



# THE CHRISTIAN.

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

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## The Christian.

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

## NOTES AND NEWS.

We regret to see in a late *Christian Evangelist* that some of T. H. Capp's family have been quite ill. We feel that our readers will join with us in the prayer and hope that they soon will be well again.

Notice the date on the address label on your paper this month. It tells you the time to which your subscription is paid. When you renew see if the date is changed, and if it is not send us word at once.

Each church has been asked for a definite amount for foreign missions. The request was sent to the minister or elders. What joy there would be in heaven and on earth if each church sent more than the amount asked for. There would be joy at home and abroad.

Did you ever notice the uniformity in the names of most of our papers? There is nothing sectarian about them. Look: *Christian Standard*, *Christian Evangelist*, *Christian Guide*, *Christian Oracle*, *Christian Courier*, *Christian Leader*, *Christian Tribune*, *Christian Messenger*, etc., etc.

H. A. Northcutt does not become weary in well doing. He is holding a meeting at Springfield, Mo. The church has been greatly awakened, the entire city has been aroused. One day there were thirteen additions; a few days later twenty-one. The total number of additions up to the date of the last report was one hundred and five.

Two of our evangelists, Scoville and Thomas, have just closed a wonderful meeting with the Franklin Circle Church, Cleveland, Ohio. A telegram to the *Christian Standard* says that on the last day 22 were added; the last week 71, the last twelve days 128, during the meeting 205. The church has an awful responsibility in looking after this host of converts.

W. F. Shaw conducts the Christian Citizenship department in the *Christian Oracle*. He is just the man for such work. He has no sympathy with ways that are dark and tricks that are vain. He believes that the citizen on earth, who also has his citizenship in heaven, will take for his motto: "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

It may not be generally known that the Colleges of the Disciples, St. Thomas, Ont., has lately completed its new building, which was formally opened on Feb. 9th. *The Christian Messenger* says many distinguished speakers were present on the occasion. T. L. Fowler is the president. We congratulate the managers and wish the college much success. W. Tyler Jelley, Summerside, P. E. I., is a student there.

The gospel is "the power of God unto salvation to every one that believeth." Jesus said "Go ye into all the world and preach the gospel." It is pitiable to see earnest, sincere, soul-loving men and women praying for the Holy Spirit to come down and save the people when he is already here. To hear some of the prayers you would think the sinners desired to be saved but God was unwilling. Why do they not go to the sinner and say in the words of Jesus: "He that believeth and is baptized shall be saved?"

Since the Foreign Christian Missionary Society was organized, twenty-one years ago, \$900,000 have been given by the Disciples of Christ and used in sending the news of salvation to those who are dying without Christ. Only \$1,700 were contributed the first year, but last year, the amount reached \$93,867. The churches are asked to send at least \$100,000 this year. This amount is needed to support the 144 missionaries who are now working in the foreign fields, and the others who are so soon to go out.

The Disciples of Christ have many colleges, but the one at Kimberlin Heights, Tenn., presided over by Ashley S. Johnson, has a character all its own. "The Story of a Hundred Dollars" gives an interesting account of this unique enterprise. It is a school where a young man of good character and fair ability, but with an almost empty purse, can pay his expenses and at the same time obtain an education that will prepare him to successfully preach the word. Such young men would do well to send a post card to Pres. Johnson asking for a copy of "The Story of a Hundred Dollars." Among the names of students we find, L. Kempton, N. S., Canada.

In one week the *Christian Standard* reported two thousand six hundred and fifty-nine additions to the churches. J. V. Coombs says that "by the time all reports are in there is no doubt but 10,000 persons united with us in January." While we rejoice at these evidences of the power of the gospel, and are anxious to see our churches in N. S., N. B., and P. E. I. share in the general prosperity, we must remember that a numerical increase in the membership of a church is only one sign of prosperity.

We have spent some profitable hours reading "Studies in Acts" by W. J. Lhamon. The Introduction is written by A. McLean. He says concerning the book "I have not found a dull or obscure sentence in it from first to last. . . . These eloquent and luminous pages have helped me mightily." Following the Introduction is a Preliminary Essay, succeeded by thirteen stimulating, suggestive studies on The First Sermon after the Ascension, the First Church, the First Persecutions, etc. Then comes an Excursus: The Apostle Paul as an Organizer and Unifier. Notes and Comments close the book. The book is crowded with beautiful thoughts, beautifully expressed. It is healthy and helpful. It can be obtained for \$1.25 from the Christian Pub. Co., St. Louis, Mo.

