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THE CHRISTIAN.

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

Vol. XV.—No. 9.

SAINT JOHN, N. B., JULY, 1898.

WHOLE No. 177.

The Christian.

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

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"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 P. E. Island brethren are anticipating a grand meeting at Montague, commencing Friday, July 8th. The programme appears in this paper.

Special attention is called to the announcement concerning the Annual Meeting of the churches to be held at Tiverton, Aug. 11-15. It is desirable that all the churches will be represented.

Reports show that Children's Day for foreign missions was observed by a good proportion of our churches in the Maritime Provinces. Both the day and the object are becoming more popular in the schools.

We read in the *Christian Standard* that Ernest E. Crawford, whom sickness compelled to resign the work at Rudolph, Ohio, last fall, has entirely recovered, and is again ready for regular work. His present address is Covington, Ky.

H. A. Northcutt continues to do grand work in the evangelistic field. Last month he closed a meeting of twenty-six days at Humansville, Mo., with 94 additions; 67 baptisms; 40 men. Despite the hot weather and war excitement the good work goes on.

The office-editor expects to be absent from St. John when the next number of this paper is printed. To insure their prompt appearance, all communications intended for publication should be addressed to THE CHRISTIAN, and not to him personally.

The *Christian Standard* says that M. B. Ryan has been engaged by the District Board to visit the churches in the Eastern District of Pennsylvania in the interest of the churches in that section. This will be done, if nothing prevents, before the beginning of August.

We read in the *Christian Evangelist* of the splendid work W. J. Lhamon is doing in Allegheny, Pa. He has been there just a year and has had one hundred and sixty-nine additions to the church. Out of a membership of over one thousand, he knows and has the exact address of all save possibly fifty. He has won the love of the church and the respect of the citizens.

Seven hundred and thirty-seven dollars is quite a sum, but that is the amount of the Children's Day offering for foreign missions of the Sunday-school in the Central Church, Des Moines, Ia. It is also the largest amount that any of our schools has given for missions in one year.

Another of our foreign missionaries has fallen at his post. A. F. H. Saw of Chu Cheo, China, died on May 17, of typhus fever. He was sick for only a short time. He was a successful worker and will be much missed. Some one shall have to be sent out to take his place in the ranks. "God buries his workmen but carries on his work."

The *Christian Standard* says that the Christian Endeavorers of the First Christian Church, New Orleans, La., recently held a meeting at Camp Foster, in the vicinity of the city when ten soldiers responded to the invitation—five to renew their vows, and five to confess Christ for the first time. The latter were baptized at the church on the following afternoon.

A number of P. E. Island young men, who have been studying in the College of the Bible and Kentucky University, Lexington, have returned home for the summer, after a very successful year's work. A. N. Simpson, of Cavendish, has completed his course, Herbert Martin, of Montague, has finished his second year, and R. E. Stevenson, New Glasgow, has closed his first year. W. T. Jelly, Summerside, who has spent several years in St. Thomas, Ont., is also visiting his home.

The Financial Manager of THE CHRISTIAN will close his accounts for this year on August 1st. He desires to submit a good report to the annual meeting, but he cannot without the aid of the subscribers. He regrets to announce that the receipts for June were not one third of the expenditure and he earnestly calls upon all those in arrears to pay up during this month. If they will do so, he will be able to report a good balance. Will you please look at the date on the address label of your paper? It is the date to which you have paid. If it is not as late as July '98, you are in arrears, and a prompt payment will be greatly appreciated.

Is it true that the old cus'om of family worship is going gradually out of fashion? We fear it is too true. Some professing Christians are so eagerly pursuing the things that perish that they do not take, and have little disposition to make, time for it. We have an impression that there are many homes where Christians are supposed to reside where a "blessing is asked" or "thanks returned" at meals only when a preacher is present. This is most unfortunate, particularly if there are young children in the home. They should be surrounded by a religious atmosphere in their most susceptible years. It will give them needed strength for the time when they go out into the world and meet with its temptations. But let the family worship and the family life harmonize

We long since noticed that the editor of *The Christian Evangelist* has a good aptitude for drawing valuable lessons from secular events, and applying them to religious matters. In a recent copy of this paper, he has an excellent leader on "Some Lessons for Christians in the Present War," in which he shows the need of enthusiasm, strategy, organization and co-operation in our spiritual warfare. We need these four things in our work in these provinces—especially the first and the last.

We learn from one of our exchanges that the Church of Christ in Danbury, Conn., has not missed spreading the Lord's table on the first day of the week since it was organized in 1817—now more than eighty years ago. This is surely a splendid record. We know churches that are not eight years old, which time and again, and for long periods, have failed to remember the Lord's death in his appointed way. The failure is not a disease, it is simply a pronounced symptom of a deep-seated one—cold hearts. Cure the disease and the symptom will disappear.

In the *Christian Standard*, F. D. Power gives an interesting account of his twenty-three years' pastorate in Washington, D. C. He has aimed to be as far as he could an example of the things he preached to others, both in living and in liberality. He has always refused to leave his people for an increased salary, and has declined to receive a larger stipend at their hands. He has given close attention to his preparation for pulpit service. It is his rule to be in his study each morning from nine o'clock to one. He lays the foundation of his sermons Tuesday morning; preaches principally on practical themes; delivers two distinctly doctrinal sermons a month, one in the morning and one in the evening, on different Sundays. He gives much time to pastoral visitation. Three or four hours of each afternoon are devoted to this work and frequently three hours in the evening. He finds this good for his health, and says that if a man would save souls he must lose soles.

It is not encouraging to note that the contributions from the churches and Sunday-schools to our provincial mission work have fallen off this year; and the Home Mission Board is in danger of having to report at the annual meeting at Tiverton that enough has not been raised to meet the apportionments. Does this mean that our interest in home missions is dying out? Does it mean that we are no longer willing to assist the places now receiving aid? or that the grants to them shall have to be reduced to a ridiculously low figure? It is quite evident that the work is not regarded as greatly important, or it would not be jeopardized, as is the case at present, owing to the lamentable failure of the Disciples of Christ in these provinces to give it an adequate support. There is just one month before the convention year closes, and it is of prime importance that every church and Sunday-school, Mission Band and friend of the work, send a contribution so that the amounts pledged may be paid.

ANNUAL MEETING ON P. E. I.

The brethren will please remember that the Annual Meeting of the churches on P. E. Island will be held with the church at Montague, beginning Friday evening, July 8th and continuing till Monday evening, July 11th.

Arrangements have been made with the P. E. I. Railway that will enable all who go that way to secure tickets at one single first-class fare from all stations to Cardigan. There they will be met by teams and conveyed to Montague.

When purchasing tickets say to the ticket agent that you are going to the Christian convention at Montague.

Tickets will be good from July 7th to the 12th. A certificate of attendance, signed by the Secretary, will give free return over the P. E. Island Railway.

It is desirable that there should be a good attendance.

So COME. It would also be well for each church to appoint delegates who would be in position to act for their several churches should a matter of interest come before the meeting.

G. A. JEFFREY,
Secretary of Association.

Summerside, P. E. I., June 20th, 1898.

PROGRAMME FOR ANNUAL MEETING—TIVERTON, N. S.

August 12-15th 1898.

Friday Evening

7 30 p. m. Devotional Exercises.
8 00 " Words of Welcome... J. W. Bolton
8 10 " Response... Pres. H. W. Stewart
8 20 " Song
8 25 " Sermon
Appointment of Committees.

Saturday Morning.

9 00 a. m. Devotional Exercises.
9 30 " Report of Committee on Nominations and election of Convention Board. Report of Committee on Order of Business. Business.

Saturday Afternoon.

