



# THE CHRISTIAN.

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

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## The Christian.

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"THE CHRISTIAN."

P. O. Box 56

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## NOTICE!

The brethren will please remember that the P. E. Island annual meeting will be held at Cross Roads, Lot 48, July 11-13. We trust that there will be present a good representation from all the churches, as there are several matters of importance to come up for consideration.

We extend an invitation to the brethren in the neighboring provinces to attend. Our force of preachers on the Island is small and we trust that some of the preachers in N. B. and N. S. will come over and assist us. A hearty welcome awaits all who come.

G. A. JEFFREY, *Secretary*.  
Summerside, P. E. I., June 20th, 1896.

## ANNUAL MEETING

of the Disciples of Christ of New Brunswick and Nova Scotia will be held with the church at West Gore, Hants County, commencing on Thursday, September 3, and continue over Lord's day.

J. E. BARNES,  
*Secretary*.

## NOTES AND NEWS.

We notice that the Sunday schools in the United States are taking a commendable interest in missions. The children are being trained to give. The first Sunday in June was observed as Children's Day. The school in Mungen, Ohio, gave \$555. It is pleasing to see that some of our schools are having a share in this work. You will see the report in the church news from Summerville, Milton and Summerside.

The article by Bro. Neil McLeod which we publish this month is the first of a short series on "First Things." The succeeding ones are to be as follows: They Began to Speak; The First Sermon; The First Converts; The First Church. We are pleased to see Bro. McLeod's interest in our work, and we thank

him in advance for these articles. We also thank our home contributors for the excellent articles they are sending.

The closing exercises of the College of the Bible, Lexington, Ky., took place on Tuesday, June 9th. There were thirty-one graduates — the largest class that has ever gone out from the college. Of these, two came from Australia, one from England, one (Bro. Lecnard who is going to work with the churches in North and South Lubec) from Canada, and one (Bro. Manifold who has accepted the work in Charlottetown) from New Zealand.

The Island Association is just at hand. We presume that arrangements have been made for an enthusiastic meeting. The secretary in this number of THE CHRISTIAN has a general invitation. We are not permitted to use any names, but we know that at least five preachers from N. S. and N. B. desire to be present at the meeting, and three of them are almost sure to be present. Besides, Bro. Manifold, who has just taken up the work in Charlottetown, will of course be there.

Our readers know of the political disturbances in South Africa and especially around Johannesburg. But they may not know that in that far off land the Disciples of Christ have a small church. The members have been meeting regularly since December last, but the organization was not completed till March 1st. The members of the church are nearly all from England and Australia. It is to be hoped that primitive Christianity, thus early planted in that rapidly growing country, may find a congenial soil there.

The programme for the N. B. and N. S. meeting appears in this issue. One item is particularly worthy of note, viz. the study of the Epistle to the Galatians, under the competent leadership of Bro. Ryan. When we find out how to systematically study one epistle, we will be able to apply the same method to other books of the New Testament; and as we get down into their depths we will see more of their beauties and richness. Let those who can attend the meeting carefully read the Epistle to the Galatians two or three times before the first Thursday in September — the opening day of the convention.

At the annual meeting of the Disciples of Christ in Toronto last month, there was a large attendance. Many excellent addresses were delivered. A discussion arose concerning the advisability of employing evangelists to travel through Ontario, and it was decided to employ one. Last year the treasurer reported a deficit, but this year there is a good balance on hand. The report on statistics is said to have been enthusiastic. F. M. Rains was present, and said the Foreign Board are on the lookout for some good men to go to Africa and Japan.

We find a "noteworthy incident" in the *Christian Standard*. The Presbyterians have a mission church in the east end of

Washington, Ohio. Dr. McNain, the minister, asked Bro. Austin Hunter to go to the mission and preach on who should be baptized and how should it be performed? telling him at the same time to make it as plain as he could from the immersionist standpoint. His reason for making the request was that some who attended the mission would not be sprinkled and he wished to have immersion fairly presented so that they could have no excuse for not being immersed. Bro. Hunter did as requested.

During the year just closed the Lexington College of the Bible had 154 students, representing seventeen of the States and seven foreign countries. The foreign countries had seventeen students in attendance including the following from the Maritime Provinces: N. Stevenson and A. Simpson of P. E. I.; R. E. Stevens, Wm. Gates and Frank Ford of N. S.; and S. W. Leonard of N. B. We hear good reports of the work done by these young men. While we have many excellent colleges in the States, we do not think we have one that has so much to commend it to the favorable consideration of our young men as the College of the Bible in connection with Kentucky University has.

Immersion is winning its way slowly but surely among those who have been its steadfast opponents. The light is spreading, and "the followers are becoming the leaders." So large is the number of those reared under pedo-baptist influences who request to be immersed, that these great churches which once opposed immersion with all their powers as being unscriptural, are now becoming more and more willing to immerse when requested to do so. And the church that immerses even occasionally is debarred from railing against what it thus recognizes, or it is convicted of inconsistency and something worse. The Methodist Episcopal General Conference which recently met in Cleveland, Ohio, has taken an attitude that must cheer the heart of any one who wants to see the primitive form exclusively observed.

A church can rapidly increase its membership if it will lower its standard and let the world come in on its own terms. But the increase will weaken the power of the church for good. So also those who in the past have pled for the scriptural form of baptism would find many willing to unite with them provided they would open their doors to the "pious unimmersed." Of all times the present seems to be the most unfortunate for such a liberal and unscriptural course; for we must remember that immersion seems to be coming into greater favor than ever before, with those who have sprinkling and pouring for baptism. If immersionists are wise they will not allow any desire for Christian union to lead them to the surrender of what alone is baptism or to the recognition of anything that is not. No permanent good can come from any compromise here, but much permanent evil can. The church has no right to tamper with the Lord's commands. A church that does so—is it a church of Christ? Stand firm for the truth, and win.

## News of the Churches.

## ST. JOHN, N. B.

COBURG STREET.

Lord's day services: Preaching 11 a.m.; Lord's Supper 12 m.; Sunday school 2.30 p.m.; Preaching 7 p.m. Week-night services: Young People's Meeting, Tuesday evening at 8; Prayer and Social Meeting, Thursday evening at 8.

Brother Stewart united three couples in marriage this month—Bro. Chas. Masten and Sister Thompson, Mr. Morris and Sister Alice Daley, Mr. John Ricketts and Sister Porter. We wish them all joy and prosperity.

Bro. Stevenson and Bro. Stewart exchanged pulpits on the evening of the 14th. Bro. Wm. Murray preached for Bro. Stewart in the morning of the 21st, and for Bro. Stevenson in the evening. He also preached at Silver Falls on the 24th, and is working for a short time there and at Garnett's; after which he goes to River John, N. S.

Bro. Manifold passed through St. John on the 28rd, and attended the Young People's Meeting. We were much pleased with him, and pray for blessing on his work in Charlottetown.

We took our annual collection for the American Home Mission Society on the 21st. It amounted to nearly \$40.00.

We expect Bro. Hiram Wallace to fill Bro. Stewart's place when he takes his vacation.