All the churches in the provinces are invited to make an offering for Foreign Missions on the first Lord's day in March and to send it to F. M. Rains, Box 750, Cincinnati, Ohio. This is a matter that should have immediate attention. If the collection cannot be taken on the date mentioned, take it as soon after as possible. If the church where you reside neglects to aid in this work, or if there is no church there, send your own contribution to Bro. Rains. The heathen are dying in ignorance of Christ because those who have the gospel do not send it to them. "If ye believe not that I am he ye shall die in your sins." "How shall they believe on him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Most of our readers know of the terrible famine and plague prevailing in India. The accounts brought to us by the papers are harrowing. Hundreds of thousands of people are said to have perished—died of starvation. Millions at the present time are suffering and hundreds dying daily. Four months must elapse before harvest. We in a land of plenty cannot realize what that means. Appeals have been, and are being, made for aid. Canada is responding nobly. Our most

widely circulated papers are receiving contributions for the sufferers. The *Montreal Star* acknowledges the receipt of \$33 000 in one month. Many people are giving through other agencies. No similar appeal that has come to Canada has met with such a response. We are glad to know that some of our churches have made an offering. The Disciples have missionaries where the famine rages. If any of our readers would like to aid the sufferers through them they can do so by sending to Miss Lois A. White, 160 N. Delaware St., Indianapolis, Ind., stating at the time that it is for the famine fund.

From time to time we hear of places in our home field where the ground is ready for us to sow the seeds of primitive Christianity. People are becoming dissatisfied with denominationalism, and we are glad of it if they are led to give up their divisive names, creeds and practices for something better. But it is better to belong to a denomination and serve Christ, than to give up the denomination and at the same time the service. The Disciples of Christ are largely responsible for growing dissatisfaction with denominationalism. They are in duty bound to give to the dissatisfied ones something better. Hence the importance of our churches giving liberally to carry on our home mission work. The Board could spend \$5,000 per year with good results.

### News of the Churches.

#### ST. JOHN, N. B.

##### COBURG STREET.

Sister R. Gibson slipped on the sidewalk and fell, breaking an ankle bone and badly injuring the foot. We are sorry to hear that she will not be able to walk for some weeks.

On the 10th Bro. Stewart drove to Burn Brae, Loch Lomond, and united in marriage Sister Jessie Robertson and Mr. B. W. Hill, of Nauwigewauk, where they will reside. Sister Robertson is one of our most faithful workers, and will be greatly missed from all our meetings. They have the best of good wishes for prosperity and happiness all their journey through.

Mrs. Eustace Barnes is very ill; her relatives and friends are feeling anxious, but we all hope for returning good health.

Bro. Barker, of Lord's Cove, Deer Island, is attending Business College here, and is helping us in all our work.

Sister Edna Murray is visiting relatives here. She is an earnest worker and a valuable addition to our singers.

On the 19th the Social Committee of the Endeavor Society held a real social. A large number were present, and a good programme of readings, solos, etc., was carried out.

On the 26th the annual Sunday-school concert and festival was held. The church was full, a good programme was carried out, then the children were served with a rich repast. On their leaving for home they received a bag containing an orange and some candy. Everybody was well pleased and the collection was over \$91. The children look forward every year for this (to them) the most enjoyable event of the school.

#### MAIN STREET.

Two married ladies were baptized by Brother Appel on the 11th, and were given the right hand of fellowship on the 14th. We are expecting others.

On the 12th we held a concert in aid of our building fund. The hall was packed, over 600 being present. Over \$60 00 was realized. Bro. Appel received great praise for his share of the work.

Glad to have Bros. Currie and McKiel home again.

Sister Allie Purvis is still suffering from painful swellings on head and neck. She has only been at worship once in six weeks. Her Sunday-school class especially miss her, as indeed do we all.

We are sorrowful and mourning with Bro. Arthur Armstrong over the death of his dear mother, who, after a lingering illness, passed hopefully away on the 25th. Bro. Appel has been a constant visitor on her, and she died the death of the righteous. She will look down from the heavenly home awaiting her loved ones to meet her there.

#### HALIFAX, N. S.

"La grippe" had the upper hand with the writer for a few days of February. Mr. McIntosh, of the senior class of Pine Hill Theological Seminary, kindly filled my place Sunday night, 14th. He had a fine congregation and gave good satisfaction.

Bro. McLean, of Cornwallis, Bro. G. Fullerton, of Pictou, and Bro. D. Morrison, of St. John, made us pleasant calls and worshipped with us during the month. Bro. G. Fullerton travels with his pockets well filled with wholesome literature and his heart brimful of hope.

We have decided to give our Junior Society of Christian Endeavor foreign mission work as their feature of labor. They are enthusiastic, and are preparing for a fine meeting and good collection on the first Lord's day of March. The Y. P. S. C. E. members will make home missions a special object. They are already at work.

Bro. Hiram Wallace, of West Gore, preached for us the last Lord's day of January, and the writer improved the opportunity by giving the brethren at Elmsdale a Lord's day service. We preached twice at Elmsdale and in the afternoon at Enfield to good congregations, although there were other services quite near at the same time.

Buffon has said of patience, that it is genius; the power of successful men in his opinion, consisting mainly in their power of continuous working and waiting. All progress of the best kind is slow. The most beneficent operations of nature are the result of patience. The waters slowly deposit their rich alluvium, the fruits are months in their growth and perfecting. We ought to do so; but it is sometimes a difficult matter to cherish patience as a favorite virtue. Soon ripe, soon rotten. He that would enjoy the fruit must not pluck the flower. Courage, industry and patience are the graces we need.

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

The series of revival meetings held in Westport have now drawn to a close. It was the longest series of meetings I ever led without ministerial aid—six weeks, besides the week of prayer in which union services were held.