2 00 p. m. Devotional Exercises.
2 15 " Open Parliament—"Training Converts."
3 00 " Business Session.
3 00 " C. W. B. M. Business meeting in Hall.

Saturday Evening.

7 15 " C. W. B. M. Meeting.

Sunday Morning

6 00 a. m. Early Morning Prayer-meeting.
10 00 " Devotional Exercises.
10 10 " Address, The Ideal Sunday-school.
10 30 " Sermon.

Sunday Afternoon.

2 00 p. m. Opening Exercises.
2 30 " Sermon.
3 30 " Communion
2 30 " Chalk Talk—at schoolhouse.

Sunday Evening.

6 30 " Y. P. S. C. E. Prayer-meeting.
7 30 " Sermon.

Monday Morning.

9 00 a. m. Devotional Exercises.
9 30 " Business Session.

Monday Afternoon.

3 00 p. m. Open air meeting at lighthouse. (If weather permits, if unfavorable at church) Conducted by W. H. Harding

Monday Evening.

7 00 " Devotional Exercises.
7 30 " Home Mission Rally.
Farewell Service.

IMPORTANT NOTICE.

To the Disciples of Christ in the Maritime Provinces, GREETING:

DEAR BRETHREN,—The church at Tiverton, N. S., extends to you a hearty invitation to attend the Annual Meeting at Tiverton, August 12-15

All persons coming to the Annual will please send the writer their names at least one week before hand. This is a matter of courtesy and will avoid confusion.

We will try to make you comfortable and welcome. Let everybody come.

Delegates coming by the Dominion Atlantic Railway will each purchase a first-class ticket to Weymouth, at the same time asking the agent for a standard certificate. This certificate, when properly filled in and signed by the secretary of the meeting, will allow the holder to return free. The steamer Westport will carry delegates from Weymouth to Tiverton at reduced rates.

J. W. BOLTON.

Westport, N. S.

PROGRAMME OF ANNUAL MEETING, MONTAGUE, P. E. ISLAND.

July 8-11th, 1898.

Friday Ev'ng—7.30 p. m., Song Service.
8 00 p. m., Sermon, E. C. Ford.
Saturday.....7.30 p. m., Song Service.
8.00 p. m., Sermon, R. E. Stevens.
Lord's Day...10 30 a. m., Social Meeting, led by O. B. Emery.

11.30 a. m., Sermon, D. Crawford.
Lord's Supper .O. B. Emery, D. Gordon, Theophilus McDonald.
3.00 p. m., Sermon, A. N. Simpson.
6 30 p. m., Social Meeting, led by Geo. Manifold.
7 00 p. m., Sermon, H. W. Stewart.
Monday.....9.00 a. m., Social Meeting.
9 30 a. m., Business.
2.00 p. m., Young People's Session. Geo. Manifold, Chairman.
7.30 p. m., Social Meeting.
8 00 p. m., Sermon, F. O. Norton.

PROGRAMME OF YOUNG PEOPLE'S SESSION.

Geo. Manifold, Chairman.

1. Opening Hymn.
2. Invocation.
3. Reading of Scripture..... Jno. A. Stewart
4. Prayer..... Egerton Norton
5. Quartette.
- 6 Reading..... Miss Cassie Stewart
7. Solo..... Mrs. R. E. Stevens
8. Paper—"Work of the Young People in the Church"..... Lester Mellish
9. Discussion..... Led by Leonard McKay
10. Solo..... Miss Gerty Stevenson
11. Reading..... Miss Azza Brownell
12. Paper—"Work of the Young People in the Prayer Meeting"..... Egerton Norton
- 13 Discussion..... Led by Russell McLaren
- 14 Quartette.
- 15 Reading..... Miss Hattie Crawford
- 16 Paper—"Work of Young People in the Sunday-school"..... Miss Agnes Williams
17. Discussion..... Led by Tuplin Mellish
18. Solo..... Miss Ella Bagnall
19. Missionary Address..... Miss Ethel Connors
20. Paper—"Necessity of Loyalty by Young People to Apostolic Christianity".....
21. Discussion..... R. E. Stevens
22. Collection for Home Missions. Led by J. A. Dewar
23. Closing Hymn and Benediction.

There are qualities which govern men, such as sincerity, which have more to do with influence than the most brilliant flights of fancy and the keenest wit.—Lord John Russell.

Home Mission Notes.

Only one month more before the annual and it finds us about \$150 in debt. We trust this "last call" will be heeded and that a most generous response will be given. Do not delay; what you do, do quickly. Some of our preachers are unpaid for their services. We ought not owe anyone for their labor.

As midsummer is considered an unfavorable time to hold evangelistic meetings, Bro. Romig will not visit us. We regret this very much for it is not often that we can secure the services of so good an evangelist for such a small amount of compensation.

Bro. Shaw is visiting Halifax for six weeks, and we hope for good results from this energetic, consecrated worker. In the meantime the church will endeavor to secure a permanent preacher. Kempt is paying her full share in supporting Bro. F. C. Ford; Milton is paying one-fourth of Summerville's share. We think this explanation necessary.

A motion was passed at the annual meeting that the plan of apportionment should be continued. Below is a statement showing amount asked for and amount paid last year, also what has been paid by each church for the eleven months of this year. Let every church give this month and we will see our debt wiped out and the amount asked for almost paid up. Let all do their best to come up to the apportionment.

	Amount asked for	Amount paid 1897	Amount paid 1898
Pictou, ..	\$5 00	\$29 00	\$20 00
Silver Falls, ..	5 00		
Keswick, ..	5 00		
Gulliver's Cove, ..	5 00	26 00	4 00
Southville, ..	10 00	2 00	
Summerville, ..	10 00		
Upper Rawdon, ..	10 00		
Shubenacadie, ..	10 00	8 94	
Kempt, ..	10 00	4 00	4 30
Back Bay, ..	10 00		
South Range, ..	15 00	18 00	5 00
Newport, ..	15 00		
Letete, ..	25 00	1 00	3 00
Cornwallis, ..	25 00	10 00	23 00
Halifax, ..	25 00	25 00	25 00
St. John, Main St.,	25 00	31 54	48 40
Leonardville, ..	30 00	7 00	8 00
Westport, ..	30 00	36 00	32 00
Tiverton, ..	30 00	16 05	12 50
West Gore, ..	40 00	20 00	12 00
Milton, ..	60 00	49 27	17 90
Lord's Cove, ..	60 00	33 00	42 49
St. John, Coburg St.	150 00	107 08	95 16
* Nine Mile River,		2 00	
* River John, ..		12 00	5 00
* Ehasdale, ..		5 00	
* Masecrae, ..			3 50
* No definite sum asked for.			

RECEIPTS.

Acknowledged, ..	\$438 46
St. John Coburg St. Mission Band, ..	4 00
" " Sunday-school, ..	6 09
" " Main St. Woman's Auxiliary, ..	2 40
Kempt, F. C. Ford, ..	1 00
" " per " ..	3 30
Milton, " " for Queen's Co., ..	15 60
Terington, Nev., U. S., per S. Nelson,	1 00
Indiau Island, N. B., Miss H. M. Chaffey,	50
Lord's Cove, per W. H. Harding, ..	9 25
Miss Clara Gates, ..	1 00

\$482 00

J. S. FLAGLOR, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS,—I have given extracts from Miss Rioch's letter that you may know just what she has written concerning our missionary. I know you will all be pained as you read it, and greatly disappointed that she will be unable to attend our annual meeting. I know, too, how deeply she will feel this, as she has planned and written so often of seeing and becoming acquainted with so many of the Maritime brethren and sisters at this annual gathering. It is indeed a great disappointment to all, but we must believe that in some way it will be best for us and for the work, though we cannot see it now. Let us hope and pray earnestly that she may speedily be restored to health. We trust that in the coming autumn she may be able to visit all our churches and tell them of her work.

