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THE CHRISTIAN.

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

VOL. XVI.—No. 9.

SAINT JOHN, N. B., JULY, 1899.

WHOLE No. 189

The Christian.

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

NOTES AND NEWS.

George Manifold was in Toronto on June 11th, and took part in the evening service at the Cecil Street Church.

The Ontario churches raised \$2,181 last year for home missions. They expended \$1,812. The number of baptisms was 229.

A proposition to support a missionary in India is now before the Christian Endeavor Societies of Ontario. Some societies have already made pledges to this end.

During W. J. Lhamon's two years' pastorate in the First Christian Church, Alleghany, Pa., 252 were received into its membership. He has held his own meetings.

Full announcements of the P. E. Island Association are made in this paper. We hope to give an interesting account of the gathering in the August number.

Harry Minnick has tendered his resignation of the Lubec churches. He has been working with them for about ten years, and evidences of his earnest labor abound.

During the six months' absence of the office editor, his duties were most satisfactorily discharged by James W. Barnes, who also attended to the financial management of the paper.

The Disciples of Christ in New England held their annual convention with the church at Haverhill, Mass., June 9-11. *The New England Messenger* gives a good but brief account of the gathering.

The Christian-Evangelist of June 15th, notes the disaster that has befallen the North End of St. John, and gives to its many thousands of readers the appeal of the Main Street Church for assistance.

The Cecil St. Church, Toronto, is hampered by a heavy debt. But at the recent convention there, \$1,000 was pledged in half an hour towards its liquidation. The church aims to pay off another \$1,000 this year.

We see in *The Christian Messenger* that Herbert Martin of Lexington, Ky., is expected to take the pastorate of the church in Guelph, Ont. We wish he had come this way, but since he has not, we congratulate Ontario.

We do not remember that our brethren in Manitoba ever met in convention before, but this year they held a convention from June 15th to June 19th, at Portage la Prairie. There must be more Disciples in that province than we were aware of.

The meeting with the First Church in Jacksonville, Florida (of which J. T. Boone is pastor), has closed. There were 178 additions. S. M. Martin was the evangelist. The meetings were held in a tent. The meeting house has to be enlarged.

F. D. Power, in the *Christian Standard*, tells of a proposition to change the name of the first day of the week from Sunday to Sondag, in honor of the Son of God. It is stated, though not by him, that the English speaking peoples are the only ones of the Christian world that have not made this change.

Many of our readers have seemingly forgotten a very important matter. They have not yet renewed their subscriptions. Their delay is liable to cause inconvenience to the financial manager, and we therefore urge all who are in arrears to send in the amounts at once.

D. Crawford, on account of advancing age, has resigned regular work as preacher for the church at New Glasgow, but still remains an elder of the church and will preach occasionally. A. N. Simpson has been called by the church, and is expected to take up the work soon for half his time.

The Convention of the Ontario brethren was held with the Cecil St. Church, Toronto. From the report in *The Christian Messenger* we judge that it was a very profitable and inspiring gathering. A. McLean, C. C. Smith, and O. G. Hertzog were present from the United States, and spoke on Foreign Missions, Home Missions and Education.

The ancient philosophers would find themselves much out of place in a modern Christian convention. The programmes show that these have no time to devote to splitting hairs and spinning theories. And this is as it should be. The best way of doing the best things is the problem that is engaging the attention of sensible people.

J. Chas. B. Appel purposes to make a tour of the churches in the Maritime Provinces in the interests of the building fund of the Main Street Christian Church, St. John, of which he is minister. He first goes to P. E. I., where he expects to arrive on July 3rd. A little later he goes to Nova Scot. We hope he shall receive great encouragement.

We have not yet seen many reports from Children's Day, but we notice that during the first seven days of June, 292 schools sent in their offerings, against 104 for the same time last year. The total receipts for the week were \$5,133.73, a gain of \$3,738.41. The Sunday-school of the Central Church, Des Moines, gave \$900,—\$600 of which is for the Foreign Society. A class of girls in the school at Washington, Pa., gave \$102.64.

The International Christian Endeavor Convention will be held in Detroit, July 5-10. Very important subjects are to be discussed. The Disciples of Christ have a large representation on the programme. We are glad to learn that an effort will be made to substitute such hymns as "Jesus, Lover of my Soul," "Rock of Ages, Cleft for Me," "Nearer, My God to Thee," etc., for such jingles as "Let a little Sunshine in."

R. H. Bolton has resigned as pastor of the church in Everett, Mass., his labors there closing July 1st. In the face of many and great obstacles, he has carried on the work with much success. When the church gets into the house it is now building, circumstances will be more favorable. Bro. Bolton was appointed by the New England Convention to do mission work in New England. He will also continue to edit and publish *The New England Messenger*.

We read of strange things to-day. *The Christian Tribune* states that while the Disciples of Christ were repairing their meeting house at Clifton Forge, Va., the Methodist, Presbyterian and Episcopal churches tendered them the use of their houses. The strange part is not that the first two denominations did so, for such occurrences have not been rare, but that the Episcopalians even thought of such a thing. Is it a sign of better days? Our brethren used the Episcopal church on Sundays and the others during the week.

The following paragraph from *The Christian Evangelist* shows that the spirit against which the Disciples of Christ had to contend in the pioneer days still lives in some places: "Geo. Van Pelt's meeting at Beaumont, Texas, was a great success. Sectarianism was so bitter that he could get the use of no church for preaching and no baptistry for baptizing. But this bitterness reacted on the people, who furnished the Auditorium free, and the Electric Light Company charged him nothing for lights, and at the close a generous soul gave him a \$500 lot to build on. An organization was effected and a new house will be built at once in that growing city of 10,000 people."

