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THE CHRISTIAN.

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

VOL. XVII.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1900.

WHOLE No. 196

The Christian.

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ST. JOHN, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P. E. I.

NOTES AND NEWS.

February, 1900.

E. B. Barnes has been called for his fifth year at Normal, Ill.

One twelfth of the year has passed—how many of the New Year's resolutions have stood the test?

"Jerusalem is ruined and Judah is fallen, because their tongue and their doings are against the Law."

There remains but seven months to the Annual Meeting and "\$1500 for Home Missions" and "500 souls for Christ." What proportion of this has been accomplished?

Harry Minnick, after a successful ministry of twelve years at Lubec, Me., has resigned to accept a call to the Marshall Street church, Richmond, Va., where he begins work February 11th.

John Ruskin and Dwight L. Moody have passed from their earthly labors. Men of very different types, each has left his impress upon this generation, both were men thoroughly in earnest.

"Dread winter reigns tremendous over the conquered year." We have kept a careful account of the weather this winter and we have had but one day with sunshine all day the last three months.

There is no work on earth so important as Home Mission work. As the condemnation of those who know their Master's will and do it not is so much greater, so much greater the need of their salvation.

"The strong sectarian thinks he is the best friend of his denomination; but he is really doing more harm than good." This is taken from a Free Baptist paper, and goes to show that its editor is not in full sympathy with sectarianism or denominationalism.

The War Office is being blamed for carelessness and overconfidence. What will be the verdict in the fight for "The Maritime

Provinces for Primitive Christianity?" Look—churches without preachers, cities without churches, counties without even a schoolhouse mission. Apostolic Christianity was aggressive, was persevering, was self-sacrificing and liberal.

Some one has said that "truth, honesty, courage and charity, are the four words that give us nobility and manhood" We may add that all these are certain in their attainments, so that every one may be great if he will.

Prayer-meeting Topics for February, 1900

- 7th.—The Gospel for all Nations, John iii, 16, x, 16; Luke xxiv, 46, 47; Matt. xxviii, 18-20. Concert of prayer for missions.
14th.—The Duty of the Church to the Young. Matt. xix, 13, 14; John xxi, 1-17.
21st.—To Nineveh or Tarshish. Which? Jonah i.
28th.—Our Silver Jubilee Offering. Psalm lxxvii; II Cor. viii, 1-9.

At Westport, N. S., the meetings held during the week of prayer were so interesting that the church thought it advisable to continue them another week. It was during the second week that Bro. Murray was taken seriously ill. From later reports we are glad to inform our readers that he is now in a fair way of recovering.

One of our agents writes: "Nearly every family represented in our church, or who attend it, are subscribers to THE CHRISTIAN, I may be able to secure a few subscribers, however, and will if I can." This is a noble example and if followed by the other churches would not only increase the circulation of the paper but help the Home Mission work.

Our Sunday-school lesson brings out very prominently one important lesson, *e. g.*: That our Saviour increased in favor with God and man. This is a rule without an exception. He who grows in favor with God will grow in favor with his brother man. The better we love God the better we will love man. The person whom God loves the world will respect.

The great Teacher, the Christ of God, never intended that there should be divisions among his people, as is seen in his prayer recorded in John's gospel—"That they all may be one as thou Father art in me and I in thee, that the world may believe that thou hast sent me," yet only recently at one of the noon-day prayer meetings during the week of prayer, a Baptist brother thanked God for denominations. "Are ye not carnal and walk as men."

Those who are finding food for the soul in the so-called facts of science, should read carefully the Presidential address of Prof. Henry Rowland, of Johns Hopkins University, just published in *Science*. He considers science not advanced beyond probabilities. "The ideal scientific mind must always be held in a state of balance which the slightest new evidence may change in one direction or another."

Bro. W. P. S. Murray, a graduate of Bethany College, W. Va., reports having had twenty-nine additions by baptism since taking charge of the church at Croton, Ohio, a few months ago.

Bro. Henry W. Stewart, is now in San Jacinto, Riverside Co., Cal., where he intends to remain for some months at least. We know all the readers of THE CHRISTIAN would be delighted to have a letter from him for the next issue.

A GENERAL COLLECTION FOR HOME MISSIONS—The Home Mission Board of N. S. and N. B. asks each congregation to take a special envelope collection the first Sunday in February. How many will do this? How large a part of the \$1500 will be raised this month? This collection will indicate to the Board the real desire of the churches.

A generous and general collection will show that the churches want to win these provinces for Christ. That work is to be started at new points, weak churches are to be aided in having regular preaching and that there shall be a forward movement all along the line.

An ordinary collection will indicate a desire to continue in the ordinary way "do the best (?) we can" and—leave the rest to sectarianism or the devil.

A small collection—No, no! surely no such insult shall be given to our Saviour. We accept all his gracious gifts for ourselves and refuse to heed his command to disciple all nations! Better go without a meal, or a piece of new furniture, or an article of dress, than show such ingratitude to our Lord and Redeemer.

The following was copied from a church record in Boston and deals with the beginning of Mr. Moody's Christian life: "Saw himself a sinner, and sin now seems hateful, and holiness desirable—Has purposed to give up sin—Loves the Scriptures—Desires to be useful—Is not ashamed to be known as a Christian. Eighteen years old." A young man with such convictions and desires could not help being a power for God.

After several stormy sessions, the J. S. A. Senate refused to allow Brigham H. Roberts, of Utah, to take his seat. All friends of morality will rejoice that polygamy has received a serious blow; and it is to be hoped that the Washington *Star* correct is when it says, "the institution of polygamy in this country has received a serious blow, from which it will probably never recover."

The South African war has come home to us. Canadian homes have sent their representatives to the front and already our sister colony has found graves for some of the Dominion's sons. Yet neither mothers' nor widows' tears are considered when the call comes for additional troops. The Empire needs them and a loyal and patriotic people supplies them. Is the British Empire of more importance than the Kingdom of our

Lord Jesus Christ? What about the call for volunteers for his service. The enemy of souls is strong and defiant; the saloon, the gambling den, the brothel are attacking the homes and capturing the youth. What enthusiasm are we manifesting in preaching the Christ?

The question is often asked us who the devil is, and his origin, etc. But we think such persons ought to know better about his majesty than we are supposed to know, as every one should know better about his family affairs than anyone else.

Push, is marked on the door, that means if you want to get in you must push. If we want to enter any worthy calling we must push. Whether it be the door of knowledge or honor or wealth. Grant said to his officers "push things." This was a very short command but very essential to "got there." The man who is not pushing his business, whether religious or secular, will soon be pushed down and out.

Let us remember that what Christ was when on earth is just what he is to-day. His life of love and mercy toward the sick and sorrowing and the straying ones, is made more real and sacred to us as we realize that He is the same friend and brother to-day. His love and interest in fallen humanity alters and changes not. This fact will make our Sunday-school lessons deeply interesting to us.

The Sunday-school teacher is the strength, power and success of the Sunday-school. Good teachers make a good school. Like teacher like scholar. The little boy was asked why he was going to Sunday-school such a stormy day, none of his class would be there. "My teacher will be there." The power of example was in the teacher. Oh, the untold, unmeasured good, the teacher can do for the young of our land.

While thinking about the Home Mission collection it would be well to remember the needs of one of the mission points. This congregation at Main Street, St. John, is anxious to become self-supporting and is therefore making strenuous efforts to erect a church building. If all the friends of home missions did their best to assist this small band in their enterprise, it would not be long before this mission would be a self-supporting church, able to help other needy places.