We had hoped greatly that Sister Rioch would be able to visit P. E. I. and attend their annual meeting, but since this is impossible we trust that our C. W. B. M. officers who are present will be able to create a still deeper interest in the work among the P. E. I. brethren and sisters, and that when Sister Rioch goes there she may be greeted by several C. W. B. M. auxiliaries, besides the churches now contributing.

You will have seen by our treasurer's article in the last CHRISTIAN that we will need to raise over \$100 before our annual if we are to meet our obligations. This means effort on the part of all our workers. We do not want to be behind this year when she who has sacrificed so much will be looking on.

We trust that those who cannot observe the 1st Sunday in July as C. W. B. M. day will do so as soon as possible and send collection at once to the treasurer that all the receipts may be in before the annual meeting.

Trusting that the offerings may be liberal and the work of the Lord may prosper abundantly.

I am, yours faithfully,
Mrs. J. S. FLAGLOR,
Secretary.

DEAR SISTERS,—Our Treasurer has called our attention to a very important matter. The reports will soon be sent to our annual meeting. Has your society raised as much money as it did last year? Nearly eleven months of our missionary year have gone by and the fact that one third of the \$300 pledged is still due our Treasurer admonishes us to take prompt action to increase the receipts.

Think of the Saviour as he sat over against the treasury watching the people as they put in their gifts! Is his interest in our giving any less? We must never forget that our obligations and responsibilities as Christian women are very great. Can we be indifferent to the call of him who counted his meat and drink to do the will of his Father?

Let us make the remaining months of our missionary year a season of special prayer, that we may go up to our annual convention filled with the spirit of our Master, that great things may be accomplished "In his name."

I know you are praying that Miss Rioch's visit to the churches may result in great good. We hope that you will make an effort to come to our annual, and that together we may talk over the things pertaining to the kingdom of God.

May the Lord help us to give our lives in willing service, that God may be honored and

the day hastened when the knowledge of our God shall cover the earth.

Yours, in the hope of his coming,
CARRIE F. PAYSON.

Westport, June 10th, 1898.

118 East Avenue South, Hamilton,

June 10th, 1898.

DEAR MRS. FLAGLOR,—I have been intending to write you for some time but have delayed, hoping it might be possible for me to give you better news concerning my sister Mary.

I know you and all the Maritime sisters will be disappointed when I tell you that she is quite unable to be with you at your coming convention. She has not been at all well since her return, her head troubles her very much. We thought rest would build her up but she does not improve. We expect to move to our summer home on the shore of Lake Ontario this week and are in hopes the air there may suit her better. She is positively just skin and bone. We feel decidedly anxious about her. She was obliged to spend several days in bed after our convention where she only delivered one address. I think you will agree with us that it would be very unwise for her to attempt anything at present.

She is very sorry to disappoint you and hopes to be able to visit the auxiliaries, if they so wish, in September or October. The weather at that time would be cooler and her health in all probability will be much improved.

Another matter which comes up is that of finances. Your auxiliaries, no doubt, expect to pay travelling expenses from Hamilton to the Provinces, and also from one church to another there.

During the past year the Japan work has drawn heavily on our treasury. We have paid \$300 on salary, \$100 on running expenses of the work and \$222 for travelling expenses, a total of \$622. This year we must again raise \$222 for travelling expenses for return to Japan \$100 for running expenses of the work and our share of the salary.

With kindest regards,
I am very sincerely yours,
L. V. RIOCH.

RECEIPTS.

Previously acknowledged,	\$133 55
St John, Coburg St., Ladies' Aid,	3 80
" " Sunday-school,	2 21
Tiverton, Ladies' Aid,	2 00
Kempt, Ladies' Aid,	2 00
Total,	\$133 56

CHILDREN'S WORK.

Previously acknowledged,	\$124 13
Interest,	18
Total,	\$124 31

SUSIE FORD STEVENS, *Treasurer,*
Pictou, N. S.

A REMINDER.

All money for foreign mission work to be credited in this year's account, must reach me on or before July 31st, as the annual report must be sent in before the convention.

The C. W. B. M. is more than \$100 behind, and the time is very short now. Do not let us close our year in debt.
S. F. S.
Pictou, N. S.

MAIN STREET BUILDING FUND.

Previously acknowledged,	\$133 40
Mrs. Jarvis, per Miss E. E. Christie,	2 00
Total,	\$135 40

ROBERT ROBERTS, *Treasurer.*

Births.

At Newton, Mass., on the 19th inst., to the wife of Gordon Hamilton Barnes, a son.

Married.

RICHARDSON-LEEMAN.—At the residence of D. F. Lambert, Lord's Cove, June 9th, 1898, by W. H. Harding, James Richardson to Violet Leeman, both of Deer Island.

FREEMAN-COLLIE.—At the Christian church, Milton, N. S., June 15th, by Rev. W. L. Archibald, M. A., brother-in-law of the groom, Karl Freeman, of Freeman Bros., Halifax, to Annie Archibald Collie, daughter of James Collie, Esq., Milton.

DOUGLAS-WALLACE.—At Boston, on 11th of April, Miss Eunie M. Wallace, daughter of the late J. B. Wallace, to Mr. Murray Douglas, both of Nova Scotia.

ARTHURS-GARNETT.—In St. John on June 9th, 1898, by Henry W. Stewart, Joseph E. Arthurs and Alice Fay Garnett, both of Silver Falls, St. John Co.

IZARD-HICKS.—In St. John, on June 21st 1898, by Henry W. Stewart, William C. Izard and Ida May Hicks, both of St. John.

FOWLER-ROBERTSON.—At the residence of the bride's parents, on June 22nd, by Henry W. Stewart, Herbert Fowler of French Village, Kings Co., to Sarah Woodworth, daughter of George F. Robertson, Esq., "Burn Brae," Upper Loch Lomond, St. John Co.

Died.

COGGINS.—John B., infant son of Mr. and Mrs. Fred Coggins, Westport, died June 14th, 1898, aged 7 months. The funeral service was conducted by the writer in the absence of Rev. C. E. Pineo. J. W. B.

BAGNALL.—At 5.30 o'clock this Lord's day morning, Blanche, newly beloved daughter of R. E. and Mary Bagnall, of New Glasgow, P. E. Island, passed peacefully away at the age of 14 years, after nearly a year's illness. Her deportment and mature knowledge of Christianity astonished all who saw and heard her. Indeed she talked more like an old experienced Christian than like a child. Her confidence in her Saviour, and the cheerful hope of being with him, were very beautiful. Her desire that loved ones would meet her in heaven was constant and ardent. About a month before her death she was buried in baptism by O. B. Emery and looked forward to the end with unwavering and triumphant faith. Friends find it hard indeed to part from one so lovely, but the sweet hope of another meeting wipes away the briny tear. D. C.

WILSON.—A most distressing accident occurred in St. John, on June 1st, when Harold Stewart, youngest son of Bro. and Sister Havelock Wilson, lost his life at the age of four years and one month. On the evening of that saddened day his hat was found floating on the water in the rear of his father's house. A few hours later his body was found in the harbor near the same place. He had probably been playing on the wharf or in a boat and had fallen into the water. He was a noble little fellow, the joy and pride of his fond parents' hearts, and a general favorite of the people who knew him. He gave promise of being a sterling, manly man. For one so young he gave unusual signs of thoughtfulness. To help others in his own little ways was his delight. But his little hands and feet are still, the music of his voice is hushed, and the house is sad and lonely. But the words of Jesus bring comfort to the bleeding hearts: "of such is the Kingdom of Heaven." He has gone before to the house of many mansions and will be waiting to welcome them home. H. W. S.