The editor of the *Christian Standard* attended the commencement exercises of the School of the Evangelists, Kimberlin Heights, Tenn., and in writing about the graduates, has this to say of a provincial boy: "A. Kempton, of Milton, N. S., wanted to be a preacher but saw no way of securing an education. For a time he was a Salvation Army lieutenant in Vermont, but hearing of the

School of the Evangelists came to Kimberlin Heights and completed the course after five years' study. He worked on the farm, took care of the cows and horses, and last year taught, and corrected the manuscript for the Correspondence Bible College. His education cost him in money between \$35 and \$45. He is one of the strongest men in the class and is ready to work wherever the Master calls."

ANNOUNCEMENT!

The Annual Meeting of the Christian Association of P. E. Island will be held at Summerside, beginning Friday, July 7th, and closing on Monday night, July 10th.

A profitable meeting is expected, and it is earnestly requested that all the churches be represented.

Tickets will be issued at all points on the P. E. Island Railway at one first-class fare, entitling delegates to free return passage up to and on 11th July.

Certificates of attendance will be furnished by the Secretary to all delegates desiring to take advantage of this arrangement.

J. HARRY WILLIAMS,
Secretary of Association.

The church in Summerside extends a cordial invitation to the brethren and sisters to attend our Annual Meeting.

Free entertainment will be furnished for all who come. Please send a card to the writer, stating how and when you are coming, and you will be met at the train or boat and your wants provided for.

G. A. JEFFREY.

Summerside, P. E. I., June 19, 1899.

PROGRAMME

Friday, July 7th.

- 7.30 p. m. Social meeting.
8.00 p. m. Preaching by Everett Stevenson.

Saturday, July 8th

- 7.30 p. m. Social meeting.
8.00 p. m. Preaching by O. B. Emery.

Sunday, July 9th.

- 10.30 a. m. Social meeting.
11.00 a. m. Preaching. By D. Crawford.
12.00 m. Communion Service. O. B. Emery, Robt. Stewart and Thos. Beattie.
2.30 p. m. Song service.
3.00 p. m. Preaching. By R. F. Whiston.
6.30 p. m. Song service, etc.
7.00 p. m. Preaching. By A. N. Simpson.

Collections will be taken at all these services.

Monday, July 10th.

- 10.00 a. m. Social meeting.
10.30 a. m. Business meeting.

YOUNG PEOPLES' MEETING IN AFTERNOON.

- 2.00 p. m. Song by congregation.
Invocation.
Singing by congregation.
Reading Scriptures.
Prayer
Address by A. N. Simpson.
Topic: "Our Forces and Resources on P. E. Island."
Solo. By J. Chas. B. Appel.
Recitation, "God's Chosen People."
By Katie Irene Campbell.

- 2.00 p. m. Quartette. By Summerside Church.
Reading. Miss Ethel Connors.
Address, "The Prayer-Meeting—How to Make it Interesting and Helpful." By R. F. Whiston.
Solo. By Miss Ella Bagnall.
Paper, "The Qualifications for a Teacher of Young Children in the Sunday-school." By Miss Agnes Williams
Solo. By Gertie L. Stevenson.
Address, "Our Need of Agressive Work." By J. Chas. B. Appel.
Solo. By R. F. Whiston.
Recitation. By A. B.
Quartette. By New Glasgow church.
Paper, "The Need of Supporting Our Missionary Societies." By Harry Williams.
Quartette. By Charlottetown Central Christian Church.
Song. By congregation.
Benediction.

All these topics will be discussed as time may permit.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

The Y. P. S. C. E held a meeting at the Seaman's Mission on the evening of June 9th. The first half hour was devoted to a song service, after which Bro. J. S. Flaglor led the devotional exercises.

Bro. W. H. Allen, of Lubec, Maine, a graduate of the Bible College, Lexington, Ky., was at our prayer meeting on Thursday evening (the 22nd). His earnest prayer and exhortation added to the interest of the meeting. He left by train on Saturday morning for Pictou, N. S., where he will minister to the spiritual needs of the people.

Sister Bessie Blackadar, who left on Saturday, June 3rd, for Nelson, B. C., was married at that place on Wednesday, June 14, to Bro. Herbert Johnston, formerly of this city.

We were very glad to have Bro. J. B. Allan, of Fredericton, N. B., with us for a few days this month. This young brother is very much missed by the church in this city.

MAIN STREET.

The Indiantown fire of last month has made several changes in the residences of members. Some are now living at a distance from the hall and consequently are rarely able to attend the services. The Sunday-school has also lost many scholars. We hope, however, that most will have returned to the neighborhood before winter.

The Ladies' Aid Society decided to postpone the sale until September, and set to work to help relieve the fire sufferers. A large amount of clothing, etc., was distributed, which enabled many families to tide over the sudden calamity.

Arthur Armstrong still continues very sick. He has been spending four or five weeks up the river at Mrs. H. W. Whelpley's, and experienced wonderful kindness from all in the neighborhood.

Mrs. E. Henderson, Miss Fannie Holder and Mrs. Robert Roberts have been quite sick. The last is recovering and the two former are now able to go out.

Frank Erb has returned from the University of New Brunswick, having completed another year's work very successfully, winning honors in two subjects.