Our readers will learn with regret of the sudden death of our beloved Bro. Jas. J. Christie, which occurred at his home on Lord's day afternoon (June 28) at 4 o'clock. He was stricken with paralysis 3 o'clock Saturday morning and was unconscious until he died. Bro. Christie was baptized September 24th, 1837, and has been a consistent and faithful member of the Church of Christ until his death. He was in his 82nd year, and leaves a widow and three daughters. The daughters are Mrs. Fred Pheasant, Mrs. L. R. Morton and Miss Emma Christie. By his death the church loses one of its best members, and this city, in which he had lived for over 66 years, one of its most respected citizens.

MAIN STREET.

Lord's day services: Sunday school 9.30 a.m.; Preaching 11 a.m.; Lord's Supper 12 m.; Preaching 7 p.m. Week night services: Bible class on Wednesday at 7 p.m.; Prayer meeting, Wednesday at 8 p.m.

The attendance at Sunday-school and prayer-meetings have been larger than usual. Bro. Stevenson has every reason to be encouraged at the outlook.

Have you forgotten that we need your help to purchase those lots. We are offered a good bargain, and need the cash to close it.

## LORD'S COVE, DEER ISLAND, N. B.

The work at this place is showing evident signs of improvement. The Sunday-school is increasing steadily in attendance and in its contributions, and good work is being done by teachers and officers in teaching the word. The prayer meetings are better attended than formerly, and the afternoon meetings on Lord's day are seasons of much spiritual refreshment. There are many good and true people here, and many evidently interested in spiritual things whom we hope to see taking their stand for Christ ere long. We have organized a Bible-class which starts well.

M. B. RYAN.

## LEONARDVILLE, N. B.

The work at this point maintains its interest well for this season of the year. The interest in the Bible training class keeps up excellently, and good work is being done. We are studying the life of our Lord in Mark's gospel. The new members of the church are proving true to the interests of the work.

M. B. RYAN.

## MILTON, N. S.

We had a very interesting concert by the little children last month. We raised \$4.00. We also sent \$3.00 to B. L. Smith for Home Missions. Since our last report we have had two additions by baptism. We have a preachers' meeting in this

county every quarter. The writer read a paper at the last meeting on "Does faith include the power of miracle?" We had a lively discussion on it, continuing throughout the afternoon. At our next meeting we are to have a paper on Union, and an interesting conference is expected. H. M.

## WESTPORT AND TIVERTON, N. S.

In both of these churches the work is going forward nicely. Regular meetings are held which are full of interest. The prayer-meetings, which are said to be the thermometer of the church, are growing in interest and in the number of those attending. The preaching services are well attended, even in disagreeable weather, and the attention of the people is as good as in any place I have been. I had the pleasure of attending the Mission Band meetings in each place since writing last, and found the children to be earnest in the work in which they were engaged. I was also present at the C. W. B. M. meeting in Tiverton this month. The sisters are doing well in their efforts to create an interest in the missionary cause, and we hope more of the sisters will take hold of this work.

At Westport, the Christian Endeavor Society was re-organized with the following officers:—President, J. W. Bolton; Vice-President, James Strickland; Recording Secretary, Carrie Payson; Corresponding Secretary, Sadie Payson; Treasurer, Addie Bolton. The meetings are held every Saturday night.

The last Sunday in May the offering for the American Home Mission Society was taken. It was delayed to this date on account of the sickness of the pastor.

William Haycock, Westport, has been quite sick, but is able to be around again. Annie Porter is convalescing rapidly and is getting quite strong. Thos. Ossinger, Tiverton, is quite feeble with heart failure. He has to keep very quiet.

The pastor and wife are both improving in health, and are in hopes that this climate will agree with them.

J. W. BOLTON.

June 22, 1869.

## SUMMERVILLE, N. S.

The church here are keeping moving without much preaching. They observed Children's Day, had a splendid concert and raised \$3.78. H. M.

## HALIFAX, N. S.

The church here made its annual contribution to home mission Sunday evening, May 31st; \$32.22 was contributed. The children of the Sunday school and mission band were the chief participants on the occasion. The following is from the *Mail*: "The children of the North street Christian church held an interesting missionary service Sunday night. It was the occasion of the annual missionary meeting for home work in this church throughout the world. The children were conducted in the service by the pastor of the church, Rev. T. H. Blenus, and gave an admirable selection of songs and recitations."

The members of the church, particularly the younger members, are preparing for an interesting public performance to be held soon in one of the most commodious halls of the city.

The young people have organized a second Aid Society, which meets on Thursday evening at Sister Room's.

The Local Union of Y. P. S. C. E. met the first Monday in June in the Methodist Chapel, on Charles street. North street Christian church was well represented there. The subject discussed was "The Proper Observance of the Lord's day."

Our hearts were made to rejoice on again seeing the face of our much esteemed Bro. Hiram Wallace, who has lately returned to his native land. He preached for us on June 14th.

Bro. Carson preached at Newport on 7th June to a large audience. Bro. Carson thinks this is an encouraging field.

One addition to the membership by baptism during the month.

Sister Martha Morton of St. John, is visiting her friends in this city.

Sister Alberta McPhee of West Gore, who has been meeting with the church in Halifax for several weeks, returned to her home on the 28th.

## SUMMERSIDE, P. E. I.

The last Lord's day in May found me with the good brethren at Tryon. My time was limited, yet I had the pleasure of seeing most of the church members and enjoying their good cheer. Our band is small at this point, but I believe as true as steel. Our audiences were good, considering the busy season of the year.

On Tuesday, the second of June, I returned to Summerside to help those who were preparing for the observance of Children's Day. And on the evening of the 7th, a large and appreciative audience convened for the occasion. The little ones entered into the spirit of the exercises with great earnestness. The evening, from six to eight, was fully occupied. The entire exercises were a success. The music by choir and school was excellent. Miss C. G. Beattie presided at the organ and led the children in the most difficult music. We carried out the standard programme. Our contribution amounted to twelve dollars.

Our Sunday-school is growing splendidly. We plan to have a pic-nic soon. Our work here in general is very encouraging. We have workers that are untiring and faithful; such are the life of church work. A noble young man made the good confession and was baptized on the 14th of June. God grant us the spirit of our Master, that we may see more accomplished in His name.

H. E. COOKE.

## Home Mission Notes.

Our accounts close August 1st. Make a note of it.

We are employing Bro. Wm. Murray's valuable services in St. John County for a short time. He will accomplish much good. They have only heard two sermons this winter in the Silver Falls church.

Brother Devoe reports his first month's visit to Gulliver's Cove. Had a large congregation, and a good interest manifested.

Brother Stevens has not yet decided whether he can locate at Pictou or not.

Bro. Blenus had another baptism in Halifax. Bro. Hiram Wallace writes that he is greatly pleased with the prospects in Halifax. Surely the brethren will support this work liberally until it is self-sustaining.

What about the Sunday-schools who were going to take up collections for this fund? Only a few have attended to it. A number of the brethren made pledges of definite sums for Home Missions. Some have paid all, some part, and some nothing at all. You have one more month to redeem your pledge.

Apportionment—We now give the amount asked for and the amount so far contributed for this fund. Please remember our books close August 1st as the year is then up. We hope each church will at least try to come up to what is asked for.