CRAWFORD.—On Sunday morning, June 5th, 1898, Sister Margaret L., the beloved wife of Bro. John Crawford, of Bequeque, and daughter of the late Bro. Alex. Scott, of North River, after a long and painful illness, which she bore not only with Christian fortitude, but with Christian cheerfulness, entered into the rest which remains for the children of our Heavenly Father. In the removal of Sister Crawford a deep shadow has indeed fallen on the home, which was ever kept bright by the cheerfulness and sunshine of her life—a life brightened continually by the strength of her faith and her good-will to all with whom she came in contact in her daily walk. She was ever happy in her efforts to make others happy. Now, that she has passed from the society of mortals, she will be sadly missed in the church, in the social circle, and especially by those to whom she was bound by the ties of kindred. Her husband and only daughter are left in sadness in the quiet home, also her widowed, aged mother, with three sisters and two brothers, survive her. As was her faith, so is their faith. They can lean upon the strength of the al. Father in the hour of trial, having full confidence in his love, his wisdom and his power. Only a little while and the broken circle will be complete again, but it will be on the other side of the line. There there will be no shadows of doubt, nor fear of evil. It will be the Father's—"my Father's" house. O. B. E.

The Christian.

ST. JOHN, N. B., JULY, 1898

EDITORIAL.

THE GREATEST TRUTH IN THE WORLD—THIS IS MY BELOVED SON.

Love is said to be the greatest thing in the world, and the above announcement may be justly called the greatest truth in the world, for reasons too numerous to be mention.

It is the central truth of the New Testament. The Old Testament has many important truths, but its great central truth is the "Unity of Deity." "Hear, O Israel, the Lord thy God is one Lord." Other nations had lords many and gods many, but to Israel there was one Lord. All worship was due to Him; all laws had His signature. The New Testament has many truths, but its great central truth is, "Jesus the Christ is the Son of the living God." To Him every knee shall bow and every tongue confess that He is Lord, to the glory of God. His name is heaven's sure seal to every law of the New Testament.

This is the only truth directly spoken from heaven to men. God sent His inspired servants to tell His mind to the people, but this truth was so great that He opened heaven and spoke it himself.

It is great because intended and adapted for all men, at all times and in all places. Some truths were for some persons only, and even for them, at certain times, Jesus had things to say to His disciples which they could not hear at the time; but this truth is never out of place or date. When a remarkable stranger enters a city or a country, it is in place for any one, from a school-boy to a sage, to ask who the man is; and when one so wonderful as Jesus comes among men, it is the privilege of all, old and young, learned and illiterate, Jew and Gentile, to ask who He is, and to receive from their Creator and their Judge the short and sublime answer—"This is my beloved Son, in whom I am well pleased." Jesus blessed the first man who confessed this truth, and called him Petros, or moving rock; but the truth itself he called Petra, or bed-rock, and said of it, "My Father has revealed to thee. I will build my church on it, and the gates of hades shall not prevail against it.

This rock truth, this sure foundation, was tried in every possible way before the church was built upon it. Just after His Father had uttered it at the Jordan, Jesus was tried of the devil. "If Thou be the Son of God," said the tempter, "do so and so." Jesus suffered all his assaults, but this truth remained. Wicked men tried him, but could not shake the rock. Then the last enemy, death, struck the rock, but only to endure defeat, and final destruction. He died for saying He was the Son of God, and rose from the dead to confirm it. He who first uttered it at the Jordan again proclaimed it at the shattered grave, "Thou art My Son; it is day have I begotten Thee."—Ps. 2, Acts 13, 33-34.

This victory over death threw back its shadow for a thousand years, and David sweetly sings, "Therefore did my heart rejoice and my tongue was glad; moreover, also, my flesh shall rest in hope, because Thou wilt not leave my soul in hades; neither wilt Thou suffer Thine Holy One to see corruption."

This truth was announced by the Father, confessed by the Son in his death, and confirmed by the Holy Spirit in the resurrection of Christ; and yet it is so plain that a child may believe it and have eternal life in Christ. When he was on earth he drew the little ones to himself because it was so easy for them to understand and to trust and love Him. He was lifted up on the cross to draw all men to Him. His gospel which tells this is the very power of God which saves every one that believes it. It was Jesus' last act on earth to send this gospel to every sinner, because every sinner can believe it. He says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

If this is the greatest truth in the world, it makes it the greatest work of the church of Christ to have this truth heard and believed by men. Jesus tells his disciples to let their light so shine before men that they, seeing their good work, may glorify God. Their good works were not the light; the gospel was the light. But by their good works they would hold forth the gospel or the light so that it would shine forth, as from a candlestick, to all around. The grand work of the church for the world, therefore, is to get it to receive and hold fast the Word of Life. An individual Christian may be assured that the more he can do to induce the greatest number home and abroad to receive Christ and abide in Him the better he will serve his generation according to the Will of God. And what is true of one is true of the church. Let the world hear the gospel and then let your whole life be such as becometh the gospel that the gospel be not hindered nor hid.

In church edification, the great question should be, What are we, individually and as a church, doing to bring men into touch with the Son of the living God? Are we doing our best to have this truth preached, not as a truth among others, but as the truth of the gospel which shall eternally divide the sheep and the goats; not merely as one of the things which the church believes, but as the grand creed of the church, the rock on which the church is built, that has conquered all the powers of darkness? Let men hear distinctly that God so loved the world that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For it pleased the Lord to bruise him, to put him to grief, to lay on him the iniquity of us all, that by his stripes we might be healed. A love that could make God's dear Son also His Lamb of sacrifice, and point us to the Lamb of God that takes away the sin of the world, is a love amply sufficient to overcome the enmity of every one who comes to God through Christ and in the way which Jesus describes in the gospel. Let all who love our Lord Jesus Christ in sincerity join in spreading that gospel and living as it directs.

THE ONTARIO CONVENTION.

The convention of the Disciples of Christ in Ontario opened at Ridgetown, June 2nd, and closed on the 5th. The attendance was large. H. McDiarmid, of Hiram College, and Robert Moffet, of Cleveland, were present. Miss Mary M. Rioch, recently returned from Japan, was also in attendance, and gave an interesting address on "What the Disciples of Christ have done in Japan." The Ontario preachers were present in force. Manitoba was also represented.

The first evening session was given to the interests of the College of the Disciples, St. Thomas. The student-preachers are doing good work both in their classes and in the churches where they work. The college closed the year free from pecuniary obligations. After the reports there were addresses on "Education," "The Need of the College," and "The Relation of the College to the Cause."

Seventy-two churches are scattered throughout the province. Nearly all are in a prosperous condition. The membership is about 4,500. During the year 286 baptisms were reported. There are 29 Sunday-schools, 2,123 scholars and 201 teachers. It was recommended that the weekly offering of the schools be tithed for home missions, foreign missions and educational work, instead of having special offerings for these objects. Also that the library system be abolished, and the money now spent in the purchase of books be used to improve the quality of weekly literature. There are thirty-three societies of Christian Endeavor in the province. The reports show that many of them are doing excellent work for others, as well as helping the individual members. In their offerings they remember home and foreign missions and the college of the Disciples.

The Home Mission Board presented an encouraging report, showing much progress in weak, struggling churches. More than the apportionments and expenses had been raised; the total amount being \$1,950.51, the expenditure \$1,600.03, leaving a balance of \$350.48. But the deficit of \$503.62 last year turns this balance into a deficit of \$153.14. The apportionments for this year amount to \$1,650. But that there may be the means with which to enter new fields, it is recommended that \$2,000 be raised. There were appropriate addresses on "Our Strength and our Weakness" and "Evangelical Work," and a conference on "How to Increase the Interest in the work of the Co-operation."