At a special meeting of the congregation (June 25) the Building Committee reported having re-

ceived tenders for the foundation walls, and were instructed to proceed with the work. There is, therefore, need of immediate contributions to the fund.

Bro. Appel expects to attend the Annual Meeting at Summerside, and to make a personal canvas of P. E. I. on behalf of the Main Street Christian Church Building Fund.

HALIFAX, N. S.

As it has been intimated that THE CHRISTIAN will be out early, we must govern ourselves accordingly. I generally put off writing my notes as long as possible, hoping that there will be something of special interest to offer. We are always hopeful, though our hopes are not always realized. There is nothing of special interest to offer from here this month, more than to say that the work goes on as usual, and so far as the united interest of this little band is concerned, and the manifest growth in spirituality on the part of the members, we have every reason to be encouraged.

My son, F. C. Ford, was with us for a few days after his return from Cornwallis, and preached for us Lord's day evening, June 4th. We heard many expressions of appreciation of the sermon. The brethren in Halifax seem to enjoy his visits and preaching very much.

Bro. McKay, of Summerside, P. E. I., worshipped with us last Lord's day. We are always glad to have brethren visit us, and encourage us by their presence, when they come to the city.

Among the good things to be announced in the coming CHRISTIAN, cannot the brethren to whom this duty is intrusted tell us where the Annual is to be this year? Only about two months now before the time of meeting, and the place not named yet.

Our hopes that a man would be found to take on the work in Cornwallis have been realized, and Bro. R. E. Stevens and wife are now settled in the old home in Port Williams, and are working with their usual zeal and earnestness, and we confidently look for success in that important field.

E. C. FORD.

CROSS ROADS, P. E. I.

We had a good meeting. Our meeting began on Tuesday the 10th, and closed on the 16th. Bro. Whiston did the preaching. He was announced for Tuesday night, but when the boat left Pictou he wasn't in it, and consequently he had to remain until Wednesday. Bro. R. W. Stevenson was in town, and kindly consented to come and preach for me; and we had a grand meeting. His sermon was highly appreciated, and his usual vigorous and soul-inspiring style imparted new life to all.

Bro. Whiston came on Wednesday. Our meeting that night was well attended, and from the first he won the hearts of the people. The meeting, through the remainder of the week, was well attended. On Lord's day, Bro. Whiston preached in Charlottetown and the writer filled his regular appointment. On Monday night Bro. Whiston preached again, and remained until the close, on Friday night. Although we had rainy weather and muddy roads, the interest was good all through the meeting.

Seven young people took the name Christian only, and were baptized upon a confession of their faith. Bro. Whiston gives the old Jerusalem gospel with no uncertain sound, and is not afraid to hew to the line. His arguments are logical, and are always based on eternal principles. His illustrations are apt, and never fail in their purpose. He knows when to begin and when to stop. The church has been greatly strengthened by his visit.

Bro. Whiston comes to our Island highly recommended, and has exceeded our expectations in the meetings held in Charlottetown and Cross Roads. The Lord bless him in his every effort.

E. N. S.

EAST POINT, P. E. I.

The work in this section of the Island is progressing favorably. Since last report two have given themselves to Christ and have been baptized into his name. How it gladdens our hearts to see young people, members of the same family, make a complete surrender of themselves to Christ.

"Youth is the time to serve the Lord."

We intend having our protracted meeting during my next visit, at which time I close my labors in this place. The work here has been very pleasant, and I have never labored with a people more unanimous in spirit, more generous in giving, and more hospitable in their homes. I hope that some suitable man will be found to take up the work.

A. N. S.

MONTAGUE, P. E. I.

There have been two confessions since we last reported from this church. Our congregations are better since the good roads and fine weather came. The Sunday school is doing fairly well. Tomorrow (18 June) we shall have our Children's Day exercise. We have prepared the exercises according to the copy sent us. I trust it will be a success.

I have nothing more of importance, except that we expect that Bro. R. F. Whiston to be with us to help out in a series of meetings next week.

R. W. S.

SUMMERSIDE, P. E. I.

The Church of Christ at Summerside, P. E. I., was organized about forty years ago. Being few in number and of small means, a hall was fitted up and secured for use for four years, until a lot could be purchased and a house built. These being done, the church has since met in its own house, which was soon free from debt.

The wear and change of a third of a century have rendered what was then a suitable house in a new town rather a menace to the cause now, and the church, though still small, heroically resolved to so enlarge and remodel it as to make it nearly, if not quite equal, to a new building. This has been accomplished in a few months, and it (D.V.) will be opened on the second Lord's day of July, at the meeting of the Association.

Collections will be taken on that day in aid of the building fund. We are persuaded that many, with us, will be glad of this opportunity to deny self in order so assist brethren who are struggling to advance the cause of Christ in their midst. This church has never appealed to other churches or societies for help, but will gratefully accept whatever brethren and friends offer to relieve this house of debt.

This church is still small, with sides both brilliant and dark. The population around who are religiously inclined, are more or less attached to particular denominations, and their zeal for their respective churches and what they consider the "religion of their parents," prevents their examination of the plea of the Disciples. The highest ambition of many is to know as much and be as good as their parents, and whatever would seem to hint the possibility of their parents being wrong is regarded with abhorrence.

Another serious hindrance to the growth of this church is the removal of its members to other countries. This has been so extraordinary in the last decade as to threaten the very existence of the church at Summerside.

