



# THE CHRISTIAN.

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

VOL. XVII.—No. 6.

SAINT JOHN, N. B., APRIL, 1900.

WHOLE No. 198

## 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:

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## NOTES AND NEWS.

God bless you!

The King's business requires haste.

Nothing is settled until it is settled right.

Never judge a man's actions until you know his motives.

The man who helps us most is the man who makes us do the best we can.

"Gifts that grow are best. Hands that bless are blest. Plant-life does the rest."

Charity—When A gets into trouble, B begins to plan what C ought to do for him.

Socialism says, "What is thine is mine." Christianity says, "What is mine is thine."

Many a man would be troubled with insomnia if he knew what other people know about him.

The farmer had seven reasons why he voted against license—four sons and three daughters.

A B's Nest.—1. Be obedient. 2. Be Thankful. 3. Be Helpful. 4. Be Cheerful. 5. Be Patient.

The personal consecration of a Christian to the service of God should be understood to involve in every case personal service of some kind.

He who does not read much nor study much will not know much, and will not therefore do much.

Be very careful how you oppose others in their mistakes, because opposition gives growth. "Never water a weed."

A single soul, even of the poorest and most obscure, is worthy of all our efforts, of our time, our earnestness and our best truth.

Doubts come from inactivity. John working beside the Jordan bears testimony to his faith. John shut up in prison begins to doubt.

"To know thee is eternal life,"  
"Hereby do we know that we know Thee when we do thy commandments."

The church that does not pay the preacher what it promised, is sure to find fault with the preacher for not paying his debts.

The greatest enemy we have to overcome is our self. Some one has said that "I is the centre of S-I-N, the medium through which Satan works."

A good old brother who was not a very good reader, read the hymn, Judge not the Lord by feeble sense, "Judge not the Lord by feeble saints." Very good advice.

Dr. Cuyler has said "that as I look back over a long, happy life, the only angels on the road are deeds done for Christ, and the only ghosts are the memories of lost opportunities."

How to read Mark xvi, 15, 16: "(1) What duty to follow—*Commission*; (2) What doctrine to accept—*Mission*; (3) What danger to shun—*Omission*; (4) What promise to enjoy—*Remission*."

"The difference now than in Noah's time. Then a storm was an excuse for getting into the ark, but now it is an excuse for keeping away from it, especially when the storm comes on Sunday."

Three things are necessary for a good crop: good soil, good seed, good culture. The good seed of the word of God, a good and honest heart, and faithful continuance in well-doing will insure a bountiful spiritual harvest.

We have received a copy of the *Leroy Messenger*, published at Leroy, Pa., by Bro. R. H. Bolton, the new minister at that place. It is published in the interest of the local church, and is a bright and newsy sheet.

The sin of sleepy Christians: 1. They have promised not to sleep; 2. God's promises are on conditions that we sleep not; 3. If we sleep others will be lost; 4. When Christians sleep the devil is busy. It is his time for work.

Man was made for something far better and nobler than this uncertain, unsatisfactory world. As another has said: "If God made man for this world only, he made him altogether too large, for he gave him longings and wants that this world cannot satisfy."

The great demand of the present age is the devotion, consecration and spirit of the Apostolic age. Divine truth requires a divine life. We need more than apostolic blows and knocks to prove our doctrine orthodox.

Mr. Sanford, the Nova Scotia agent for the Sunday-school work, said a few nights ago, "That if the so-called higher critics kept on eliminating the books of the Bible, they would soon be seen with nothing but the covers of the Bible under their arms."

Follow the footsteps of Christ and you will see that it was through the point of contact he did his work. It was through the marvellous touch of the Son of God. That is why we are not told to send Bibles to the heathen but we are told to go and preach the gospel.

We have a right to do as we please only when it pleases others. "Love seeks not her own." The most good to the most persons is the safe rule. If our actions please a dozen but displease one, we must follow the rule by pleasing the most, providing we do not violate any known law of G. d.

The best things are the cheapest. A good drink of cold water costs nothing, a drink of brandy costs ten cents. A gallon of old brandy costs more than a barrel of flour. A box of cigars costs more than two or three Bibles. A town election costs twice as much as a revival of religion.

The great doctor Wayland, when asked if it was sinful for Christians to play cards, answered, "You remember that the Roman soldiers threw dice while our Saviour was dying on the cross. Had you been present as his disciples could you have taken a part in that game. If not then, why now?"

We must be careful to understand the spirit of the law of God as well as the letter of it. We are not supposed to give all our coats away or to lend to every one who may ask us. This is not the idea. But to do good rather than evil to all who are really in need of our help.

The Rev. Matt. S. Hughes, a Methodist of Minneapolis, delivered a lecture on the Disciples of Christ. He said they were worthy of consideration because "It was American in its movement, and their growth is phenomenal, and because their plea for Christian union is manly and consistent."

We need grace and wisdom to win souls to Christ. As another has said, "We cannot win others to Christ if we can live without it." Paul's rule is best. To become all things to all men that we might win some. This of course does not mean that we should roll in the dust to please the pigs.

BAPTISM.—1. A condition of pardon of past sins. 2. A symbol of our death by sin and our resurrection to a new life.—Rev. vi. 3. An emblem of the burial and resurrection of our Saviour.—Col. ii. 12. 4. An emblem of our own resurrection.—1 Cor. xv. 29.

How can we fulfil the injunction of Paul as found in I Cor. i, 10: "Let there be no divisions among you?" By having only (1) the one Book, the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine and for instruction in righteousness." II Tim. iii, 16. (2) The one creed. "Thou art the Christ, the Son of the living God." Matt. xvi, 16; John xx, 31. (3) The one church. "Upon this rock I will build my church." Matt. xvi, 18. (4) The one baptism. "And they went down into

the water both Philip and the eunuch and he baptized him." Acts viii, 38. (5) The one name. "The disciples were called *Christians* first at Antioch." Acts xi, 26. (6) The one plea. The union of all God's children for which Christ prayed. John xvii, 21.

It is profoundly true that we must have a radical change in our church life before we can claim the faith and practice and spirit of the apostolic church. There must be a higher and nobler conception of the Christian life.

More light and less noise is greatly needed in the work of salvation. Let our light so shine that others may see our good works. Much we have seen of late in modern revivals reminds us of the darkey's prayer. When out at night it was thundering and lightning at a tremendous rate. When not lightning it would be fearfully dark. He got frightened, so down he got to pray. "Oh, Lord, far be it from me, so humble as I am, to tell Thee Thy business, but if it is all the same to Thee and will not bother Thee too much to change Thy infinite plans, could'nt this storm be managed so as to give us a little less noise and a little more light."

A letter received from G. H. Miller, now travelling auditor of the C. P. R., informs us that he is now living at Winnipeg. He is making a strong effort to establish the cause of Christ in that growing city. There is probably a number of disciples from the Maritime provinces living in Winnipeg. Any of our brethren knowing of such will confer a great favor by sending their names and address to "G. H. Miller, Travelling Auditor, C. P. R., Winnipeg."

A few years ago Bro. Miller resided in this city for about five months, in the employ of the C. P. R., and took membership with the Coburg Street Christian church. All his friends will not only be glad to hear of his promotion, but of his desire to establish a Church of Christ in Winnipeg.

Three united with the Church of Christ at Rat Portage at Christmas, by confession and baptism since last report. This faithful little church is proving her faith by her works. "And the Lord added to them day by day those that were being saved."

