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# THE CHRISTIAN.

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

VOL. XVI.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1898.

WHOLE No. 182

## The Christian.

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St. JOHN, N. B.

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OFFICE EDITOR:

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

## NOTES AND NEWS.

We understand that M. B. Ryan has become the minister of the Christian Church in Erie, Penn. We wish him great success in his new field. We also congratulate the church.

C. Howard Buchanan, of St. John, is now preaching for the Christian Church in Odon, Ind. The congregation lately showed their appreciation of his services by a very acceptable gift. The *Christian Oracle* says, "his work moves off nicely."

The office editor and financial manager of THE CHRISTIAN expects to be absent from St. John until next June; but a competent person has agreed to discharge the duties of these offices. Let all articles for publication and all business communications be addressed to THE CHRISTIAN, Box 56, St. John, N. B.

At the Christmas season, when generous impulses are filling your soul, do not forget the Lord's work and its needs. You will feel all the happier if you send a liberal gift to the treasurer of our Home Mission Board. The work needs your aid.

The article by Lester Mellish in the October CHRISTIAN, "Work of the Young People in the Church," was copied, with due credit, into *Our Young Folks*, of St. Louis, Mo., and, by that unsurpassed weekly for young people, was spread before many thousands of readers. Let our young friend write again.

Miss Rioch completes her tour among the churches of the Maritime Provinces this month. She then returns to her home in Ontario. We believe her visit here has been a blessing to our churches, though not much of a rest for her. Her furlough should be extended.

The Annual Report of the Foreign Christian Missionary Society has been mailed. This is the most interesting report ever issued by the Society. Those desiring a copy can have one upon application. Address A. McLean, Cincinnati, Ohio.

The late C. H. Spurgeon was an extreme Calvinist. Dr. John Clifford, the great

English Baptist preacher of to-day is not. One day Spurgeon said to his friend, "I can't see how it is, Clifford, that you don't become more of a Calvinist, seeing you meet Calvinists so frequently." "Well, you see, Mr. Spurgeon," was the reply, "I see you only once a month, but I read my Bible every day, and that keeps me straight."

The lands of the Bible are dear to every Christian heart. Last summer G. O. Gates, pastor of Gormain Street Baptist Church, St. John, spent several months in the Holy Land. He is now giving on Sunday evenings a series of descriptive sermons, and so great is the interest that hundreds are unable to gain admission.

An old colored man made a mistake. He was reading the stanza, "Judge not the Lord by feeble sense," and he read it, "Judge not the Lord by feeble saints." His mistake was not so great after all. It would be a blessing if many people would take his advice. Judging the Lord by *feeble saints* has become all too common.

A. McLean has returned from his visit to Cuba. Both Cuba and Porto Rico are to be evangelized. Of course Bishop Ireland says there is no need of sending missionaries there as the people are in the Roman Catholic fold. But that makes no difference. J. A. Erwin, of Newport, Ky., is now in Porto Rico planning to establish a mission.

Did you receive a special message in your paper last month? Then what have you done with it? Sent the money it called for and tore it up. That was the correct thing to do. We wish many more had followed your example. Perhaps they will this month. They should.

The annual interest on \$5,000 will keep a missionary in the home mission field for a year. F. M. Drake by his gift of this amount to the American Home Missionary Society thus puts a man at work in a needy place and keeps him there as long as money draws interest.

Last year through the Foreign Christian Missionary Society, the churches in N. B. gave \$97.19, the Sunday-schools, \$32.01; the churches in N. S. gave \$81.86, the Sunday-schools, \$6.25; the churches in P. E. I. gave \$84.12, and the Sunday-schools, \$40.26. Indirectly the Society received \$592.00 from the brotherhood in these provinces. See the Annual Report referred to elsewhere.

A month or two since, we called for a uniform list of topics for use in the mid-week prayer-meeting. Many others had seen this need; and we are glad to report that it will soon be met. J. H. Garrison, Geo. Darsie, I. J. Spencer, A. McLean, B. L. Smith and Miss Lois A. White are now at work selecting the topics. Evidently missionary topics will not be forgotten.

A portion of F. M. Rains' address delivered at the Convention in Chattanooga has been issued as a twenty-page tract, with the

title, "The Lowest Classes have been Reached." It is most interesting reading, and shows the transforming power of the gospel. A one-cent postage stamp and your address, sent to A. McLean, Cincinnati, Ohio, will secure you a copy of the tract.

J. A. L. Romig goes to England for a six months campaign among the churches there. We hope his labors will be fruitful in much good. But what about that three months' campaign he was to open in Cincinnati?

The *Christian Evangelist* almost every week gives, on its first page, a splendid picture of some one of our prominent preachers and workers. These pictures add to the attractiveness and interest of the paper.

It is not significant that the Actor's Society is calling upon churches and preachers to oppose Sunday shows and concerts? Theatrical troupes find that they need this day of rest, and they also find that the managers of theatres are, in their covetousness, becoming more and more unwilling to let them have it. People who have no religious regard for the Lord's day desire its rest and quiet.

The *Christian Standard* has issued a call for "A Rally all Along the Line." It is a call to the churches and preachers to consecrate their efforts to the winning of 100,000 souls for Christ this year. The interest in the movement is becoming deep and widespread. We hope that the churches will all recognize that it is a glorious thing to rally souls to the cross of Christ, and with a holy zeal they will go to work with this in view.

A writer in one of our exchanges says: "I believe that the tenth is the true ideal of Christian giving." He may be wrong in his belief. One-tenth was demanded from the Jews under the Mosaic dispensation; but surely we who live in the days of the gospel of Christ should not make the tenth of our income the ideal of our giving. Rather let us make it the minimum. Let us go beyond it as far as we can. But how many don't give even a tenth!

We read in the *Christian Tribune* that a young brother, F. H. Ollom, went to Montgomery, W. Virginia. He found there no church of the Disciples of Christ. He was a man of conviction and did not go into some denominational body, but went to work and erected and furnished a beautiful and commodious church house. Then he sent for W. H. DeVore to come and hold a protracted meeting. He came and a Church of Christ was organized.

It has come at last—that is, a few drops have, and we wait expectantly for a copious shower. One of the great obstacles to the wide distribution of our best literature has been the high prices at which the books have been sold. But the Standard Publishing Company, Cincinnati, Ohio, is now quoting "campaign prices" on some of their best books and tracts. "Campbell's Christian System" is offered at 75 cents; "Lamar's

First Principles," in limp cloth binding, at 20 cents; "Orthodoxy in the Civil Courts," at 20 cents, in paper covers. We hope to see such a demand for these cheap editions that the company will find it profitable to give good books at low prices.