Church.	Amount Asked for.	Amount Received.
St. John, .....	\$175 00	\$170 80
Lord's Cove, .....	60 00	48 00
Ietete, .....	20 00	20 00
Back Bay, .....	10 00	
Leonardville, .....	30 00	8 00
Silver Falls, .....	5 00	5 00
Keawick, .....	5 00	2 25
Milton, .....	60 00	36 45
Cornwallis, .....	25 00	14 50
Halifax, .....	25 00	13 40
South Range, .....	10 00	12 00
Newport, .....	15 00	10 00
Gulliver's Cove, ..	5 00	9 00
Westport, .....	30 00	12 25
West Gore, .....	40 00	6 00
Southville, .....	10 00	8 25
Upper Rawdon, ..	10 00	4 00
Summerside, .....	10 00	3 00
Kempt, .....	10 00	2 00
Tiverton, .....	30 00	
Shubencadie, .....	10 00	

RECEIPTS.	
Previously acknowledged, ....	\$688 37
Halifax—	
Per T. H. Blenus, ....	25 00
St John—	
Coburg street Sunday-school, ..	18 25
Main “ “ ..	3 79
Mission Band ..	4 55
A sister (for Portland)	5 00
LeTete—	
Elder Wm. Murray, ....	1 00
South Range—	
Per Elder H. A. Devoc, ....	1 00
Southville—	
Per Elder H. A. Devoc, ....	3 00
Westport—	
Per E. A. Payson, ....	5 00
Milton—	
Per Miss M. G. Freeman, ....	3 00
	\$682 96
	J. S. FLAGLOR, Secretary.
Post Office, St. John.	

**Foreign Missions.**

*Maritime C. W. B. M.*

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

DEAR SISTERS,—The June meeting held this year at Toronto is over, and the sisters report a very enjoyable and profitable time spent together. The most important thing done was deciding that if funds could be raised another missionary would be sent out to learn the language and prepare to take up the work when Sister Rioch's time shall come to rest for a while. They think that one of the Maritime sisters should be sent this time, if one of them shall offer herself for this work. That it might be possible to send another worker, they held an open meeting, where Bro. Lhamon made a strong appeal for money, and ninety-three dollars in cash and pledges was received.

We trust that this matter will receive the serious, prayerful consideration of all our sisters, and that one of our number will be found willing to answer to this call, "Here am I, send me."

We publish Sister Rioch's yearly report to that meeting, which is of equal interest to us.

And now, dear sisters, our own annual meeting will soon be here, and we need to be making preparations for it. Will you not each endeavor to raise all the money possible during the time that is left and send to our treasurer? And will not the brethren and sisters who in the past have assisted by their individual offerings remember the work again before this year closes?

We wish to remind you of the reports which every society is requested to prepare and send to the annual meeting; also any question which any society or sister would like answered, if sent to the secretary as soon as possible would be given to some one to answer at our meeting. This has been suggested as a way of bringing about much information regarding missionary work, and we trust that several questions will be sent in.

MRS. J. S. FLAGLOR,  
Secretary.

TOKIO, April, 24, 1895.

DEAR SISTERS—It is with much pleasure I present my fourth annual report for your consideration.

The past year has been one of trials, depression, and few triumphs; one in which I have never worked more unceasingly yet with apparently very little result.

My work, this year, as you know, has been almost exclusively among the Christian girls and women in the home with me—helping them to grow daily into the knowledge and grace of Him who lived and died for them,

and to prepare them to bring the blessed story to their sisters who are still sitting in darkness and in the shadow of death. The rest of my energies have been devoted to the work among the children and their parents, especially the mothers, in the charity school on Matsugae Cho.

About the middle of last April, the Bible training school for women was started. The course of study consists of (1) general study of Old Testament, and its bearing on the New; (2) Life of Christ; (3) Acts of Apostles; (4) Epistles; (5) Ways and means of presenting the gospel to different classes of hearers, and how to meet objections to Christianity.

During the first session was assisted by Bros. Guy and Stephens one hour each per week. The second session by Mrs. Garst and Miss Johnson. Last month Mrs. Garst, being unable to continue her class, Miss Miller consented to take it. Mr. Azbill has been taking the class in the epistles for the past month.

At the beginning of the second session we found it necessary to open a secular department in a small way for those deficient in this respect. Two hours every morning is given up to this. The subjects taught are reading, writing, arithmetic, geography and history.

The attendance has varied from five to three—the present number, which is the lowest it has been. Two left last month—one to help her father and mother who had been working hard to keep her in the school, but her conscience would not allow her to see them sacrificing so much for her. She is a good, earnest girl, on whom it would be a pleasure to put a scholarship, were one forthcoming. The other was compelled to leave on account of persecution from outside acquaintances, who were no doubt jealous of her. As it involved some of the girls and myself she would not consent to stay, though she wished to do so very much, and told me with tears in her eyes when she left that she would always regard this as her home. They are both studying by themselves, and are helped on occasions with their studies by friends who know their story.

The examinations at the close of the completed terms showed hard conscientious study.

The girls in the home have been pursuing their secular studies in the government schools. For one hour each evening we study the life of Christ. On Sunday evenings we read stories in the Old Testament, it being too long and lonesome a road for us to attend evening services at the chapel.

All of the girls did well in their examinations. All but two received prizes, and one did so well she was put up a class, thus saving a whole year. Their Bible work was also very creditable.

As you have already heard the new building for the charity school is completed, and we are very comfortably situated. The attendance has grown considerably. The children come regularly through rain, snow, or sunshine. The mothers tell us at the woman's meeting of how every day their children tell those at home of the scripture story learned from the teacher in school. Just think of it, these little missionaries telling a sweet story of the Saviour's love daily!

The woman's meeting is very encouraging. The attendance has been good and earnest attention shown to the teaching. The three women who are already Christians have grown in faith and knowledge. They and their children attend all the meetings regularly. During the year three other women have wished to become Christians, but have been prevented by husbands and relatives. One has been forbidden to attend the meetings.

All the families have been visited many

times. My helper has done most of the visiting, my time being mostly occupied in the home.

The Sunday-school at this point is always good in attendance and interest. The same faces, with a few new ones, are always there.

In the Sunday-school in our home we have an attendance varying from ten to thirty.

And now just one word concerning the industrial department. Have gone slowly about this. Last October I was fortunate enough to secure the services of a competent teacher in knitting, crocheting and embroidery at a reasonable salary. The girls and women immediately began work. We received some Christmas orders for knitting and crocheting from friends. Just as these were about finished the teacher was taken ill with scarlet fever, and as most of the articles had been handled by her the orders had to be cancelled. Most of them, however, had learned to knit not only plain but fancy patterns, and to crochet. This month the teacher returned, and they are all learning embroidery. Their sitting-room looks quite like a workshop. After a while we hope to fill out orders for all kinds of embroidery.

In conclusion I wish to thank each and all of you for your prayers, comfort and help given so freely during the past year. May God's richest blessings attend you. We are not separated. We meet daily around the common mercy-seat.

Your sister in Christ,  
MARY M. RIOCH.

I have received a very interesting letter from Mrs. Hupman, telling of the work of the "White Star Mission Band." This band has held a concert lately at which a lengthy and very interesting programme was carried out.

RECEIPTS.	
Previously acknowledged, ....	\$205 18
St. John—Sunday-school, ....	2 55
“ Woman's Aid, ....	2 15
Total, ....	\$209 88

CHILDREN'S WORK.	
Previously acknowledged, ....	\$59 52
Tiverton Mission Band, ....	2 00
St. John—"Wide Awake Band," ....	1 08
Summerville—"White Star Band," ....	4 00
Westport—"Willing Workers," ....	2 50
Total, ....	\$69 10

SUSIE B. FORD, Treasurer,  
Port Williams,  
Kings Co., N. S.