The most heroic service rendered the cause of the Master in this district (Rat Portage) is by Bro. O. B. Stockford, at the Sultana Mine. He cheerfully accepted a humble position that he might be brought in contact with the men and have an opportunity to exemplify the religion of Christ in his daily life; that he might be better able to talk to them each Lord's day on the great truth of the sacred volume. God is blessing his efforts. —*Jos. Keevil in Christian Messenger.*

A life without plan or purpose will accomplish little. The poet was wont to sing, "Life is real, life is earnest." But it depends whether it is or not. We remember of having it dinned into us time and time again that "the influence you will have will be very great." The fact of the matter is the influence we will have will not amount to much. We see here in the city sometimes a man standing on the sunny side of a building, with his hands in his pockets. Here we see him time after time poorly clad, yet looking able to work. We don't know who he is but we know he is having the influence he will have and it is not anything. There are a good many people going out into life in a haphazard way, sailing a sea with no port in view and no compass aboard. Their influence will not be much. There is an in-

fluence that is powerful. It is not the influence we will have but the influence we will to have.

There are two reasons among others why our experience in the service of the Master is of great use to our fellow Christian. First, because the experience of all Christians to a certain extent is the same. There is comfort in fellowship and strength in association, and a world of consolation in an experimental sympathy. To know that a man has passed through the same trouble that we have, draws him nearer to us and makes us feel sure that he of all men can understand us. Following this principle out we have the drawing together of people of like professions and trades. We love to say that "Christ was tempted in all points as we are," for then we feel that he can understand us. Secondly. Our experience is valuable to our fellow-Christian because to a certain extent every Christian has an experience which is his own, is unique and like which no other man has. No two men have ever had all the way through the same experience, but sooner or later every man gets into a country "where foot of mortal ne'er hath been," and we love to hear his report from that country of which he alone can tell us. It broadens our view; it brings us new truths, and convinces us of the all completeness of Christ.

Some one remarked recently at the sight of some stately oaks growing from a very rocky hillside, wondering how it was possible for such fine trees to grow in such seemingly poor soil. The secret is that the tree does not depend by any means entirely upon the soil for its growth. Shut out the air and a tree would soon die. In its leaves are the delicate organizations where a kind of respiration and digestion takes place. Through its leaves a tree gathers from the air, the sun, and the rain its strength. A fair sized tree will spread out nearly five acres of leaf. Sometimes you find a very noble Christian in a poor place but he won't be attached very strongly to the earth; his life will be opened up to the influences that are above him.

A new note of alarm has been sounded in the address of the bishops of the Methodist Episcopal church recently given to its members and the public. Among other things, the address says:

To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. The year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are confronted by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself, or herself, to prayer; to call mightily on God for help, that each may know for himself that he is accepted of God, and that in this testing-time each one may hear the Lord say: "Be of good cheer; thy sins are forgiven thee."

If it is only Methodism that confronts a serious situation, we shall not regret. We would wish that every ism might be placed in the same position until all the isms that divide the church might be done away with forever. We are not blind to the great work and good that the large and earnest body of people known as Methodists have done; but we do believe that a greater work and better could have been done had they not been encumbered with the ism, the decay of which they now regret. The need of the world to-day is not back to any ism but back to Christ. In the meantime the advance of Christianity has not been checked. And with all reverence for the excellent men who

put forth this address, we would say we can not see that the great need is for men to cry mightily unto the Lord for help that such may know that he is accepted of God. This savor of dreams, visions and warnings. There were no ifs, etc., in Peter's answer to that important question on the day of Pentecost. "Repent and be baptized every one of you . . . . . and ye shall receive the gift of the Holy Spirit."

Religion has different modes of expressing itself at different times and places and under different circumstances. Sometimes with the mouth we testify, sometimes with our pockets, sometimes with our fingers. A clergyman, once visiting a cotton factory where one of the most talkative and seeming earnest members of his flock was a weaver, said to the foreman: "I suppose John Brown is one of your best workmen?" "Not by any means," said the foreman, "he is a good fellow, but he spends too much time talking about his religion. He has not learned that while he is in the factory his religion ought to come out of his fingers."

Few things have been more advertised of late than the fact that beginning March 13, Chas. M. Sheldon, a clergyman, of Topeka, Kansas, would take a daily paper of that city and for one week edit it as "Christ would" if he were here. The time has come and gone and the paper has been edited. Charles Sheldon and the Topeka *Capital*, as a result, have obtained a good deal of notoriety; this will not hurt the paper but it is doubtful if as much can be said of the editor. It seems to us that any man who announces to the world that he is going to do something as "Christ would" do it, especially when the doing of that something requires a week's time, and the help of a large number of people more or less interested, takes upon himself a great—indeed too great—a responsibility. Mr. Sheldon, in the first issue of his paper, says that upon some public questions his opinions may not be right. Now this is not as Christ would do it. We can see with perfect ease how Mr. Sheldon in his opinions might be wrong; but as for Christ, he did not have opinions, neither could he be wrong. A considerable part of his paper is given up to advertisements—shoe polish, patent medicines, etc. Now these things are not wrong, but we can hardly conceive of Christ, were he here, connecting himself with such things. Again we find such items as the following:

"Our monkey ancestors were not so ignorant after all; they were educated in the higher branches."

"Yes, Dad, when I graduate, I intend to follow a literary career, write for money, you know."

"Well, my boy, you've done nothing else since you've been in college."

Now in Mr. Sheldon's paper perhaps these jokes are not blameworthy; yet every Christian is glad that when Christ was here he left us nothing of the kind. Indeed, were we to believe that Mr. Sheldon had succeeded in doing this piece of work anyways near as Christ would have done it were he here, we would have to lower our conception of the Master and rob him of that grandeur that never grows old. Mr. Sheldon edited his paper as he thinks a Christian should, but when we go further than that Christ suffers in the comparison. Mr. Sheldon was widely advertised, but his goods did not and could not come up to the advertisement, and consequently, while he will obtain notoriety, it is most sure to be not the kind that adds to, but rather that which takes from.

## News of the Churches.

ST. JOHN, N. B.  
COBURG STREET

On Tuesday evening, March 20th, a social was held under the auspices of the Y. P. S. C. E. Thanks to Dr. Ray, the Sunday-school room was tastefully decorated with red, white and blue bunting. During the evening a short programme was carried out, after which cake and coffee were served.

We mention the death of little Pearl Dunlop, of St. John, which occurred Sunday, April 1st. Pearl was nine years old and a very lovable little girl, and her parents have the sympathy of the entire congregation here.

Dr. Ray spoke in the Young Men's Christian Association Hall on Lord's day afternoon, March 26, on the topic *Wherewithal Shall we be Clothed?* — the first garment being "Watchfulness." On the 8th of April he will speak on the second garment, "Steadfastness," and on the 22nd the third garment, "Manliness." W. A. B.

HALIFAX, N. S.

My last notes were written from Westport, where it was my privilege to assist Bro. Murray for three weeks in what proved to be a most excellent meeting. This meeting leaves the church at Westport much stronger than at any time in its history, having considerably more than doubled its active membership, and greatly strengthened and encouraged those who had stood faithfully by the cause all these years. The labors of Bro. Murray have been greatly blessed, and he will now be happy in helping to build up those new converts, and the many restored ones, in their most holy faith, for which important work he is so well fitted both by nature and grace.

There is every prospect for a prosperous future for the church at Westport.