Within the last few weeks, Gen. F. M. Drake has given \$10,000 to missions—\$5,000 to home and \$5,000 to foreign. This is large giving, and it should stimulate others who are as able to give, to do likewise, and those who are not as able, to do what they can. It would not require very many men like Bro. Drake to make it easily possible for the Foreign Board to get the \$150,000, and the Home Board the \$100,000 which they need for this year.

In this number H. Murray is trying to solve a perplexing problem. What do you think of his solution? Are there not the same "crude and undigested conceptions of truth and duty" in the United States where we have had a "phenomenal increase?" Be that as it may, this is true: If the Disciples of Christ in these provinces had that spirit and earnestness and consecration that Bro. Murray pleads for, we would see the phenomenal increase for which his heart yearns.

Do you know anything about the home department of the Sunday-school? It aims to bring the benefits of the school to those who cannot go to it. The regular lessons are studied weekly, the collection is taken up, the books and papers are distributed. It is a splendid thing for city Sunday-schools, some of which have 200 or more members in this department. It can be successfully carried on in the country, even in the winter when many schools disband. Are you enough interested in it to wish to know how to conduct it?

"Resolutions" ought to result in something or they should not be presented or adopted. What are we thinking about? Some of those resolutions concerning Home Missions that were passed at the Annual Meeting at Tiverton. We wonder how many of the churches have adopted any systematic way of raising money for this work. We are also anxious to know what the Sunday-schools are doing. Perhaps a curiosity as to what efforts the preachers and elders are putting forth is not unpardonable. Keep an eye on the receipts for Home Missions and see what is being contributed. You will need three eyes to see what some churches are giving. You will need a microscope too.

### News of the Churches.

ST. JOHN, N. B.  
COBURG STREET.

Bro. R. F. Stevens preached at both services on Lord's day, October 29th.

Bro. Wm. Murray was at the prayer and social meeting Thursday evening, November 3rd, and Bro. R. W. Stevenson at the young peoples' meeting on Monday evening, November 7th.

Bro. Herbert Johnston, son of Deacon Jas. J. Johnston, has secured a lucrative position in Nelson, British Columbia. He was secretary-treasurer of our Sunday-school. At the Sunday-school on Lord's day (30th) the superintendent expressed his regret at his leaving us and wished him prosperity in his new home. Also at the Y. P. S. C. E. meeting on the 31st an address was presented to him, to which he feelingly replied, after which

the hymn, "God be with you till we meet again," was sung.

We all regret that our beloved pastor, Bro. H. W. Stewart, through failing health, has been compelled to seek the more congenial climate of the south for the winter months. The church has granted him six months' leave of absence that he may regain his health. He will leave here about the first of December.

Bro. Howard Murray, of Milton, N. S., will occupy the pulpit during Bro. Stewart's absence.

Bro. George Manifold, of Charlottetown, P. E. I., was at our prayer-meeting on Thanksgiving evening, 24th.

Miss Rioch arrived in our city from Westport on Thursday, 24th. On Friday evening she gave an address to women only in the Sunday-school room on her work in Japan and the customs of the people in that country.

On Lord's day evening we expected that she would conduct the service, but owing to the terrible gale which blew a chimney from an adjoining house through a window in the main audience room and in the Sunday-school room, that meeting had to be dispensed with.

Sister Vanwart, of Fredericton, N. B., met with us in our prayer-meeting on Thursday evening, November 25th.

The Coburg Street church school-room was crowded on Tuesday evening, the occasion being a farewell to Elder H. W. Stewart, who goes south on six months' leave of absence, and a reception to Miss Rioch, returned missionary from Japan. W. A. Barnes presided, and the meeting opened with the singing of the hymn, "From Greenland's Icy Mountains." L. R. Morton, the secretary of the church, read the following address:

TO ELDER H. W. STEWART:

Dear Brother,—Having learned with deep regret that consideration for your health necessitates your absenting yourself from us for some months, we, the members of the Coburg Street Christian Church, desire to express in such slight degree as our weak language may convey, our full appreciation of your services of faithfulness and love for the past seven years.

We would wish that you should carry with you in your journeyings the assurance that your sincerity and singleness of purpose have not been unnoticed, nor your industry and faithfulness under trying conditions unappreciated, by those who have enjoyed the pleasure of sitting under your ministry.

From the beginning, and throughout the whole course of your stay among us, we have recognized that your ministrations have been invariably characterized by an earnest desire for our spiritual welfare, and an unswerving loyalty to the Master's service; and now as you are about to be separated from us for some months, and the truth, that "we value blessings as they take their flight," is forced upon us, the many truths with which you have refreshed our souls, and the many ways by which you have strengthened our faith, recur to our minds; and we feel that we have been built up indeed by your ministry, and much blessed by your loving and faithful pastorate.

We have ever realized that your sermons were always intended to contain, and did contain, food for the upbuilding of our spiritual life, and that through all the years you have been with us, you have faithfully fulfilled the injunction of our Saviour to Peter, "Feed my lambs."

If at times you have felt discouraged, and deemed that the Christian growth, that should attend upon your efforts, was not apparent, we feel that the fault is ours, and that we have not been that strength and inspiring influence to you, that, in view of the many helps you have given us to grow in grace, we should have been, and now as the time of parting approaches, we realize that we have failed in appropriating the blessings that were ours. Nevertheless, we are keenly conscious of the many ties of endearment that have knitted our hearts to yours in Christian fellowship.

And now, in conclusion, we wish you God speed, good health, stout heart and pure soul, that you

may long continue to be a blessing and a strength to others.

You carry with you our warmest love and best wishes, and if you do not carry with you other blessings, that should go with a man on his pilgrimage of life, we trust that you will exonerate us from all blame, for that which may well be our misfortune, but is not our fault; and that, remembering that life is full of possibilities, you may not despair of attaining in a warmer climate, and under sunnier skies and new associations, that blessing, which, though not obtained in the past, may yet be hopefully looked for in the future, and that you, returning, may bring with you strength, health and happiness.

On behalf of the church,

L. R. MORTON, Secretary.

Bro. Stewart highly appreciated the expressions of kindness set forth in the address. When he returned he trusted it would be with renewed health and the power to do better work.

A duet by Bros. Manifold and Appel followed, Bro. George Barnes presiding at the organ.

Mrs. J. S. Flaglor read an address to Miss Rioch, the missionary, welcoming her to the city.

Miss Rioch appreciated the kindness and consideration of the ladies, not only of St. John, but of the Maritime Provinces.

After a solo by Bro. Manifold, Miss Nellie Johnston, on behalf of the Young People's Society of Christian Endeavor, read an address to Bro. Stewart, regretting his departure, and expressing the hope that he would soon return fully restored to health.

Bro. Stewart replied in appropriate terms.

Miss Rioch sang a hymn in Japanese, translated direct from the hymn, "Saviour Like a Shepherd Lead Us," after which she exhibited a number of Japanese curios and gave a brief sketch of her work.