On the other side is much to encourage and cause thanksgiving unto God. In general the

members remain firm in the faith till death, and when called away give the best evidence of dying in the Lord. Those who remove to other countries labor to advance the cause of Christ where they go. Some of those to-day in the United States, who are prominent leaders in the great work of spreading the gospel among the nations, were brought into the fold in Summerside.

It is noble—it is heavenly—to be fully satisfied with Christ and with the truth as it is in Jesus, and to spend and be spent in making known that truth to all nations for the obedience of the faith. Brethren, come to our Annual, and be sure that before coming, and on the way, you plead with our Heavenly Father to advance his cause, and especially to bless our meeting.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

The protracted meeting held by Bro. Whiston has been a great help to this church. The meetings, which were full of interest, were well attended throughout. Our position and our plea were ably presented, and much interest was manifested by those who attended.

We feel that we are working against great disadvantages in not having a church building, and a movement is now on foot to secure a church home, which we hope will soon take definite shape. We want to go ahead. The fields are white unto the harvest, and we want to share in the gathering.

Bro. R. W. Stevenson has accepted our call to become pastor, and Bro. Whiston will preach for us Sundays until Bro. Stevenson settles in Charlottetown. We are hoping great things, and the prospects were never brighter.

H. W.

RAT PORTAGE, ONT.

The good work here continues. We have some discouragements, but on the whole the lookout is hopeful. Since the report in the May CHRISTIAN we have had two confessions and three baptisms.

We have just organized a Christian Endeavor Society.

Bro. Hester is at present in Portage La Prairie attending the first convention of this District of Manitoba. I will try to obtain a short account of it for next month's CHRISTIAN.

"Brethren pray for us."

O. B. STOCKFORD.

Married.

COATES-STOCKFORD.—At the residence of the bride's parents, on June 7th, 1899, by Henry W. Stewart, Albert E. Coates and Bertha, only daughter of Isaac T. Stockford, all of St. John.

PATTERSON-GALE.—At the residence of the bride's parents, on June 21st, 1899, by Henry W. Stewart, Frederick R. Patterson and Bessie May Gale, both of St. John.

Died.

KENNEDY.—With sadness we refer to the trouble which has come to the home of Sister Margaret Kennedy, of Charlottetown, in the death of her two brothers, Charles and John Kennedy, who died—Charles on the 2nd day of February and John on the 31st day of May, 1899. The deceased were natives of Edinburgh, but, while they were yet young, the family came to P. E. Island, where in and near Charlottetown those brothers lived and died respected members of society. Charles had reached the age of 68 years, and John the ripe age of 80 years. Both suffered long before they died, Charles having borne intense pain for months with what seemed almost more than Christian patience, no murmur nor complaint having been known to pass his lips during all the weary days and nights of pain. His life was upright, pure and true, having the respect and confidence of all who had an intimate acquaintance with him, or business relations, and although he had never made a public profession of religion, or attached himself to any of the religious denominations (the church should ask herself the question: Why do good men stand aloof?) we are assured that he lived as we believe that he died, having great love and reverence for and a desire to help forward all that he believed to be good and true in spiritual as well as in temporal matters, and when the shadows gathered around, leaning on the Almighty arm, he passed into the unseen. Our dear, kind friend is now beyond our reach. He has gone into the presence of the All-Father, and he is more kind, loving and true than we can possibly be. In leaving him there we have no fears. "Shall not the

Judge of all the earth do right?" Man looketh on the outward appearance, but God looketh on the heart. Beyond the veil which hides from us the now invisible, we are assured our Heavenly Father has no evil in store for the men who loved God and eschewed evil while passing through the lights and shadows of the few fleeting years of the earth's life. Good night, dear friend, the morning comes. Bro. John Kennedy early in life professed faith in the Lord Jesus Christ and became a member of the Church of Christ, and in that relation was highly respected by his co-workers. During the later years of his life he was an elder of the church, and frequently, in the absence of a regular preacher, he occupied the platform and spoke for the edification of the brethren. Like his brother Charles, he was charitable beyond the knowledge of his most intimate friends and associates. His heart was touched by and his hand was open to the cry of the needy, and by his bounty many were helped over the hard places of life. He never sounded a trumpet either before or after his good deeds, but his charities lightened many a burden and soothed many a sorrowing heart. He will be greatly missed by the church, which he served so well and helped so substantially, and by many others. His sufferings, before he died, were borne with the patience of the child of God, waiting for the coming rest. His trust and confidence were unwavering. He knew whom he believed, so the coming change had no terrors for him. He looked forward continually, by faith, to the dawning of the brighter day, and so passed into the valley and the shadow knowing that he was not alone. One brother and one sister only of the once large family now remain. All praise to our Heavenly Father for the rich provision made for a dying race, in him who "is the resurrection and the life." O. B. E.