We clip the following from the *Christian Endeavor World*: In a noon meeting at Chicago a wealthy man, more pious than generous, arose and stated that there was great need of mission work in a certain part of the slums of Chicago, and asked that the meeting would pray that the Lord would put it into the hearts of Christian people to give four hundred dollars to rent a hall in that district. Instantly Mr. Moody replied: "Brother, I would not bother the Lord with that little thing, I would do it myself."

Another trust? This time the proposition comes from one of our publishing houses—*The Christian-Evangelist* says: "Will the President of the Standard Pub. Co. join with the President of the Christian Pub. Co. in an earnest effort to maintain uniform rates for all publications?" Surely the past will suffice us to have lived under small circulations and high prices. Let the movement for the wide dissemination of our literature be continued and instead of printing editions

of 1000, let the price be such that ten and twenty times that number shall be given to the world with the message of union, and loyalty to the New Testament.

"A small sound apple is better than a large rotten one." A big influence is better than a big name. "A Christian soldier is known by his blows rather than by his badges."

When the Christian Endeavor movement was started by Francis E. Clark, it was called the Young People's Society of Christian Endeavor, but now we have the Baptist Young People's Union, and the Epworth League of Christian Endeavor. Recently at a meeting of the Local Union of C. E. a pastor of a Free Christian Baptist Church in giving a short address said that by act of the legislature they had dropped the name "Christian," and would be known hereafter only as Free Baptists. A Christian endeavorer near by whispered in a half tone "you have left off the best part of it," and so he had.

"No one to-day can have a sensible reason for being discontented and unhappy." "With all eternity, with God in history, and ourselves a part of it, with such endless possibilities to make the world better, what earthly excuse have we for not living a life of deep satisfaction and happiness." Let us get out of ourselves and do something for someone. "Lift on the world to raise it up instead of bearing down on it with our own burdensome self-interest." If we believe in God and the future and our part in the universe, it is sinful for us to go through life with our misery and discontent. Be someone! "Live like an angel, not like an animal." If we are chronically unhappy something is wrong either with our body or soul—or both.

The Christian Standard is making a worthy and courageous effort to bring Christian newspapers to the front. "50,000 subscribers in Ninety Days" is the rally cry, and with all our heart we wish it success. The Sunday sensational newspaper *versus* God, the Saloon *versus* the Home, the Roman Catholic Church *versus* Liberty-loving Nations—these are some of the antagonistic forces of to-day, and the need of a strong, fearless, widely circulated religious journal is manifest. It is therefore strange that any *Christian* paper should be found who would descend to sarcasm or any other weapon and thus hinder the success of such a movement. We have been grieved to see this.

The Christian Standard makes a strong point against "Higher criticism" so called, in the following: It seems strange that precisely when the Bible is doing its mightiest work in the world, abolishing slavery, weakening tyranny, dispelling superstition, creating a vast body of Protestantism, molding nations, framing governments, civilizing barbarism, Christianizing paganism, and working its Christ spirit into the warp and woof of all that comes from our vast loom of life, certain men claiming to be friends of the Bible should be virtually discrediting its authority before the people. The whole fanfaranade gives one the impression of a bevy of school-boys criticising a Corliss engine while its mighty wheel sweeps round and round, driving the pulleys and bands and lathes and levers of its vast factory. The boys may decide that the invention was not inspired, but that doesn't hurt the engine. It will do no harm to the Bible to throw false theories at it. Truth will do it

good. A literature that enshrines such a character as that of Christ is immortal and invaluable.

Several of our subscribers who have been in arrears have forwarded the amounts due by them to the paper. There are others—far too many—whom we wish would meditate thoughtfully for five minutes on Rom. xiii, 8, and then act.

Greater interest has been manifested in the meetings during the week of prayer in January than for some years past. But whether they have had a greater tendency to bring the denominations together and break down their differences is not so apparent. When prayers are made thanking God for denominations, and when persons are asked by ministers of these denominations to stand up for prayers, this is not in accordance with the Word of God. The Saviour prayed that all who believed on him through their word (the apostles) might be one, as he and his Father were one. The answer given to the penitent believers on the day of Pentecost was, "Repent and be baptized every one of you in the name of the Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." It does seem so strange that men who are the leaders of the people will teach their own ways and methods instead of giving the same answer to sinners that was given by the inspired apostles of the Lord Jesus Christ. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed."

The Independent (New York, Jan. 4), gives statistics of the United States churches for the past year, and we give the figures for the six largest "churches" as reported:

	Disciples of Christ	Presbyterians (12 bodies)	Lutherans (20 bodies)	Baptists (13 bodies)	Methodists (17 bodies)	Catholics (3 bodies)		
Ministers.	6,339	12,073	6,685	33,088	36,424	11,144	GENERAL SUMMARY, 1899.	
Churches.	10,398	14,831	10,991	49,721	53,023	11,594		
Members.	1,118,306	1,560,847	1,575,778	4,443,626	5,809,516	8,446,301		
Ministers.	417	361	293	493	131	97		NET GAIN IN 1899.
Churches.	210	60*	473	468	1,293	3,101*		
Members.	32,781	18,446	40,226	89,201	38,051	52,123		
Per cent of gain.	3.	1.2	2.6	2.	0.5	0.6		

Our sister churches in the States are evidently alive to their important mission, and we rejoice in it.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

A very interesting prayer and social meeting was held on New Year's morning, the Main street church uniting with us. A letter was read from Bro. O. B. Stockford, who is now in Rat Portage, expressing the delight and pleasure he had in attending these meetings in years past. It was unanimously resolved to send New Year's greetings to Bro. O. B. Stockford and H. W. Stewart, our late pastor.

Dr. R. Bentley Ray preached for the church at Silver Falls on Wednesday evening, January 10th, and on Lord's day afternoon, January 14th, to good congregations.

We are pleased to have Bro. H. Stewart, of Lord's Cove, Deer Island, present at our services. His singing is a great help in our worship.

Bro. R. W. Stevenson called at the office of THE CHRISTIAN on Friday, January 19th, on his way to Lansingburg, N. Y. He regrets very much leaving Montague, P. E. I., but owing to the ill health of his wife he has been compelled to do so. Our brethren in the provinces will regret to lose him from the island, where he is so much needed. Bro. Stevenson is an able preacher of the Word, and we hope that he will some time in the future return to the island again. W. A. BARNES.

MAIN STREET.

The New Year's meeting of the two congregations in St. John was held at Coburg street on the 1st. While not as largely attended as at some former occasions, the service was helpful, and showed a spirit of earnestness and faithfulness to the Master and a general desire for the building up of his kingdom.

The monthly visit of the Coburg street Y. P. S. C. E. took place on the 3rd. We are glad that some of the members come oftener than once a month; this helps to make the services more instructive and interesting, and it also shows that they have a larger interest in their mission point.

The past month has seen the enlistment and acceptance of one of our members for South Africa. Bro. D. A. Morrison is now at Halifax with the mounted rifles awaiting the sailing of the transport. With a representative on the battlefield war does not seem the same as when all the soldiers are strangers. There is more meaning and earnestness now in prayer to hasten the time when "nation shall not lift up sword against nation, neither shall they learn war any more." The volunteers were sent to Halifax earlier than was expected, and were away from us before we realized it. Many of the members were at the station to say good-by, but the crowd was too great and demonstrative for them to get near the men.

The week of prayer was observed in the North End as usual, but this year was unique in that all the Protestant preachers united in the services—Episcopalian, Presbyterian, Methodist, Baptist, Free Baptist and Christian. The interest shown was so great that the services were continued for three weeks.

Bro. Appel went to Mascarene January 18th and returned on the 20th.

Bro. and Sister McKiel's infant baby died on the 20th.

