little of a definite character.

The Board has engaged Bro. Harding to labor at Keswick for a month or more as may be deemed advisable, and he has now been on the ground for two weeks, and reports that owing to the fact that the church building is not habitable and no hall can be obtained, the prospects for a successful meeting are not encouraging. Through the kindness of the Baptist brethren, he has been permitted to use their building a number of times, and an interest has been awakened in our brethren here to finish their building. Bro. Harding has been deputed by the Board to assist in this good work and all who read this are asked to do the same. When remitting for this purpose state that it is for the "Keswick Building Fund."

A meeting is expected to be arranged for, to be held at South Range, under the auspices of the Board.

In regard to Sydney, a proposition has been made to the American Home Mission Board to take up this work in conjunction with the Maritime Board, and their answer is now being awaited.

The financial report is given below. The balance shows symptoms of incipient consumption. We would request that any who feels enough interest in our Home Missions, to send us a dollar or more; begin to do so now and keep it up as regularly and as often as they like during the year.

If those who made pledges at the Annual will remit the same in instalments during the year it will be quite as acceptable to the Board.

We hope in our next to report some definite results at Keswick and a meeting in progress at South Range.

FINANCIAL REPORT.

Receipts

Balance on hand last report,	162.07
E. C. Ford, part pledge,	2.50
Mrs. W. Outhouse, pledge,	5.00
Coburg St. Mission Band,	5.28

\$175.45

Expenditure.

Barnes & Co., stationery, last year, \$1.50	
Stamps,70
Commission on orders,12
W. H. Allen, September,	12.50
E. C. Ford, "	12.50
J. C. B. Appel, "	12.50

42.82

Balance on hand, \$132.63
L. A. MILES, Sec'y-Treas.

AUGUST RECEIPTS—1900.

Previously acknowledged,	\$567 75
St. John Mission Band,	2 55
South Range, collection per H. A. Devoc, Gulliver's Cove, Maud S. Hines, pledge at Annual, Tiverton,	5 00
Kempton, Church collection,	1 00
" Deborah Whitman,	58
" Mary Freeman,	25
" Mrs. B. M. Wilson,	55
Milton, Aug. collection per Wm. Stiff,	75
River John, per John McNab,	20 00
Newport, Otis Vaughn,	5 00
Milton, I. S. Ford, pledge,	1 00
Corwallis, Aug. col. per T. Lockwood,	20 00
Westport, per Mrs. Chas. McDormand,	11 60
August collection,	12 15

Westport, Y. P. M. S.	1 31
A. Martin, Douglas Ave Church, St. John	15 00
" Proceeds lecture, St. John,	5 00
Nauwigewauk, August collection,	3 40
Tiverton, L. H. Outhouse,	5 00
Leteto, per Dr. Ray,	1 00
Back Bay, "	2 00
Marearene, "	3 70
Dr. Ray's meetings,	4 85
Miss A. Coram, pledge at Annual,	10 00
Mission Band, Coburg St.	1 90
Silver Falls, August collection,	2 40
Gulliver's Cove, Joseph H. Hines, pledge at Tiverton,	2 90
Tiverton, per A. H. Hanspiker,	9 00
Coburg St. Sunday school,	2 34
Douglas Ave. Church collection,	4 45
Coburg St. per Bertha Barnes, agent,	6 40

\$727 96

The above receipts were crowded out of the last number. Miss E. Christie's credit \$5 should be Missionary Committee Y. P. S. C. E per Miss E. Christie.

W. A. BARNES, Secretary.

Maritime C. W. B. M.

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

"The love of Christ constraineth us."

C. W. B. M. MEETINGS AT WESTPORT.

Last month we had only time to give an account of the business session, but now we want our readers to know of the public meetings of our convention.

Friday evening was reserved for the foreign missionary rally, and the service was conducted by the sisters of the C. W. B. M. Sister Shepherd, of Halifax, led the opening exercises. Sister Stevens, of Port Williams, sang a solo, "Come Unto Me," and the speaker of the evening, Sister Mary Graybiel, was introduced.