Here is what *The Democrat Lever* (June 19) says of Bro. T. H. Capp, now pastor of the Christian Church in Plattsburg, Mo.:

T. H. Capp was unanimously recalled by the Christian church congregation, Sunday. During his short stay in Plattsburg he has endeared himself to the members of his church, and to the people of this city generally. He is a man of kind and tender feelings, high intellectual capacity and great learning, has a keen sense of the ludicrous, quick at repartee and exceedingly fond a joke. Altogether he is a rare combination both as a man and a preacher, and the Plattsburg church can consider herself blest in getting the services of such a man.

**HALIFAX BUILDING FUND.**

Previously acknowledged, ....	\$1,780 77
Sister Susie Ford, Halifax, ....	1 00
Monte Walker, ....	20
Total, ....	\$1,781 97

HENRY CARSON,  
Treasurer,  
Halifax, N. S., June 23, 1896.

## The Christian.

ST. JOHN, N. B., . . . . . JULY, 1896

## EDITORIAL.

Instead of the usual editorial we give the peroration of the "Preface to the narratives of Matthew, Mark, Luke and John," which may be new to many of our readers who have not seen these excellent notes in "The Living Oracles."

Now as the design of a writer is his own guide in the selection and arrangement of his materials, arguments and evidences, so it is the only infallible guide when known to the interpretation of what he has written. A regard to the grand design of the whole, and to the particular design of each item in the narrative, will do more to explain to us the meaning of what is written than all comments upon the meaning of words, or what is called "the doctrines" of scriptures.

Were a person to write at a great distance from Judea, as John did, where the people knew little or nothing of the Jewish prophets or of the Jewish customs, he would not think of troubling them with a roll of lineage about his pedigree, nor with many quotations from ancient prophets, except to let them know that he had been the subject of ancient prophecy, and mention a few instances to show that these prophecies had been most exactly fulfilled in him. He would introduce John the Harbinger merely as a "man sent from God." If he spoke of the people of Canaan he would simply call them Jews. If he introduced any Hebrew names, such as Rabbi or Messiah, he would interpret them. If any of the sacred institutions of the Jew's religion, such as the passover, was introduced, he would call it a feast of the Jews. If he referred to any of the usual customs of the Jews he would explain them, such as the Jewish manner of purifying. If he spoke of places in that country he would give a geographical description of them, such as Bethany, upon the Jordan. If he alluded to the sectarian feelings of this people, he would describe to what extent they were carried by informing his readers that the Jews had no intercourse with the Samaritans. Nay, he would adopt the style of the east as far as compatible with a lucid statement of facts, and as light was a favorite topic of the Asiatics, he would under this similitude introduce to their consideration Jesus as "the light of the world." In affording them the evidence of the mission of this wonderful personage, knowing that they would argue from the reception which Jesus met with at home in his own country, he would be particular in narrating the miracles wrought in and near to the metropolis; and the different arguments and debates to which they gave rise, and as they would have been more likely to have heard his fame from the people that visited Jerusalem at the great annual festivals and convocations, he would more minutely detail what happened on those

occasions. Such would be some of his peculiarities in addressing a people so great strangers to Jewish history.

With similar varieties both Luke and Mark are distinguished, but for the same reasons, and subordinate to the same ends, and are just as easily understood as those of Matthew and John, when all the preceding considerations are attended to.

The Christian who sincerely desiring to understand these narratives, will not only most unfeignedly present his supplications and prayers to him who gives his Holy Spirit to them that ask him, but he will exercise those faculties of understanding which God has given him and to which he has adapted all his communications since man became a transgressor. He will apply the same rules of interpretation to these compositions which he would apply to any other writings of the same antiquity. He will consider the terms not otherwise explained by the writers as conveying the same ideas which they are wont to convey in common acceptation. He will always keep the design of the writer before his mind, and for this purpose he will attend all circumstances requisite to ascertaining his design—such as the character of the writer himself, the circumstances of the people whom he addressed or amongst whom he published his writings, their peculiar prejudices, views and feelings, at the time of his writing to or for them; his own most explicit avowals with regard to his motives and intention in making any communications to them. All these things will be attended to and the writings examined in the natural order in which they are presented; noting every illusion and incident with the greatest circumspection whether in regard to time, place or character. But above all the most prominent object which the writer has in view will be the most prominent in the consideration of a rational reader of his writings. And when difficulties occur, not to be satisfactorily solved by the mere import of the words, that meaning which best accords with the design of the whole writing or with the particular passages will be preferred.

But as yet we have not called the attention of the reader to the ultimate design of these narratives. We have indeed noticed that their immediate design is to convince the reader that Jesus of Nazareth is the Messiah the Son of God—and this object is subordinate to another design, viz. *That the reader might through this conviction enjoy everlasting life.*

Reader! this is the glorious end of all these sacred histories. On the following pages is inscribed the most astonishing narrative ever read; the sublimest and simplest story ever told. But this is not all. It is designed to accomplish an object superlatively grand—transcending in degrees inexpressible—the most magnificent scheme that created intelligence ever conceived to convert a race of polluted, miserable and dying mortals into pure, happy and glorious immortals; to convert the gates of death into the gates of

immortality to make the pathway to rottenness and corruption a high road to deathless rigor and incorruptible glory; to make the grave the vestibule, the antechamber, to a house not made with hands eternal in the heavens; to make the dying groans of sin-worn nature a prelude to ecstasies unalloyed. Yes this is the benevolent and glorious design of these testimonies. Books written with such a design, with a design to purify, elevate and glorify the debased and degraded children of men; to prepare, furnish and adorn these for the society of principalities and powers, for the society of their God and King in a world of perfect bliss; most assuredly come with a divine character to man. Their claims to the attention and examination of those to whom they are presented most certainly are paramount to all others. And the bare hypothesis, to say nothing of the moral certainty, that they come from God with such a design is quite enough methinks to woo our whole rational nature, to constrain all our moral powers, to test their high pretending to a character so philanthropic and divine.

On such a theme who would not wish to be eloquent? But how can we equal in style a subject which, when but faintly and in prospective viewed, exhausted the sublimest strains of heaven-taught prophets, and of poets fired with God's own inspiration, whose hallowed lips tasted not the fabled springs of Pagan muses, but the fountain of living waters springing from eternal love? Yet even these failed to lip its praise. Nay, the brightest seraph that burns in heavenly light fails in his best effort and in profound thought pores upon the marvelous theme. The compassion of the eternal God, the benevolence and philanthropy of the Father of the whole Family, in heaven and in earth, towards us the fallen children of his love, has transcended the loftiest grasp of the highest intelligence, and has made to falter the most expressive tongue in all the ranks of heavenly powers. In all the rapturous flights of these morning stars of creation, in all the ecstatic acclamations of these elder sons of God, the theme has not been reached, and though they have tuned their harps a thousand times, and swelled their voices in full chorus in countless efforts, yet the theme is still unequalled, and, as it were, untouched. Vain, then, would be the attempt, and fruitless every effort, to express, in corresponding terms, a subject so divine. Indeed, we have no language, we have not been taught an alphabet adapted to such a theme.

"Come, then, expressive silence, muse its praise."