At the close of the speeches refreshments were served.

The work of Bro. Stewart in his seven and a half years as pastor of Coburg street church has been most gratifying. Two hundred and fifty persons were added to the church; a church at Silver Falls was organized with a membership of thirty-five and a building erected and paid for; a church organized in the north end, a lot bought and paid for. Bro. Stewart has had charge of the geography department of the New Brunswick Sunday-school normal work, he was superintendent of the Christian Endeavor Union for the province, also office editor of THE CHRISTIAN. In all, Bro. Stewart has been an untiring worker and a most liberal giver. Bro. Stewart is a native of P. E. Island.

MAIN STREET.

The evangelistic services closed November 6th, after three weeks of great interest. Bro. Stevenson's sermons were helpful and instructive to the members as well as to the outsiders, so that the church has been built up in her faith as well as increased in numbers. The preacher's earnestness and zeal were not rewarded as we would have expected by large additions but we rejoice in the very manifest good that has been accomplished. There were five additions. One other made the good confession but did not continue in well doing; having begun to run well, she turned back, declining to be baptized and to enjoy church fellowship. During the last week of the meeting, Bro. R. E. Stevens was present and gave effectual help in the devotional services, special singing, etc. Bro. Wm. Murray was with us one service and made a soul-stirring appeal at the close of the sermon. Since the meeting closed there have been two more additions, one being a great-grandmother 77 years of age. She was formerly an Episcopalian but has attended the services the past two winters

and having learned the way of the Lord more perfectly, desired to be baptized according to her Lord's command.

Sunday, Nov. 27, a special afternoon meeting was held to hear Miss Mary Rioch's report of her work and experiences in Japan. The terrible gale precluded a large attendance, but those who braved the wind and snow were rewarded by an intensely interesting account of Japanese customs, etc. Miss Rioch has won the hearts of our members, and we believe that the missionary collections will bear eloquent testimony to her success in deepening the interest in work among the heathen.

Bro. Richard Bagnall, having secured a railway position in Mass., his wife and family have moved there.

Bro. Geo. Manifold preached at both services the last Sunday in the month, while the writer visited Charlottetown. The gale prevented our meeting many of the brethren and sisters which we regret, still this first visit to "the Island" was greatly enjoyed, and we pray that the faithful little band may not become weary in well-doing; for in due season they shall reap if they faint not.

Bro. Stewart is leaving St. John for a six months' vacation on account of his health. We will greatly miss his presence and help at our prayer-meetings, etc. His counsel has always proved valuable and his ready sympathy and kindness at especially trying periods of our work have greatly endeared him to us and will never be forgotten. We are hopeful that the rest and change will enable him to return to his work, and that for many years his consecrated labors may be spared.

J. CHAS. B. APPEL

#### NAUWIGEAU, N. B.

Bro. Wm. Mufray has been here over three Lord's days in November. On these evenings he preached in the hall and on some of the evenings during the week in private houses. On Lord's day mornings the Lord's Supper was partaken of in private houses.

A number of the young people appear to be interested, and it is hoped that some good may be accomplished among them.

It would be well if the brethren here could be gathered into a body and induced to keep up public worship.

LATER: Bro. Murray had four additions by confession and baptism. The brethren and sisters met and decided to hold services and observe the Lord's Supper on the Lord's day. Bros. Charles Wanamaker and Henry Hill were elected elders. The prospects for good work in this community in the future are good.

H. W. S.

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

Sister Carrie Payson returned home looking none the worse for her trip with Sister Rioch. She rendered invaluable assistance in managing the tour.

On Monday afternoon, Nov. 14th, they reached Tiverton on the steamer "Westport" from Weymouth and South Range. They made their home at Sister Smith's. At 3 p. m., Tuesday, Sister Rioch gave the children an interesting talk on Japanese life and customs. The children were delighted with the curios. At 8:30 she addressed the women on woman's life in Japan. At night a public meeting was held, at which she gave an instructive address. She also sang in the Japanese language. The people of Tiverton were well pleased with the visit of the two sisters.

The next place they came to was Westport, where Sister Rioch was cared for in the home of our congenial elder, Bro. E. A. Payson. On Friday night she gave a description of Japanese life

with the aid of a stereopticon. This was given in the Hall with an admission fee. Sunday night she gave a public address to a crowded house. It was a very attentive audience. Monday afternoon the children and women were remembered by talks in the church. The addresses and songs of Miss Rioch were much appreciated. Our prayers are that God's blessing may rest upon the sister wherever she goes.

Westport was blessed in having two returned missionaries present at one time. Beside Sister Rioch, Rev. Bro. Churchill, Baptist missionary to the Telugus, was here and gave a public address. His description of the work among the Telugus in India was quite interesting.

The church in Tiverton is anxiously looking forward to the coming of our evangelist, Bro. R. W. Stevenson, during December. Pray for us that God's blessing may rest upon the meeting.

J. W. B.

#### HALIFAX, N. S.

Since our last report we have had to say goodbye to more of our brethren and friends, whom we shall very much miss. Bro. and Sister Carson have gone to Florida, Bro. A. B. Wallace, Bro. F. Stevens and Sister George Wallace have gone to Montreal, where Bro. Geo. Wallace had gone some months before. Bro. H. L. Wallace, and our faithful friend, S. Cormick, have gone to Mass., where our good Sister Cormick is spending the winter. The loss of so many prominent members out of a congregation already too small, will be seriously felt. But we are cheered by the presence of Bro. and Sister W. McEwen who have just come from Milton. Our good sister McEwen will likely be with us this winter, and we will find plenty of work for her willing hands to do. She was one of the most faithful workers when here in Halifax, and we are glad to have her with us again.

On the evening of the 10th inst, we had a very pleasant social in the meeting house. Though the night was stormy, quite a number of the friends got together and we enjoyed a very pleasant evening. The time passed in enjoyable conversation, some old fashioned singing, a few solos, and recitations and a pleasant tea. This social was simply to get the friends together socially that we might get better acquainted with those whom we had already met, and to form new acquaintances. Every one seemed to enjoy the evening.

We are now conducting a Bible class one evening in the week, the class being held from house to house. This will be both profitable and pleasant to all who can attend.

In view of the long and faithful service of Bro. Carson, the church made him a present of four volumes of Jamieson, Fausset, and Brown's Commentary, on the Lord's day before he left, with an address expressing appreciation of his faithfulness, and the regret of the brethren that he and Sister Carson found it necessary to leave the work in Halifax.

Notwithstanding all our discouragements we are yet hopeful. There are more new hearers in our congregations than at any time since we took up the work here. We shall do our best, and trust our God for the increase.

Bro. Josiah Wallace, of West Gore, worshipped with us last Lord's day. We are always glad to have brethren call and see us.

We have just purchased a new library for our Sunday-school, consisting of 123 volumes. We are making a strong effort to revive the interest in this department of our work.