Our work here in Halifax goes slowly along. The third Lord's day in March we had one confession and baptism, and yesterday another young lad made the good confession. There are others, we think, of our young folk not far from the kingdom. There has been, and still is, considerable sickness among the members of the church, which tells on our congregations. The writer has been unfitted for work for nearly two weeks, owing to la grippe, or something else as bad. I did manage to fill my regular appointments on the Lord's day, and this was all I could do.

But while we have many discouragements, we are cheered with the good news that comes to us from other places, particularly the grand work that is being done in Pictou. I never lost faith in the final success of the work in that town. The earnest prayers and great sacrifice of our beloved Bro. Fullerton could never go unrewarded. He, whose cause he loves so much, and for which he has sacrificed and labored, has heard those earnest prayers, and seen what he has done, and blessed the labors of his servants, causing the hearts of the lovers of the simple gospel of Christ to rejoice in its success in that intelligent, but conservative town. Let us thank God and take courage. We rejoice with Bro. Fullerton and Bro. Allen, with other true friends of the cause in that locality, over the results of this glorious meeting, and pray that Bro. Romig may be long spared to do similar work in many other acknowledged hard places.

I pray that his meeting to be held with the new church at the North End, St. John, will be blessed of God in the salvation of many precious souls.

We are hoping that before another year has passed to see a similar work done here in this city. For

this we shall work and pray, believing that God will hear our prayers, and send us a helper to build up his cause in this old and sectarian city of Halifax. With the good work that has been done in Charlotte, Co., N. B., in Newport and Pictou, and with the prospect of other good meetings yet to be held, the outlook for success in our work in these provinces this year is very encouraging.

E. C. FORD.

Halifax, March 26, 1900.

MILTON, N. S.

It is with great sorrow that we inform the readers of THE CHRISTIAN of the demise of our Bro. Charles Harlow, who fell asleep in Jesus on Monday evening, March 5th. Mr. Charles Harlow was one of the oldest members of the Church of Christ in Milton. His was the life of a consistent follower of our Lord Jesus, a model father, and faithful and loving husband. The funeral services were held at the home of the deceased, and were participated in by all the ministers of the town, and the interment took place in the Milton cemetery. The respect in which our departed brother was held was made manifest by the large company which gathered to witness the last sad rites performed. His widow and all bereaved ones have the deepest sympathy and prayers of the church.

Monday, March 12th, the writer had the pleasure of mailing thirty-four dollars to the Foreign Missionary Society, this being our missionary contribution.

Friday evening, March 9th, a social was held in the church vestry. The vestry was decorated with British, Canadian and American flags, and, together with the delightful programme and the delicacies provided by the ladies of the church, gave all a pleasant and most enjoyable evening. Speeches were also given by outside ministers, in which the body and town people in general came in for due praise. The growing spirit of unity had an outburst something akin to a miracle, for a general exchange amongst the ministers of the town really happened Sunday evening, March 18th. The Baptist preached to the Christian flock, the Congregationalist to the Baptist flock, and the Disciple to the Congregational flock. That heaven's benediction may rest upon this late exhibited spirit, and that Christ's cause may increase in this field, is the fervent prayer of your brother in Christ.

WILLIAM STEFF.

WESTPORT, N. S.

The Westport meeting began the first week in the new year. The beginning of the second week we took severely ill, as has already been reported. Two weeks later we got on to our feet again and undertook to continue the meetings, but, unfortunately, our strength was not sufficient for the work. The fact was distressingly plain that help must be secured or the meetings closed. Bro. Ford, of Halifax, was persuaded to leave his wife and home and come to our assistance. To journey over the worst roads, from Digby to Westport, in the most disagreeable weather of the last century, required a sacrifice on the part of Bro. Ford. However, he came and did a grand work for us in tiding us over the crisis. He remained with us three weeks and baptized three young men. He thought it wise to return home, as we had improved in health and were able to go on with the work. We continued the meetings and the interest steadily increased. Many who, for a long time, had forsaken the worship and work of the church came back to their first love, and are now splendid workers in the church. This gave new life to the meetings. We had as many as fifty who were active in the meetings during the evening service.

We baptized five one week after Bro. Ford's return home, and last Lord's day we baptized nineteen more, and on Monday two others, making twenty-nine baptisms in all. We were compelled to leave the meetings in the height of its interest and come to Tiverton to assist Bro. Cooke. We had prolonged our meetings two weeks beyond our promise to be in Tiverton, and could not prolong it longer in justice to the Tiverton church.

When we went to Westport last June we had about thirty at the Lord's table, and about forty in the Sunday-school. Last Lord's day we had ninety at the Lord's table and one hundred in the Sunday-school. We are very much encouraged and feel justly proud of the Westport church, that is now an active, earnest, united church, with fine prospects for doing a much greater work on this little island of the sea.

H. M.

TIVERTON, N. S.

Bro. Cooke came here the 20th of February and labored faithfully and earnestly till the 20th of March. He had the joy of seeing some renew their faith and love, and who are now working for the Lord. We were with Bro. Cooke one week and were much pleased with his preaching. We are continuing the meetings without any apparent prospect of increase. It is too late in the season to accomplish much here. The fishermen are too busy to give attention to meetings.

H. M.

WEST GORE, N. S.

Bro. S. Kelfer, of Cold Stream, Ontario, has been with us since the 21st of January, and I think averaged about a discourse a day in the different churches in the county during his stay. The lessons so clearly and faithfully given were very profitable to establish the churches in the faith as well as to enlighten the unbeliever. He favored us with a series of lectures on the Holy Spirit, which most effectually dispelled the mist and cleared away the fog that has hovered around the subject for years. One lecture in particular, on the 2nd of the Acts, for depth, clearness and power, was certainly grand. Then we had a series of lectures on the Types and Anti-types, which proved that the Bible is no myth, but that its author is a Divine Being, who knew the end from the beginning, and through it unfolded his purpose to restore and save man. By diagrams on the blackboard the lesson of the Types and Anti-types were made very plain and impressive, showing the different dispensations, with their laws and ceremonies, the two covenants or testaments, their difference and their correspondence, the fulfillment of the one and the establishing of the other, the superiority of the one over the other, etc. Everything in the old represented something in the new; and anything changed or misplaced in the new would not correspond with the old; but everything had its place and purpose, and was a part of the divine purpose or plan; and any part tampered with destroyed its beauty and effect. We had also a discourse on the question, "Are the Disciples of Christ a Sect?" which subject was handled in a masterly manner, and would be certainly profitable to professed Disciples, sectarians or unbelievers. Bro. Kelfer gave also a discourse or two on Baptism. Commencing at the beginning, at the root of the matter, he handled it in all its branches and phases. His faith in the gospel as the power of God unto salvation seems to be unbounded, and he claims that if the scriptures thoroughly furnish the man of God to every good work, we need nothing else. He stands by the old motto, "Where the Bible speaks, we speak; and where it is silent, we are silent."

He had to leave for the present to attend to some private business, but we trust he will return soon to take up for a time the work in this county.

J. McDUGALL.

West Gore, March 26, 1900.

## The Christian.

ST. JOHN, N. B., APRIL, 1900

## EDITORIAL.

## THE GROWTH AND INCREASE OF THE WORD OF GOD.

In the parable of the sower, Jesus says, "The seed is the word of God." Good grain has a life in it which will grow in proper soil. From spoiled grain the vital spark has fled, and no matter where it falls it will not grow. But the word of God never loses the vital spark but lives and endures forever.