It is claimed that there are twenty million widows in India, most of whom are under twelve years of age, and who by custom are cast out, despised, and not allowed to marry again. What a sanction is in this for woman's foreign missionary societies, particularly in view of the fact that only women can approach these poor social waifs.

Our disappointments on the road to heaven whet our appetites for the better country and quicken the pace of our pilgrimage to the celestial city.



## Original Contributions.

## OUR NEEDS.

M. B. RYAN.

What are the needs of the Disciples in the Maritime Provinces? Doubtless they are "too numerous to mention." Yet some things may be specified—some "needs" which are particularly urgent. As a religious people we need:—

I. *A Keener Appreciation of the Righteousness and Necessity of Our Plea.* The distinctive plea of the Disciples of Christ as a people is for the union of all God's people on the Rock Christ Jesus, with no creed but the divine creed of the New Testament church, no rule of faith but the sacred scriptures, and no names but those given to such persons by inspiration. This has been the characteristic plea made by the Disciples of Christ since the beginning of their history; and every peculiarity of teaching and practice which distinguishes this people from others, is due to their faithfulness to the spirit of this plea. It has been this plea, persistently made and courageously emphasized, which has given us power as a people before the world, and which accounts for an expansion of our work which, in rapidity and vigor, has few, if any, parallels in religious history.

We need especially, in this field, a deep conviction that this plea is right, and that it is necessary to the world. And this means much in our consideration of our work. It means more than the mere acceptance of the principle that Christians should be united, and that the way to union is to go back to Christ and the Bible, to the abandonment of party platforms and human creeds. It means a deep conviction that divisions among Christians are wrong, and that to perpetuate them is a sin; a conviction strong enough to become a motive power impelling us to make the plea for union wherever divisions exist. There is a vast and vital difference between holding the principle as a personal and private conviction, and making the plea as a matter of Christian obligation. The first may save us from confusion and sin of sectarianism. Only the second can rescue others from that condition. And we must remember that, as a people no less than as individuals, it is not enough for us to "keep the faith;" we must also "fight the good fight." And behind the charge and onset of the battle, there must be the deep conviction that the cause is right and just and ought to prevail.

Then we should be convinced that this plea is necessary both to the church and to the world. Without question, divisions among Christians, with all the brood of evils which they foster, have done more to weaken the church and mar its joy, than any other cause. The health and happiness of the body of Christ demand the unity and harmony of its members. Yet the Christian world has gone on blindly perpetuating its divisions and seeking peace and prosperity in vain. And even now, when the consciousness of the need of closer fellowship is making itself felt, and there is a groping after the blessing thus to be obtained, men fail to see the inconsistency and hopelessness of trying to be united while still determined to remain divided; or if they have the

disposition to abandon division and come together they have failed to discover the way. In such a condition of things there is need for a positive proclamation in the ears of all Christians of the plea we make for a union of God's people; and of the way to union by an abandonment of the things which divide, and an acceptance of the common elements of the Christian faith. The Christian world needs this plea to help it to realize the destructiveness and sinfulness of division, and to point out to it the way to union and peace.

And beyond this; the need of the great unsaved world demands that this plea be made. For a divided church stands comparatively helpless before the task of converting the world. The union of the forces is the first requisite to the speedy capture of the field. While the strength of the army of Christ is largely spent in fortifying and defending rival camps within its own lines, the citadel of the enemy will stand secure. The unsaved and perishing world needs, for its salvation, the union of Christians. Hence this plea needs to be made for the world's sake.

To realize this will help us to feel that we have not only a "faith" but a mission; that these provinces, where sectarianism still holds so strong a sway, need us and the plea we make; and it will make us strong in the work to which we have been called.

II. *A More Aggressive Spirit in the Propagation of this Plea.* Why is it that for half a century or more, our work has stood comparatively still in these provinces? Why is it that churches which have had an existence for that length of time have been largely content to live, without attempting seriously to multiply themselves by the establishment of other congregations committed to the same plea? Is it because the conditions of this field have been such as to make efforts at enlargement fruitless or useless? This can scarcely be a sufficient reason. Is it not rather that we have lost the aggressive spirit which in our early history carried the advocates of this plea everywhere preaching the word, and which, even down to the present time, in many quarters, carries the work grandly and irresistibly forward? Have we not come to act as though we thought the field was now divided between us and other religious peoples, and that our business was to cultivate the territory already won, while we conscientiously refrained from trespassing on the territory held by others? Had we nothing to offer the world but what others are offering, this would be the proper attitude. But when we have, as that which above everything else gives us a right to exist as a distinct people, a plea which the religious world needs as much as the ungodly world needs the gospel, such an attitude is a shame to us; and, I had almost said, a sin. We need a revival of the aggressive spirit, growing out of the conviction that this cause is a just and righteous cause, and that the interests of men everywhere demand its success, which has been the prime propelling force in its marvelous expansion thus far. We need a holy zeal for its success. We need to feel the obligation heavy upon us to proclaim it in every city, town, hamlet, and rural community in these provinces, so that, at least, all men may hear it and have an opportunity to espouse it if they will. This should be done by voice, and by the printed page as well. If we had the zeal we should have, we would aspire to have a propaganda which would make our plea and principles familiar to every individual in this field who was not too bigoted to hear or too heedless to investigate.

III. *We Need Larger Liberality Toward this Work.* No enterprise that is worth anything can be carried forward without expense. No work of such magnitude as this can succeed without liberal support from its adherents. The business necessities of the Lord's work should be provided for with as much business sagacity as any of the temporal affairs of men. It is poor policy to restrict operations in a great enterprise by parsimony. It is as true in gospel effort as in other things that "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty." God is not mocked. As a people sow, so shall they reap. "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." And this applies most pointedly to the support of the gospel. The gospel seed cannot be sown without sowers, and "how shall they hear without a preacher, and how shall they preach except they be sent?" Do we want the world to hear our plea? Then men must be sent to proclaim it. But shall we send them and fail to minister to their needs? If our conviction of the righteousness of our plea is ever to result in making that plea generally heard, the path by which it must travel to that result will pass through our pockets—and not through our empty pockets either. We need a large development of the spirit and practice of giving for the extension of our work. If the annals of the extension of our work in these provinces could be truthfully written, I venture to assert that it would be found that the expense of that work has been borne by a comparatively few. It is time that every disciple should feel his obligation to give to extend the work. While "forward" must be our motto, we must see that the army is properly equipped for the advance.

IV. *We Need to Realize that the Present is the most Auspicious Age for the Success of Our Plea that the World has ever seen.* Never since Christians became divided, has there been such a strong and general conviction that divisions are hurtful and wrong, and that there ought to be unity among God's people. Never have there been so many agencies at work wearing away denominational walls, and lifting Christians up towards a common level. Never have the minds of men been so strongly turned Christward—away from creeds and traditions—as now. Never have the influences at work in civilization been so strong to break down the barriers which divide men and bring them into a common sympathy and into a concert of action, as this time. And it will be impossible for people who have lost their narrowness and prejudice in other things, very long to hold them in religion. The railroads, the telegraphs, the newspapers, which are so rapidly making the whole world a neighborhood, are agencies of God at work for the union of the divided race of men. Are they not also agencies for the reunion of a divided church? The increased and more independent and intelligent study of the Bible is turning the gaze of Christians more and more upon Christ as the central figure of revelation. And as he grows in magnitude before them their creeds and party interests lose their importance of comparison. The fellowship of Christians of different denominations in the great general movements, like the Young People's Endeavor work, is making them better acquainted with each other; and they are learning to esteem and emphasize their agreements rather than their differences. And thus the tide is rising and sweeping onward which is fast and forever

sweeping Christendom out of the narrow ditch of sectarianism which in the past has been mistaken for the river of God.