E. C. FORD,

Willow Park, Nov. 24, 1898.

#### SOUTHVILLE, N. S.

The writer, accompanied by Bro. Geo. Cosman, visited the church at Kempt, Queens Co., and found the brethren ready to advance the kingdom of the Master. Our time was limited, and we

could not visit as many of the brethren as we wished. Elder Manley White is still living,—in his 91st year, with mind almost as strong and bright as ever. He is one of Christ's faithful witnesses.

Our concert at the church at Southville was a decided success—pronounced so by all who heard it. We are delighted with the good material we have to work with and the talent and tact manifested in those who took part.

Our work here is gaining impetus daily, and we pray for the blessing of God to continue.

H. E. C.

#### EAST POINT, P. E. I.

I spent two very pleasant weeks with the brethren at this place during my last visit. On account of the rain and mud we did not meet on Sunday morning, but in the afternoon we had a good meeting.

During the week I visited among the members at North Lake, and preached in the union church on Tuesday night. We had a beautiful night and a large attendance. The people are very congenial and hospitable.

The latter part of the week I spent in visiting among the brethren at West River, and had some pleasant chats around the old family fireside. I find that visiting among the people is very essential to successful work.

The following Sunday the weather was delightful, and our meetings were well attended. The singing was good, and we all enjoyed it. Although the people live a long distance from the meeting-house, and the roads at this season of the year are generally very bad, yet we have everything to encourage us, and feel that the Lord is blessing our efforts.

A. N. S.

#### CROSS ROADS, LOT 48, P. E. I.

The autumn winds are sighing and "nature in her various forms" is robbed of all her beauty, and impatiently is waiting to be clad in robes of snowy whiteness. This transition period, or perhaps it might be termed the period of expectancy, is one which determines the standard of religious sentiment, especially in country districts, better than some doctors can determine the symptoms of disease by placing a thermometer under the tongue.

It is my happy privilege to report, at this writing, that, although the roads were ankle deep in mud and rain falling, our morning meeting was well attended, and at night we had a larger attendance than in the morning.

Perhaps it would be interesting for some of our readers to know how many people there are in this community who have gone beyond the allotted "three score years and ten." There are eleven people living here, within a few miles of each other, whose combined ages make a total of 895 years, and make an average of 81.4. Their names and ages are as follows: Mrs. Duncan McCallum, 89, Mr. Duncan McGregor, 89, Mr. Robert Boyer, 89, Miss Harriet Farquharson, 83, Mrs. John McGregor, 81, and her husband, Mr. John McGregor, 79, Mrs. Chas. Stewart, 78, Mrs. John Farquharson, 77, Mr. Stephen Farquharson, 76, and his wife, Mrs. Stephen Farquharson, 76, and Mrs. John McGregor, sr., 76. All of these people are members of the Christian church and all of them have attended meeting during the summer, with the exception of four, and three of them attend meeting almost regularly, and one, Miss Harriet Farquharson, attended meeting last Sunday night, although her home is some distance from the meeting-house, and notwithstanding she is in her eighty-third year.

These people who have grown up with the church and the country understand the difficulties through which both have emerged, and are living witnesses to the triumphs of primitive Christianity. Their lives are monuments of goodness, and memory's jewelled casket will ever be adorned with their untarnished names. On the river's brink they are now peacefully waiting until the silent boatman shall come and bear them safely over to the other shore, where amidst the mirth and music of heavenly symphonies they shall be carried on angels' wings into "that city whose builder and maker is God."

Let us who are younger in years endeavor to imitate their example, so that when the finger of God shall touch us we shall fall asleep in Jesus, and in the resurrection morn be privileged to awake in his likeness.

A. N. S.

## The Christian.

ST. JOHN, N. B., DECEMBER, 1898

## EDITORIAL.

## OPENING THE HEART.

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him and he with me.—Rev. iii, 20.

Jesus spoke these words thirty years after he had ascended to heaven. The Author of the faith, who had once delivered it to his apostles, had now descended to finish it in this wonderful Book of Revelation. Besides the many things herein revealed, Jesus shows throughout the book an anxiety to save the lost, not exceeded by his weeping over Jerusalem, nor His prayers on the cross for the pardon of his murderers.

The book begins with an account of Jesus' ardent desire to enter human hearts, and closes with his declamation, good for all time and in all places, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Where in all the literature of earth can be found a farewell address fit to be compared to this of the Son of Man to all his lost brethren? His own dear words, "ANY MAN," and "WHOSOEVER WILL," cut off all distinction of race, rank and condition, and leave without a ripple the deep currents of that love which flows "into all the world," and "to every creature." While we behold a sight so wonderful as the Creator knocking for admission at the door of man's heart, we notice how clearly he recognizes the dignity of man. Though He claims that heart as his palace, He allows man to hold the key, and enters only on condition that "man hears his voice and opens the door." He will not force an entrance. These facts, so just, so plain and reasonable, and in such perfect accord with the mission of Christ and with all his teaching, should be understood by all men. The sinner can do nothing to merit salvation or to procure salvation; but he can accept of salvation as a free gift from Him who has done both, and his acceptance of the great salvation is the same as opening the door for Christ to enter.

But we are apt to reverse the order of Christ and to teach the anxious enquirer that it is he who is to stand and knock at the door of Christ to be let in, and that he is to continue to knock and pray more earnestly and seek the prayers of the church to induce Christ to open the separating door.

Now, as it is as natural for the convinced sinner to pray to God for mercy, as it is for the troubled infant to cry to its mother, we would utter no word against the sinner pleading for pardon through the blood of the cross. Everything in the gospel encourages a prayer so very proper. But we wish no one to think that the blessed Saviour is keeping back salvation, as under lock and key,

from any anxious sinner, but is earnestly seeking to save him, and that the change and submission must be with the sinner and not with the Saviour.

Let any careful reader of the New Testament say whether Jesus says more about the sinner seeking the Saviour, or the Saviour seeking the sinner. Was he not constantly dwelling on the latter and always knocking at the door for admission? When did he ever turn away a humble penitent or keep him in suspense? He is the same to-day: knocks at the door, but men must open it or be lost. "But," says the objector, "the Lord opened Lydia's heart, and Lydia did not open her own heart." The Lord opened Lydia's heart just as he does the heart of others, by knocking at the door and pleading with her till she was induced to open it. Had he not knocked the door would never be opened. The Lord sent his ambassador to Lydia, who told her of his dying love to her, and besought her in Christ's stead to be reconciled to God. She believed the story with all her heart, Christ entered in and they supped together.