The report of the business manager of *The Christian Messenger* shows a lengthening subscription list and growing receipts. A conference as to the best way of still further increasing the circulation and usefulness of the paper was held. More than 100 new subscribers were pledged in a short time. C. T. Paul is retained as editor-in-chief.

The president of the Co-operation for the new year is John Campbell, St. Thomas; vice-president, Thomas Whitehead, Walkertown; recording secretary, J. W. Kilgour, Guelph; and corresponding secretary, W. D. Cunningham, St. Thomas. Toronto was recommended as the place for the next annual June convention.

This report is condensed from *The Christian Messenger*. H. W. S.

Correspondence.

FROM HALIFAX, N. S., TO JACKSONVILLE, FLA.

The writer held his closing services with the North Street Christian Church, Halifax, N. S., on Lord's day, May 29th. In many ways this was one of the saddest days of our ministry. For two years and nine months we had labored with the Halifax church, and during those years and months had formed many pleasant and, we trust, lasting associations. We did not fully realize how dearly we loved the members of this church till the parting hours came. Our last service Sunday night brought together a large audience. A number of representatives from other churches took part, and in tender words expressed their good will and wishes. To our surprise one gentleman present, in a touching address, remarked that during the time of our labor in Halifax we had done more to break down the lines of sectarianism than any other minister had there in the last thirty years. He was comparatively a stranger to us, but intimated that he had been carefully scrutinizing our work. But the saddest moments came at the depot next morning when we bade adieu to quite a large number assembled to see us off. About sixty had met at the train, and with many tears we took the parting hand. One dear old brother, God bless him, who had been, in part, led by us to know the Lord, and who had been buried by us in Christian baptism, tearfully pressed our hand to his trembling lips as we bade him farewell. May the dear Lord abundantly bless the brethren at Halifax. We love them and shall ever remember them at the throne of grace.

After about a week of travel, via Boston, New York and Savannah, we arrived in Jacksonville June 6th, where we were anxiously awaited by the new Christian church organized there last March by our beloved brother, W. A. Foster, and to which we had been most earnestly called. We found an earnest band of Christian men and women awaiting a leader to conduct them into every good word and work. Our first Lord's day services were well attended, and although we are in the midst of the hot season, and many counter attractions are around as the results of the war, and the large number of troops encamped here, the prospects are encouraging. As rapidly as possible we shall organize in this new church every branch of church work. This, of course, will take some weeks, but will be accomplished. The church officary now stands T. H. Blenus and C. B. Smith, Elders; J. H. Stephens, W. W. Smith, E. Randolph and V. J. Pacetti, Deacons; E. Randolph, Treasurer, and Mrs. C. B. Smith, Secretary. This church starts in full sympathy with every phase of our work, and when fully under way will be heard from. Although we have been here less than two weeks, the writer has already received letters from Missouri, Illinois, Ohio,

Pennsylvania, Kentucky, Virginia, and other states from those who are interested in this state, expressing much good will, and praying for an abundant success in this important state strategic point, while the brethren from a number of churches of this state have sent us a cordial welcome back to an old field of labor.

T. H. BLENUS.

Jacksonville, Florida.

JOTTINGS.

KEMPT.

The writer, with his wife, left home the 9th of June for the Kempt quarterly meeting in company with Bro. John Ford and wife. We called at Bro. James Freeman's, who has charge of the County poor house, and at Bro. Sophorus Freeman's, with whom we had pleasant visits. We arrived at Kempt at nine o'clock in the morning, after a drive of thirty-four miles over the worst road on the continent—excuse us for calling it a road. Queens County is not only without a railroad, but is without any kind of a respectable road.

Friday evening Bro. Devos preached to a fair congregation. Saturday evening it rained. We had a meeting, however, and the writer talked to the people. Lord's day was damp and drizzly, but to our surprise we had good congregations. Bro. Devos spoke in the morning, the writer in the afternoon, and Bro. Devos again in the evening. There were fifty-two at the Lord's table, forty-two of whom belonged to the Kempt church,—besides a number of the Kempt church brethren were not able to be present. This was a fine showing for the church in Kempt. We have known this church for twenty years. We have seen her dark and her bright days. If we are able to judge, we would say the present outlook was encouraging. The work that is being accomplished there now by Bro. F. C. Ford in regular preaching in the different localities, and his labors from house to house, is what was very much needed, and without which the cause cannot prosper in any community. Additions to a church that is not alive and working for the development of her members, and the advancement of the cause, are no benefit to the church, and but little benefit to those who are added. We too often count the success of a church by the number of additions, when the adding of numbers to an inactive church adds to her failure rather than to her success. An earnest, praying, working church will surely have additions as that the promises of God are true. If the church in Kempt will continue to keep the interest up, they will see a natural, healthy growth. Bro. Ford is doing the very work that is required, and that must be done in order to success. We, with Bro. and Sister Jabez Freeman, were royally entertained at the hospitable home of Bro. and Sister David Freeman. This quarterly meeting was in many respects a pleasant, interesting, profitable meeting,—a fitting preparation for a larger and better one next year.

NEWPORT.

We are now at the very pleasant home of Bro. Martin Stevens. We preached three times yesterday and travelled by carriage twenty-two miles. We are much pleased with the people here, they are kind and appreciative. The congregations yesterday were much larger than we expected. We were very agreeably surprised to meet so many at church. The brethren are anxious to sustain the cause here, and are ready to do their part in advancing the work. The laborers are few; the fields are ripe. All things are ready for a grand advance all along the line. We hope that some way may be provided at our coming meeting in West Gore for the continuance of the work here in Newport.

H. MURRAY.

Original Contributions.

OUR OPPORTUNITIES AND OUR OBLIGATIONS.

GEO. MANIFOLD.

As missionary workers our opportunities for winning souls are almost innumerable. First of all we must begin with ourselves. We must see that the light that is within us be not darkness. Among the first lessons which Christ impressed on the twelve immediately following their selection from the rest of the disciples, was this: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." It is here that the utmost vigilance must be exercised. The power of a godly life, who can estimate it? We are apt to slight our individual efforts, to belittle our personal influence. When we read of Barnabas being a good man, full of faith and of the Holy Spirit, we learn the secret of his turning many to the Lord. We must be examples to all "in word, in manner of life, in love, in faith, in purity." Heaven's confidence in the power of the truth, in the outcome of truth incarnate in a godly, spirit-filled life is sublime.

Home missions is missions in the homes. It is here where Andrew began. Of Peter, who in later years was to be entrusted with the keys of the kingdom, who in his testimony for the truth was to become worthy of his name, and amidst persecution and death was to stand like Gibraltar in a storm,—of this great apostle we doubtless would not have heard but for humble Andrew, who "findeth first his own brother Simon, saith unto him, 'We have found the Christ,' and he brought him to Jesus." To most of us the speaking to strangers about the things pertaining to the kingdom of God is a comparatively easy task, but to talk to those who share our firesides about the welfare of their souls is an ordeal from which many of us shrink.

Charity, or love, begins at home, but does not end there. Infinite in number are the opportunities that as missionary workers, as heralds of the cross, as preachers of righteousness are entrusted to us, to speak a word for Jesus, to bear testimony in his name to those with whom we mingle socially from day

to day. But how often these opportunities are let slip. I am daily becoming more impressed with the thought that it is here more influence can be exerted than we can possibly be made aware of. We depend oftentimes too much upon the personal drawing power, the pulpit ability, the eloquence of the preacher, in attracting the masses to the Saviour. The preacher, in many instances, is but the occasion, while the individuals of his congregation are the means, or rather the cause, of many souls hearing the glad message and obeying the truth. The scriptures teach this grand lesson, which is confirmed every day. "And from that city many of the Samaritans believed on him, because of the word of the woman who testified, 'He told me all things that ever I did.' And many more believed because of his word, 'For,' said they, 'we have heard for ourselves and know that this is indeed the Saviour of the world.'"