The Book of Acts tells us over and over again how and where the word of God grew and increased. When deacons were appointed and the disciples multiplied greatly, the word of God increased—chap. vi. 7. When the angel delivered Peter from the murderous hand of Herod the word of God grew and multiplied—xii. 23. When those who used curious arts burned their costly books before all men, the word of God mightily grew and prevailed.

## THE GOOD GROUND

in which the word of God grows to perfection, Jesus says, "*is the good and honest heart.*" It is the good and honest heart of mankind. All Bible teaching confirms this fact. It is not adapted for the heart of angels, good or bad. Pure angels need it not, fallen angels have no part in it. But the seed is for the heart of every fallen man on earth. The Saviour in his last commission solemnly commanded his apostles to preach it to every man in the whole world. No message can be more blessed than this—to tell every dying sinner that he became his brother in order to die to take away his sins and make him a son of God forever. This is not dead seed but all alive with the wisdom and love of God enabling the receiver to cry Abba, Father.

As a rule, a child is more honest-hearted than a man, and he is child-like who receives and retains the living word. The virgin soil is the most receptive of the good seed, so that Jesus explains in fewer words, "the good ground," than he does either of the three wherein the seed was a failure.

The Great Teacher tells us how men prevent the growth of God's Word in the case of the servant who kept his pound "*laid up in a napkin*" or hid from men's sight, and also how the devil prevents its growth, *by taking the word out of the hearts of the wayside hearers.* Satan knows that if the word remains in men's hearts it will grow and by an agency so strong as almost to make him omnipresent, he watches where the word is sown to snatch it away lest men should believe and be saved.

This age is remarkable for its changes, what we suppose some for the better and some for the worse. Among other visitations are the horrors of war. Taking all together we regard them as a foreshadow of a still greater increase of the Word of God.

Why should Great Britain and America, nations that have led in civilization and in spreading the gospel of peace among other nations, engage in

## WAR?

America went to war with Spain to gain civil and religious liberty for the people. They have succeeded. Under the American flag these people can read the Bible and worship God according to its teaching and their own conscience. Just as soon as this door was opened missionaries were ready to enter and preach the gospel to the people, circulate the Bible among them, and so the Word of God grows and increases.

Much can be said in favor of this noble war. Not a man was pressed into the army, but volunteers flocked to it in greater numbers than were needed. The conquerors treated the conquered with the kindness of brothers so that many were conquered in the true sense.

Another step would have entitled the army to the eternal gratitude of mankind. Had they made successful war on the whiskey traffic, they would at least have stayed the ravages of that ruthless murderer and have put it out of the power of men to say, "The saloon has killed more men in the Philippines than the war."

The principal reason Great Britain gives for the war in Africa is to uphold the civil and religious freedom of the people there, and to prevent the crushing tyranny of the few over the many. How far this is so and also their success will be determined by the events of time. There are things connected with this war also worthy of special notice. *No one is pressed into this service but every call for men is more than supplied by volunteers, as if the cry echoed from pole to pole, "England, with all your faults, I love you still, and I will not desert your noble Queen who hands a foreign prince the Bible as the cause of England's greatness."* Should England's enemies require a million of men to meet them the million would soon be on hand.

Another feature in this as in the American war is the kindness shown to conquered enemies. Seldom was the like ever witnessed before.

Once more—the *treatment of the whiskey question.* Temperance men are almost discouraged in their efforts to overcome the horrid saloon. Legislators have first refused their help, then promised, then disappointed. Either through cowardice or something worse the law upholds drinking and that curse is on the throne. Lord Roberts, short as he is, stands a towering monument of moral greatness. His withholding liquor from his men demonstrates a wisdom and British valor never to be forgotten. Without liquor they performed a long march and at the close fought and gained a hard battle, and thus proved that all these things can be done better without liquor than with it. It was said of Havelock that he never lost a battle and his men never got drunk. Who can deny this of Roberts?

Should Britain conquer in this war, as we expect, new doors will open for the gospel and missionaries will enter and the Word of God increase under her flag. For the last century this work has been going on and growing continually. In the last decade the money raised and work done by our own people have grown four-fold, and foreign missions are still in rapid growth and gaining public favor. Strange to say some are opposed to sending the gospel to the heathen. They have the Word of God themselves and could not bear the idea of being without it, but think it best not to send it to the heathen. But by the grace of God many have changed in this and now help to send the light to them who have it not. It is for us to decide what we will do, whether to send the Word of God and have it increased or lay it up in a napkin till the Lord shall come. How urgent is the need of examining our hearts and life and actions, for the Judge standeth before the door.

How grand to witness England and America, speaking the same language,—a language speedily filling the earth—and being really members of the same family, drawing closer together and holding up each other's hands in putting down oppression and affording all nations an opportunity of hearing the gospel and embracing the Saviour. Let us rejoice in the fact that God is increasing the power and prosperity of these nations, and plead with him to preserve these nations from wrong-doing and danger. May his Word have free course.

The Rev. Newton Dwight Hillis, pastor of Plymouth Church, New York, had this to say in his sermon, Sunday, March 25th:

The confession of faith says that certain men and angels are foreordained to everlasting death, being particularly and unchangeably designed, and that number is so certain and definite that it cannot be either increased or diminished, and every young man who enters the Presbyterian church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine.

It would seem as if a man would prefer to be burned at the stake rather than hold or assert or charge such infinite cruelty upon the all-merciful and all-loving God.

The day the scholastics wrote that chapter in the confession of faith they got the devil confused with God. What! Read the story of Christ's life, love, suffering and death, and then charge God with "particularly and unchangeably designing" the majority of his children to eternal torment? I would rather shake my fist in the face of the Eternal, and fling every vile epithet toward his stainless throne, where eternal mercy sits with the world's atoning Saviour, than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

These words of Dr. Hillis have caused the greatest consternation among Presbyterians everywhere. Dr. Hillis is an ordained Presbyterian minister and presumably signed the confession of faith that he here repudiates. Very few are the people who believe the part of the creed above alluded to, and yet, unless Dr. Hillis withdraws from the presbytery he is likely to be tried for heresy. Perhaps no pulpit in the country will attract attention further than that of Plymouth church, which is the pulpit of Beecher and Abbott, and has been noted for things startling.



## Original Contributions.

SOME CHARACTERISTICS OF THE  
EARLY CHURCH.

No. 5 — A PRAYING CHURCH.

M. B. RYAN.

It was natural that the infant church should pray. The life of its founder was a life of closest fellowship with the Father. His whole nights spent in prayer, and his petitions at the waters of baptism, on the Mount of Transfiguration, at the tomb of Lazarus, in the upper room in Jerusalem, in the garden of Gethsemane, and upon the cross, reveal a habit of his soul which kept him in closest touch with God. His example must have influenced the early disciples greatly.

Then he had taught the twelve on the subject of prayer. He had lifted it up out of the formalism and emptiness into which it had fallen in the religious ritual of the day, and had simplified it and replenished it with life and meaning and made it glorious. It was to be no longer a ceremony. It was to be a communion. It was to be the cry of the child, at once full of humility and full of confidence. "Our Father, which art in heaven," is the language of the heart.

The apostles taught the disciples what the Lord had taught them on this most important matter. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Pray without ceasing." "Instant in prayer." Such are some of the meaningful expressions suggestive of the rich and urgent insistence of the apostles' writings on the duty and the privilege of prayer.