During the first part of the meetings the weather hindered a regular attendance, so they did not assume much interest till the fourth week, when the interest increased to the end. The Lord blessed our efforts with ten souls coming out and confessing Christ, putting him on in baptism.

Besides these, at least six were reclaimed and brought back to the work of the Lord.

The average attendance during the meetings was seventy-two, and the average number of prayers and testimonials in each meeting was twenty-three.

Bro. Payson told me that the church never stood better in the community than it does now, showing that our people are alive to their interests and the plea they have before them.

We expect to rest a few days, then go to Tiverton and commence a series of meetings, and the Lord helping us we will have some grand times together. Pray for our success.

Bro. Graham, since his return from the hospital in St. John, has been improving steadily, and has been able to meet with us in our meetings quite frequently. J. W. BOLTON.

#### ELMSDALE, N. S.

As this is probably the first correspondence from our little but hopeful congregation at Elmsdale, it will not be necessary, I suppose, to report progress in detail, but merely make a bow of introduction to our brethren at large, whom THE CHRISTIAN visits monthly.

Our infant church has had, and is still having, the usual spells of colic and other infantile ailments, which in a measure tend to retard our present progress, but in the end may prove to have been blessings in disguise. It is hard to get all of our members to see the necessity of meeting weekly to break bread; consequently our meetings are small, except when our good Bro. Blenus comes to us from Halifax.

Dear brethren, we ask an interest in your prayers; for we are just now in the critical period and need all the assistance available, and there never was a better chance to do good work in this place than now.

Before I close, I wish to notice the first paragraph in Bro. Harding's letter in the January number of THE CHRISTIAN with reference to the donation at Elmsdale. I think the honor of that donation belongs to the brethren at Nine Mile River, as they managed it, and the brethren at Elmsdale had no part in it until the arrangements were completed. A. McNEILL.

#### CHARLOTTETOWN, P. E. I.

Since last report three more have put on Christ and five others were received by statement, making in all twenty added to the church since last June.

On February 8th a business meeting of the church was held, Bros. O. B. Emery and Rufus Stevenson being present, but they were debarred from taking any part in the proceedings of the meeting, which they afterwards pronounced as being the most disorderly which they had ever attended. As the outcome of said meeting, another was held the following night at the home of Bro. Dan'l Kennedy by a large number of the members of the church, who had come to the conclusion that for the sake of peace and quietness and the prosperity of the cause of Christ, it would be better to meet where they could worship without that disorder which had hitherto been manifested in many of the public meetings of the church in Upper Great George Street.

It was therefore unanimously resolved that we withdraw fellowship from the disturbing element there, so that we, henceforth, may have the opportunity of worshipping our Heavenly Father in spirit and in truth, and keeping the unity of the spirit in the bond of peace.

Acting on this resolution, arrangements have been made, and we are now, for the time being, worshipping in one of the halls of the Y. M. C. A. building. Our meetings are good, harmonious

and enjoyable, and four others, heads of families, took membership with us last Lord's day.

Our good brother, D Crawford, of New Glasgow, who is well known to the whole brotherhood, has arranged to preach for us next Lord's day, February 28th; and through all the means which God our Heavenly Father has placed within our reach, we hope to see a good work accomplished in the cause of our blessed Master.

GEO. MANIFOLD.

SUMMERSIDE, P. E. I.

I am very much pleased with the appearance and management of THE CHRISTIAN. It comes to us with a wealth of clean, clear-cut matter. Its very appearance shows careful and capable management. It is indeed a credit to the brotherhood in the Maritime Provinces. Everybody connected with the brotherhood should take an interest in our grand paper.

On the evening of the first of February our home was visited by a large number of our friends. They came with full hearts and hands, and what was in their hearts could be understood by what they presented with their hands. We spent a very pleasant evening, and at the close Elder Thomas Beattie presented to the preacher and his family the proceeds of the evening—amounting to \$45. Bro Beattie's address was of that kind and Christian spirit that characterizes the man. I responded, but fell far below his standard. Miss Minnie Woodside presided very acceptably at the organ.

My recent visit to Tignish was very encouraging. We were greeted at times with congregations as we were not able to seat. The prospects in that locality are good.

The death of Sister Robert Morrison, of Tryon, came unexpected to many. She was the only daughter of Bro. and Sister John Lord. She has gone to join the ransomed throng in a better land than this. Bro. Lord only a few years ago passed over the tide. She has but followed her devoted father. Like him, she was true and devoted to righteousness. Her loss is felt very keenly, but we sorrow not as those who have no hope.

H. E. COOKE.

MAIN STREET BUILDING FUND.

The fifty cents acknowledged is from a little girl who heard her mother and one of our members talking about the lot and the church building. She said, "May I give my money? I want to help." Her mother said, "yes." So she brought her savings and gave them for our aid. She gave all; but there are many who have not yet given us anything. We can never get on as we ought to in this hall, and the earlier we get into our own house the better. Bro. Appel preaches on Sunday evenings to the largest number of persons, who are not identified with the Disciples, of any of our Maritime preachers. We have great opportunities. Will you help us take advantage of them? Every dollar counts in a time like this.

RECEIPTS.