Then there is the great opportunity of the dissemination of good literature. A good religious weekly like *The Christian Standard* ought to be in every Christian home. The matter in it ought to be talked over one to another, and the paper then passed along. We are thus kept in touch with the rest of the brotherhood, and are inspired to further efforts and greater activity in the Master's vineyard. Money spent in suitable papers, pamphlets and books, all giving expression to the restoration of primitive Christianity, will be money well spent. Men and women, young and old, will be reached by this means, when all others have failed. Silent messengers are these books and papers, but none the less potent in accomplishing God's purpose of saving the world. In view of such grand possibilities by these means, let not secular papers and magazines crowd out those whose influence is eternal, which will "tell on ages—toll for God."

As to our obligations, obedience to him to whom all authority in heaven and on earth has been given, require that we shall be swift in doing our master's bidding, in bringing the gospel of God's grace to all men. Love to our Heavenly Father for his infinite mercy, gratitude to our Elder Brother who endured the cross and despised the shame on our behalf, should constrain us to live not unto ourselves, but unto him who for our sakes died and rose again—and this we do when we engage in his mission to seek and to save the lost. We are debtors to our fellow-men, to Greeks and Barbarians, to the wise and the unwise, to the rich and poor, to "tell of the Saviour who died that the world might be saved through his love." We who have "been enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God," are in duty bound to say to stranger and friend, "Come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, to the church of the first born," yea, "let him that heareth say Come." He who out of love and gratitude to the Saviour would desire to be with him, let him hear the Saviour's message, "Go to thy house and thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."

The growing desire of Christian union is another obligation for us to be more faithful in our allegiance, more energetic in our labors. There never was such a time as the present when men are so eager to hear of the verities of things eternal; when people are hungering and thirsting for the gospel in its simplicity and fullness; when multitudes are ready to receive the truth which alone will give them freedom from sin and a joy-

ful release from the thralldom of sectarian bigotry and denominational pride. Let us be diligent in making known the word of the message entrusted to us. May it ever be a work of faith and a labor of love. The promise of the Lord is ours, "That they who sow in tears, shall reap with joy."

I have treated the subject more on the phase of personal work. It is hand to hand, and heart to heart work that counts. The ministry of the Saviour was pre-eminently this. Among other proofs that Jesus was the Christ was the grand fact that the poor had the gospel preached unto them. Well might the historian say, "God the uncreated, the incomprehensible, the invisible, attracted few worshippers; a philosopher might admire so lofty a conception, but the crowd turned away in disgust from words that presented no image to their minds. It was before Doity, embodied in human form, working among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lectors, and the swords of thirty legions, were humbled in the dust."

Fellow-workers in the ministry, and co-laborers with God, let Christ be your ideal in reaching men, and ever follow him.

DIVISIONS.

J. W. BOLTON.

Christ and the apostles labored for the oneness of God's people. Paul, noticing the drift of things in the Corinthian church, (I. Cor. i : 11-13) predicted a "falling away first," before the coming of our Lord Jesus Christ (II. Thes. ii : 13).

This was evident in Paul's day when we read that Hymeneus and Alexander made shipwreck of their faith (I. Tim. i : 19, 20); that Hymeneus and Philetus declared that the resurrection was already past and overthrew the faith of some (II. Tim. ii : 17, 18); Phygellus and Hermogenes were turned away from him (II. Tim. i : 15) and Diotrefes, loving the pre-eminence, would not receive him, prating with malicious words, even casting out of the church those who would receive the brethren (III John 9, 10)

For at least three centuries, the apostolic church maintained, to a large degree, the purity of its worship and teaching.

In the fourth century, Constantine I., the Great, is said to have embraced Christianity. He made this the state religion in 324 A. D. He was not as particular in keeping the Christian religion free from paganism as it had been kept, but courted the favor of all classes of people. As Dr. A. J. Gordon says, "Constantine thought that in order to convert the heathen, it was necessary to conciliate them by conforming somewhat to their customs." This explains why Roman Catholic innovations were introduced. We will notice a few of the innovations. Transubstantiation was maintained and the use of incense and the censor was adopted in the fourth century. The ceremony of kissing the Pope's toe, the worship of images and the saying of masses for the dead were introduced in the eighth century. The Apostles' Creed was sung and saints were canonized in the ninth century.

Bells were baptized in the tenth century. Triple immersion was spoken of in the eleventh century, and the cup was retrenched in the Lord's supper in the twelfth century.

When Leo X became Pope, he found the treasury depleted. In order to replenish it, he introduced the sale of indulgences. It was this, in particular, together with the former practices, that aroused Martin Luther and his contemporaries to action, and reformation began. Luther gained three points: (1) That Jesus was the mediator instead of the priests, (2) That we are justified by faith and not by works of merit, (3) He gave the Word of God to the people in their own language. The reformation progressed under the hands of Zwingli, Calvin, John Knox and Wycliffe in different countries.

The first division of any consequence in the churches was when the Greek Catholic broke away from the Roman Catholic Church and established their headquarters at Constantinople.

In the fifteenth century John Huss founded a sect in Moravia called Moravians. They are more active in missionary work today than any other religious body. In 1530, we see the Lutheran church taking on form as its members withdrew from the Roman Catholics. Luther wished them to use the name Evangelical, but after his death they called themselves Lutherans. Zwingli and Calvin wishing more freedom than was found in the Lutheran worship, organized the Reformed Church. It contained certain reforms as its name indicates. In 1532, the Church of England was formally established. Henry VIII, wishing for more freedom than the Pope was willing to grant, was declared by Parliament, the head of the church. The Congregationalists (America) or Independents (England) are persons who wished more liberty than was accorded them in the Church of England. As their name indicates, they have a congregational form of church government. The Mennonites came from the Anabaptists (baptizing again) in the sixteenth century. They are opposed to oaths, war and infant baptism. They take their name from Menno Simon. The Baptists, General or Antipedobaptists (Arminian) and the Particular (Calvinistic) Baptists are first mentioned in history in the sixteenth century, taking their name from their regarding immersion, alone, as baptism. The Wesleys, Geo. Whitefield and others longing for more spirituality than was found in the Church of England began an important religious movement in the eighteenth century. They became known as Methodists from their systematic methods of work. The Dunkers were driven from Germany in the eighteenth century and settled in Pennsylvania. They are a very plain people practicing the washing of the saints' feet and the holy kiss. Their name comes from the German word *dunken* meaning to dip. The Quakers acquired their name by their emotional quakings in 1650. They are very plain in their worship. The Presbyterians are mentioned in the seventeenth century in England. They take their name from their churches being governed by presbyters or elders. The Adventists take their name from the doctrine of the second coming of Christ which they make very prominent. The Unitarians deny the doctrine of the trinity. Universalists teach universal salvation. The Catholic Apostolic or Irvingites believe in the return of the gift of tongues. The Christadelphians (brothers in Christ) are annihilationists and deny the trinity. The Schwenkfeldians, followers of Kaspar Schwenkfeld are found chiefly in Pennsylvania. They maintain strict discip-

line, choose their ministers by lot, deny the apostolic origin of infant baptism and the Roman Catholic, Lutheran and Zwinglian teaching respecting the Lord's Supper. Spiritualists are those who believe that communications or manifestations from the spirit world take place at "seances and are in the form of rappings, spirit-handwriting, etc."

From the above instances we conclude that the various religious bodies take their names from their human leaders and from some peculiarity in teaching or in practice. We also notice a desire for more liberty and freedom in worship.