Were there no other reasons for the characteristic prayerfulness of the early church, this example of the Master, and this teaching of the apostles, would have been sufficient to have accounted for it. For the example was by one whom they loved with warm devotion and whom to follow was a joy; and the teaching was by those whom they recognized as his representatives, speaking for him, and thus expressing his will.

But beyond all this there was the thrilling consciousness in these early disciples that they were children of God. They had been begotten by the word of truth. They were new creatures in Christ Jesus. Because they had become sons, God had sent forth the Spirit of his Son into their hearts crying, "Abba, Father." The Spirit of God bore witness with their spirit that they were children of God. And if children, then heirs; heirs of God and joint heirs with Christ.

Such a consciousness was favorable to prayer. With such a consciousness how could they refrain from prayer? Is it not natural for the child to speak with the parents? Would it not be unnatural for the child to refrain from doing so? These children of God to whom God was speaking in tender assurance of their high relation to himself were but yielding to the natural impulses of conscious children of God when they prayed.

We are not surprised to find prayer a prominent feature of the early church life. "The prayers" are mentioned in the first glimpse we get into that life as among the things in which the disciples "continued stedfastly." That they were continually "praising God," is also an illustration of their "prayerfulness," for praise is but a manifestation and expression of the prayerful spirit.

Not only was prayer a feature of the normal life of that early church. We see the church resorting to it in times of stress and trouble, mingling supplication with thanksgiving, petition with praise. When Peter and John are reprimanded and dismissed from the presence of the persecuting authorities with the warning not to preach or teach any more in the name of Jesus, recourse is had to prayer in which exultant thanksgiving and earnest request stand side by side. When Peter fell into the hands of Herod and prison bars kept him from the assemblies of his brethren, then "prayer was made without ceasing of the church unto God for him," and prayer was persisted in till the angel led him out and set him free.

When great enterprises are to be undertaken for the cause of Christ, the Church draws near to God and seeks his direction. So Paul and Barnabas are set apart and sent on their missionary journey with fasting and prayer by the Church in Antioch.

So in all the concerns of its life. Doubtless the glimpses we get at the church on its knees but reveal an attitude and a habit characteristic of it. And in this fact we see the secret of the freshness and vigor and conquering power of the church's life. It drew its life from God. Like the tree planted by the waters, that spreadeth out her roots by the river, that sees not when heat cometh, whose leaf is always green, that minds not the year of drought, neither ceases from yielding fruit; these early disciples of Jesus, without worldly wisdom or wealth, without powerful friends, and with all the powers of the world combined against them, were able to endure and multiply their number, and extend their cause triumphantly, because they were rooted in God and drew their daily strength from him:

Well is it for the church in any age to learn that lesson, "Without me ye can do nothing." The Christian character which roots itself in the world and worldly things can have no vigor, no endurance, no fruitage. God is the life of the soul. Fellowship with him is the law of the higher life. The church needs a return to the spirit of conscious sonship, and to the prayerfulness growing out of that, which characterized the early church.

## SOMETHING OF HIS SPIRIT.

R. BENTLEY RAY.

I had seen her a number of times. Always with that sweetly serious face that told you that underneath it was a life that felt that it had a mission, and a heart beating in sympathy with the down-trodden and suffering of earth. She was maybe nineteen years of age, rather slight and not looking overly strong. Always dressed well, but plainly and quietly, and the simple bonnet of the Salvation Army was very becoming to her fair face. She impressed you always as one who was in the surroundings she had chosen, but not of them. Her every movement spoke of refinement and culture.

I saw her first in the hall where the Salvation Army held their meetings. I used to drop in for a half hour or so of an evening occasionally. It was near to the hospital where my work was, and after a trying, busy day the music was restful. Sometimes she read the Scriptures lesson and then commented upon it; sometimes she sang a solo; and she always testified. Sometimes she came down into the audience and took up the offering; this she did very often as she would receive a larger collection than anyone else. If a drunken woman came into the meeting and made a disturbance, she it was who went to the woman and with kind words and her hand gently on her shoulder quieted her, if not kindly helped her, to the door, down the stairs, and sent her away with a "God bless you." Her co-workers called her the "Little Lieutenant," and they all looked up to her. Many of the audience know her by this name. Different times when she got up to take part in the meeting I heard from those that sat near me in the audience mention of "sacrifice," "The only girl," "What she had to give up," "A rich father," and the naming of a fashionable street in the Back Bay.

I saw her again in that part of Boston known as the North End, where disease, crime, filthiness and death, vie with each other as to which shall be most in evidence. For the sake of practice we used to go out into these places from the hospital to minister to the bodily welfare of the poor creatures that dwelt there in such numbers. There I saw the Little Lieutenant a few times finding her way into those forsaken homes, setting to rights a few articles of broken furniture, washing a window, reciting or telling a story to some children, making a cup of tea or a bowl of gruel for a heart-sick and starved mother, and doing it all with that nameless graciousness that makes the most menial service noble.

I saw her again in the early winter. The first snow had fallen. As I passed through a square where two busy thoroughfares crossed, I saw at one corner a group of men and women gathered together and out from among them came the sound of song. I pushed my way in among the crowd and found the attraction to be a small company of Salvation Army soldiers holding an open air meeting. They had the national flag stretched out holding it by each of its corners, and while the meeting was going on the listeners were asked to cast their offerings into the flag. The Little Lieutenant was singing a solo and the rest were joining in the chorus:

"Oh to have no Christ, no Saviour!  
How lonely life must be!  
Like a sailor lost and driven,  
On a wide and shoreless sea."

Thus she sang, and by the time she had finished, a well-dressed young man, who had almost unnoticed pushed his way through the crowd, had placed his hand gently on her shoulder and stooping over was whispering something into her ear that made a glad, satisfied smile come over her face. As he straightened up I recognized him as one of

the upper class men in the University, a man who would graduate from the medical school that year. He took a bill from his pocket, cast it among the smaller offerings in the flag, crossed the street and entered the theatre on the other side. The small company of soldiers gathered up the offerings and with the Little Lieutenant walking close to the front marched back to the place of meeting followed by two or three men and a crowd of boys.

As I returned to the hospital later that same night I stopped in at their meeting on my way. After the meeting was dismissed, I waited a few minutes speaking to some of the workers and among others to the Little Lieutenant. Remarking that I had been at their open-air meeting and that they had received a liberal offering, she asked me if I had seen the young man. On being told that I had and that I recognized him, she went on: "He is my brother. There are just the three of us now, mother died three years ago. She could understand me, and always sympathized with me in my desire to help others. Father can't understand me at all, and does not take kindly to the work I have chosen. Neither does my brother. Of course he is not interested in these things at all; yet he never passes us in our open-air meeting but he has a kind word for me and something for our offering." I said to her: "You have given up a great deal for this work?" Her eyes filled up but she did not speak. Taking the Bible she held in her hand she opened it. It seemed to open naturally at Matt. x: 37, and turning around handed it to me. The edges of the leaves were much worn as though opened very often. The faces of the pages were somewhat soiled as might have been by tears, and there surrounded by pencil marks, I read these words: "He that loveth father or mother more than me, is not worthy of me."

#### A TRIBUTE OF RESPECT.

H. MURRAY.

Our deep heartfelt gratitude to Bro. Charles Harlow, of Milton, who has lately departed this life, constrains us to offer a tribute of love and respect.

He with his partner in life were true and substantial friends to the writer. Their hearts and home were ever open to the wants of others. We shall hold sacred the friendship and fellowship of that home while memory retains her dominion in the soul. Their unstinted hospitality, their deep interest in the needs of humanity, and their devotion to the Church of Christ, has won the high esteem of those who know them.