McNEIL.—At Elmsdale, Hants Co., May 26th, 1899, Sister Nellie, beloved wife of Bro. Alfred McNeil, aged 37 years and 5 months. Sister McNeil was born in Milton, Queens Co., N. S. She was a daughter of Bro. and Sister William McDonald, and grand-daughter of the late Elder John McDonald, so well and favorably known by many of the brethren in Nova Scotia. In the departure of this dear sister the cause we plead has lost one of its most earnest and faithful friends. True to her convictions of duty, outside of her family, her first and greatest anxiety was the welfare of her beloved Zion. She loved the church of Christ, and had the courage of her convictions. As wife, mother, daughter and friend, none could be more faithful and true. No matter how humble, her home was always pleasant, because of the beautiful spirit that prevailed there. Those who knew this dear sister will not think me extravagant in anything I may say of her actual worth. From a child she was trained in the Scriptures and in the work of the Lord, and the upbuilding of the cause she loved, and the salvation of precious souls was the one great desire of her heart. The cause of primitive Christianity has lost one of its strongest workers, and the cause we plead, especially in Elmsdale, will feel the loss very keenly. Sister Nellie, as we usually called her, has left a deeply afflicted husband and three children, the oldest of whom is in the church, to mourn the loss of an affectionate wife and mother, and our hearts go out in deepest sympathy for them in this their hour of sore trial. But they sorrow not as those who have no hope. May God comfort and sustain them in our daily prayer. She rests from her labors, but her works will follow her.

E. C. FORD.

McLEAN.—At her home at the Head of Montague, on April 20th, 1899, Sister John McLean, aged 75 years. She was a faithful member of the Christian Church in Montague, and died with the blessed hope of a glorious immortality and eternal life. She left a husband, three sons and four daughters to mourn their loss. One of her sons and two daughters are in the United States.

R. W. S.

DEWAR.—At New Perth, P. E. Island, on May 10th, 1899, Sister Jessie, the beloved wife of Bro. Robert Dewar, aged 65 years. She was a faithful member of the Christian Church at Montague. The religion of the Lord Jesus Christ was of first importance with her. She followed him. A devoted wife, an affectionate mother and a kind friend has passed to her reward. She leaves to mourn their loss a husband, two sons and four daughters. A great company of people attested to the high esteem in which she was held in the community. When told she had but a short time to live, her answer was: "I am ready."

R. W. S.

McGREGOR.—On May 7th at Lot 43, P. E. Island, Duncan McGregor died at the ripe age of 88 years. His end was peaceful. He was a good father, a loving husband, and an earnest Christian. He bore his illness patiently, and slept away from earth to awaken in the morning of a new life. "Blessed are the dead who die in the Lord." A. N. S.

ANDERSON.—On May 20th, at Little Harbor, at the age of 47 years, Cassie, the beloved daughter of John Anderson, after a lingering illness, passed away from the scenes of earth to the brighter scenes of heaven. She leaves two sisters and an aged father to mourn their loss. A. N. S.

CHENG.—At Boston on May the 23rd ult., at the early age of 21 years, Minnie, the beloved daughter of John Cheng, Red Point, P. E. Island, after only two weeks' illness, fell asleep in the everlasting arms. The remains were brought to the Island, and the funeral service was conducted by the writer. Five years ago she gave herself to Christ, and died in the assurance of eternal life. A father, three sisters and a brother mourn their loss.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal.

A. N. S.

The Christian.

ST. JOHN, N. B.

JULY 1899.

EDITORIAL.

THE APPOINTMENTS OF GOD.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. I Thes. v. 9.

For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth, etc. I. Tim. ii, 3, 4.

(Concluded.)

In Luke vii, 29, 30, is a clear case of those who fulfilled God's conditional appointment, and of others who broke it to their own ruin. "There was a man sent from God whose name was John. The same came for a witness to bear witness of the Light, THAT ALL MEN THROUGH HIM MIGHT BELIEVE." Here is the plain appointment of God: *That all men might believe through John.* Those who did believe on Jesus through John's preaching were forthwith baptized of him with the baptism of repentance for the remission of sins.

"And all the people that heard him and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

The reader may plainly see that God had only one counsel here, and that part of the people went with it while another part went against it,—rejected it against themselves.

Jesus tells us how he will address both the sheep and the goats in the last judgment. He will say to those on his right hand, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world," etc. But he will say to those on his left hand, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

From this we learn that God has prepared one, and only one, place for men, and it is only when men despise and reject all that he has done to prepare them for that place that they will be driven from him to a place prepared for the devil and his angels. That rejection will prove to be the worm that never dieth and the fire that never shall be quenched.

The death of Jesus for all men is positively proved by himself in his last great commission. Just as he was leaving the world to go unto his Father he said to his apostles: "Go ye into all the world and preach the gospel to every creature," etc. In I Cor., xv, 1, second and third verses, Paul tells us what the gospel is, what he had preached which the Corinthians had believed, and which saved them if they kept it in mind, namely, "*Christ died for our sins according to the scriptures. And that he was buried and that he rose again the third day according to the scriptures.*" This gospel, then, Jesus commanded his apostles to preach to every sinner on earth; not merely before them, but to them.

To tell every one of them that Jesus died for his sins. How could they do this if there were any for whom Christ did not die? Let all men believe the Son of God's last message and they can never doubt that he died for all mankind.

On no other ground can salvation be offered to a sinner than the blessed fact that Jesus died for every man. If he died only for the elect, there is nothing in the Bible or out of it to prove him one of the elect, and how can he believe in the death of Christ for his sins? But how assuring is this message to every creature!

The man that goes with the gospel to the heathen rejoices to know that Jesus gave himself a ransom for all; and when he prays for all men he knows it is acceptable unto God, who will have all men to be saved and to come to the knowledge of the truth. He loves the men for whom his own Saviour died, and hastens to let them know it without a lingering doubt in his heart of its truth.

The man who preaches the gospel at home is glad to tell his fellow-men the last message of Jesus, and anxiously pleads with them to believe on the Son of God and accept of his free salvation on his own terms, all the time saying and feeling, "We believe, and therefore speak."