From the New York *Independent* of Jan. 6, 1898, we find there are at least 150 different religious bodies in the United States alone. They are as follows: Adventists 6 bodies, Baptists 13 bodies, Brethren (River) 3 bodies, Brethren (Plymouth) 4 bodies, Catholic 7 bodies, Catholic Apostolic, Chinese Temples, Christadelphians, Christians (New Lights or New Connection) 2 bodies, Christian Catholics (Dowie) Christian Missionary Association, Christian Scientists, Christian Union, Church of God, Church Triumphant, Church of the New Jerusalem, Communistic Societies 6 bodies, Congregationalists, Disciples of Christ, Dunkers 4 bodies, Evangelical 2 bodies, Friends 4 bodies, Friends of the Temple, German Evangelical Protestant, German Evangelical Synod, Jews 2 bodies, Latter Day Saints 2 bodies, Lutherans 21 bodies, Mennonites 12 bodies, Methodists 17 bodies, Moravians, Presbyterians 12 bodies, Protestant Episcopal 2 bodies, Reformed 3 bodies, Salvationists 2 bodies, Schwenkfeldians, Social Brethren, Society for Ethical Culture, Spiritualists, Theosophical, United Brethren 2 bodies, Unitarians, Universalists, and Waldenstromians, 150 in all.

Is it right to have one hundred and fifty divisions, when Paul said "Now I beseech you brethren... that there be no divisions among you, but that ye be perfectly joined together, in the same mind, and in the same judgment." (I. Cor. i: 10.)

HOW SHALL WE MAKE PRAYER MEETING MORE EFFECTIVE?

R. E. STEVENS.

Among the many practical questions that oftentimes appeal to the weary, hard-working, discouraged minister of the Gospel, and to other Christian workers, for their solution, there seems to be none of greater practical importance than the one named above.

Someone has said "the prayer meeting is the pulse of the church." It is usually a very good test of its spirituality and readiness for active service.

The effectiveness of the prayer meeting may be greatly increased in almost any community by giving careful attention to three things in connection therewith, viz., attendance, talent and method.

It should be the aim of the leaders in prayer meeting work to secure the largest possible attendance at every meeting by frequent invitations and exhortations to attend the meetings, and by endeavoring to make the meeting so interesting to those who do attend that they will never want to miss another.

To have frequent reference to the prayer meeting from the pulpit, having the topic announced, and exhortations to duty in this respect will influence some.

Personal invitations and exhortations when necessary by those who are interested in and loyal to the prayer meeting will often prove more effective; and sometimes oft-repeated, pressing invitations to attend the prayer meeting—such as you give your friend to visit your home—will not be amiss.

There is nothing, however, that will increase and hold the attendance at prayer meeting like good, stirring, attractive meetings; and for this we must look toward the development of talent and methods of conducting our social or prayer meetings. Every community of people has in it more or less latent talent—talents for music, prayer, reading, exhorting; talents that are as yet wholly undeveloped and unused; in fact there are very few persons who have not one of the above-mentioned talents in some degree, while very many have them all, which, if developed and used, would make them effective.

How shall we enlist the latent talent of the church in prayer meeting work? Ah! that is the rub in many of our churches. How? Now, how can we do it? inquires many a one who is anxious to make the prayer meeting a success in their community. Here again it calls for individual work; make young Christians feel that duty and loyalty to Christ demands of them attendance at and participation in the prayer meeting, and most of them will begin to feel like going to work. How make them feel it? By public, and especially by private instruction and solicitation in regard to their duty, and by adopting right methods of work.

Have, if possible, a good, live, enthusiastic leader; sometimes it may be well to have different persons take turns in leading, etc. This is, of course, the way to develop leaders, but generally, when effectiveness in work is the aim, the best leader among us should be in the lead. Have a subject selected and announced at least a week before the meeting, and encourage all to give the subject or some phase of it their careful consideration, and to come to the meeting with passages of scripture, select readings, or better still, a good, earnest heart talk upon it. Let the songs and prayers, too, harmonize with the subject so far as possible. This gives to the prayer meeting work definiteness, and tends to keep it out of the common-place ruts.

On the other hand, do not be too exacting in your adherence to the subject. There be those who are not prepared on it who could make very interesting general remarks, or some whom it would do good just to speak a word for Jesus. Let them. Encourage them. There may be some who do not take part in the meeting, but would read a passage if one was suggested to them. For this purpose select a dozen appropriate readings and scripture passages, and just before the meeting slip them quietly into the hands of some whom you think should be taking part, requesting them to read it. If they fail to do so this week do not get discouraged over it, but give them another next week, and after awhile you may be surprised at the result. Then there may be some who attend the prayer meeting and appear to take great interest in it, but who are not Christians. Give them a reading, pass them a scripture text, get them interested yet more, and you will win them all the more quickly; and when they do take their place in the church it will be easy for them to take their place in the prayer meeting; while if they never do become Christians, the fact of their having read a few passages from God's Word in public will not make them or you any worse because of it.

Commence promptly! Close promptly! If

the hour is eight o'clock do not wait till eight fifteen, but commence exactly at eight if there are only two present. This is the best way to bring them to time. And then if the allotted time for the meeting is one hour, close in exactly one hour. There may be exceptions to this rule, but generally the most effective work is done in the regular prayer meetings that begin and end their work promptly on time.

ADDRESS TO H. MURRAY.

DEAR BROTHER, PASTOR, FRIEND,—We, for so many years the children of your care, cannot allow the connection to be severed without trying to convey to you, in some way, an expression of our heart-felt sorrow that you feel it necessary to make this change.

Of a nature warm to your own, kindly to all, cheerful, fond of amusement—when fed from pure fountains—a character so founded upon the "Rock of Ages," so humbly and yet so persistently serviceable, in power and grace, wakes in all this community the response of happy appreciation and leave the charm of memory.

You have done your duty by us, as naturally as if it required neither resolve nor effort, nor thought of any kind for the morrow. You have never failed, seemingly, in act or word of sympathy, in little or great things, and when to this we added the clear *ether* of intellectual and spiritual life, in your sweet and wholesome home, presided over by your beloved wife, with all the cloud and sunshine drooping over its roof-tree, we can with difficulty find words to express our regret at your leaving us.

We shall miss the sympathetic tears, and the words of solace and comfort, by the bedside of the sick and the dying—we shall miss the friendly grasp and congratulations when sunshine graced our home. We can heartily say with the poet Burns in a somewhat similar case—

"I readily and freely grant
He donna' see a poor man want;
What's no his own he winna take it;
What once he says he winna break it;
Aught he can lend he'll no refuse it,
Till oft his goodness is abused.
As pastor, preacher, husband, father,
He does not fail his part in either."

That the special blessing of Him you have served so long and faithfully may follow you and yours wherever your lot may be cast, and that health and prosperity may brighten your pathway in life, is the sincere wish of

Yours faithfully,

Y. P. S. CHRISTIAN ENDEAVOR AND OTHERS.

REPLY.

DEAR FELLOW-WORKERS,—On occasions like this words utterly fail to express our feelings. Never has our unfitness and unworthiness been so manifest to our own heart than by this token of kindness and these words of appreciation. While we have in our feeble, humble way contributed, no doubt, some pleasure and profit to you by our associations these many years, yet we feel that we are the one, not yourselves, who are under deep and lasting obligation to you, who have contributed so much to our happiness and prosperity. Be assured that we, in

all the years to come, shall cherish the kindness and favors received from your hands.

Only the Lord and Eternity can reveal our deep gratitude for the Christian fellowship received from the Milton church. Our association with you so many years has broadened our conception of true friendship and formed golden ties that will never be broken. Whatever good we have accomplished among you is largely due to your united, co-operative efforts.