Bro. Harlow was a brother to my step-mother, who passed away last year. His brother, Abner Harlow, departed this life soon after the death of my mother. Thus a sister and two brothers changed worlds in little over a year. How strangely sad it will seem to visit again those homes where we have spent so many years of pleasure and profit. But while we are thus called to part with our friends, it is with no desponding cry as those who part to meet no more, but with the cheering hope that we will meet again. This hope makes the sad separation a glad parting joy.

Bro. Harlow's idea of life was not that this life was all and the next life nothing, neither that this life was nothing and the next life all. He served his generation and left a legacy of love to his family, who are now serving their generation by serving the Lord, and thus preparing for the coming meeting in the better life. Our departed brother understood that the end and aim of this life is to do God's will, the result of which is eternal life. There have been a great many definitions of true life. Socrates, Mills, Kant, Plato and others, have tried to give us an ideal life but have failed. The only true life is in Christ through whom we obtain eternal life, a life that gives to the Christian, when passing out of this life, a gleam of light to the soul like sunshine on a stormy sea. Our brother realized that in the Christ-life we have the revelation of God who can be known, loved and trusted. Oh, blessed life, to be brought face to face with him whom we shall see, and seeing shall have "beauty born of the vision passing into our faces will be the face of our Saviour, in which the light of the glory of God shall shine forth as the redeemed and perfect sons of God."

Bro. Harlow's trials and struggles are over. The storms of life that beat upon his soul have all spent their force. His voyage is ended. His heart is anchored in the haven of rest. We will see him no more on earth. While we wait in vain for the touch of a vanished hand and the voice that is still, yet we know that the blessings of the many years of joint fellowship in the joys and sorrows of life can never be obliterated from the soul. Heaven gives us our dear ones to bless us in this present life, and takes them from us to prepare us for eternal life.

Those who are left to mourn over the separation can rejoice in the victory and in the rescue from the enemy of death through the triumphs of Christ. Death has lost all its terror. It cannot cast one shadow across our pathway now. It cannot wring one pang of foreboding agony from our soul. "Death stung itself to death when it stung Christ." It is now robbed of its sting and the grave of its victory. "Thanks be to God who has given us the victory through our Lord Jesus Christ."

#### Correspondence.

##### DEER ISLAND LETTER.

Our meeting at Back Bay resulted in forty-seven added by baptism and a number restored. We held a business meeting and effected an organization. Two elders and four deacons were appointed, and with a membership of about sixty this congregation starts out into the active duties of church life. A board of trustees were also appointed, and the feeling seems to be that there is a better prospect for good, successful work than ever before. I preached a few evenings in Letete, where our beloved Bro. Wm. Murray is the shepherd. One young man made the good confession, but owing to a cold I gave up the meeting just when it should have been carried on.

Bro. Foster Calder is doing good work at Leonardville. Some are turning to the Lord and others are getting closer to the Master. We anticipate that Bro. Calder will be a workman that needeth not to be ashamed.

I close my work at Lord's Cove April 1st. The two years I have been here have been busy ones. During these two years the

church has bought and paid for a parsonage, cleared off a debt of long standing, and raised over three hundred dollars for missions, besides local expenses. I have held meetings in several places, and altogether in the two years there have been 247 additions under my preaching. I thank God and take courage, for even in these days the stone which the builders reject may become the head of the corner.

I have not fully decided as to my future course, but at present it looks as if I would go west. In my next letter I will tell you more, and probably say *adieu*.

W. H. HARDING.

Lord's Cove, N. B.

#### FROM LEROY, PA.

THE CHRISTIAN, which is a sprightly and newsway paper, reached our study. It is always a welcome visitor. We enjoy reading its pages. It possesses the right ring. We feel glad to learn, throughout its pages, that the work of the Lord is progressive in the Maritime Provinces. Your success is our joy.

Well, we are now located in LeRoy, Pa. It is a fine village located in the beautiful Towanda valley. Church of Christ and Baptists prevail here. Church of Christ is most numerous. The enrolled membership is 237; the members are widely scattered, however. We were very cordially received. A public reception was given us, which was most enjoyable. Large audiences are greeting us. We like our new field of labor and hope to be useful.

We believe in employing printer's ink, as well as our lips, in the proclamation of the gospel; hence am publishing a four page monthly, called the *LeRoy Messenger*, especially in the interest of the local congregation. The first number is in print. To-day we tend you a copy. We published a booklet recently, of 16 pages, on topic, "Ancient Churches of Christ—how they were formed, and what did they teach and practice?" Price 5 cents. May the Lord bless the workmen and the work all abroad.

Fraternally yours,

R. H. BOLTON.

March 12, 1900.

#### Home Missions.

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

## \$1,500 for Home Missions!

### 500 Souls for Christ!

BRETHREN!—Look at the big black figures at the head of this and then at the smaller ones below! Shall the Home Mission Board "make bricks without straw?" Some seem to think so, while others give us just enough encouragement and cash to pay the regular stipends that were voted at the annual meeting. There is even danger of a deficit on account of stationery and stamps used in writing to our agents and our pledgers. But I must not scold, and indeed it is neither necessary nor advisable; but I wish the brethren everywhere to remember that only *five* months remain of our official year in which to pay up the balance of that fifteen hundred dollars. Your home mission board is powerless to do any thing, and is tied hand and

foot for the want of funds. I am sure we have fifteen hundred members in the two provinces who are able and willing to send us a dollar each. Will not each one who reads this send a dollar? If you have not one by you at the time, go earn one, beg one, borrow one, get it from your husband or father, or from your wife's egg money. All means of getting it for such a purpose are noble and blessed of God, except only stealing it.

Our members seem to forget the existence of the Board after the annual meeting, and indeed I do not wonder as the Board do nothing to justify their existence, and all because they never have a dollar ahead to do anything with.

That much good work is waiting to be done, is favored by the success at Back Bay, Westport and Pictou.

That we have a plea that appeals to the people is proved by the history of the movement in the United States the past twenty-five years. That we have not risen to the height of our privileges and responsibilities is proved by our own history for the past twenty-five years. Let us awake and take hold of the work with hearty interest and vigor. The "door of the 20th century" opens to us with all its possibilities and opportunities. What has been done at the places named above are only samples of what may be done at many other places. There is a lot more I would like to say on this subject, but I will leave it for some future occasion. I suggest that some of our ministers write some articles to awaken and encourage an interest in Home Mission work. If they can only capture the hearts of the brethren we shall feel that we have a mortgage on their purses. Then the money will come into the Board and you will see us "saw wood."  
L. A. MILLES, *President.*

*A Question?*—If you gave to God in proportion as he gives to you how much would you give? If God gave to you in proportion as you give to him how much would you get? Can any of our readers answer this?

J. A. L. Romig, evangelist, commenced a special meeting at Pictou, N. S., March 4th. It continued for four weeks. Pictou was stirred. The meeting exceeded the greatest expectations and closed on Lord's day, April 1st, with 38 additions.

At Westport Bro. Murray was assisted in a meeting by Bro. Ford which resulted in 29 additions.

At Halifax, since Bro. Ford's return from Westport, there have been two confessions.

At Back Bay, N. B., in Bro. W. H. Harding's meeting (which was spoken of in our last issue), 47 additions.

In the Main Street Church, North End, we hope to have a great meeting. Bro. Romig will commence on Monday evening, April 2.