Some imagine that the Lord opened Lydia's heart in some mysterious way before she heard the gospel, and that she was thus qualified to believe; but the narrative teaches differently. It is said of her—1st. She heard him. 2nd. Whose heart the Lord opened that she attended to the words spoken of by Paul, and when she was baptized and her household, she besought us saying, If ye have judged me faithful to the Lord, come into my house and abide there. And she constrained us.—Acts xiv. 14, 15. What can more beautifully accord with the words of our text than Lydia's case? She heard the gospel or the voice of Jesus, and in proportion as she believed her heart was so opened that she attended to the things that were spoken of by Paul. What those things were is spoken of in verse fifteen; the very first things Jesus appointed in the commission for the penitent believer to do. Jesus went into her and supped with her by accepting of her hospitality to his brethren and she will sup with him forever. It is as plain to say the Lord opened her heart when his Holy Spirit by the Gospel induced her to open it, as to say the man who went to a friend's house at midnight to borrow five loaves, opened the door because he remained knocking and reasoning with the inmate till he persuaded him to rise and open it. Many like Lydia, who hear the voice are so moved by his dying love as at once to let him in, while others are harder to be persuaded. But Jesus is so anxious to save the lost that he pities and spares them and waits long to be gracious. He is not willing that any should perish. Oh! how sad that so many disregard the pleading voice of Jesus until he leaves them to die in their sins! There is joy in heaven among the angels when even one sinner repents.

Jesus not only knocks at the door of the unconverted, but also at the door of his own

people's hearts. Indeed this was addressed to those whom He loved, rebuked and chastened. They had become lukewarm and were in danger of being cast off by Christ, but He earnestly sought an entrance into their hearts. And how true this is to-day of many; they are neither cold nor hot. Jesus now knocks at their hearts and wants to enter and rule them. He makes "your work" an index to character and will reward every man according to his work. Jesus knocks at our hearts by the many opportunities he gives us of doing good. When we really consider the matter we are surprised at the number and variety of those opportunities. They knock at the door, they plead with us to let them in. Jesus still seeks and saves the lost, and wants all men to know it. Never since the Apostles' day did the gospel spread among the nations as it does to-day, and Jesus wants us to take part in the great work of spreading the light of life both at home and abroad. To do this as he wills requires labor and self-denial and sacrifice. But the possibilities are around us to let them into our hearts. Duties of every kind knock for admission. Christ may come down to sup with us and is anxious to take us up to heaven with him.

## Original Contributions.

## THE WORLD'S NEED OF THE CHRIST.

GEO. MANIFOLD.

How many of the teeming millions of our burdened humanity are unconscious of their supreme need. This is a sad fact. The heathen, as a rule, do not realize their lost condition. Their life is a living death, without God, without Christ, without hope, wondering, groping in worse than midnight darkness, their surroundings are truly pitiable. As sheep in the wilderness, though utterly lost and in great peril, never seek the shepherd, so myriads of our race for whom Christ died, wander blindly in gross darkness. If the lost are found, it is because the shepherd is seeking the sheep.

There was once an old man diseased and worn and literally clothed in rags, who sat by the wayside, an object of pity, desiring alms; yet he never uttered a word, but simply sat there. One day a gentleman passing by was struck by his abject misery, but as no appeal was made, he passed on. Yet, haunted by the man's woe-begone appearance, he came back and asked, "Are you in want?" And the old man said, "Oh, sir, I am sick, and cold, and hungry." Then said the gentleman, "Why don't you ask something?" And the old man stretching out his wasted hands, and looking at his rag-covered body, said, "I am pleading with a thousand tongues." His misery was begging beyond all words.

The above fully describes how the heathen are begging, piteously pleading in language more eloquent than words for Christ and his glorious gospel. Will it fall on dull ears and on unresponsive and stony hearts? Rather

will it not call out the best and noblest within us? To win souls is the highest wisdom, to rescue the perishing is the greatest good. To be engaged in transforming men and women from gross darkness to marvellous light; from the power and tyranny of Satan unto God; from degradation, infamy and despair, to glory, honor and immortality, is the grandest sight, the noblest spectacle, the most thrilling scene that earth affords, or angels have witnessed this side of the gates of the New Jerusalem.

When will the church realize that the world is its parish? That all men, no matter what race or color need her ministry. Stand under the shadow of Calvary, behold again the Son of God crucified and witness the highest demonstration of Almighty love that God has given to mankind. Then hear the cry of millions, "We die like beasts and are buried like dogs. Ought you to leave us to perish?" Listen to the appeal from a heathen mother's broken heart, "Why didn't you come sooner? With my own hands I have killed my five daughters to spare them the sorrow and shame and degradation through which I have passed."

On mission work depends the very life and existence of the church. The congregation that lives for itself will most surely die. It is a slander on those who are our countrymen, besides being untrue, to say, "We have plenty of heathen at home." If the Apostles waited until they had converted all at home, they would never have reached the outer walls of Jerusalem. With them no distinction was made between the Home and Foreign field. Remember that the light that shines farthest away shines brightest at home.

If the love and spirit of Christ dwelt in us we would realize of a truth that God is no respecter of persons, but He hath made of one blood all nations of men to dwell on the face of the earth. Then would we know that the Mongolian, the Hindoo, the Japanese and all who are in Pagan darkness, are part and parcel of our common humanity, and worthy of our best endeavors in enlightening and saving them.

In a railroad accident by which several lost their lives, it was a sad, sickening sight to see the bodies laid side by side awaiting identification by their friends. But few could gaze upon those bruised and mangled and dismembered corpses, while many were forced to turn away from such a heart-rending scene. But one old mother was seen to go to one end of the row and eagerly scan the features of the dead, till she came to the body of a young man, dismembered and mangled beyond description. It was the body of her only son. She drew him to her bosom and with tearful eyes and quivering lips imprinted kisses on that face so marred and bruised, now cold in death. The wail of David was hers, "My son, my son, would God I had died for thee!" It was a mother's love that impelled her to do that from which many would have shrunk. May we have that Divine passion for souls that will cause us to look on all as our brothers and sisters, and as such demanding our tenderest love.

We cannot all go to the foreign field, but we can all have fellowship in this most glorious enterprise. By our sympathies, prayer and offerings we can hold the ropes while our representatives go down the dark mines for human souls. Let us put the promise of Christ to the test and confirm it in our own experience, "It is more blessed to give than to receive." May the world's need of the Christ be upon our souls continually, so that we may have a noble part in hastening on that glorious day when Christ's prayer will be realized in receiving the heathen for his inheritance and the uttermost parts of the earth for his possession.

### OUR NEED.

H. MURRAY.

The question is frequently asked: "Why is it the Disciples in these provinces have not advanced more rapidly?" Why have a wonderful, phenomenal increase in the United States? Why is it they do not have a corresponding increase here in the east? Some find the answer in the conservatism of the east. Others think it is because of the exodus to the States. While it is true that we are much more conservative than in the west, and that we have given to the United States over forty preachers, among whom were our best, and that hundreds of our best workers have gone there, which is undoubtedly one of the reasons of the rapid increase in the west, yet we are not quite ready to accept these as the reasons for our lack of a commendable growth. If we are allowed to judge, we would say it is not so much in the misplacing of our preachers and workers as in the misunderstanding of our work. Crude and undigested conceptions of truth and duty are what is impeding the progress of Christianity.