Previously acknowledged, . . . . .	\$371 16
Mrs. Dr Murray, Leonardville, per Mrs. Morrison, . . . . .	2 00
Collected by Mrs. J. Leary, . . . . .	2 00
Eunice Blackadar, per Mrs J. Wilson, . . . . .	50
R B. Porter per J. W. Barnes, . . . . .	5 00
Collected by Miss N. Whelpley, . . . . .	5 00
Interest, per Treasurer, . . . . .	1 86
Concert, . . . . .	65 00
	\$752 51

J. S. FLAGLOH,  
Treasurer.

Correspondence.

WEST GORE LETTER.

"In debt" at the head of our secretary's report last month must have struck somebody pretty hard. Many of our churches are working up the foreign mission collection for the first of March, and the chances are that our home work will still be neglected, and then we will have other calls. Is it not possible to have too many irons in the fire? Would we succeed better if we concentrated our efforts for a time? How many churches take up regular collections for our home work?

A man asked me the following question the other day: "Is it right to ask a poor man, who has a hard time to make ends meet, for money to help a church, some of whose members have lots of money out at interest and live in fashion and style far above those from whom they are asking help?" Some of our scribes might answer that question.

[The office editor says, Yes. Giving is a personal matter. The poor man should give out of his poverty, whether the rich man gives or does not. He should give "according to his ability." In a question of duty—and this is a duty—one must not be negligent because another is.]

I know men who are struggling against adverse circumstances and yet paying more money to the cause of Christ than those who have the means at hand. Here is a brother, he has a large family, he has a mortgage on his farm. Here is another, has no debt on his farm; is well to do. How does God look upon these two men? Does he expect them both to do the same? No, but according to their ability as the Lord has prospered them. Can you give fifty dollars this year? Then give it. God demands it. Can you give only five dollars? Then that is all God expects. I believe there are people who pay money towards a church that ought to use the money at home. Only some who could pay, do not; and somebody has to make a sacrifice. I would about as soon die a drunkard as to die owning lots of money and property, after refusing to aid the poor, or spend my money for good purposes. Our mission board ought not to be in debt. Remember the resolves at the annual meeting.

On Sunday evening, February 7th, I preached at Elmsdale, and had a full house. On Tuesday evening, 16th, I preached in a lumbering camp near Rawdon and had a good meeting.

I am beginning to think I had better get to work again. Have you anything for me to do?  
W. H. HARDING.

West Gore, Hants Co., N. S.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smiles in it. Remember that a dewdrop glistening in the sun is just as beautiful as a rainbow.—Rev. C. H. Parkhurst, D. D.

COME, MY SOUL, THY SONGS PREPARE.

Come, my, soul, thy songs prepare!  
Songs of praise to God above,  
Who so oft hath heard thy prayer,  
Answered in abounding love.

All thy wants this God hath met,  
All thy need hath he supplied;  
Never did he thee forget,  
Watchful guard and faithful guide.

Blessings far beyond thy thought  
Hath he on thy pathway strewn,  
More than all thy faith hath sought,  
Hast thou of his mercy known.

Well and right it is to sing,  
"Come, my soul; thy suit prepare;"  
Well each load of care to bring  
Unto him who answers prayer.

Yet forget not, O my soul,  
How thy thanks to him are due,  
While his streams of mercy roll,  
Be thy praises ever new.

—R. M. Offord in New York Observer.

THE HERO OF TO-DAY.

We do not always recognize the heroes of to-day. Awkward manners and coarse clothing sometimes disguise the spirit of courage and self-forgetfulness which we too often associate with the days of the past. The following account of a fire in a colliery of Pennsylvania, gives as noble an example of heroism as ever inspired a minstrel's song.

Shortly after eleven o'clock the engineer, Thomas Lloyd, discovered that the engine-house was on fire. He made an effort to extinguish the flames with a few buckets of water, but was unsuccessful. Lloyd was alone in the building at the time, and he remembered that there were forty-six men in the mine. Without losing any time, he ran to the telephone and gave the alarm in the mine. The footman at the bottom of the shaft told the miners to throw down their tools and get on the cage as quickly as possible.

By this time the flames had surrounded the engineer on all sides. He patiently awaited the signal to hoist the men to the surface. At last he got the signal and brought up the cage with lightning speed. Eighteen men were aboard. The carriage was then returned to the mine for the second load of human freight. On this trip ten men were brought up. The side of the building now collapsed, and the burning timber fell all around the brave engineer, who still held the lever. At last the remaining men got on the cage, and in a few minutes all were brought to the surface safely. The engineer was badly burned, but will recover.—Young People's Weekly.

A wealthy man displaying one day his jewels to a philosopher, the latter said: "Thank you, sir, for being willing to share such magnificent jewels with me." "Share them with you, sir," exclaimed the owner, "what do you mean?" "Why, you allow me to look at them, and what more can you do with them yourself?" replied the philosopher.

This recalls to mind what Titbotom says in Mr. Curtis's "Pure as I," as he is looking over the large estate of the wealthy and sordid Bourne. "Bourne owns the dirt and fences; I own the landscape!" We haven't seen the passage for many years, and do not quote it exactly; but that isn't necessary.

## The Christian.

ST. JOHN, N. B., . . . MARCH, 1897.