There appears to be a movement all along the line. We hope that the good news will stimulate the other churches to greater activity in the proclamation of the truth as it is Jesus, that at the end of the year the 500 souls may have been won for Christ.

We would remind those of our readers who gave pledges for our home mission work at the annual meeting in St. John last October. There are also a number of pledges made at the Annual at Tiverton which have not been paid. We hope these shall not be forgotten.

The A. C. M. Board reports that each missionary employed by it last year averaged 77½ additions to the church as a result of his years labor. This is without parallel in the

reports of any other religious body. It shows the adaptability and the adaption of the gospel of the New Testament to win men to his service.

We are glad to see that the American Home Missionary Society is making a call for another \$100,000 this year. The needs of the word demand that this much be raised. The brethren who are guiding the work say that, if they receive this amount annually, they will organize one hundred new churches a year. We in the provinces are being generously treated by this Society, and should plan to give our share of the \$100,000. More money has been appropriated for this year than ever before in the history of the Society, and the churches are relied on for help in this enlargement of the work.—R. W. Ballah, Ontario.

RECEIPTS.

Previously acknowledged. ....	\$280 42
St. John—	
Pledge at Annual, .....	5 00
Coburg St. Mission Band, .....	2 55
Main St. Sunday-school, ..	6 37
Southville—	
February col., per Mrs. H. E. Cooke,	1 50
Westport—	
A Friend, .....	2 50
February collection, per Miss C. McDormand, Agent, .....	6 58
Milton—	
Feb'y collection, per Miss C. M. Ford,	5 00
Leonardville—	
Dr. A. Murray, pledge at Annual,	2 50
Miss Carrie Conley, " "	1 00
Mrs. Elmer Richardson, ..	1 00
Mrs. A. Murray, ..	50
Church collection, .....	2 48
Mr. G. Johnson, .....	25
Mr. F. C. ....	25
A Friend, per Mrs. A. Murray, Agent,	17

\$318 02

W. A. BARNES, *Secretary.*

Maritime C. W. B. M.

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

\$400 for Foreign Missions in 1900.

"The love of Christ constraineth us."

AUXILIARY PROGRAMME FOR APRIL.

Topic: The Coral Builders of the Church.

Song—"He is risen! He is risen!"

Audience stand and repeat together: I am the resurrection and the life; He that believeth on me, though he die, yet shall he live. "And whosoever liveth and believeth on me shall never die. Believeth thou this?"

Let the leader respond: "Yea, Lord, I believe that thou art the Christ, the Son of God, even he that cometh into the world."

PRAYER.

Song: "We are Builders in Sorrow or Joy."

Poem: "A Song at the Dawn" (Tidings).

Scripture lesson: "Childhood of Moses." Ex. i, 1-10. "Childhood of Sampson." Judges xiii, 2-15, 24. "Childhood of Samuel." I Sam. i, 24-28; ii, 15-24. "Youth of David." I Sam. xvi, 11-13. "Childhood of John." Luke ii, 25-32, 34, 40, 52

Poem: "The Coral Builders." Jessie Brown Pounds. (Tidings).

By a junior: What we have built. What we are building. What the church of the twentieth century may become through our building.

Select three sisters, one of whom is junior superintendent, to present these topics in short talks or papers.

Circle of earnest prayer for the young people's work, superintendents and leaders.

Business. Reports from Mission Bands.

Closing song.

BENEDICTION.

Every Auxilliary is responsible for the work of the children in the church. No junior superintendent should be considered competent to lead the children unless she is an earnest reader of the Tidings and missionary literature, and can instruct the children in this work.

Ignorance of our missions and missionaries, of the work expected of the juniors, should no longer continue. Let every leader "study to show herself approved unto God a workman that needeth not to be ashamed."

TOKIO, Japan, Feb. 24, 1900.

To the Maritime Provinces and Ontario  
C. W. B. M.

MY DEAR SISTERS,—Let me see, it is nearly three months since I wrote to you last, and it is only by taking time from other things that I get in this letter now. To make things more difficult just as I began to write, my fountain pen took a notion to be cranky. After trying to fix it, without success, for perhaps five minutes, I had perforce to resort to a common pen, and an old rusty one at that. Things seem to be possessed these days. Yesterday Miss Oldham and I were out calling on some of our Japanese friends. We had only made one call when my wheel collapsed. She, like the dear woman that she is, got out of her jinricksha and let the man pack it home again while we had to abandon our intention of going to see our friend who lives a great distance from us, and on whom we had been trying to call ever since I came back to Tokio. We made the best of it, however, and returned some calls nearer home. Well, I did not start out to give you a list of my woes, you all likely have more than enough of your own.

All December we were as busy as bees getting ready for Christmas. The different entertainments were a grand success, for we did succeed in making many happy hearts, and everyone felt the joy of the "peace on earth, good-will toward men."

The first two weeks of January we had a house full of company, for the school convention of all the missions in the empire, and our own annual mission meeting, were held here in Tokio.

By the way, it was decided in our mission meeting that Miss Clawson and I should start a secular school for girls this coming fall. She and I are to live in the house lately put up by Mr. Guy, and the school is to be built on to it. The grounds are quite large, and the situation is healthy and retired. It is also only a short distance from the Matsugae Cho school, so that will not have to be given up. This means, as you see, that Miss Oldham and I are to be separated. We both feel a little sad over it, as we have grown to be just like sisters to each other.

The weather this winter has been very severe. The proverbial old residenter says it has not been so cold for forty years. I cannot vouch for that length of time yet a while, but I can for the last seven. On this account I have done very little calling on the people during the past two months, for, as you know, we must take off our boots and wraps and sit in a room for an hour or two that never saw a stove. Besides, it is not considered polite to warm your hands over the brazier, that has at the most three little pieces of charcoal burning on a bed of ashes. We have had two or three nice days the latter part of this month, and we hope for spring weather to set in soon.

The meetings keep about the same as usual. One or two women of whom we had some hopes of soon becoming Christians seem to be farther away from doing so than ever. I



get discouraged many times. A young woman in the neighborhood comes in for Bible instruction every evening, and I take a great pleasure in teaching her. At present she is interested, but that wonderful story has not touched her heart yet. Help me to pray for her, and not only for her, but for all these poor women whose lot in life is so lacking in hope and true life, and for me also, that I may be faithful in the discharge of my duty.

Very sincerely, your sister in the work,  
MARY M. RIOCH.

DEAR SISTERS,—How our hearts have been stirred these past few months, and how noble has been the response to the call of our Queen and country! Many brave soldiers have gone to the front to fight for the oppressed and down-trodden, while many others have worked with heart and hand to help those they have left behind.

Can we not get a lesson and inspiration from all this? Let us realize that we are "soldiers of the King," and all that that means to us. The cry for help has come to us from our heathen brothers and sisters, and our King has given the command: "Go ye into all the world and preach the gospel to every creature." With Jesus as our general, we need have no fear of mistakes in the plan of campaign, and he will accept all volunteers. To some he may say, "Go to the front;" to others, "give of your means, your time and your talents to help these go." There are many now at the scene of battle asking for our help and support, and many more ready and willing to if we do our part. Let us not be deserters in God's army, but let us always be found in our places obeying the commands of our Captain.

He asks us now to raise the necessary money to support "our soldiers" in the foreign field and to send others there. Let us do it. As the boys and girls of our dominion helped so nobly in the raising of the Patriotic Fund, so the boys and girls of our Mission Bands can help us.