Bro. R. Roberts has been quite sick, but is now better.

Arrangements have been made with Bro. Romig to assist us in a meeting after he closes at Pictou.

J. C. B. A.

MASCARENE, N. B.

On January 18th and 19th we preached at this church and found the work being carried on earnestly and faithfully. Although it is now several months since the members have been encouraged by a sermon, the services are held regularly. We were sorry to find so much sickness in the neighborhood, especially sad was the fatal sickness of Bro. Nelson Leland's father. All the family had been sick, but were improving when the father was attacked and died the morning of the 18th. We were sorry that our return to St. John made it impossible to attend the funeral. We saw Bro. William Murray for a few minutes and rejoiced to find that the work at LeTete was so promising. Several spoke to us of the great increase of interest and of the large attendance at the services. Standing room is at a premium Sunday nights, people coming from Back Bay and LeTang. J. C. B. A.

SOUTHVILLE, N. S.

Our work, religiously, is still advancing. On the Lord's day of the 7th of January, by special request, I preached on the subject of "Holiness." Our church house was filled to its utmost, and according to the many expressions of approval on the part of those who were present, we have reason to believe that all were satisfied.

It is with deep sympathy and regret we have to chronicle the death of our much esteemed and beloved sister, Catherine Lewis, of Danvers, in her 85th year. She was a woman of exemplary Christian character and strong faith in her Redeemer. In all her trials and severe suffering she never lost confidence in the promises of the gospel. Her last hours were the most serene and tranquil, and as her faithful spirit neared the boundaries of the spirit land, her lips could be plainly seen repeating the words, "Blessed are the dead that die in the Lord." From these words her funeral sermon was preached by the writer. We laid her body to rest in the old hillside cemetery (where sleeps the earthly remains of many faithful soldiers of Christ) to await the voice of the trump of God.

On the evening of the 13th inst. many kind friends gathered at the house of the writer at Danvers. According to the liberality and Christian kindness shown, the preacher and family were made to fully understand that their friends were friends indeed. After a pleasant evening's association Elder Peter Wagner presented the proceeds of the evening (with a few well chosen remarks) which amounted to \$52.31. We appreciate the grateful and generous offering as a substantial evidence of our mutual relations and Christian fellowship. Our sincere wish is, that God will abundantly bless our friends.

Elder Stephen Steele has been very sick, but we are glad to state that he is much better. Bro. Steele is one of the old faithful landmarks and earnest promoters of the cause of Christ in this section of country. H. E. C.

HALIFAX, N. S.

Bro. R. E. Stevens remained with us over one Lord's day and preached two good sermons, which were greatly enjoyed by all who heard them.

We have also enjoyed a visit, which was all too short, from Bro. W. H. Allen and E. A. Fullerton, of Pictou. They came to Halifax to see the "soldiers of the Queen," and take a look at the city as well. While the military spirit was largely in evidence, the city was so enveloped in fog all the time they were here, but little besides the military display could be seen. Bro. Allen speaks encouragingly of the work in Pictou, and is hopefully looking forward to the coming of Bro. Romig,

who is to hold a meeting there in February. We will all pray for and rejoice in the success of the cause we plead in that town. God will certainly hear the prayers and bless the efforts that have been made, and are being made, on behalf of the cause we plead in that locality.

It was a genuine surprise to us here in Halifax to learn that our good Bro. D. A. Morrison, of St. John, N. B., was here in the second contingent on his way to South Africa. Sister Morrison is also here in the city, and probably will remain till after Bro. Morrison leaves for his long and perilous voyage. Bro. and Sister Morrison are receiving a great deal of attention, particularly from the Endeavour societies of the city. A very largely attended "at home" was given them at the home of Miss Woodill, president of the Junior Endeavourers of the Maritime Provinces. This was a very pleasant gathering. Bro. Morrison is also booked to speak at the Endeavour rally to be held the first Monday in February, if still in the city. This meeting is to be held in the North Street Christian Church.

We have nothing of special interest to report from here as to our church work. Indeed under the pressure of the military spirit, now so evident, it is about all we can do to keep up the regular interest in all our services. What, with concerts, big suppers and Sunday marches to the big churches, the city is going wild over this military display. But the end will come by and by; and then what?

I hear a preacher is daily expected in West Gore, Hants County, and I hope and pray that he may be just the man needed in that promising field. I have not yet learned the name of the brother expected, but extend the hand of welcome just the same.

I made my regular monthly visit to Elmsdale and enjoyed speaking to the friends who gather to hear and listen with so much interest.

E. C. FORD.

Halifax, January 24, 1900.

PICTOU, N. S.

We have organized an auxiliary and a sewing circle. The sewing circle meeting here in "Jerusalem Chamber" next Thursday evening, February 1st, for the purpose of giving or holding a sociable.

Our prayer-meetings are well attended and spiritual in their influence. On Lord's day morning we have a Bible class and preaching service. The preaching service in the evening is well attended. We are going to develop all along the line, step by step, the Lord willing.

On Lord's day, December 24th, I had the pleasure of addressing an appreciative audience in the Young Men's Christian Association hall.

We expect to have a great meeting here, beginning the 3rd of March. Bro. J. A. L. Romig, one of our best and successful evangelists, will conduct it. W. H. A.

MONTAGUE, P. E. I.

An immense gathering assembled on the evening of January 16th at the residence of Mr. D. M. Campbell, Montague, to bid farewell to their pastor, R. W. Stevenson, pastor of the Christian Church at that place for the last four years.

After an elaborate repast had been partaken of, Mr. John A. Dewart, of New Perth, was called to the chair, and after some very complimentary and appropriate remarks, the following address, accompanied by a well-filled purse, was read by Mr. Samuel Mutch:

Bro. R. W. STEVENSON:

Respected and Dear Sir.—The undersigned, on behalf of the congregation of the Christian Church,

Montague, have been requested to tender to you their heartfelt sympathy, and also their regret, that the long-continued illness of your partner, Mrs. Stevenson, has rendered it necessary that you should resign your charge as pastor of the church and seek a more favorable climate, which it is hoped will materially contribute toward restoring Mrs. Stevenson to health.

You know, dear sir, better than we can tell you, that no "set phrase" can do justice to the esteem in which you are held by all the members of the congregation, and we cannot allow you to depart without tendering you this purse as a small token of our affection, not in acquittance of any portion of the debt of gratitude we owe you as our spiritual guide and teacher, but simply as a recognition of the zeal, energy and success with which you have fulfilled the duties of your sacred calling.

We entreat you to accept it in that light only, being convinced that you will derive more satisfaction from the assurance that we have appreciated your labor in the gospel vineyard, than you could possibly derive from any consideration of a more worldly nature.

Not only in the pulpit ministrations that have ever contributed to the edification and uplifting of our spiritual life, but also in the home and the Sunday-school, your labors as pastor have ever been abundant and beneficial.

As you go to your new home and work we assure you that our prayers shall continue ever to ascend to Him who hath called you into this most blessed service, that health, wisdom and power from above may be given you to enable you to carry to a successful issue the work you are called upon to perform.

Be pleased to convey to Mrs. Stevenson and family our best wishes for their health and prosperity, with the assurance that they, too, have endorsed themselves to us by ties that cannot easily be broken, and that their memory will long be cherished in our tenderest affections.

In bidding you a most affectionate farewell, at least for the present, we would have you bear in mind, that should circumstances permit you to labor again in this your native province, you may rest assured that you will receive a most cordial welcome from the church at Montague.

And may the Lord Jesus Christ himself, and God even our Father, which had loved us and given us everlasting consolation and good hopes through grace, comfort your heart and establish you in every good word and work.