With such a tendency, there is a readiness for hearing, and a preparation for accepting, our plea for Christian union on Christ alone, and with the Bible alone as our guide, which is peculiar to this age. This explains the fact emphasized in the article republished in last CHRISTIAN, that the Disciples of Christ have made the most remarkable growth in the religious world, in the past five years. It is a time for instant and earnest action on our part. The soil was never so ready, nor the skies so promising as just now. We are fortunate to live when the best plea in the world can be made at the best time in its history. May we catch the inspiration of the occasion and fit the message and the effort to the fitness of the time.

### THE ATTRACTION OF CALVARY.

T. H. BLMNUS.

V.

The attraction of Calvary overcomes in man all the forces of a depraved heart.

*First.* There is the love of ease. Men sigh for repose. They ever seek the clear sky, the thornless path, and the unruffled stream. Life without its conflicts, pleasure without pain, and honor without its struggles, are the things much to be desired. How the great mass of men, rather than endure the conflict, place the reins upon the neck of desire, until bound hand and foot, they are borne to death and destruction. The cross of Calvary lifts us out of the love of ease. It imparts to us new desires, and put within us the "impulse of a new affection." It moves us with a heavenly passion, and we ask for duty not ease. We are enamoured with visions of usefulness. We ask a place to toil. At home or abroad, we are apostles, and evangelists, and missionaries. God's word is our law. His smile is our heaven.

*Second.* There is the love of the world. Not the world of nature, for that is God's world—we mean that spirit of the world, or that pursuit of it, which however innocent in itself, may come in between the soul and its God, and so cause an eclipse of the Sun of Righteousness. That world of which the apostle spake, when he said, "If any man love the world, the love of the Father is not in him." We speak of it as the love of the pleasures, the honors, the wealth of the world. We know the strength of this love. For pleasure, men have sacrificed wealth and honor, and home and health; for honor, riches and friends, principle and manhood; for wealth, ease and comfort, and truth and right. But what a metamorphosis is wrought by the cross. And yet, the true child of God is neither a stoic nor an ascetic. He is in the world but not of it. Its pleasures are purified, its honors ennobled, its wealth consecrated to holy use. Pleasure consists in the possession of our ideal. We sacrifice all things for that which to us is the most lovely. But the cross of Christ has lifted the veil from the face of God, and the "root out of dry ground" has become the "chieftest of ten thousand and the one altogether lovely." This vision of God explains the impassioned utterances of the old worthies, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." This vision of the Almighty explains how men are willing to offer in one holocaust all that they hold

dear, dashing to the earth every cup of worldly pleasure. Not that the Christian is indifferent to place, or power, or wealth; but he wins laurels to lay them at the feet of Jesus; he attains power that he may wield it for God and the right; he gains wealth that with it he may push forward the interests of the Redeemer's kingdom. He exemplifies the aphorism of one of the early reformers, which is, "Get all you can, save all you can, and give all you can." The mean becomes generous, the base magnanimous, the avaricious liberal. He is like the city's reservoir which turns into itself a score of mountain streams, and then rushing through all streets, and avenues, and lanes, waits and yearns to quench the thirst of all, from the prince to the beggar. It is being filled with God and overflowing on others as God overflows on us. Did it ever occur to the reader that all the beauty, the glory of life around us is simply the overflowing of God? What is the glory of the morning but the overflowing of his light; what the beauty of the spring, the fragrance of the flower, the song of the bird, but the overflowing of God in beauty, in fragrance and in song? What is the enamelled cloud, the bursting bud, the waving grain, and the trembling leaf, but the channels through which God is pouring out his thought and love? The laugh of a child is the exuberance of his joy, and the tenderness of a mother's love the outgushing of his sympathy.

*Third.* The attraction of Calvary is stronger than the love of friends. Jesus said, "If any man will come to me and hate not, that is, love not less, father and mother, brother and sister, and wife and children, he cannot be my disciple. The history of Christianity is resplendent with lustre here. The love of Jesus Christ has proved stronger than the love of country, and home, and friends, and wealth. For his sake thousands have become homeless wanderers. They have taken joyfully the spoiling of their goods, and have "counted all things but loss for the excellency of the knowledge of Christ Jesus, the Lord."

### THE BEGINNING.

LUKE XXIV. 47; ACTS XI 15.

NEIL M'LEOD.

Men have made sad havoc of the Christian system with their various and conflicting theories and traditions. They have made the clear and simple gospel of the blessed Christ an intricate puzzle. They have broken up its unity and harmony, disarranged its parts, overestimating some, subordinating others, obscuring some things and casting some away, and adding things of their own invention until, if Paul should now hear some men attempt to preach the gospel which he received and delivered unto us, he would not recognize it as the same, but another gospel which is not a gospel at all but only a poor theology.

In the effort to get order out of this religious chaos, it is of the first importance to find a correct starting place—to fix the place of beginning. If we fail in this, it is next to impossible for us to find any clew to the maze, or make our way out into the clear light of the divine truth as it is in Christ Jesus. The skein has been terribly tangled and broken, but if we can get hold of the right end, it may be slowly and surely unwound.

Fortunately for us this important matter was not omitted or neglected in the beginning. The beginning was marked and the first

stake driven where it still stands immovably fixed in the rock of enduring truth.

*Beginning at Jerusalem.* Various beginnings are mentioned in the Bible. In the beginning God created the heaven and the earth. Gen. i. 1. In the beginning was the word \* \* \* the same was in the beginning with God. John i. 1, 2. The beginning of the gospel of Jesus Christ the Son of God. Mark i. 1. But to none of these does Peter refer, for they were all prior to his advent upon the scene. But there is one other, "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city until ye be clothed with power from on high." Luke xxiv. 46-49. They followed his instructions and after his ascension waited in the city until the day of Pentecost when the promise was fulfilled, and they were endued with power by the Holy Spirit. Read Acts i. 1-14; ii. 1-16. It is evident that this is the beginning to which Peter refers in Acts xi. 15. This is the beginning spoken of by Christ in Luke xxiv. 47.

Guided by these unmistakable land-marks, we have made our way up the stream of the sacred river of life to its source as it springs from beneath the altar. Here it takes its rise and begins to flow outward in streams of blessing to the ends of the whole earth.

Here we make some very interesting discoveries as to "The Beginning."

1. *The beginning of the new dispensation.* This age has been called the "dispensation of the Holy Spirit." He came on the day of Pentecost to inaugurate his mission of blessing to the whole world. It is called by Paul the "dispensation of the fullness of the times." Eph. i. 10. Old things are passed away, all things have become new, and all things are of God who hath given to us the ministry of reconciliation—that is the gospel preached with the Holy Spirit sent down from heaven. We are not under the law but under grace. Christ is the end of the law for righteousness to every one that believes. From this time forth the law of the Spirit of life in Christ Jesus, makes us free from the law of sin and death.

2. *The beginning of gospel preaching.* All that went before was preparatory. Now all things are ready. Christ has suffered and has risen from the dead. He ascended to heaven and has been crowned in glory. The Holy Spirit has come and filled all the apostles, and they began to speak as he gave them utterance. Repentance and the remission of sins is preached in the name of Jesus Christ for the first time. Never before was the complete gospel proclaimed, and full and final and universal conditions of pardon and salvation offered to all men.