How does the Sunday-school teacher feel as he looks at the children for whom he labors and prays when he remembers that Jesus died for every one of them, and loves them, and is able to make them instrumental in turning many to righteousness, and at last shine as the brightness of the firmament and as the stars forever and ever? How encouraging to such teacher to be a worker together with God and soon to be an heir of God and a joint heir with Christ! Men may think little of his labor and of himself, but his work remains marked near his name in the Lamb's Book of Life.

This truth advertises God's love to us. "But God commendeth his love towards us in that while we were yet sinners Christ died for us. (Rom. v, 8).

It moves to Christian consecration. "For the love of Christ constraineth us because we thus judge that if one died for all, then all died. . . that they which live should not henceforth live unto themselves, but unto him that died for them," etc. (II Cor. v, 14, 15).

Christians are laboring to girdle the world with the gospel, and their motto is, "The world for Christ," because Christ died for the whole world, and claims it as thus purchased.

What can so cheer and encourage all faithful Christians, whatever may be their lot, as the fact that Christ died for all men? Do husbands or wives pray and labor for the salvation of beloved partners? What can so relieve them as the assurance that Jesus died for these, and that their prayers for them are according to the will of God!

When parents pray for the salvation of

their children, how glad they are to believe that Jesus died for every one of these, because he loved them so, and is so anxious to save them. The very thought draws them closer to his breast.

Many mothers anxiously sing

"Where is my wandering boy to-night?"

Let the mothers who are praying for their wandering boys listen to the gentle voice of Jesus saying: "I know your deep anxiety for your wandering boy; I know it well, because near as your boy is to your heart, he is still nearer to mine. Be of good cheer. My Father so loved your boy that he gave his dearly beloved Son to the death of the cross to save him from all sin and all danger and make him happy forever. He will hear your prayer and save your boy."

"God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ."

Correspondence.

HERE AND THERE.

We left the city of St. John the first day of June, after six months of anxious and busy labor. Although we have not accomplished as much good as we desired, yet our labor with the church has been very pleasant and agreeable and profitable to the writer, both in body and soul. The prayer-meetings were delightfully inspiring to us. If I were called upon to give my impressions, I would be willing to state that the Coburg Street Church has a number of as good, earnest, faithful workers as we have ever met. It is not an over-sanguine prediction to say that if Bro. Stewart's health permits him to continue his labors among them, there will be a happy commendable growth in that church.

We had the privilege of meeting with the North End church frequently and enjoying their meetings. Their faith and courage are unbounded. Their loss by the late fire does not seem to crush their spirits, but rather to stimulate them to greater sacrifice. Onward is their watchword. Success will surely crown their efforts. We feel confident that if our provincial brethren would counsel their better judgment and give careful, thoughtful consideration to the pressing needs of the mission in North End, they would greatly increase the rate of their compensation in behalf of that church.

We reached Digby after a sail of two and a half hours. We did not lose our breakfast, but we lost our appetite for our dinner, and this was quite a loss, as we had to pay just the same for what little we did eat. Bro. Hines conveyed us to his pleasant home in Gulliver's Cove. Here we rested. Out of the hurry and bustle, clatter and chatter, and rush of city life, into the hush and quiet and restful life of the country.

Friday morning we spoke to about thirty who gathered in the little valley church. We visited all the families in the Cove, and

THE CHRISTIAN SUPPLEMENT.

In Aid of Building Fund of MAIN STREET CHRISTIAN CHURCH.

ST. JOHN, N. B., JULY, 1899.

The Contract has been let for the building of the foundation walls — work will begin immediately.

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ONE VIEW OF THE RUINS AT NORTH END.
(TAKEN A FEW DAYS AFTER THE FIRE.)

SEND SOMETHING TO HELP THIS CONGREGATION IN
THEIR BUILDING ENTERPRISE. DON'T DELAY.

THE CHRISTIAN.

CHRISTIAN SUPPLEMENT

ST. JOHN, N. B., JULY, 1899.

A few advertisements are desired, rates on application.

All communications, contributions, etc., in connection with the Building Fund and the Supplement should be sent to

J. C. B. APPEL,
St. John, N. B.

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on Sunday, at three o'clock, we spoke to a fair congregation, among whom was Bro. John Ford, the first Milton face we had seen since last December. Whatever we may have thought of his face in former times, it certainly looked good to us at this time. Sunday evening the church house was well filled with very attentive listeners. What a pleasure to talk to those who feel the need of the bread of life.

Tuesday Bro. Devoe took us to his home in South Range. Here we found a very pleasant home in a live, active, energetic, agreeable family of farmers, carpenters, artists and preachers. Counting the writer and Bro. McLean, whose presence is an indubitable intimation of something good, and those who were farm hands, we numbered thirteen. Bro. Devoe is a busy man. Although engaged in secular business, he is not all trade and trappings. He finds time to preach the gospel. We spoke, Wednesday evening, in the church at South Range to quite a little gathering. We were pleased to meet again with these brethren whom we have long held in high esteem.