### EDITORIAL.

#### HOW AND WHEN JESUS INTERCEDES FOR HIS PEOPLE.

"At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me and have believed that I came from God" John xvi. 26, 27.

Jesus is the same yesterday, today and forever, but does at one time what he does not do at another. He requires his people to do at one time what they are not to do at another, hence these different times and duties are to be understood and observed. Jesus here speaks of two points of time, the then present and what he calls "*At that day.*" The dividing line between these two is his death and resurrection. It is a great mistake to ignore this line and plead for doing on this side of Jesus' death what was done on the other side.

Comparing what occurred on that side of Jesus' death with what happened on this side we find that Jesus was then with his disciples and in person taught and led them. On this side they had his name and the Holy Spirit. This was better for them than even his personal presence. See his comforting words at verse 7. Before his death he told them what he would do for them "*at that day.*" After he rose he most feelingly declares "These are the words which I spake unto you *while I was yet with you*, etc., Luke xxiv. 44. On that side they understood not the Scriptures. On this side "Then opened he their understanding that they might understand the Scriptures." Verse 45. The disciples asked Jesus questions on that side, but on this side they would ask him nothing, but they had his promise of whatsoever they would ask the Father in his name. Hitherto they had asked nothing in his name, but now every petition must come in the name of Jesus.

Observe that in that admirable prayer Jesus taught his disciples to use "*while he was yet with them*" has neither his name in it nor a petition for the Holy Spirit. He had not then ascended the mediatorial throne and they had asked nothing in his name. The Holy Spirit was not then given because Jesus was not yet glorified. But after he had ascended on high and he and his Father had sent forth the Holy Spirit the disciples constantly prayed in the name of Jesus and prayed for the Holy Spirit which he had promised to give to those who loved him. At one time when they had prayed the place was shaken and they were filled with the Holy Spirit. Ever since, God most graciously gives his Spirit to those that ask him, and IN THE FOLLOWING WAY JESUS INTERCEDES FOR HIS PEOPLE:

At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me, etc.

A poor man is in need of a certain sum of money. He has a rich brother who says to him, I will join you in a note on such a bank for the money. He says, I need not go and ask that bank for the sum because they know all about me, I own a very large amount there and my NAME is all you need. The poor man's note is all-sufficient because it has his brother's name on it.

Pharaoh and his house rejoiced when he knew that it was Joseph's brethren that came for food to Egypt. "Take," said the glad monarch, "your father and your household, and come unto me and I will give you the good of the land of Egypt, and ye shall eat the fat of the land." "Also regard not your stuff, for the good of all the land of Egypt is yours." Gen. 45: 18-20. Joseph need not plead with Pharaoh for his kindred, for they were dear to Pharaoh's heart just because they were Joseph's kindred.

In this way Jesus intercedes for his kindred. They are dear to his Father's heart because they love Jesus and believe that he came from God. Jesus' death has atoned for all their sins and his Father has blotted them out. Jesus' merits are sufficient to justify every one of them, and his wealth supplies all their needs. By this arrangement the guilty are delivered, God is honored and angels rejoice. The Father loves every one who loves his Son. He takes him into his family, makes him an heir of God and a joint heir with Christ, so that if he suffer with him they will be glorified together.

#### HEREIN IS LOVE.

There is a love that pities those in distress and a still greater love that makes sacrifice to relieve them. God loved a lost world with both the love of pity and benevolence. His sacrifice was "his unspeakable gift." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

But God is not delighted with a guilty world—he does not love the guilty with the love of approval. He gave his only begotten Son to save the guilty, to reconcile the world unto himself in Christ without imputing to them their sins. When sinners believe in Jesus and turn from their sins to God he is delighted with them. More joy over one such than over ninety-and-nine that went not astray. They are in the family now, enter into the work and wealth of Jesus, and as he is so are they in the world. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God," etc. "As a father pitieth his children, so the Lord pitieth them that fear him." "For he knoweth our frame, he remembereth that we are dust."

Earthly fathers, with all their imperfections, give bread to their hungry children when they ask, how much more will the loving heavenly Father give his Holy Spirit to them that ask in Jesus name. Oh, that Christians remembered more fully their glorious privileges and glorious possibilities.

Dear unconverted friends, how good it is to

know that God has loved you with the love of pity and also with the love of benevolence. He has given his dear Son to save you. He pleads with you to be reconciled to himself through the death of Jesus. He is waiting whenever you accept of Christ to give you a hearty welcome into his redeemed family, to rejoice over you and to hear every prayer you offer in the name of Jesus. Others are rejecting the gospel and qualifying themselves for that dreadful society and place where no spark of love shall ever enter. Oh, be persuaded to accept of Christ and everlasting life.

#### ST. THOMAS, ONT.

The church here is in its second week of Bible reading, conducted by the pastor, W. D. Cunningham. These have been very beneficial to all.

The church membership numbers about five hundred.

It was decided at the co-operation meeting held in Toronto, 1893, that a college should be established at that place, Bro. T. L. Fowler being chosen for president. The college was removed to St. Thomas in 1896. This city proves to be the right place for it, being a splendid railway centre, and having good Christian influences, together with all other necessary requirements for such an institution.