JAS. E. ROBERTSON,
PETER A. DEWAR,
NATHANIEL McLAPEN,
JOS. D. CAMPBELL,
E. S. NORTON,
SAMUEL MUTCH.

Montague, Jan. 16, 1900.

Mr. Stevenson replied in most fitting terms, thanking those assembled for the many acts of kindness shown him during his pastorate among them, and for this last tangible expression of their good will.

Speeches were delivered by Mr. E. J. Norton and others, all of whom testified to the very high esteem in which their pastor is held among them. The evening was passed by singing and social intercourse, and closing with the singing of "God be with you till we meet again."

Mr. Stevenson leaves January 17th for his new field of labor in Lansingburg, N. Y.—*Charlottetown Patriot.*

Correspondence.

DEER ISLAND LETTER.

We are now fairly launched into the last year of the nineteenth century. We may begin the twentieth century, but ere it closes, unless Christ comes, we shall have gone the way of all the earth. Where shall we spend eternity? We are professing Christians, but are we possessing Christ? We sing about our names being written in the Lamb's book

of life, but are we living so that it will not be blotted out?

Of late several things have been written on "revivals." I am interested in this very important subject. I believe we need a revival—a making alive again. We need to begin with the Church, for judgment must begin at the house of God. We need to believe the Scriptures more fully. I do think that very few Christians believe God's word and act upon it. Doing this will bring a revival. See that man, he says his name is written in the Lamb's book of life; his wife is not a Christian; does he believe that there is only a thin veil between his wife and eternity? and that if she dies she will be cast into the lake of fire. Oh! no, for he never says anything about it, and if she were in danger he would risk his life to save her. There is a woman, she is a Christian; her husband is not; does she believe that Christ will come in flaming fire, taking vengeance on those who obey not the gospel? Here are parents; both are members of the Church; they have children who are not Christians. What do they do?—say unkind things about their brethren in Christ, find fault with the preacher; and this before their children. Then they pay every attention to their wants of dress and culture; and yet God's word says that there is something more important than any of these things, and that if a man or woman dies without Christ, they have no hope. Do these parents believe this? If a man sees his son fall overboard, and in danger of drowning, and yet stands by and says: "Oh! yes. I know he is drowning; but ——" No, men don't act that way in such cases. He believes his son is drowning, and he goes to the rescue. Is not the salvation of the soul of greater importance than the rescue of the body? Do you believe this? How many of your dear ones are unsaved? How many in your community out of Christ? Do you believe that if Christ came, or that death should lay his claim to them, that without Christ they are lost? If every Christian fully believes this, then we will have a revival. Let us know that there are only two things—Heaven or Hell—Life or Death. Men are either lost or saved. There is no intermediate place. Christ only can save. Every one must give an account of the deeds done in the body. What have we done?

Since I last wrote you there have been two additions at Lord's Cove.

Bro. Foster Calder is preaching at Leonardville, as well as teaching school.

We were glad to have brother J. Simpson Lord home with us during the holidays.

W. H. HARDING.

Lord's Cove, N. B.

RAINY RIVER DISTRICT, ONT.

I am now at the Sultana Mine, having come out here October last to take a position in the office connected with the mine. The Sultana is the most extensively worked mine of this District. About eighty hands are employed, and these, with the families of

those who are married, make quite a colony. The mine is situated on an island in the Lake of the Woods, about seven miles from Rat Portage.

Religious services which were being held when I came here were discontinued the second Lord's day after my arrival. I determined to make an effort to revive them after I became acquainted with the men. A young man named Benjamin Cooke, a Presbyterian, entered into my plans. We started the services again the first or second week in December, and have continued them every Lord's day since. The attendance has been good—much beyond our expectation. Mr. Cooke leads the singing and I address each gathering. My subjects so far have been on: Our Saviour's Prophecy of the Destruction of Jerusalem and its Fulfilment (two talks), Some Prophecies concerning the Jews and their Fulfilment, God's Love, The Happiness attending the Christian Life, Christ the Power and Wisdom of God, and Some Interesting Facts concerning the Bible. I aim to get the attention of the men first. Later on I hope to be able to deliver more practical addresses. I will probably be here for three months yet, and in that time I hope to speak upon the Gospel and First Principles and against the evils found in a mining camp. A number of Christian people have joined us, and it would appear that our work is bearing some good fruit.

I am also distributing and lending tracts and books and doing other work for the Master. As I mix with the men daily, I have a chance which no minister from town can possess. A good work can be done here if it is rightly managed. I desire the prayers of brethren and sisters that we may be led aright.

O. B. STOCKFORD.

Original Contributions.

SOME CHARACTERISTICS OF THE EARLY CHURCH.

No. 3—A CHURCH UNITED IN LOVE.

M. B. RYAN.

It has been justly charged that the world, when Christ came into it, was a world without love. The whole life of society at that time bears witness to the truthfulness of that charge. The religion of the time, even in Judea, where, if anywhere, we might look for a pure type of worship, was a cold and hollow formalism. The pleasures and amusements of the people were sensual and brutal almost beyond belief. Individuals were selfish. Family life was corrupt. Civil and political life was a game in which the strongest took the prizes. Justice and mercy had fled, or were simply tolerated. The milk of human kindness had become gall. Love had lost her sceptre and had been grieved out of the world.

Into the midst of this loveless world the infant Church brought a new life. The mother Church in Jerusalem is conspicuous

for the outburst of love which irradiates its early history. This spontaneous, and abounding love, is manifested in many ways, but chiefly in that provision for the needs of its members which we find here alone in the history of New Testament Christianity. "And all that believe were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." "And the multitude of them that believed were of one heart and soul; and not one of them said aught of the things which he possessed was his own; but they had all things common. * * * For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them at the apostles' feet, and distribution was made unto each, according as any one had need."

This is one of the few glimpses we get in New Testament history, of the interior life of the early congregations of Christians. It reveals a family, in which love dwells and reigns; where what belongs to one is at the service of another if he has need; where each seeks the good of all, and all seek the good of each.

That this is not an isolated example of this reign of love in the early Church, is evident from other glimpses which we get as we go on through its history. It is true that nowhere else do we see it taking this form. But elsewhere the same power manifests itself in other ways. Two instances will illustrate its prevalence in widely separated communities.

In the congregation at Joppa, we are told, was "a certain disciple named Tabitha, which by interpretation is called Dorcas," who "was full of good works and almsdeeds which she did."

It is a short story, but enough is told us to suggest that Dorcas was but an eminent representative of the spirit which reigned in that Church—the spirit of love. Certain it is that all "the disciples" that were at Joppa were in hearty sympathy with her in her deeds of love, and mourned her death, and wished her back. And that "all the widows" took a personal pride in the "coats and garments" which she had made, as though her works were theirs. Here we see love, not only as the strong bond which binds these Christians together, but, also, as the propelling power which impels them in a united work for others. Dorcas is mourned, doubtless, not more because of what she was to others, than because of what she was to them in their work for others.

As our vision sweeps out from the narrow circle of Judea, to the vast Gentile world, we see the same power at work among those who but recently were heathen. A notable manifestation of it is in the contribution made by Gentile churches for the poor Christians in Judea. Famine and distress had fallen upon the latter. Paul appealed to the former for aid for their brethren, not without splendid

success. The churches in Achaia went to work with zeal and enthusiasm to make up a "bounty." The churches of Macedonia, in the abundance of their joy, and even out of their deep poverty, abounded unto a rich liberality in their gifts. They gave even beyond their power, of their own accord, earnestly beseeching the apostle with much entreaty in regard of this grace and fellowship in ministering to the saints.