For a long time many had been looking forward to hearing this devoted worker of God, and she came to us with such an earnest message and such a consecrated spirit that her words burned into our very souls. She told us of the work she has been engaged in during thirteen years of service in India, the erection of buildings, gathering in of the children, teaching the women in their homes, and travelling through the villages preaching the gospel to hundreds who never heard it before. She has seen the famine in all its horror, has ministered with her own hands to its half-crazed victims, has faced disease and almost death, not for ease or worldly pleasure, but for the love of the souls of those who have no joy in life and no hope in death.

The next speaker was Bro. Ray, of St. John. His remarks were on the financial side of the missionary question, and the collection which followed amounted to \$19. The meeting was closed with prayer.

On Monday afternoon another meeting was held. This was led by Sister Payson. After the opening exercises Sister Graybiel was asked to tell us more about her work. She spoke briefly on the children and the orphanages. Into these homes the orphaned and the outcast are gathered, clothed, cared for and taught of their Saviour. Now when famine is robbing so many of parents and homes, this part of the work is very important. Thirty dollars per year saves a child from want and educates it to a life of usefulness. Rescuing the children of to-day is saving the men and women of to-morrow.

Following the address, a trio, "India, Sad India," was rendered by Miss Murray, Miss Powell and Mrs. Stevens. The words of this

song were written by Adelaide Gail Frost, one of Sister Graybiel's co-laborers. For a short time the meeting was turned into a question box, and much more was learned about the work and workers. Sister Graybiel then led in fervent prayer, after which an offering of \$8.27 was taken. We had a soul inspiring meeting, our hearts were full, and when an invitation was given for pledges for the work, Bro. Harding sounded the keynote in proposing to be one of thirty to support a child in India. In a few moments, more than the amount required for one was pledged, and after the evening service the second child's support was secured. These children are to receive local names and to be considered our own. May we realize the great privilege we thus have of taking into such darkened lives the light and joy of Christ.

Dr. Ray spoke briefly on the nature of missionary literature, presenting the claims of *The Missionary Tidings*. After the service two subscriptions were received and a number of sample copies and mite boxes were distributed.

It is impossible to tell of the value of Sister Graybiel's visit to our convention. She has touched all hearts with her noble life, and has made us long to share with her the joy she has found in such service. God has not called you and me to India, but he has called us to work with the comforts of home about us, and does he expect less of us in civilized America than in heathen India? Let us realize this, and so labor for him that the joy of souls saved in India may be seen through the labors of those whom we have sent. L. N. JACKSON.

Port Williams, N. S.

RECEIPTS

Collection at convention,	\$27 42
Freeport—Mrs. Haines,	1 00
Lot 48—Ladies' Aid,	12 50

FUND FOR CHILDREN IN INDIA.

Blanche Tulloch,	1 00
Mrs. W. A. Barnes,	1 00
Mrs. Lyman Peters,	1 00
W. H. Harding,	1 00
Miss Ruie Powell,	1 00
Bessie Gates,	1 00
Lyman Peters,	1 00
F. C. Ford,	1 00
Miss Lila Hoyt,	1 00
Mrs. L. S. Ford,	1 00
Mrs. Josiah Wallace,	1 00
Wm. Stiff,	2 00
W. A. Barnes,	1 00
Mrs. R. E. Stevens,	1 00
Miss L. Cossman,	1 00
A. Martin,	1 00
Mr. Nelson,	1 00
L. S. Ford,	1 00
Mrs. J. B. Wallace,	1 00
H. A. Devoc,	1 00
Mrs. Kendrick Outhouse,	1 00
Mrs. Blackford,	1 00
H. Graye,	1 00
David Welch,	1 00
Peter Waggoner,	1 00
Lyman Outhouse,	1 00
Wm. Murray,	00
Chas. Morrell,	1 00
Mr. Zeigler,	1 00
Mrs. Sarah Foster Wallace,	1 00
John Peters,	1 00
Geo. Bowers,	1 00
Clara Gates,	1 00
Ella Cossaboom,	1 00
Miss J. T. Belyea,	1 00
Mrs. Harley Ford,	1 00
Mrs. Lorenzo Simm,	1 00
Friend,	1 00

\$80 92

CHILDREN'S WORK.

Bal. on hand Sept. 1st,	\$58 90
SUSIE FORD STEVENS, Treasurer.	
Port Williams, King's Co., N. S.	