The college is making steady progress. We went into our new building about the middle of January and held our formal opening Feb. 9th. Bro. T. B. Knowles of Cleveland, O., former pastor of the church here, delivered an address at the opening. He also addressed the students on the subjects, "The Logic of Christ" and "The Church." Our study in Bible history and philosophy is especially interesting this term. We are just completing the New Testament, and intend spending the remainder of the term in ecclesiastical history, and this also promises to be good. At present, Bro Fowler gives us a lecture on English literature once a week.

There are at present enrolled thirty-two students which exceeds the record of any other college in Canada in its early days. We trust that the Canadian brethren will give the college their heartiest support. Let us remember that this is the result of the earnest prayers of some of our consecrated fathers, and let us consider it (as our college song says) "a sacred charge" which claims our best.

W. T. JELLEY.

#### NO SINNERS.

There was a church reported in a presbytery as being all saints and no sinners. There were no sinners converted because there were none of that kind to be had. Oh, why did not that church go outside and see if in a city of several hundred thousand there were not some who ought to be converted? The truth is we are all busy polishing and splicing and adorning a few Christians who are already saved, rather than going out to work in the forests of Lebanon, all the axes ringing on the cedars. We are so anxious to raise six or seven hills of large corn that we let fifty acres go to waste by sheer neglect. Prayer meetings, Sabbath schools and churches are no better than a literary society or a social club, unless it be to lift men out of sin into Christ. One year after all the Christian church wheels into line with that idea we shall have the millennium.—*Christian Herald.*



## Original Contributions.

## THE PREACHER—HIS CHARACTER.

T. H. BLENNIS.

Although the scenes of Gethsemane and the cruelty of Calvary were before the mind of the Saviour, he did not forget in the fullness of his sympathy to pray for his disciples, not that when he left them that they should be taken out of the world, but that they might be kept from evil. Notwithstanding he foresaw and foretold them what they would be called to do and endure, he sent them into a world of toil and trial—"As thou hast sent me into the world, even so have I sent them unto the world." The apostles are spoken of. They were called and commissioned to perform a specified work—to preach the gospel. They could not in person fulfil the command, "Go ye into all the world and preach the gospel to every creature." And the accompanying promise, "Lo, I am with you alway, even unto the end of the world," shows that others were included. They were to be representative men. Theirs was to be representative teaching. They were to stand at the head of a long line of laborers that was to reach "unto the end of the world." They were to commence a work that was to be carried on till every child of Adam should hear the joyful message of salvation. Every true preacher of the gospel to-day has his heart fired by the same zeal, receives a similar commission, and falls into the regular succession, a kind of apostolic succession, if you please.

If the gospel of Jesus Christ is to triumph everywhere, if this poor sin-cursed world is ever brought to the foot of the cross, it will not be through the labors and talents of extraordinary men, for God has not made enough of these to meet the demand; but the work will be done by those who may not possess ten, nor five talents, but to whom the Heavenly Father has entrusted two, or perchance one. But, notwithstanding, there will be some things always necessary to success. Men who work for Christ *must* be men of character. Jesus invited all to come to him, and to be his disciples; but when he came to select his apostles—his messengers—and to give them official positions as ministers and teachers, he had regard for high character. This qualification may not, in degenerate times, be essential to the politician, the scientist, the essayist, for, without this one may be a learned lecturer on astronomy or chemistry, may figure upon the platform before literary societies, and discourse beautifully upon the literary productions of Shakespeare, or may uphold and endorse the opinions of a Huxley, or a Darwin; but the church and the world attach high importance, and justly so, to character in the pulpit. There must go from the sacred desk the impression that the man is equal to, and in many instances greater, than anything he says. Even a heathen could see that one of the necessary qualifica-

tions to a good orator is that he be a good man. Emphatically must this be the case with the Christian orator, who would speak the truth as it is in Jesus, and thus win men to purity and goodness. No talent is too great, no genius too brilliant, no attainments too rich for the work of preaching the gospel. There is a dignity in the Christian ministry second to no other in any position a man can occupy. There is here an elevation of character, a consecration of purpose, and a devotion of heart calculated to lift man to the highest and most sublime height of human usefulness. With the strong and steady reach of an unwavering faith in God, he stands undaunted and uncontaminated before the petty foibles and scheming machinations of men. Vanity and deceit, avarice and double-dealing, fault-finding and slander, jealousy and envy, are as much out of place in the heart and life of a preacher as a company of infernal spirits would be within the inner circle of eternal glory. It is enough to make an angel weep to see a minister of the gospel besmirch his sacred calling by stooping to indulge in thoughts and actions offensive alike in the sight of God and man, either to gratify a spirit of personal vanity or selfishness, or to satisfy the unhallowed principle of envy. Such a man will find, sooner or later, that his religious fingers have all been thumbs, and that in the end he has *undone* more than he has *done*. The faithful, *unselfish, sympathetic*, consecrated, gospel-loving preacher has set before him a mission and an object worthy the aims and efforts of immortal minds. His obligation is alone measured by his ability. He draws inspiration from the majesty of his mission. He toils where the Master appoints, and suffers what the Master sends. His character is constantly partaking of the spirit and genius of the religion he preaches. He is a living, moving and constant exemplification of its truth, its power and its principles. If this be not true of him, he is, on the other hand, a God-dishonoring sham, a cloud without rain, a stench in the nostrils of the Almighty, and the sooner he leaves the place of his usurpation the better for both the church and the world.