Let us feel that all things are possible with God, and make one grand, strong pull to reach the standard marked out for us,

"Soldiers of Christ, arise,  
And put your armor on,  
Strong in the strength which God supplies  
Through his beloved Son."

CARRIE M. FORD.

On January 7th, Leonardville Auxiliary observed C. W. B. M. Day. The offering amounted to \$4.14. We have held our regular meetings since but no new members added this year, though we hope to get two or more next month.

At our regular meeting the second Sunday in March, our auxiliary resolved to observe the third anniversary of our organization. The society was invited on the 17th to the home of one of our number, Mrs. Arthur Barteau, where refreshments were served and a good programme provided for each member bringing or sending a thank-offering which was devoted to the India Famine Fund. The amount realized was \$10.30, and there are still a few members who have not yet sent their offering.

S. M. MURRAY.

Will not others send us just such helpful, encouraging reports as this one received from Leonardville.

E. E. F.

Names and addresses of missionaries employed by F. C. M. S.:

INDIA.

- G. L. Wharton ..... Hurda, C. P.
- Mrs. Emma R. Wharton ..... Hurda, C. P.
- Dr. C. C. Drummond ..... Hurda, C. P.
- Mrs. C. O. Drummond ..... Hurda, C. P.

- Miss Mildred Franklin..... Hurda, C. P.
- Miss Bertha Marshall..... Hurda, C. P.
- David Rioch..... Hurda, C. P.
- Dr. Minnie Rioch..... Hurda, C. P.
- Miss Mary Thompson..... Hurda, C. P.
- G. W. Coffman..... Hurda, C. P.
- W. E. Rambo..... Damoh, C. P.
- Mrs. Kate Rambo..... Damoh, C. P.
- Miss Josepha Franklin..... Damoh, C. P.
- Miss Stella Franklin..... Damoh, C. P.
- J. G. McGavran..... Damoh, C. P.
- Mrs. Helen A. McGavran..... Damoh, C. P.
- Dr. Mary T. McGavran..... Damoh, C. P.
- F. E. Stubbin..... Damoh, C. P.
- M. D. Adams..... Bilaspur, C. P.
- Mrs. Mary D. Adams..... Bilaspur, C. P.
- E. M. Gordon..... Mungeli, C. P.
- Dr. Anna Gordon..... Mungeli, C. P.

And forty-eight native helpers.

RECEIPTS.

- Previously reported,.... \$113 04
- Halifax—Ladies' Auxiliary, .... 0 00
- St. John--Coburg Street Ladies' Aux., .. 2 20

\$121 24

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. S.

Children's Work.

[Address all communications to Children's Work to Mrs Frank Richardson, Lord's Cove, Deer Island, N. B].

DEAR YOUNG FRIENDS.—Your Superintendent has kindly given me a little space in your column, and I have asked for it because I have some good news for you. I want to give you some extracts from a letter received from our dear Miss Graybiel, who is now in India, but will soon return to America:

"One of the pleasures of this evening has been examining a class of our girls, who for months have been asking for baptism. Among them is your Maritime Province protege, Gulabi. She is still a little thing, but she has been with us from the first, and her answers were quite clear and satisfactory. To-morrow morning we expect to have a meeting at which eighteen or nineteen of our dear girls will make the good confession, after which they and our good Brother and Sister Benjamin will be buried with Christ in baptism."

"Your boy, Gerould, is also here for the holidays, with another boy from the Damoh orphanage whose sister is with us. She and Gerould's mother have been saving little by little from their food allowance to pay the fare of the boys from Damoh and back again. Yesterday I was questioning them on the Old Testament story and it would have done you good to hear Gerould tell the story of the Creation, the Fall and the Flood. He is a bright boy. He and his mother are to go back to their village to visit the old grandfather. They will carry the story of the great salvation they have found. Your prayers will unite with ours that their message may result in the salvation of precious souls in that village."

Do you not think we should praise God for his blessings to us? He has so honored the work we have tried to do for him that even now our little Gulabi and Gerould are telling the gospel story to their own people. I know you will feel as I do that we must work hard this year so we can support at least one more child. Let us all work together now, and I pray that you may find so much joy in the service here, that in a few years many of you may earnestly desire to work for the Lord on the foreign field, where "the harvest truly is plenteous, but the laborers are few."

Your loving friend,  
CARRIE F. PAYSON.

Westport, March, 1900.

CHILDREN'S WORK.

- Previously reported,.... \$24 63
- Westport—Willing Workers, ... 00
- Halifax—Junior Endeavor, .... 1 43
- St. John—Wide Awake Band, ... 1 62
- Maitland—Alex. McDougall, ... 50
- Raymond McDougall, ... 50

\$29 28

SUSIE FORD STEVENS, Treasurer.

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

THE PRESENT DUTY.

Come not, when I am dead, to mourn with laggard tears,  
Weeping beside the mound 'neath which I lie;  
Thou canst not thus retrieve the sad, sad years,  
Wherein, when I did weep, thine eyes were dry.

Come not, and trembling, hush the words of long unspoken praise,  
Speaking the good thou hadst in mind so oft to say;  
Thou canst not thus redeem the troubled days,  
When life was desert and I almost lost my way.

Lay not upon my new-made grave thy tardy flowers;  
My sightless eyes shall ne'er their beauty see;  
Thou canst not thus add spring-time to the wintry hours,  
When life was cold and thorns were in the path for me.

Touch not with soft caress the store that marks my rest;  
It hath not life; nor can it understand;  
Thou canst not thus relieve the awful pain that pressed  
Upon the head, from which thou didst withhold thy hand.

Shall we, because the loved ones live,  
Force back the tears, the words of praise refuse,  
Let die the flowers we did intend to give,  
Withhold the hand that has the power to soothe?  
Not so; to-day they need our aid;  
When clouds returning cover o'er the sun;  
When hope seems from their lives to almost fade;  
When battles must be fought and lost or won;  
To-day, e'er death at last smooths out the troubled brow,  
With all thou hast to give, Oh do not wait;  
Go do the good thou hast in mind, and do it now;  
To-morrow, 'tis too late. —R. BENTLEY RAY.

Died.

MCDONALD.—Suddenly at New Glasgow, P. E. I., on the 9th of March, in her 37th year, Sister Sarah Ann, dearly beloved wife of Bro. Ivo McDonald. She was in usual health and spirits, till a few days before her death she was seized with brain trouble which made the sad stroke all the more severe. In intervals of reason she would repeat hymns and portions of God's word showing happiness and confidence in her Saviour to whom she had committed herself in early life. When a girl she was a diligent attendant at Sunday-school, and when a mother carefully prepared her children for the same. She was a faithful helpmeet, a loving and exemplary mother, and a true member of the church. She will be missed by all, and especially by an affectionate husband and children as well. Aged parents, brothers and sisters feel her loss. May the Lord prepare all to meet her in his presence. D. C.

BROOMER.—In this city, March 15, 1900, Sister Alice Broomer, aged 87 years. She united with the church in 1887. The funeral took place from the home of her sister, Mrs. Wm. Hawker, and the services were conducted by Dr. R. Bentley Ray, and the Rev. Mr. Weddall.

HARLOW.—Departed this life at Milton, Queens Co., on Monday evening, March 5th, after a long, lingering illness, Charles Harlow, of Milton, aged 84 years. Remains were laid to rest in Milton cemetery, Thursday afternoon, March 8th, 1900. "I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they rest from their labors, for their works follow with them." Rev. xiv, 13. WILLIAM STIFF.

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.