Thursday we were brought to Rosway by the kindness of Miss Devoe, the artist. Here we spent a few hours very pleasantly with the McKay family, whose hospitality is well known by our brethren who travel that way. We went to Sandy Cove by coach. Lodged in the home of Bro. and Sister Eldridge. They are still in the body and waiting in expectation of a better and brighter life. We came to Tiverton Friday morning. Remained here one week; visited twenty-seven families, attended one prayer-meeting and preached twice. Our meetings, Lord's day, were well attended. We were much pleased in seeing over forty at the Lord's table. Bro. Ossinger and Bro. Cossaboon officiated. The confiding, humble simplicity of the occasion carried us back to former days. The memory of those days came over our soul and reminded us of the days when we were charmed by the songs and exhortations and associations of those whose voices we shall hear on earth no more. Bro. Bolton's untarnished Christian character has won the confidence and respect of this people. He has left them in a united condition, with the incense of peace and joy continually burning.

We are now in Westport, in the home of Bro. and Sister Payson, where we are getting the very best of care. The meeting here yesterday morning was well attended; in the evening the house was full, but the preacher, unfortunately, was on the sick list. The people, however, were very patient and endured the preaching (?) without a murmur.

We find some of the standard bearers gone to their reward, but some still remain. We have a number of faithful Disciples here who mean business—who are workers for the Lord—who do not expect to go to heaven on beds of ease, while those who have brought to us the word of life had to sail through bloody seas.

H. MURRAY.

IN NEW ENGLAND.

On May 29th I left my home in Lord's Cove for Boston. After a very pleasant trip I arrived in Boston on the afternoon of the 30th. The next day I made a call on Bro. R. H. Bolton, whom I found suffering from an attack of rheumatism, but on the mending hand. The brethren at Everett, where Bro. Bolton preaches, are building a nice house of worship, which they expect to have ready for use this fall.

On Friday, June 2nd, I attended in the Hollis street theatre a convention of the "Free Religious Association of America." I found it was wrongly named, for it should have been called the "Irreligious Association." Addresses were given by different men of culture and education on two themes: 1st, "Immortality;" 2nd, "The Bible and Modern Thought." The first subject was treated from various points of view. The president of Yale University viewed the subject from a philosophical standpoint. He used a great many technical terms that I am sure were quite unintelligible to many of his hearers. A great part of this paper was taken up with the philosophic death of Socrates. Next, we had a paper by a professor in Columbia University, viewing the question from the standpoint of psychology. This paper presented some of the things which had been brought to light as a result of psychical research. There was also a paper read by a Miss Thompson, of Boston, on the "Transcendental View of the Conception of Immortality." The argument attempted was that existence cannot be proved to go beyond this world. The scientific argument was presented by Dr. Janes, of Cambridge. While the Oriental view was presented by a native missionary from India, who is in America in the interests of the Buddhist religion.

The second subject was treated by B. Fay Mills, who declared that the Bible divided the people and was full of contradictions. Col. Ingersoll ridiculed the whole thing—Bible, God, Christ and Christianity. Other speakers did more or less towards trying to tear the Bible to pieces. Some things were said that called forth hisses and cries of disapproval even from a Boston audience. I wish I had time to tell you more about this convention. Truly this is a wonderful age.

On Sunday morning, June 4th, I preached for Bro. Mohorter in the Boston Church of Christ. Bro. Mohorter is the new minister in Boston, and I have something to say about the work here that may be of interest to you. After a great deal of planning and working the church has moved into a very snug house of its own on St. James street, and have again started, but this time free of debt. They have engaged Bro. Mohorter to labor with them, and I believe him to be the right man in the right place.

Now we all know that there are a great many Disciples in and near Boston who have come from the Maritime Provinces. Some

of these have identified themselves with the church either in Boston or in Everett, but a great many (shall I say the greater number?) have not. Now I want to ask you: Do you know of some who have not? Will you write to them? Tell them about the work in Boston and Everett. Let us remember that this is the Lord's work, not ours. Would it not be a good plan for preachers to send notice of the removal of members from one place to another? I have given Bro. Mohorter a number of names of persons living in Boston, and if any of you will send him the names of your friends, he will gladly do what he can to enlist them in the good work. We ought to have a good strong church in Boston. Let all who have come from the provinces and settled in or near Boston get letters from their churches and deposit them in the church nearest them; and by thus taking hold of the work they will have a fresh interest and be a blessing to thers.

I shall have more to say on this subject. I will give you an account of the New England convention in my next.

W. H. HARDING.

Lord's Cove, N. B.

FIELDS AND FORCES.

Several requests have been made that I write concerning our cause at Pictou and Charlottetown. Pictou, or rather the few faithful Disciples who are holding the fort there, are worthy of the highest praise of the brotherhood. In the face of the bitter criticism and hostile attitude of the sects, they hold out, and live those truths which are the fundamental principles of the church. I never have labored in any place where I met stronger opposition. We have very few adherents, but God will yet use the few to confound the many and mighty. With a good established preacher, one in whom the people can have confidence, our plea will have a hearing. I feel that if the people of Pictou can be persuaded to come out to our hall and hear the glorious truths of the Church of Christ, they will override custom and prejudice, and will heartily support the work. But a strong preacher must live and have his being in the town. This is the only way to penetrate the crust of bigotry and custom and Bible ignorance.

Bro. Allen, a '99 graduate from Kentucky University, takes charge of the work in Pictou on June 25th, and with the co-operation of the brotherhood, he hopes to firmly establish the cause. He has loyal support in the person of Bro. David Fullerton, who owns the house of worship and gives three hundred and more a year toward the support of the work. We need more men of his stamp. A man of larger consecration and of greater sacrifice I never met. Let the brethren hope and pray for the highest possible success of our plea in Pictou, and welcome Bro. Allen to the provinces. He comes a stranger; he enters a new and hard work; and he deserves the encouragement and sympathy of the brethren.