## SPRINKLING, POURING, IMMERSION: WHICH?

W. H. HARDING.

III.

It is frequently asserted that learned men do not uphold immersion as baptism. Now the opinions of scholars will be of great value to us in this investigation. I think our Presbyterian brethren are very decided in their advocacy of sprinkling for baptism. In this article I will show what Presbyterians have to say on this point, and first I would have you know that in the seventeenth century, when the Westminster assembly of divines met and formulated what is called the "Westminster Confession of Faith," baptism was up for discussion, and twenty-four voted for immersion and twenty-five for sprinkling. So near was the Presbyterian church to having immersion as its practice for baptism.

I have before me a work called "Immersion," by John T. Christian, A. M., D. D. I shall quote from his chapter on "What Presbyterians say." I have some of the works from which he takes his extracts, and can certify that they are correct:

"John Calvin, the father of the Presbyterian church, never failed to testify that baptism was an immersion in water. Says he, 'The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church.'

"Beza, who was a colleague of Calvin, testifies: 'To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism.'

"Zwingle, another of Calvin's associates, said: 'When ye were immersed into the water of baptism, ye were engrafted into the death of Christ.'

"(On Rom. vi.) Richard Baxter, commenting on Rom. vi., says: 'It is commonly confessed by us to the Anabaptists that in the time of the apostles the baptized were dipped over head in water, and this signified their profession, both of believing the burial and resurrection of Christ, and of their own dying to sin and living to Christ, or rising again to newness of life.'

"Dr. Chalmers says in his lecture on the same chapter (Rom. vi.): 'The original meaning of the word baptism is immersion, and though we regard it as a point of indifference, . . . yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water.'

"Philip Schaff, D. D., LL. D., who has written the best of our church histories, says: 'The baptism of Christ in the river of Jordan and the illustrations of baptism used in the New Testament, are all in favor of immersion rather than sprinkling, as is admitted by the best exegetes, Catholic and Protestant, English and German.'

In reply to an editorial in the *Christian Observer*, of Louisville, Ky., Dr. Powell writes to the *Western Recorder*, January 8th, 1891, as follows:

"I asked Bro. Sakellarios, who has charge of the Baptist church in Athens, if the Greek word could mean anything but immersion, and he said 'No.' To my question, how the Presbyterians managed this question, he replied, 'Very easily, by having a baptistry made in which they immerse infants just as the Greek priests do.' Said he, 'Once they sprinkled some children, and it created such a scandal that it came near breaking up the church, and they were compelled to have a small baptistry made. Adult Greeks are received into the Presbyterian church on the baptism which they received in the Greek church.' In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practised."

Here is an instance where the Presbyterians practice what their scholars preach. This is the land where Greek is a living language, and nothing but immersion is practised there. This little statement does away with many a ponderous article. We commend this to our Presbyterian brethren.

I could add Barnes, Campbell, Locke, McKnight and many others to the above list, but after a careful investigation I find that the learned men in the Presbyterian church, in answer to the question "Which?" say "Immersion."

## SEEING GOD IN NATURE.

MABEL BOYNE.

"The Heavens declare the Glory of God; and the firmament sheweth his handy-work." Psa. xix. 1.

"Thou art, O God the life and light  
Of all this wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee.  
Where'er we turn thy glories shine,  
And all things fair and bright are Thine."  
—*Thos. Moore.*

There are many lessons to be learned from Nature.

The thought of seeing God in her should bring him nearer to us because we are a part of his great plan of nature, the finger prints of the Almighty One.

We must believe in God in order to see him in all his works; it is then that they will declare his glory unto us.

Think for a moment on the wonderful system shown in day and night.

Go forth under the deep blue sky and gaze upwards in admiration. Earth is silently laying aside her dark mantle of night. Yonder in the east is the reflection of the coming monarch of light, and as onward he rises we behold his glory ever brighter. The stars one by one go out, the monarch's rays excelling their feeble light. We still watch as he mounts higher and higher in the heavenly pathway; and as the hours leave us passing on into the great past, he has reached the zenith and now begins his downward course.

We look again and see the fiery ball descending to its hiding place (as it were) but only to begin its work in another place beyond our view. We mark its trailing lines of gold in the west, watching their changing glories till they die away, leaving us wrapped in the soft, grey, soothing cloak of twilight, and,—

"Silently, one by one, in the infinite meadows of heaven, blossom the lovely stars, the forget-me-nots of the angels."

All is silent now save the rustling of leaves or the chirp of some bird which has awakened from its first nap and is calling sweetly to its mate. Night steals on, and as Wordsworth says,—

"How glorious the firmament with living sapphires;  
Hesperus that led the starry host, rode brightest  
Till the moon, rising in clouded majesty,  
At length, apparent Queen, unveiled her light  
And o'er the dark earth her silver mantle threw."

At the end of this lesson we think nothing is misplaced in this great, wonderful system.