Here we have even a stronger proof of the mighty sway of love in the early Church. We see it here in its wider aspect, moving the Church as a whole, binding together its most distant parts, leading men to sacrifice for the comfort of others in distant places, and of another race, and whom they had never seen in the flesh, only because they were now members of the same family, heirs of the same hope. Not only did love make the different people of one congregation in the early Church like the members of one family, with common interests, and a common spirit; but it made the different congregations of believers, scattered about over the world, widely separated by distance and earthly circumstance, to have a kindred spirit and a fellow-feeling. It was the invisible bond which ignored space, and earthly distinctions, and made a brotherhood out of people who had never seen one another's faces, and who had no other common interests.

This abounding and pervading love is all the more significant when we remember how the early Church was composed. The passing ages has made deep chasms between men, and built high walls to separate them. Nationality, and social and religious caste, opposed mighty barriers to the common intercourse of men. The Gentile despised the Jew, and the Jew called the Gentile a dog, or a swine. Jews and Samaritans had no dealings one with another. The Pharisee and the Sadducee were at swords points over theological questions; while both looked in holy horror upon the publican and the sinner. The Gentile world was made up of freemen and slaves, with the slaves predominating and held in contempt by their masters. Wisdom and ignorance, want and poverty, the palace and the hovel, were a long way apart in the esteem of men, and separated by impassable barriers in the communications of men.

The Church broke over all bounds in its march. It took no account of nationality or of caste. Within it there was neither Jew nor Greek, Barbarian, Scythian, bond nor free, male nor female, theoretically. Yet in reality, all these were found there. The Jew came, in Jerusalem. The Samaritan came, in Samaria. The cultured Roman came in Caesarea, and the cultured Greek in Thessalonica and Berea. The slave came in Antioch, in Corinth, in Rome. The Barbarian came in the remote provinces, and the Jewish priest and Gentile courtier, in the great cities. The infant church had within it all the national and social elements for a

fierce conflagration of hate, and antagonism, and internal warfare. Yet love prevailed. The middle walls of partition had been broken down. The chasms had been bridged. Jew and Gentile had both been reconciled in one body unto God through the cross, by which their old enmity had been slain. The master, who was a bond-servant of Christ, now considered, as his brother, the slave who was Christ's freeman, seeing that both were bond and free alike in him. The rich honored the poor, and helped him, as being with him, and heir of the only enduring inheritance. The great honored the lowly, and the lowly envied not the great, being equally unworthy in themselves and equally great in Christ.

True, this reign of love in the early church was not entirely undisturbed. There was a murmur of jealousy in Jerusalem over alleged partiality in the distribution of the common stores. There was a determined campaign of opposition to Paul and his teaching, on the part of Judaizing teachers in Jerusalem, by which many of the Gentile churches were sorrowfully disturbed and confused. There was a root of sinful selfishness in the Church in Corinth, which bore divisions, and sensualism, and unseemly forgetfulness of one another's welfare. And evidence is not wanting of other infractions of that kingly law which Christ had established in the church.

But these are incidental. They do not indicate the deep current of the life of the Church. They are but the flash, and foam, and ripples, caused by the obstructions of the current, momentarily, by the old passions. The obstruction disappeared in the Jerusalem Church with the appointment of the seven deacons to the work of "serving tables," thus insuring a complete and impartial ministration to the needy; and the current flowed on again smoothly. Paul's severe, but earnest and righteous rebukes in his Epistles to Corinth, seem to have corrected the lapse in the life of that Church, if we can judge from the silence of the Scriptures; and we may cherish the fond conviction that his inimitable picture of love as a life, given in I Cor. xiii., was, at least moderately, realized in those people. While his masterly fight against Judaizing teaching and tendencies, the echo of which meets us in so many of his Epistles, carried the life of the Church up above that obstruction, and permitted it to flow on unhindered.

Marvellous as is this dominion of love in the midst of a loveless world, it is after all, but what must have been. The very nature of the Church presupposes it. The Church was the offspring of love. God loved the Church into being. "Christ also loved the Church, and gave himself up for it." Love was the response which those who composed the Church made to the love of God and Christ in their salvation. "We love because he first loved us." Love is the natural life of the Church. The Church is of God. "God is Love."

It is a beautiful picture, that fresh abounding love of the early Church, with its transforming power over individual life, and over society. It is a picture which the Church in every age could well imitate measureably. "Love is of God." "Let us love one another."

Selected.

THE DEVIL AND THE MINISTER.

"I can never finish it. I have not the heart to go on with it," said the minister aloud.

"Of course not," said a voice so near by that the minister was very much startled. But the minute he heard the voice he knew it was the Devil's. No one would ever mistake such a voice; and the minister, as he wheeled about in his chair and saw his visitor sitting on the edge of the table where the religious papers were kept, recognized his old enemy, and his heart sank lower than ever as he noted the triumphant sneer on the Devil's face.

"Of course not," he repeated, "especially when you know that more than half your entire membership are liars."

"What!" cried the minister, indignantly.

"Your church is full of liars," repeated the Devil calmly, "Let us see. You have a membership of three hundred?"

"Three hundred and fifteen," corrected the minister.

"Three hundred and fifteen. One hundred of them are men; seventy-five of them business men. All of them, when they joined the church, solemnly vowed to support the church services and love the church more than the world. Isn't that so?"

"It is," replied the minister anxiously.

"Now then," continued the Devil, triumphantly, "how many of these men ever go to the church prayer-meeting?"

"How many?" faltered the minister.

"Yes, how many?"

The minister made a rapid calculation, as his memory called up the appearance of his church chapel-room on prayer-meeting nights.

"About twelve."

"What!" cried the Devil, incredulously.

"Are you sure?"

"Maybe it is a little larger number than usual," the minister stammered.

"Well, never mind. Call it that twelve of your seventy-five business men attend the prayer-meeting regularly. The rest never come, or at least very seldom. How many of the women go to the prayer-meeting?"

"About forty or fifty," said the minister, brightening up a little.

"Forty or fifty out of two hundred. Say a possible sixty-five attend prayer-meeting out of a total membership of three hundred and fifteen. And yet all of them vowed solemnly to support the church in all its services. Minister, I said your church was full of liars. Isn't it so?"

"A good many of the members are so situated that they can't get out in the evening," groaned the minister.

"Did you ever know of any of them to stay away regularly from an entertainment or party if they were invited out on prayer-meeting night?" the Devil questioned, remorselessly.

The minister was silent.

"Did you ever know of any of your business men refusing to attend a political convention or a business convention because they hadn't time to go?"

Still the minister was silent. He had grown very pale and sad.

"I made a canvass, a while ago, of your church, and I found that more than half your members, preacher, spent an average of two nights a week all the year around in going to parties, receptions, or entertainments. When prayer-meeting night came, they said they were too tired, or something, to go. But if they could go to an entertainment, don't you think they could go to prayer-meeting if they wanted to?"

The minister made a gesture toward the Devil, almost as if he appealed to him to leave the study, but the evil one put his foot farther across his knee as if he intended to be more comfortable. In doing so he knocked the minister's favorite religious weekly upon the floor.

"Did you ever have half your church membership out to prayer-meeting at one time?" asked the Devil, ironically.

The minister smiled faintly. It was too absurd an idea to entertain for a moment.

"How large an Endeavor Society do you have?" asked the visitor, with a smile.

"About a hundred members in all—eighty-five active members." The minister looked apprehensively at the Devil, as he wondered what the question meant.

"Let's see. Your young people have a pledge or something that they take when they join, don't they?"