"Knowing your faith in the Lord Jesus and love with the brethren, we cease not to give thanks for you, making mention of you in our prayers, that He would grant you according to the riches of His grace to be strengthened with might by His Spirit in the inner man." "Let your conversation be as becometh the gospel of Christ, that whether we come and see you, or else be absent we may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel."

H. MURRAY.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

One addition by confession and baptism this month.

By invitation of the Main Street Y. P. S. C. E. the Y. P. S. C. E. of this church met with them on Wednesday evening, June 22nd. Bro. O. B. Stockford being the leader and the subject was "True Friendship."

The Bros. James Lord, W. H. Harding, and Sister Frank Lambert was at the Young People's meeting on Monday evening (28th).

A social was held on Tuesday evening, June 10th. An interesting programme was carried out and light refreshments were served.

The annual meeting of the St. John local union Y. P. S. C. E. was held in the Coburg Street Christian church on Tuesday evening, June 14th. Despite the bad weather, the church was filled and the proceedings marked by much enthusiasm.

W. A. B.

MAIN STREET.

Bro. Wm. Murray worshipped with us on the first Wednesday of this month. His sunny countenance, bright, hopeful and earnest words bring cheer and encouragement. He has a warm place in the hearts of the members.

The improved health of Bro. Stewart has enabled him to be with us again at the prayer meetings. His clear talks on the subject for the evening are greatly appreciated. He and Bro. Appel exchanged pulpits the 1st Sunday night of the month.

June 12th was a red letter day for the Sunday-school. The evening service was given over to the children and right well did they utilize the hour. This year's Children's Day exercises were an improvement even on last year, which is no small praise. What a power for truth and righteousness these little ones will become if the parents, Sunday-school teachers, etc., are true to the trust committed to them. (James vi. 9). Bro. J. Barry Allan assisted by singing a solo.

The Coburg Street Endeavorers visited us on the 22nd. Greater good would come of these union meetings if less politeness (?) were shown by visitors and members waiting for one another to take part.

The Ladies' Aid Society is trying to take a summer vacation but orders in hand do not permit of this just yet. The winter and spring has seen a large amount of work accomplished, but this is not surprising, for the members are like the Jews under Nehemiah "they have a mind to work." A.

PICTOU, N. S.

After considering the conditions and present prospects for a meeting here, from the data we could give him on the subject, Bro. Romig has decided to defer his visit to Pictou for a while, especially since he could only remain in the province for one meeting owing to previous engagements for meetings elsewhere.

We are being favored this month with visits and much encouragement from brother preachers. On June 1st, Bro. Crawford favored our mid-week prayer meeting with his presence and helpfulness. Last evening Bro. Wm Murray dropped in on us and gave us one of his characteristic exhortations, and next Wednesday evening we expect Bro. Howard Murray to do likewise. This is unprecedented for Pictou to hear four of our preachers in one month.

We expect to have a large delegation to the P. E. Island convention. For the benefit of any who may wish to go *via* Pictou, I will say that we have arranged with the steambot *Electra* to carry any who may wish to attend the meeting on the following conditions, leaving Pictou Saturday, July 9th, at one o'clock p. m., we reach Montague at seven p. m., returning leave Montague Tuesday morning, 12th. Fare, round trip, two dollars.

R. E. STEVENS.

KEMPT, N. S.

The church here enjoyed the short visit of the brothers and sisters who came to our quarterly. We are especially grateful to Bros. Devoe and Murray for the interest they took and the way in which they worked to make our quarterly a success. Bro. Devoe preached for us three times, and Bro. Murray twice. It is needless for me to say that the people were much pleased with the preaching. Although the weather was not as fine as we wished, still our audiences were good, especially during Sunday services.

We were sorry not to be able to have one of the preachers remain and continue meeting for a week or more, feeling sure that much good would have been done.

F. C. FORD.

SUMMERVILLE, N. S.

At this season our audiences are not so large, many of our men being away. The Children's Day concert that I spoke of in last CHRISTIAN was a success, the scholars performing their part very creditably. The collection amounted to \$1.05.

F. C. FORD.

WESTPORT AND TIVERTON, N. S.

The Westport Sunday-school observed Children's Day by rendering the exercise "America Sending the Light." Everybody was pleased with it. The sum of \$1.42 was contributed toward missions.

The writer preached his anniversary sermon in May. He reported \$395.90 raised by the two churches during the year, an increase of \$56.67 over the previous year. The mission offerings in each church were 17 per cent of all moneys raised.

J. W. B.

WOODVILLE, N. S.

We are nicely settled after a tiresome journey, but not so rough a one as anticipated. We are settled in the midst of kind friends, and we feel happy and contented.

We left Summerside the 17th of May, and arrived at Weymouth station the next day. I have crossed the Bay of Fundy quite often but never crossed so quickly as I did the 18th of May.

Our work here starts out well. We extended the hand of fellowship to two at our first morning meeting. Our Sunday-school is organized with 35 scholars. Our prayer-meetings are good and well attended, our preaching services are very encouraging. The prospect for a good work is bright.

Our friends are kind and hospitable and dwell in unity in Christ; and the blessing of God is to the church that thus exemplify the spirit of Christ. May the richest benediction of heaven rest upon them and keep them so.

H. E. C.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

On June 5th we observed Children's Day. The young people rendered that masterpiece of Bro. Duncan, "America Sending the Light." The recitations and choruses were all good. The judgment expressed by many of the visitors present was that we should have advertised this service of the children, so that many others could have enjoyed the stirring music and inspiring pieces. The offerings amounted to \$11.20. In the evening the writer preached a special sermon to the young people.

Bro. W. T. Jelly, who has been studying for the ministry in St. Thomas, Ont., passed through on his way home to Summerside. He will remain out of college for some months. He is engaged to preach at Shubenacadie, N. S., and adjacent country.

We had the pleasure of meeting with Bro. Herb Martin, of Montague, who has spent two years in Lexington, Ky. We learn from friends that he bids fair to take honors when he finishes his course in Kentucky University.

There is no more needy field than the Maritime Provinces. In the midst of so much rank sectarianism and bitter prejudice, abundant opportunities will be afforded those entering the ministry for displaying patience and heroism of the highest kind through a noble devotion to the cause.

The Methodist Conference of N. B. and P. E. I. will begin June 21st and last several days. Nearly two hundred delegates are in attendance, fully half being ministers. May the Holy Spirit, for which they so much pray, guide them into the truth, so that in all things Christ might have the pre-eminence.

GEO. MANIFOLD.

COMMITTEE ON LITERATURE.

I am glad to announce that we have secured Bro. Henry Carson, of Halifax, N. S., to take the field for us. Being well grounded in the truth, and an elder of one of our churches, we can rely upon Bro. Carson to ably and honestly represent us in spreading a knowledge of what we believe to be true. But he is too well known to the brethren to need any recommendation from me. We hope that he will be able to take the field early in July. We ask the brethren in the localities which he canvasses to aid him as far as possible in his good work.

The brethren who are still indebted to the committee for books sold will greatly help us and aid the work by paying the amounts due to our agents as soon as possible. We need all the money owing to us to start the work again. If any other brother or sister is thinking of contributing to the fund, they will aid us most by giving immediately.

O. B. STOCKFORD,
Secretary-Treasurer.

"T. H. Blonus has been tendered a reception by the church in Jacksonville, Florida, to which he has been called as pastor. Last night, June 16th, the spacious parlors of the residence of Mr. C. B. Smith, on Monroe St., were thronged by a happy company of the members of the church and former friends of Mr. Blonus. The minister, his wife and daughter, were most warmly welcomed, and the evening was spent most agreeably, with music and refreshments as pleasing adjuncts. Mr. Blonus has a wide acquaintance in this state and Georgia, and will doubtless soon increase the membership of the new church to which he has been unanimously called."—*Reported*.

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