3. *The beginning of the Church.* Christ during his ministry did not organize a church. This was to be the work of the Spirit. Christ gathered about him the materials that formed the nucleus of the church. Now by the coming of the Holy Spirit these are constituted the body of Christ, the temple of the Holy Spirit, and the same day there were added unto them about three thousand souls. And the Lord added daily to the church those that were being saved. Thus we find three important beginnings. A new dispensation inaugurated, a new law of life proclaimed to all men, and an institution founded which was to embody the spirit and principles of the new age, and propagate the new faith once for all delivered to the saints.

## THE DRAWING CHRIST.

R. W. STEVENSON.

"And I, if I be lifted up from the earth, will draw all men unto me" is prophetic language. Christ had reference to his death on the cross. This statement, in the day of its utterance, would appear an impossibility. If lifted up by the cross how could he draw all men to him? It is written "cursed is every one that hangeth on a tree." The Romans crucified none but their very worst criminals, robbers, assassins and rebels, among which Jesus Christ was reckoned.

How then does Jesus Christ draw all men unto him? In what way does his crucifixion differ from others who have suffered the same kind of death? There is a very great difference between the death of Jesus and any other person ever put to death by the cross.

Jesus Christ was without sin, neither was guile found in his mouth. The verdict of Pontius Pilate was, "I find no fault in the man," "I am innocent of the blood of this just person." All persons who suffered death by the cross were sinners, Jesus was the exception. The death of Christ was a most remarkable one. It is said by one "The death of Socrates was that of a sage, but the death of Christ was that of a God." The Roman centurion who witnessed his death said, "This man was in truth righteous." "This man was the Son of God." It is also said of Dionysius the Areopagite, being in Egypt when our Saviour suffered, and there seeing a wonderful eclipse of the sun, he said to a friend, "Either God himself suffers or he sympathizes with the sufferer."

Jesus Christ was not only without sin, but a most remarkable man in his personal appearance and bearing. He was the finest specimen of the human race. Why should he not be? A descendent of Israel; a member of the very best tribe of Israel; a son of David according to the flesh; reared in the hill country of Galilee, a citizen of the town of Nazareth, where he drank the pure water and breathed the fresh air of that region of country; wrought at the carpenter's bench and developed his physical, intellectual and spiritual man. He is well described by the sacred poet as "The chiefest among ten thousand and the altogether lovely." If he was beautiful in the heavens he lost none of his beauty coming into the world. He was the most attractive person in his day.

There is a description of the personal appearance of Christ ascribed to Publius Lentulus, a supposed contemporary of Pilate, in a letter to the Roman Senate and is as follows:—"In this time appeared a man endowed with great powers, men call him a prophet, his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, cures the sick of all manner of diseases. This man is of noble and well proportioned stature, with a face full of kindness, yet firmness, so that beholders both love him and fear him. His hair is the color of wine and golden at the root, straight and without lustre, but from the level of the ears curling and glossy and divided down the centre, after the fashion of the Nazarenes. His forehead is even and smooth, his face without blemish and enhanced by a temporal bloom. His countenance ingenious and kind. Nose and mouth in no way faulty. His beard is full of the same colors as his hair, and forked in form. His eyes blue and extremely brilliant. In reproof and rebuke is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh,

but many on the contrary to weep. His person is tall; his hand beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men." But no description can reach the ideal of perfect beauty which came forth into actual reality in the Son of God and son of man.

He exercised great powers. He was a wonderful person. He quelled the strong winds and boisterous waves. He multiplied the loaves and the fishes and fed the hungry and famishing multitude. We admire men of great strength, if so we must surely admire Jesus Christ. All power in heaven and in earth is given unto him.

He was a man of superior wisdom. He was the embodiment of wisdom. Solomon was a very wise man. The Queen of Sheba came from "the utmost parts of the earth to hear the wisdom of Solomon," but Jesus is greater than Solomon.

Then he was good, and we are told there is none good but one and that one is God. He was good to all, and especially to the poor. Of him it is said, "He came to seek and to save the lost." "He who was rich, for our sakes became poor that we through his poverty might be made rich." He suffered that we might be made happy. He suffered because he loved.

The world never witnessed such love. Did ever such an one as he die upon the cross? Do we see any reason why Jesus should not draw all men unto him? As we look upon the cross our sympathies are awakened and men are drawn to Christ when no other power under heaven and among men could move them.

But all men were not at the crucifixion, and all men, who were present, were not drawn to him. Many of them stood afar off beholding. A few thousands compared with the multitudes who were at Jerusalem on that occasion, were drawn to accept of Christ. But the Lord has reference to the gospel, if faithfully preached; it will draw men and women in great multitudes to him. Men never grow weary in hearing Christ preached. He exercises a wonderful power over the hearts and lives of men, especially over young men. He was a young man at the time of his death. He gave himself in the very prime of his manhood. Young people are coming into the kingdom in great numbers. The majority of Christians came to Christ when they were young. And may they continue to come in ever increasing numbers until Jesus shall see of the travail of his soul by having all to serve him from the least to the greatest. His promises backed up by power, wisdom, goodness and infinite love, should ever draw us to him—"Nearer my God to thee, nearer to thee."

## PURITY OF HEART.

ALBERTA MCPHEE.

"Blessed are the pure in heart, for they shall see God." These are the words I was reading when I paused to ask myself—What is meant by purity of heart? What is the standard of purity for the human heart? What makes the heart impure? I considered the question and recalled the teachings of my childhood, but could find no ready answer. True, the time-worn phrase, "Sin or evil makes the heart impure," is always a ready response to such a question. But I am still unanswered, for—what is sin or evil? The Scripture tells us that "The love of money is the root of all evil." This is definite. If we know the root, we may readily detect the stem and branches. But what is money?

Money is simply a representation of value. Ten cents represents ten cents worth of something or things of this world. It is because the human heart loves the things of this world that it loves money. But wherein lies the evil. Things of this world were made to be used, and if there is enough for all, why not use them and all of them that are useful. But I am neglecting the text. It is not the things of this world, but "the love" of the things of this world that "is the root of all evil." It is the passion of the heart that is wrong, making it impure. Let us look closely and see *why* the heart craves the things of this world, for herein lies the answer we desire.

What do the things of this world represent? Do they not represent life, physical life? Whoso loves the things of this world really loves his life, loves himself. Love of self, then, "is the root of all evil." Concentration of the passion of the human heart on self or on things for self—which has the same effect—constitutes impurity of heart. Yet purity of heart is necessary if we would "see God." And seeing God is honoring God. Spiritual sight is one of the senses by which spirits have knowledge of spiritual things. And to know God is to have spiritual life (1 John xvii. 3). Christ said to the lawyer who asked what he should do to inherit eternal life, if he would keep the commandments—"Thou shalt love the Lord thy God—and thy neighbor as thyself," he should live. Here then, is knowledge of God and purity of heart. To love God is eternal life, and eternal life is knowledge or sight of God, and sight of God is purity of heart. It is a plain contrast: Love of self—impurity. Love of God and neighbor—purity.

## Correspondence.

## WEST GORE LETTER.

Kempt, Queen's County, is a small village surrounded by lakes and forests. The disciples of Isaak Walton can find here ample opportunity to follow their piscatorial pursuits with varying success.