"Yes. What have you against that?" demanded the minister, half rising from his seat and speaking as fiercely as a minister ever has the right to speak.

"Nothing, oh, nothing," chuckled the Devil. "But isn't there something in the pledge about the Endeavor members going to the church prayer-meeting? Isn't the motto of the Endeavor Society, 'For Christ and the Church?' And doesn't the pledge say, 'I promise that I will make it the rule of my life to support my own church in every way, especially by attending all the Sunday and midweek services?'"

The Devil paused, and the minister added: "You have not finished the sentence in the pledge—'Unless prevented by some reason which I can conscientiously give to my Saviour.'"

"Exactly. I forgot that part of it. But now, Preacher, how many of your young people attend the church prayer-meeting regularly?"

"I don't know just how many," replied the minister, doggedly.

"Oh, yes, you do. Don't join the noble army of liars in your church. You know about how many of the young people attend."

"Forty or fifty, maybe," said the minister, but his voice sounded rather faint.

"Isn't that a high average?"

"Maybe it is," replied the minister, slowly.

"Isn't it true that not more than twenty-five or thirty of your eighty-five Endeavorers regularly attend the church prayer-meeting? Don't try to get out of it. Preacher. I've been to a good many of your meetings and enjoyed them. They are so dull and stupid, and it does me so much good to look around and see the empty seats and know that most of your people are somewhere else. But about your young people. Aren't they liars too? How much does their motto amount to? How much is their pledge good for?"

"Some of them have good reasons for not attending," the minister said, as he roused up a little.

"Reasons they could 'conscientiously give to their Saviour?'" asked the Devil, sarcastically, as he hitched himself farther over the edge of the table, knocking another religious paper on the floor.

The minister was silent. He was growing faint at heart as he reviewed the situation.

"Now, there was an average of one entertainment a week, last year," continued the Devil, contemptuously, which I noticed more than thirty of your Christian Endeavorers attended, even when it rained and stormed. I never saw one of these thirty Endeavorers at your church prayer-meeting. Do you think, Preacher, that going to these parties was a good reason to be given to the Saviour? Don't you think that your young people could keep this pledge if they wanted to? Don't you think they are really liars?"

The minister groaned and laid his head on his desk. He even put his hands over his ears so as to keep out the sound of his visitor's voice, but the voice penetrated his very heart as the Devil went on:—

"Preacher, your influence is far less than mine. I can get three-fourths of your church members to break their vows and attend the pleasures of the world instead of your church prayer-meeting. I can persuade nearly one-half of your Endeavorers that they do not need to attend the church prayer-meeting, even if they did promise in their pledge to do so. Don't you think the church is a failure? Don't you think the motto of the Endeavor Society, 'For Christ and the Church,' is a mockery? Don't you think your whole church is full of liars? Don't you think you would better resign and let me run the whole thing, seeing I have nearly all of it now? Don't you think organized Christianity is a failure after all?"

The minister was silent, but he dropped upon his knees in prayer. The next Sunday he preached a sermon which electrified his congregation, and produced wonderful results. The lesson conveyed should receive the careful study of every church member.—*Charles M. Sheldon, in Christ and the Church.*

PREPARATION FOR THE MARCH OFFERING.

If no careful preparation is made for the March Offering for Foreign Missions, little will be accomplished.

1 From now until March 4th, let there be much earnest prayer for the success of the work.

2. It will be well to make repeated announcements from the pulpit. The time of the Offering and its purpose should be clearly understood.

3. A copy of the *Missionary Voice* should be placed in each family represented in the church. Special attention should be called to its contents. It is loaded with the freshest missionary facts. It will help to generate missionary enthusiasm.

4. A *March Offering Envelope* may be placed in the hands of each member of the church, with the request to give a definite amount. We hope the church will undertake to average at least \$1.00 per member.

5. The work should be explained from the pulpit. The people want to know what fields are being cultivated; and the kind of work being done. They want to know the number of workers and where they are at work. It will be of great interest to tell the churches of the new fields Cuba, Hawaiian Islands and Philippine Islands; the character

of the fields, the difficulties and the open doors.

6. The new watch-word: \$200,000 for Foreign Missions, in this the Silver Jubilee Year, may be explained most effectively with a few words touching the history of the Society, its growth, etc.

Remember, we furnish *March Offering Envelopes* and the *March Offering Number* of the *Missionary Voice* free of charge. Please let us have your order at once. We count upon every missionary church among us, in this Silver Jubilee Year.

A. MOLEAN.
F. M. RAINS.

Home Missions.

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

**\$1,500 for Home Missions!
500 Souls for Christ!**

Probably before this number of THE CHRISTIAN reaches our readers the special collection for our Home Mission work shall have been taken. The envelopes for this purpose were sent to the churches in New Brunswick and Nova Scotia in due time. Our agents have been instructed how to use them. We anticipate a large offering. If it is not convenient to take the offering the first Lord's day in February, it can be taken any Lord's day during the month.

We have been in correspondence with several evangelists for our home mission work. There are plenty of evangelists in the United States who are seeking employment, but it seems difficult to get them to come to the Provinces.

J. A. L. Romig will hold a meeting in Pictou, N.S., beginning March 3rd. Through the exertions of Bro. Fullerton and Bro. W. H. Allen they have secured him for a meeting. When he closes his meeting there, the Main Street Christian Church in St. John, N. B., will have him hold a meeting with them. We shall try if possible to engage him to work for the Board when he closes these meetings.

By the removal of Bro. R. W. Stevenson to Lansingburg, N. Y., the Board loses one of its advisory members. We wish him success in his new field of labor.

The following are the names of the agents appointed in the churches to collect for Home Missions:

- Milton, Queens co Miss Carrie Ford.
- Westport..... Mrs. Chas. McDormand
- Tiverton..... Lyman Outhouse.
- Lord's Cove Mrs. Frank Richardson.
- Leonardville..... Daniel Buhot
- Mascarene..... Miss Gertrude Dick.
- Back Bay..... Nelson Leland.
- LeTete..... Nelson Leland.
- Burt's Corner..... Miss Grace Wilson.
- Main St., North End..... Miss Nina Whelpley.
- Coburg St..... Miss Bertha W. Barnes.
- Southville..... H. E. Cooke.
- Cornwallis..... R. E. Stevens.
- Rawdon..... Geo. Wallace.
- Nine Mile River..... Jas. W. McDonald.
- Shubenacadie..... A. L. Wallaco.
- Danvers..... H. E. Cooke.
- Halifax..... E. C. Ford.
- River John..... John McNabb.
- Summerville..... L. S. Ford.
- Kempt..... Mrs. J. C. Wilson.
- Pictou..... Miss Fullerton.
- South Range..... H. A. Devoo.
- West Gore..... John McDougall.
- Newport..... Miss Hattie J. Stevens.
- Grand Manan..... Jas. Lawson.

RECEIPTS.

Previously acknowledged.	\$191 01
Lord's Cove—	
Per W. H. Harding,	11 50
St. John—	
Coburg Street Mission Band,	6 00
Mascarene—	
Per Miss Gertrude Dick,	3 30
Newport, N. S.—	
David Stevons,	3 00
Esther Stevons,	2 00
Martha Stevons,	2 00
Matilda Stevons,	2 00
Westport—	
Per Mrs. Chas McDormand,	4 00
Ellis Ford, N. S.,	1 50

\$226 31

W. A. BARNES, Secretary.

Maritime C. W. B. M.

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

\$400 for Foreign Missions in 1900.

"The love of Christ constraineth us."

AUXILIARY PROGRAMME FOR FEBRUARY.

TOPIC: ENLARGEMENT FOR INDIA.