It shows us that good order is the main-spring of life, and should also teach us that behind it all is a mighty power, guiding the reins of the universe.

As we look upward and see the sun, moon, and stars, how can we help saying with David, "What is man that thou art mindful of him?" Does it not make us feel that we are naught compared with God's many mighty works? We find humility in this thought and should feel a reverence which will make us bow before our wise Creator.

When we think of the glories of the heavens, do we wonder that there are be-

nighted souls who have worshipped, and do still worship these glorious orbs? Their very instinct seems to teach them that there is a something in them which they can have for a god.

Oh! if their minds could but go farther that they might love and praise the great Creator, the living and true God who is mightier than his mightiest work. He has bid us worship him, not his works. So let us "serve him in the beauty of holiness."

God is everywhere! David tells us (Psa. 139: 7-12) that we are not able to hide from him, there is not a place in the heavens above nor the earth below but he is there. Light and darkness are alike to him and nothing is hid from him. This should teach us that fear which is the beginning of wisdom," we should remember "Thou God seest me."

Now let us leave the busy, every-day scenes of life and go to the woods, where the deep blue sky is smiling around and above us, where we can hear the voice of God in the gentle breezes, in the twitter of the birds, as they flit to and fro in their leafy homes. We can see God's smile in the sunshine. We cannot help feeling his presence where everything seems to whisper peace and love. We are better for being in the company of nature alone for awhile. Our spirits are soothed and the best within us seems to manifest itself. Why? We are nearer our Maker.

"God hath a presence, and that you may see  
In the fold of a flower, the leaf of a tree.  
In the sun of the noon-day, the star of the night,  
In the storm-cloud of darkness, the rainbow of light,

In the waves of the ocean, the furrows of land,  
In the mountain of granite, the atom of sand;  
'Turn where you may, from the sky to the sod,  
Where can ye gaze that ye see not the God?"

This shows us the nearer we live to God the purer, happier our lives will be.

When I watch the birds in their innocent little lives they are an example to me of peace, love, purity and diligence. They make us think of God's care and guidance of his creatures, great and small; his loving-kindness and tender mercies. When we think of the mighty mountains and deep valleys and all the wonders of the earth, let us pray that we may have eyes that will see in these things the love of the Father who hath given us such a beautiful home while we sojourn here below. The majesty of the sea shows us God's mighty strength, for is he not able to hold 'he tossing billows in the hollow of his hand?

In nature we find clouds as well as sunshine, great black clouds from which burst storms; but still there is the "silver lining" which teaches us that God sends these storms for the good of the earth. So the clouds that come in our lives in the form of troubles are our blessings, and will as surely pass away as the clouds pass off from the sun.

Let me tell you what I think is nature's greatest lesson: The resurrection of our bodies. The blade of grass coming forth in the springtime after its sleep in the earth, the trees putting on a new robe of beauty, and everything awakening from a temporal death to a new life, tell us to hope for life beyond the grave. But his promises are more lasting than works, and has he not said: "Heaven and earth shall pass away, but my word shall never pass away."

## HOW TO MAKE THE SCHOOL ATTRACTIVE.

LOIS M'DOUGALL.

We are accustomed to think of attractions as pertaining to appearances. We wish to go deeper. Appearances are sometimes disappointing. They draw, but do not hold. If we wish to attract those outside, make the school interesting to those inside, and each member will be a recruiting agent.

The first necessity is an earnest, enthusiastic superintendent, who is always prompt, attends to the little things, selects suitable hymns, knows what kind of work his teachers are doing, secures maps, charts, pictures, or any accessory that will interest as well as benefit.

But the school is made up of classes; and, it is said, "the teacher makes the class." Then much depends upon the teacher. I do not need to say that he must be an earnest, consistent follower of the Master, one whose life adds strength to his teaching—simply a Christian—"the best that can be said of any man, the least that can be expected of a teacher."

He needs to come before his class full of the lesson and full of enthusiasm. A grand help to that condition is a good live teachers' meeting, in which the lesson has been discussed from all sides; with a free exchange of ideas, illustrations and suggestions.

Then the teacher must study his class as carefully and thoroughly as he studied his lesson, must make himself acquainted with each individual, his or her ability, attainments, peculiarities, likes and dislikes, hopes and aims, and outside influences; must be in sympathy with them and make them feel it, put himself in their places, look at things from their standpoint, and he will be better fitted to lead them to see things from his point of view. He will have a pleasant and special greeting for each.

If the class is restless and distracted, he will tell them a story, weaving in the lesson, if possible; if not, putting in another that will be equally beneficial; or show them some Bible picture and draw from them the story connected with it.

The teacher needs to study his lesson carefully and prayerfully, bearing in mind the peculiarities, ability and needs of each member of his class; but must leave his helps at home.

He must have illustrations, wisely chosen and carefully prepared, for they make the lesson doubly strong by making it more interesting and clear, and thus more lasting.

He will induce the class to give their ideas on the subject and tell what they would have said or done under similar circumstances.

The teacher ought to have a blackboard. Much has been done, more can be done by the use of a blackboard than many dream of doing. Have a light portable blackboard for the lower grades, if possible; if not possible then the maps and other drawings will have to be made on paper; for they must be