I spent four weeks in this place. Yes! I was fishing, not alone for trout, but for men. Bro. David Freeman provided us with boat and gear, and I had one day's sport on the Port Medway River; besides I had some other fishing.

I think I told you in my last letter that I had arrived at Bro. Israel Cushing's. Well, I made that my headquarters. I found that all the preachers had found a home there, and I can assure you that I found Bro. and Sister Cushing very kind and attentive, and anxious to do all they could to make my stay pleasant. The church here has had its ups and downs, and it is almost a wonder that there is a vestige remaining, but there has been always the proverbial "faithful few," and I am convinced that the influence of the church is widening, and that it will eventually develop into a strong working church. During my stay the audiences on Sundays were large (for the place) larger than they had been for years. A number of very influential people took an interest, and we think good results will yet be seen. Four were baptized, and some came back to their Father's house. I would also say that what the church here needs is a good man all the time.

I very much enjoyed visiting old Brother White, now in his ninetieth year; his intellect seems as bright as ever, and having been a great reader, he has good ideas. I was very sorry I did not get into Milton to see



Bro. Murray and other friends, but time was pressing, so I had to forego that pleasure for the time.

I have a number of requests from friends on P. E. Island, asking me to attend the annual there, but I will not be able to do so this year, and regret it very much.

I read with a great deal of pleasure the letter from Charlottetown in the last CHRISTIAN. I have always been interested in these brethren; and now that the church is freed from debt they will be able to do more. I understand they are to have a preacher—a Bro. Manifold. I trust he may prove just what they need. I am of the opinion that all the churches on the Island should combine to help build up a strong church in Charlottetown. Success, brethren!

And now about our own annual. Bro. Morrison, as chairman of the programme committee, will give an outline in this month's CHRISTIAN. I will tell you next month just how you will get here from the station, and of course you will be all right when you get here. I would like to have those who are coming send me word, or let the pastors or elders of churches find out about how many are coming from their respective churches, and let me know as soon as convenient. Bro. Hiram Wallace who has been so ill in California, is at present here. Sister Wallace is with him; they have many warm friends in these parts.

When I write again I will be able to tell you about our County meeting, which takes place in Newport, beginning Saturday, July 3rd.

Sister Matilda Stevens, daughter of Bro. Martin Stevens of Newport, was graduated from Acadia College, this month, with honors.

W. H. HARDING

West Gore, Hants County, N. S.

### PROGRAMME.

Following is the programme as arranged for the Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick, to be held at West Gore, Hants County, N. S., September 3rd, 1896:

- THURSDAY, 7 00 P. M.—Service of Welcome led by W. H. Harding.  
7 30 P. M.—Preaching, H. A. Devoe
- FRIDAY, 9 00 A. M.—Social Meeting.  
9 30 A. M.—Business Session.  
1 30 P. M.—A study of the Epistle to the Galatians—Conducted by M. B. Ryan.  
2 30 P. M.—Women's Missionary Meeting. Collection for Foreign Missions.  
7 00 P. M.—Social Meeting.  
7 30 P. M.—Preaching, R. E. Stevens
- SATURDAY, 9 00 A. M.—Social Meeting  
9 30 A. M.—Business Session.  
9 30 A. M.—Woman's Business Meeting.  
11 00 A. M.—A study of the Epistle to the Galatians, continued.  
2 30 P. M.—Social Meeting.  
3 00 P. M.—A study of the Epistle to the Galatians, continued.  
7 00 P. M.—Home Missionary Rally. Collection for Home Missions.
- LORD'S DAY, 9 00 A. M.—Social Meeting.  
10 00 A. M.—Preaching H. W. Stewart  
11 00 A. M.—Lord's Supper.  
2 00 P. M.—Papers and Discussion of same.  
3 30 P. M.—A Study of the Epistle to the Galatians, continued.  
7 00 P. M.—Preaching, R. W. Stevenson.  
8 00 P. M.—Farewell Meeting.

Both the Intercolonial Railway and the Dominion Atlantic Railway have granted a single fare rate, provided ten or more persons travel by either road.

Delegates on buying a first-class ticket will also receive from the ticket agent a standard certificate which will be filled out by the secretary of the meeting; this certificate can be exchanged at railway station for a return ticket free.

If less than ten persons attend by either road, the fare for return tickets will be one-third rate. Further announcements will be made later.

D. A. MORRISON,

Chairman Programme and Rates Committee.

### Births.

McEWEN.—On June 18th, to the wife of Mr. Wm. McEwen, Milton, Queen's Co., N. S., a daughter.

### Married.

FARRIS-BOYD.—At Leonardville, N. B., June 15th, 1896, by M. B. Ryan, Arthur M. Farris of Eastport, Me., and Miss May E. Boyd, of Leonardville, N. B.

ANNIS-HUNT.—At the residence of the bride's parents, June 10th, Joshua Annis of Dorchester, Mass., to Flora, eldest daughter of Eldrid Hunt of New Grafton, Queen's Co., W. H. Harding officiating.

NORRIS-DALEY.—In St. John, on June 3rd, 1896, by Henry W. Stewart, Andrew Norris to Alice Daley, both of this city.

MASTON-THOMPSON.—In St. John, on June 3rd, 1896, by Henry W. Stewart, Charles E. Maston to Sarah Thompson, both of this city.

RICKETTS-PORFER.—In St. John, on June 3rd, 1896, by Henry W. Stewart, John Ricketts to Bertha A. Porter, both of this city.

KANE-LINTAMAN.—On June 7th, at the home of the father of the bride, by T. H. Blenus, Miss Alice Maud Lintaman to Mr. John Kane, both of Dartmouth, N. S.

### Died.

FREEMAN.—Allister Freeman, son of bro. Lodwick Freeman of Maitland, Queen's Co., was drowned on Monday, May 25th, and buried Thursday, 28th. He was a fine young man, 21 years of age, and his sudden death cast a gloom over the whole community. The writer preached at the funeral from the words: "His sun is gone down while it was yet day."—W. H. H.

CARRINGTON.—It becomes our sad duty to chronicle the death of our dear young brother Charlie Carrington who died Lord's day morning, May 24th, aged 22 years. Several months ago he left Halifax, attended by his mother, to test the more genial clime of the Bermudas. The writer had several hopeful letters from him during the winter. Bro. Charlie had been in failing health for some time, but being possessed of an indomitable will power, and hopeful nature, he battled bravely and manfully, though unsuccessfully, against the terrible odds of an incurable disease. Toward the spring, convinced that he was rapidly losing his hold on this life, he had a longing desire to return home and spend his last hours in the midst of loved ones. He was home in Halifax but two weeks when we laid his mortal remains in Camp Hill Cemetery. Our dear young brother's death was a glorious victory for the truth of our most holy faith. He died as he had lived, in the strong hope of a glorious immortality. The brief history of his Christian life is a precious legacy to us. T. H. BLENUS.

KENTY.—On Monday, June 1st, at Elmsdale, we tenderly and tearfully laid to rest dear little Ethel Kenty, the only child of Wilson and Allie Kenty. The Presbyterian church at Elmsdale was crowded with sympathizing friends and neighbors, while the writer attempted to address words of hope and comfort to the stricken ones. T. H. BLENUS.

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More names will be added as they are appointed

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