Suggested Outline for Monthly Meeting.

Song— "From Greenland's Icy Mountains."
Prayer— For God's blessing upon the work of the year, by the pastor.
Scripture lesson.

INCENTIVES TO MISSIONARY WORK.

- I.—The Honor and Blessedness of God.
 1. God is robbed of His glory by the lives of the heathen. Rom i, 21, 23, 25
 2. Fear, give glory and worship Him. Rev. xiv, 6, 7.
 3. From the worship of idols to the service of God. I Thess. i, 9.
- II.—Obedience to the Command of our Divine Lord.
 1. His last command. Acts i, 2; Matt. xxviii, 18-20.
 2. I was not disobedient. Acts xxvi, 19, 20.
 3. The test of Love. John xiv, 15, 21, 23
- III.—The Love of Christ.
 1. For My sake and the Gospel's. Mark x, 29, 30.
 2. The power of His constraining love. II Cor. v, 13, 14, 15.
 3. Suffer for My name's sake. Acts six, 15, 16.
- IV. To fulfill God's Purpose in our own Lives.
 1. To finish the ministry I have received— Acts xx : 23, 24.
 2. Served his own generation by the counsel of God. Acts xiii ; 36, R. V.
 3. The work which Thou gavest me to do. John xvii : 4.
- V. That we may not Build on the Foundation of Others.
 1. The ambition of Paul, the Missionary. Rom xv : 19, 21.
 2. The "Regions Beyond," was the Apostolic rule. II Cor. x : 15, 16.
 3. Let us go into the next towns. Mark i : 37, 38.
- VI. That the Heathen may be saved.
 1. This is what is in the Commission itself. Mark xvi : 15, 16 : Luke xxiv : 47.
 2. The incentive that moved God. John iii : 16
 3. The purpose in the call of Paul. Acts xxvi : 16-18.
- VII. To Hasten the Coming of Christ
 1. Then shall the end come. Matt. xxiv : 14. See verse 3.
 2. The Gospel not to be drawn through all nations. Matt. xiii : 47-40.
 3. That He may send Jesus Christ. Acts iii : 19-21. R. V.

Song—"India, Our India."
Circle of Prayer—For Brother and Sister Mitchell, Bina ; Dr. E. O. L. Miller, Bina; Miss Ottley, Bina ; Bessie Farrar, Miss Adam, Ella

Maddock, Miss Lackey, Miss Ehronburg, Deoghur, That the famine in India may soon cease. That liberal supplies may be sent from America.

Reading of letter by Miss Ida Kinsey, Decombor, 1890, Trinidad.

Reading of letter by Miss Lackey.
Our English work in Bina.
Our evangelistic work in Deoghur.
Why we should enter the large cities.
Brief reports from monthly *Kodak.
Business.
Minutes.
Roll-call.
Reports—

Report of Young People's work.
Receiving the offerings.
Song—"Alas, and did my Savior Bleed."
Closing prayer.

Let us rule out the spirit of stiffness from all our meetings, sisters, and let us make our gatherings tender, hearthstone communings, where we may talk with each other and with our dear Lord, "as friend talketh with friend."

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee!

These words of Francis R. Havergal apply with peculiar fitness to the work of the Maritime C. W. B. M. Realizing how God has blest us in the past, we have undertaken a greater work, not in our strength alone, but with the help of Him who said, "Without Me ye can do nothing." "\$400,00 raised in 1900" ought to stir all hearts. In it we have the opportunity to win more souls to Christ, encourage the faithful toilers in far off lands and bring an added blessing to our own lives.

We have begun well with the observance of C. W. B. M. Day. We have already heard of the successful meetings held by Coburg St., St. John, and Southville Societies. Westport Auxiliary, small in numbers, was aided by their pastor who preached an appropriate sermon and called for a collection for Missions which amounted to \$7.00.

Tiverton is preparing for a meeting to be aided with help from the same pastor.

Lord's Cove held the most successful meeting in its history, taking a collection of \$14.00.

This Society is doing excellent work. Five of its members have doubled their dues. New members are received at nearly every meeting and their pastor has been put on the honorary list.

To our Societies who, as yet, have had no public observance of C. W. B. M. Day we say, do not neglect this very important matter. Begin at once to prepare for it, to pray for it and to save for it.

Are there not members in all societies who will this year double their offerings for the raising of \$400.00?

Do any of my readers live where they are prevented from attending the church they love best? You can still help in the work though removed from your fellow workers. Let me tell you of one sister similarly situated. Though not rich in this world's goods she possesses a large share of the true riches. Besides making regular contributions to church work, she keeps a Missionary Mite box, filling it with not only her own savings but solicits offerings from friends and neighbors. Last year this little bank yielded \$1.60. Let me hear from some of our isolated sisters. Would you not like to have a Mite box and some Missionary fuel? Write me and let me send you some for the asking.

Your Sister in service,
L. N. JACKSON.

Port Williams, N. S.

TOKYO, Dec. 1st, 1899.

To the Sisters of Ontario and Maritime Provinces:

MY DEAR SISTERS,—Being confined to my room today on account of a bad cold, I thought I could not better employ the time than by having a little chat with you all.

* * * *

My school is still going on in the afternoons. It has not yet been closed. We are particularly busy getting ready for Christmas. Most of the children are small and it is hard for them to learn to recite and sing. One of my girls who has been in our home ever since we came to Japan is teaching in the school and is doing a little Bible work with me as well. She is still in training, of course, but I am so proud of her, she is doing so nicely. She has such a good heart and everybody loves her. I often think of the time when, as quite a little girl, her father brought her to me and begged me to keep her as he was too poor. Dr. Stevens happened to be in at the time and says she, "The girl has a good face, take her by all means." I have never, not for one moment, regretted doing so. She is a bright star in our Saviour's crown and has done much for Him, though not quite seventeen.

You remember I told you the way we first started work in our home at Enoki Machi, and how the starting of the meetings led to our becoming acquainted with a Japanese young girl who was our first convert, and also how these meetings led to us starting a Bible class among some students. Well, when I was at home, one of these students, who became a Christian through our teaching, married this young girl. They are living in our neighborhood and come to church regularly. We look upon both of them as some of our dearest friends. Their little baby boy, however, persists in not making friends but cries lustily whenever he sees either of us. We are proud, too, of this one more Christian family in this dark land.

The "Black Death" gave us a fright at the beginning of the month, but the authorities have taken such precaution that it is nearly stamped out, though at one time it looked as if it were going to take deep hold. There have been only two cases during the past few days. None of the missionaries left their posts, though all schools and meeting places were closed and people dying within a few blocks of the Foreign Concession.

But I must close; the little girl that Miss Oldham is taking care of for Miss Johnson during her absence, is chattering away at such a rate in one ear that it is impossible to talk to you and listen and nod approval every now and then at the same time. She is only four years old and she thinks her story of great importance so we will continue our chat next month.

Dec. 4th.—My cold is almost better. Oh, pray for us every day. Pray for Japan. May the time hasten when all shall know Him whom to know is life.

Lovingly, your sister,
MARY RICH.

Previously reported, ..	..	..	\$50 30
Milton—			
Ladies' Auxiliary, ....	....	....	8 00
Lord's Cove—			
Ladies' Auxiliary, ....	....	....	17 50
Westport—			
C. W. B. M. Day collection, ....	....	....	7 26
St. John—			
Coburg Street Ladies' Auxiliary, ....	....	....	1 00
" " Sunday-school, ....	....	....	2 30
			\$62 36

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

Children's Work.