The writer was once asked if he did not believe that persons could be saved in the denominations; taking for granted, as can be seen in this question, that their conception of the work of the Christian was in getting saved, and anywhere that they could be saved would do. Here is the fatal error, one that is directly and emphatically opposed to Christianity. The work and mission of the Christian is the mission of Christ. What he did, we are to do. He came, not to be saved, but to seek and to save the lost. The Christian is to fulfill and complete this mission, to save the lost, to redeem the world. Can this be done successfully by the spirit of denominationalism? Evidently not, according to the prayer of our Saviour, who prayed "that all who believed on him might be one that the world might believe."

The spirit and power of Christ is seen and felt, not with the many only, but with the two or three who are united and who agree and who are active. Let such "ask of God and it shall be done unto them." The divisions and factions that are now destroying the work of God will soon disappear when the Christian world understands what it means to be a Christian. The matter of being saved in this or that church is of little

importance compared with the question of fulfilling the will and mission of Christ in the redemption of the world. He who is interested only in his own salvation will find little or no salvation in any church. "Ye are the salt of the earth." You disciples; not your doctrine, nor your creeds. The principle is of no avail without the person. Elisha's staff was of no effect without the prophet himself. Truth has weight and power in the life of the godly. If the salt, or the Christian, loses his saving influence and power on others, he has lost his Christianity, and is good for nothing. He is a lost man.

If we would read carefully and heed this true idea of Christianity as found in this lesson of our Saviour, Matt. v, 13, it would soon cure the Sunday headache. We would not say "we can live as good a Christian at home as we can in going to church." We would not have it to say that the Disciples in these two provinces did not give one cent a week, on an average, for home missions. But as those disciples of Christ who had only enough loaves and fishes for their own use, were willing to sacrifice their all, forgetting their own needs, for the sake of the hungry multitude, so will the disciple to-day say, the gospel must be preached, lost souls must be saved, and the cause must be advanced at any cost. No matter what the sacrifice may be, the hungry, dying, perishing world must be saved. Then, and not till then, will the soul receive a sevenfold blessing.

There can never be the maximum of success with a minimum of our gifts. This crude, unchristian idea of our personal salvation, with the multitude left out, is, we repeat, the cause of whatever failures we have made in the progress of Christianity.

It is often said that "there is too much error that creeps into our churches." But error will never creep in unless truth first creeps out. The empty soul, like the idle brain, is "Satan's workshop." Action, as someone has said, will always destroy faction. The soul that is not earnestly and prayerfully engaged in the salvation and elevation of others, will be a fit subject for any notion or fad within his reach.

"Too many new plans," says another. No, this is not the trouble, but the failure to work the old plans. We should not modernize Christianity, but we should humanize it. Religion, like its Author, is human and Divine.

It requires the human heart to reach the human heart. This is why the Son of God became the Son of Man, that he might save man. Our religion must be Divine in its origin, and human in its sympathies and applications. We would therefore humanize divinity, and modernize humanity. We would put new wine into new bottles.

Our labors among the churches the last six months have led us to this conclusion, *i. e.*, that our great need to-day is a correct view of primitive apostolic Christianity, such as we see in the life of Christ, and in the primitive church—a love for God and humanity that knows no failure.

One or two Disciples in any community, who have the true idea of religion in their



his work will be watched with interest. We hope this action of F. M. Drake may become contagious. There are many who should give five thousand dollars into our permanent fund and thus support a Home Missionary all the time.

R. H. Bolton from Everett, Mass., reports good audiences and interesting meetings and two baptisms. He also states that a chapel will soon be erected upon the lot which has been owned by the church for some time.

G. T. Ranshaw writes from San Antonia, Texas, an encouraging letter, reporting five baptisms and all services at high water mark.

F. G. Roberts writes from South McAlester, Indian Territory, as follows:—"Just closed a twenty days' meeting at Miami with sixteen additions. Committee appointed to solicit money with which to build a house of worship. Pray for Indian Territory."

"Your Home Missionary at New Whatcom is the only one in Northwest Washington. But into every community into which I have gone I have found old time disciples who have waited ten, fifteen and even twenty years for the preaching of the old Jerusalem gospel. Our plea is well received by many to whom it is new. In a number of instances whole families have been added to the church. Within the past two years churches have been organized at Woolley, Friday Harbor and Deer Harbor, with an average membership of twenty. Lately the work has been taken up at Ferndale with an outlook still more promising. \$100,000 for Home Missions seems a small request for these needy and willing fields."—WALTER S. CROCKETT.

S. K. Hallam writes from McKinney, Texas, making an earnest appeal for New Mexico. He says: "I certainly do sympathize with you and your Board in your financial straits, and agree with you that it would not do to come up to our Jubilee Convention with a debt. I have confidence in our great Brotherhood that they will not permit you to do so. Perhaps a more serious question is whether as a people we shall remain "in debt" to the many needy fields waiting for our sowing as Rome waited for Paul whose debtor he was. Whether I shall go to New Mexico or not is not the question, but whether some man shall occupy that important field at this opportune time."

These pleas show the great need of \$100,000 for Home Missions in this our Jubilee year. There should be many personal offerings to this work.

BENJ. L. SMITH,  
C. C. SMITH,  
Cor. Secy's.

Y. M. C. A. Building,  
Cincinnati, Ohio.

### Foreign Missions.

Maritime C. W. B. M.

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

### MISSIONARY TOUR.

Leaving Halifax on Friday, October 20th, Miss Rioch went to West Gore. Three sessions were held on Sunday, the children's and women's meetings being held in the afternoon. At night, in lieu of the regular meeting service, Miss Rioch addressed the congregation, Bro. Hiram Wallace presiding. Though the day was somewhat stormy, the people showed their interest in missions by turning out remarkably well. No auxiliary

was formed, but the sisters resolved to meet regularly to learn more about our work in the foreign field and to pray for God's blessing. Newport was reached on Monday afternoon about five o'clock, and after tea a general meeting was held at the home of Bro. Martin Stevens. The short notice and the rain militated against having a larger attendance.

At Newport station Miss Payson, who had been delayed in Halifax on account of sickness, joined Miss Rioch, and together they went to Port Williams. At the home of Mrs. Jackson the missionaries were entertained, and several days were spent here in gaining a much needed rest. Miss Lila Jackson made the visit most enjoyable by taking the guests out for many charming drives to the different points of interest, including the birthplace and the old homestead of Mrs. Josephine Smith, who was our first woman missionary to Japan, and who there gave her life for the heathen. The scenery in the Cornwallis Valley is famed for its surpassing beauty, the cloud effects being particularly pleasing.