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

DEAR BOYS AND GIRLS.—Another month has rolled its rounds into eternity since I wrote to you, but I trust and pray that the work you have done will tell in eternity.

I have not heard from as many of the Bands this month as I had hoped, nor of the result of your Christmas offering. Some did not understand what the collection was for. It was for the support of our three children, viz.: Gulabi, O Mitu San and Gerould. You know last year we were behind, which we do not want to be this. As yet, I have only heard from two Bands—Westport and Lord's Cove—the former raising \$1 95 and the latter, \$2 50. Before next month, I hope to hear from the rest. Until then, good-bye.

Your helper,
MRS. FRANK RICHARDSON.

RECEIPTS.

Previously reported, ....	....	....	\$3 53
West Gore—			
Golden Rule Band, ....	....	....	3 00
Lord's Cove—			
Island Workers' Band, ..	....	....	9 00
Westport—			
Willing Workers' Band, ....	....	....	1 00
Tiverton—			
Blanchard Outhouse (mite box), ..	....	....	20
St John—			
Wide Awake Band, ....	....	....	5 00
			\$22 63

SUSIE FORD STEVENS, Treasurer.
Port Williams, King's Co., N. S.

MAIN STREET BUILDING FUND.

NEW YORK.—			
Mrs. O. M. Packard.....	.....	.....	\$ 1 50
LEXINGTON, KY.—			
Mrs. M. Thompson.....	.....	.....	1 00
NEW GLASGOW, P. E. I.—			
Mrs. Richard Bagnall.....	.....	.....	5 00
SUMMERSIDE, P. E. I.—			
Mrs. J. A. Morrison.....	.....	.....	1 00
MASCARENE, N. B.—			
Mrs. S. W. Dick.....	.....	.....	1 00
ST. JOHN, N. B.—			
Robert Roberts.....	.....	.....	100 00
Malcolm Jones, per R. Roberts.....	.....	.....	5 00
Miss Maggie Roberts.....	.....	.....	5 00
Mrs. T. A. Israel.....	.....	.....	1 00
Miss Alice Purvis.....	.....	.....	2 00
Miss Fannie Holder.....	.....	.....	1 00
Parlor Concert, per Miss Annie Edmonds, and Miss Nellie Johnson.....	.....	.....	20 00
Collected by Mrs. Wm. Armstrong—			
H. Iping Hand Book.....	.....	.....	\$2 75
R. W. Stevenson.....	.....	.....	5 00
Gordon Waters.....	.....	.....	1 00
			8 75

The above acknowledgements show that the money needed last month has not been received. The amount contributed has not met the expenses of work done since the last report. There is still needed over one thousand dollars (\$1,000.00) to pay for work done and material used. We believe that the Disciples of Christ who read this will not neglect this struggling and self-sacrificing band of fellow-believers, but we write this to let them understand the true condition of the work. Who will come to the help of the Lord at this time?

Two of the young ladies of Coburg Street Church gave a practical proof of their interest as will be seen from the receipts from the parlor concert.

Married.

WAGNER-GREENE.—On the morning of Dec. 20th, 1899, at the residence of Mr. Harvey Lewis, of Danvers, Mr. Isaac W. Wagner, of Riverdale, Digby Co., and Miss Odessa Greene, of Hectanooga, Yarmouth Co., N. S., H. E. Cooke, officiating.

McGEE-HELLEY.—At the bridegroom's parents, Jeanette Helley, of Campbellello, Charlotte Co., N. B., to John McJee, of Back Bay, Charlotte Co., N. B., Wm. Murray officiating.

Dead.

McNEILL.—Died at New Perth, P. E. I., Wednesday, January 27, 1900, Barbara (McDonald), relict of the late John McNeill, Esq., who was for many years a teacher on the Island, and during life was beloved and respected because of his sterling character and the excellence of his work in the church, as well as in his life work in training the minds of the young. Mrs. McNeill has left seven sons to mourn, one of whom is an able, eloquent and successful preacher of the gospel in the Western States; Roland is a teacher on his native island, Caleb is a merchant in New Perth; and all bear the stamp of their early careful training, being highly respected in their several callings. Sister McNeill was in her eighty-third year at the time of her death. More than fifty years ago, at East Point, the home of her childhood, she became obedient to the faith; where, for years, and afterwards in the old church at Brunell, she enjoyed the ministrations of the late, lamented and highly eloquent, Dr. John Knox. After the church removed from Brudenell to Montague Bridge, she could not, because of physical infirmity, attend so regularly, and for some years did not go out at all, but she continued to the end in the faith of the gospel and quietly went to rest in the sure hope of a glorious immortality through him who gave his life that he might bring "life and immortality to light." God's own blessed dead (dead to us, but "all live unto him") go on to a higher life and a brighter day. They are beyond the reach of temptation, sin or pain. The weight of years can never cause the frame to bend, or the step to falter. There, "life is not a breath," nor can it ever yield to the chilling touch of death. So there is nothing to be regretted, when, "old and full of days, our Heavenly Father takes his own to himself, and to the enjoyment of that which a sin-tainted earth can never yield.—O. B. J.

DUNBAR.—At South Range, N. S., Jan. 24th, Barnabas Dunbar, in the 46th year of his age, leaving a sorrowing widow and ten children the unspeakable loss of one of the kindest of husbands and fathers. Bro. Dunbar was baptized by the writer eight years ago. He was a very great sufferer before his death for several days but bore it all without a murmur of impatience. May the consolation of God's precious promises sustain the bereaved ones in this their dark hour of sorrow and separation is our prayer.
H. A. D.

SABEAN.—At South Range, N. S., Dec. 20th, Arthur Williams, infant son of Malcolm and Mabel Sabean, aged 3 months and 10 days. This is the fourth son these parents have lost at about the same age. While they are very sorrowful they are assured that their little ones are safe in the arms of Jesus. Of such is the kingdom of heaven.
H. A. D.

MARSHALL.—At South Range, Jan. 24th, Tremont Marshall, aged 2 years, 7 months and 21 days, only son of Arthur and Margretta Marshall. Our brother and sister feel very sorrowful and we all feel to sympathize deeply with them in their loss of this dear child who was one of the sweetest and brightest of boys. He has gone to a better world and we trust his presence there will draw us all closer to Jesus Christ who saved him by the gift of his own precious blood on Calvary.
H. A. D.

AGENTS FOR THE CHRISTIAN

- MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.
- MRS. O. M. PACKARD, 353 West 57th Street, N. Y.
- JAS. W. KENNEDY, Southport, P. E. I.
- MAJOR LINKLETTER, Summerside, P. E. I.
- JAMES GORDON, New Perth, P. E. I.
- J. F. BAKER, North Lake, P. E. I.
- PETER A. DEWAR, Montague, P. E. I.
- GEORGE BOWERS, Westport, N. S.
- D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
- JOHN W. WALLACE, Shubenacadie.
- ISRAEL C. CUSHING, Kempt, N. S.
- W. J. MESSERVEY, Halifax, N. S.
- STEPHEN WAGNOR, Riverdale, Digby Co.
- GRACE WILSON, Burt's Corner, York Co., N. B.
- W. R. WENTWORTH, LeTete, N. B.
- W. T. JELLEY, St Thomas, Ont.
- A. HANDSPIKER, Tiverton, N. S.

More names will be added as they are appointed

St. James Street Christian Church,
18 St. James St., Roxbury, Mass.

J. H. Mohorter, Pastor.—RESIDENCE, 28 Akron Street Roxbury. Study Hours, 8 to 12 A. M.
Church Services—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 P. M. Y. P. S. O. E., 6.30 P. M. Friday Evening Prayer-meeting, 7.45. All are invited to attend these services.