On Sunday morning, instead of the sermon by Bro. Howard Murray, Miss Rioch took the time and spoke to a large audience. In the afternoon quite a number of the women and members of the auxiliary met Miss Rioch at the home of Mrs. Jackson.

Monday morning found Miss Rioch speeding by train to Bridgewater on her way to Milton where she was met by one of the brethren. Twenty miles is long enough for a drive, but when it comes to thirty miles and over a rough road, that is an experience never to be forgotten. A real comical incident took place at Brooklyn while waiting for a change of horses. The kind lady of the house was very much interested as to Miss Rioch's mission. When the latter, in answering the numerous questions put to her, said that this was her first visit to Nova Scotia, the hostess expressed her surprise: "What! the first time you have ever been in Nova Scotia?" Again in response to the question, "Where are you from?" Miss Rioch replied, "My home is in Japan." "You don't say! all the way from Japan and in that team!"—Tableau.

The weather was rather inclement for the Thursday night meeting, but the other two were well attended. Returning to Bridgewater on the 11th, Miss Rioch was again hospitably entertained at the home of Bro. Prince. The following afternoon, Miss Payson joined her companion at Middleton. At North Range Bro. Devoe was in waiting with horse and carriage. Sunday afternoon a general meeting was conducted in the church at South Range. Bro. and Sister Cooke and Sister Wagner were present from Woodville. Bro. Devoe was very kind in driving the ladies early the next morning to Weymouth Station in order that they might catch the S. S. Westport for Tiverton. Here two meetings were held, an account of which appears in another column.

Arriving at Westport on Wednesday Miss Rioch received a royal welcome from Bro. and Sister Payson. In addition to the usual three meetings, a special feature was the stereopticon views illustrating Japanese customs. This was truly a splendid meeting.

The tour throughout Nova Scotia was enjoyable and fraught with pleasant memories. However, with the exception of two or three really fine days, the weather was rather wet and stormy, which prevented many of the meetings from being more successful. It is to be noted that when mention was made of the bad weather, the rough roads, the tedious

drives, etc., at every place the people uniformly responded: "Oh, but if you had been here in the summer!"

Still the meetings in Nova Scotia were particularly interesting from the fact that the women were more or less in touch with the foreign mission work and in nearly every church an active C. W. B. M. auxiliary was to be found.

M. W. G.

### RECEIPTS.

Previously reported, . . . . .	\$80 47
St. John, Coburg St. Sunday-school, . . . . .	2 83
"    "    "    Ladies' Auxiliary, . . . . .	1 50
Tiverton, Ladies' . . . . .	3 00
Southville, Ladies' . . . . .	1 00
	<hr/>
	\$98 80

SUSIE FORD STEVENS, Treasurer.

### NOTES FROM THE FOREIGN SOCIETY.

The receipts for October amount to \$7,794.40.

The editor of *The Christian Herald* has promised to send \$300 a year for three years to aid the work among orphans in India.

Miss Mildred Franklin is in India by this time. Nineteen of the twenty-five passengers on board the ship were American missionaries.

Mrs. Crisp, of Mungell, India, reports three baptisms and twenty inquirers.

Dr. Walpton, and Dr. and Mrs. Osgood, reached Shanghai safely. They had a pleasant voyage.

F. E. Meigs, of Nankin, China, reports that there are inquirers all the time. The work is moving on finely.

James Ware has succeeded in renting a chapel in the milling district of Shanghai. At the first service the place was crowded.

In Japan one man followed the missionaries 100 miles to make the good confession and to be baptized. H. H. Guy and C. E. Garst are devoting most of their time to evangelistic work.

The Japanese are more willing to hear the truth and to receive it than they have ever been before.

Mr. and Mrs. Chapman reached Constantinople and immediately began work.

There are about 100 children in the day school in Constantinople.

John Johnson, of Smyrna, Turkey, needs a relief fund. A little help will be of the greatest advantage to him.

The Foreign Society wishes to send a man to Norway to take charge of the work in that field.

J. A. L. Romig has gone to England to do some evangelistic work.

### Children's Work.

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

### TO THE BANDS.

I wonder where all our Bands are, and what they are doing? I expect they are all busy getting ready for Christmas; but if some one would whisper to them that *four months* of the year are gone, and only *two* Bands have sent in any money, why they would all try hard to do something to make up for that lost time.

It won't be long now before we have to make payments for the support of Gulabi and Gerould, and we are anxious that our boys and girls will remember that these children belong to them.

S. F. S.

### CONCERNING THE ORPHAN GIRLS AT DEUGHUR, INDIA.

We have had a gratifying response to the call for individuals and organizations to assume the support of the seventy-six girls given our missionaries by the British government when it closed its orphanages. It is most gratifying that a large number of families have each promised to maintain a child. The majority of these families have small incomes. In some of them the payment of the \$30 per year that is required, will necessitate real self-denial. Our God will abide in such homes and richly bless them.

There are twenty-five or thirty girls for whom support has not yet been provided. They are now being maintained by our missionaries. We desire to assign them at once. Many persons hesitate about undertaking this work, lest in future they may not be able to continue it. Those who prefer to do so can promise to support a child during this year, and at its close make a decision whether the work will be continued. Those willing to assist in this good work should write me at once.

MATTIE POUNDS.

306 North Delaware Street,  
Indianapolis, Ind.

#### CHILDREN'S WORK.

Previously reported, . . . . . \$2 14  
Leonardville, Happy Band, . . . . . 3 00  
\$5 14

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

### Book Reviews.

LETTERS TO A YOUNG METHODIST PREACHER: by  
Ashley S. Johnson. 235 pages. Paper cover.  
Price 50 cents.

This is a book containing a series of short epistles on the plan of salvation. The subject is discussed under the following heads: The Bible vs. Creeds; Rightly Dividing the Word; The Keys of the Kingdom; The Holy Spirit's Mission; The Great Commission; What must I do to be Saved? Which is the true Church? Faith and Confession: Repentance; Baptism; A Common-Sense View of the Plan of Salvation; What Name shall we Wear; Prayer and its Limitations; Sanctification; Christian Union; The Lord's Supper.

The object of these letters is to point out many of the errors which arise from placing faith in fallible standards instead of resting it upon the Bible alone. Bro. Johnston acknowledges the Scriptures not only as the last but the *only* authority to which appeal should be made. All denominations have recourse to the Bible as the foundation of their tenets and many of their practices; but they nevertheless take their first stand upon their creeds. Those, however, who take the Word alone have a decided advantage over those who examine it through secondary sources.

The glory and strength of the plea of the Disciples of Christ lies in their clear and loyal advocacy of the great ground principles of Christianity. This is as true of the writings as of the pulpit utterances of our leading thinkers. While our writers may not excel in any other particular, yet none surpass them as expounders of the gospel. Measured by the popular standard, our literature lacks the scholarly research and classical style of the leading works of other bodies. But the world needs the gospel more than

polished speculative books. To clear the plan of salvation from the mysteries which the theologian has surrounded it with is now the first duty of the Christian thinker. Bro. Johnson's books aim at this.

The author treats his subject with the plain yet thorough, logical style which characterizes his writings. While the book is simple enough to be understood by all readers yet there is a strength in it that can be found in but few works on the same subject. Mr. Johnson does not rest his expositions upon a few scattered texts, but considers all the striking passages bearing upon the themes discussed. In this way he is able to give a broad harmonious account of the scheme of redemption instead of a narrow one-sided view which a part consideration of it would necessarily give rise to. He impresses one as a writer who assumes nothing; but is prepared to take, without restriction, whatever God reveals. The key to the Bible is contained in the answer to, "What must I do to be saved? The person who solves this question is in a fair way to understand—hence harmonize—all scripture. But he who fails to obtain a clear insight into this most important problem will not rightly grasp divine revelation. Bro. Johnson seems to have a thorough conception of this truth.

A fair exegesis of verses of scripture taken from many portions of God's word, can only be made by an unbiased consideration of all circumstances surrounding and prompting the writing of each passage, and an entire freedom from our former opinions and the opinions of others. The violation of this principle has given rise to much of the misunderstanding and differences of opinion respecting the Bible. One effect of an undue regard for pre-conceived ideas is to cause us to strain texts to meet those views. Mr. Johnson, however, is not a slave to set interpretations. He does not wrench the scriptures to suit a peculiar persuasion. At times he presents opposite sides of a case and leaves the reader to judge for himself.

The plan of the book is good. While there is a certain amount of continuity of thought running through these short essays; yet each is distinct enough from the others to form a complete treatise in itself. This is very convenient. Should we wish at any time to refresh our memories on any of the themes treated, we can do so by reading a single article. It is a valuable reference book.

Brother Johnson's address is Kimberlin Heights, Knox County, Tennessee. The book may be obtained from him direct, or through the Good Literature Committee.

O. B. STOCKFORD.

We have examined the Standard Eclectic Commentary for 1899. Sunday-school teachers should be provided with the very best helps obtainable. The school that uses these aids will not have to regret their selection. Get the best, that you may in the school be able to do the best work. Besides, the price of the book has gone down this year, while its value has gone up. Write the Standard Publishing Co., 216-220 E. Ninth Street, Cincinnati, Ohio.

#### MAIN STREET BUILDING FUND.

Previously acknowledged, . . . . .	\$133 40
Collected by H. Ferris,	
W. Johnson, . . . . .	\$1 00
J. Johnson, . . . . .	1 00
G. G. Johnson, . . . . .	1 00
D. A. Morrison, . . . . .	3 00
P. ——— Per D. A. Morrison, . . . . .	20 00
	25 00
	\$181 40

ROBERT ROBERTS, *Treasurer*.

T. H. Capp is still preaching in Plattsburg, Mo. The church is spending \$500 in beautifying their audience room. A writer in the *Register-Review* says the congregation "love their pastor, T. H. Capp, and his devoted wife, and the love is not misplaced, for they are worthy of it all."

### Died.

HARKER — Died of paralysis, on the 7th of October last, at Cavendish, P. E. I., in her fifty-fourth year, Sister Emily Harker, leaving a family of seven children and other relatives to mourn her loss. She was married first to Mr. Fraser of Nova Scotia, who died four years after. Was again married to Mr. George Harker, of Cavendish, about fourteen years ago, who died eighteen months before her. She had by the first marriage two daughters, and by the second two sons and three daughters. She was baptized by Bro. John B. Wallace twenty-six years ago, and faithfully adhered to the Christian religion till suddenly called away by death. We trust that her example and the instruction she gave to her children so suddenly left orphans will, by God's grace, be cherished by them till they meet in the better land.—D. C.

MINARD.—Bro. Howard Minard, son of Bro. Parker Minard, of Milton, departed this life November 10th. He went to Haverhill, Mass., a few years ago, and in the course of time married Miss Stella Thompson, of Haverhill. Soon after his marriage they removed to Everett, Mass., and while there he was prostrated with pneumonia, from which he never fully recovered. He came back to Haverhill, with the intention of returning home to Milton, but he was too feeble to continue his journey. He was very anxious to see his parents and his brothers and sisters. His father hastened to Haverhill, and kind Providence permitted him to reach there before Howard died. It was unbought joy to the son to have his father with him, and a great degree of satisfaction to the father to be with his son, and to minister to his wants in his last hours. With his body resting on his earthly father, and his soul resting in his Saviour, he peacefully and hopefully closed his earthly life. His body was brought home to the afflicted family and buried in the village churchyard where rests the earthly remains of many of our dear ones. The writer baptized Howard at Milton, and after his wedding he was an active member of the church both in Haverhill and Everett, Mass. His hope in Christ has incarnated itself into a blessed assurance that our earthly loss is his eternal gain. "We sorrow not as those who have no hope," but rejoice in the hope that the departed is enjoying that heavenly life that is untouched and undimmed by the sorrows and cares of life. The family and the devoted wife may feel assured they have the deep and heartfelt sympathy of all their friends. And may they find in Christ a hiding place in time of trouble, who will compass them about with songs of deliverance.—H. M.

The church of Christ at Everett, Mass., requests that the following resolutions be appended to the obituary notice.

Whereas, It has pleased our Heavenly Father to take from our midst Bro. Howard Minard; and,

Whereas, Our departed brother was a member with us in full fellowship, and was leading a faithful and exemplary Christian life; and therefore,

Resolved, That we deeply regret the loss we have sustained in being deprived of the fellowship of our brother, and we heartily sympathize with his friends and relations, especially with his bereaved wife; and also we rejoice for the assurance that he felt fully prepared and willing to depart this life, "to be with Christ which is far better." And ere long we hope, we shall meet with him in that home on high, where pain and parting will be unknown; fur hor,

Resolved, That a copy of these resolutions be sent to his wife, be published in the *New England Messenger*, and be recorded in the minutes of the church.

H. A. LING,  
R. HOWARD BOLTON. } *Committee.*

NEW LIMERICK, Mo., Nov. 14, 1898.

GENTLEMEN,—You have probably forgotten me, but I have not forgotten the excellent training I received at your institution. \* \* \* I look upon the education you imparted to me as the principal means of my success in life. \* \* \* I now hold the highest position in the largest business in Northern Missouri. I intend to send my son to your college as soon as he is old enough. \* \* \*

(Signed) HORACE V. PRINCE.

S. KERR & SON.  
Oddfellows' Hall.