And Charlottetown! What shall I say that will convince you that every effort put forth in Charlottetown will bring forth an hundred fold? The field is ripe for harvest. Our meeting was productive of a large good. The future is bright; but the success of our cause in this city will involve a great sacrifice on the part of both pastor and people. A building for worship must go up immediately. We must get out of the Kindergarten Hall. Many things are working against us. When the community sees the new church spire going up, and realizes that a good man has settled in their midst as pastor, a new hope and interest and confidence will result. Bro. Stevenson, of Montague, has accepted a unanimous call of the church and will probably be there by the first of August. They are not able to pay a preacher in full, and the board will no doubt help them with one hundred and fifty annually.

I held a meeting of eight nights at our little church at Southport, Lot 48. Bro. A. N. Simpson, pastor. As a visible result the church was helped and seven were baptized. The work on the Island is a difficult one; conditions make it so. I begin a meeting at Montague on the 21st, and speak several times at our Association at Summerside, the second Lord's day in July. This is God's work. We must do our duty and God gives the increase. May he make us worthy of a greater increase.

ROBT. F. WHISTON.

Charlottetown, P. E. I.

Original Contributions.

EXTRACT FROM SERMON ON THE TRANSFIGURATION.

W. ALEX. M'CAFFREY.

Not only was the Messianic majesty exhibited before the wondering gaze of the bewildered disciples; not only did the Almighty Jehovah acknowledge before them the eternal Sonship and divine authority of Christ; not only did the voice out of the cloud define the relationship of God to Christ and Christ to man; but what is of far greater moment, it fixed the relationship between man and Christ. "Hear ye him."

Whom shall we hear in matters pertaining to the interests of the soul? This has been the inquiry of men in all ages. Some say, "Listen to reason; follow the edicts of his tribunal and you shall be justified." Some say, "Let conscience be your guide; what she warns against, shun; what she dictates, obey, and you shall never go amiss." Others again would have us follow our desires and press on to gratify them, immaterial of their moral quality, and in spite of the welfare of our fellow men. Men have heard and obeyed, are hearing and obeying them all.

See great Reason, his feet fixed upon the earth, his head far reaching to the zenith, his arms embracing the universe! Hear his mighty voice reverberating from atom to atom, from planet to planet, from star to

star. Hear him, giant of majesty, with pride revealing the secrets of time—how orbs began and roll their even course; from whence came man, how he stays and what he ought; to what end both the universe and man are tending. Great Reason says, "Hear me." He finds a God, but that God cannot speak to him. He can convict the world of sin, or explain it away, but he cannot produce a Saviour. No system of morals or religion outside of Christianity can ring out from its time-worn belfreys, shaking the world and waking the slumbering soul to the day-spring from on high, by the glad sound, "Behold, I bring you glad tidings of great joy; for there is born to you this day in the city of David a Saviour, which is Christ the Lord."

No scheme of human invention can show up a man's heart in its condition of alienation from God, make him sensible of his utter unworthiness, and send him upon his knees pleading for the salvation of his soul, with the assurance that God will hear him, that God will love and have mercy upon him, that God will forgive his sins and save him. The human mind, though untold ages should store within it their learning, could never devise the plan of redemption, never conceive of the crucified Christ to expiate the guilt of sin, never realize the Holy Spirit abroad in the world and by the Word of Truth working regeneration in the hearts of men.

Systems of morals and religion invented by men are not adequate for the needs of the soul. They may be able to change the mind, but cannot change the heart. They may bring about an intellectual regeneration, but they cannot renew the spiritual nature. They may condemn the soul, but cannot save it. The unction from on high is lacking. "I will put my Spirit within you" is the promise upon the fulfilment of which depends new life. We must be created anew, born again, by the Word of Truth. "Sanctify them through thy truth; thy word is truth." Jesus Christ must take up his abode in the heart and soul. "Apart from me ye can do nothing." It is by the instrumentality of the Word of God that the soul lying in sin is converted; by the consequent gift of the Holy Ghost that the work of grace is carried on to completion. "For there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." "Hear ye him."

There is no doubt but that, in the vast chorus of alluring voices speaking to the mind and soul in our age, it is most difficult to detect uncertain sounds; most difficult to hear the soft, sweet voice of the meek and lowly Nazarene amid the victorious shouts of philosophy and science. (The wisdom of the world, how sublime! Reason, how strong, how majestic! What height, what depths, what length, what breadth, can mystery seek to rear her labyrinth, that reason is not there to dispute her right! Earth, indeed, is the theatre of heaven, upon whose stage a

great burlesque is being played, with philosophers and dogmatic theologians as star comedians. I fancy I see wise old Job looking down from the windows of heaven upon its amusing scenes, and, with a broad smile, making his witty comment: "No doubt ye are the people, and wisdom will die with you.") Every new voice—spiritualism, so-called Christian science—which the power of darkness sends forth to make more charming the eloquence of sin and deception, mingling its persuasions with the clear notes of the never-tiring tongues of the syrens of the soul, deafen the moral nature to the admonitions of the guardian angel within, make the heart irresponsible to the knocking messenger of Christ from without and keep the soul in a state of spiritual death or indifference, passive to its immortal interests, heedless to the voice of Christ crying, "Take up thy cross and follow me; for I am the Way, the Truth and the Life," and listless to the voice speaking out of the cloud, "This is my beloved Son, in whom I am well pleased. Hear ye him."

After so many centuries of vain and fruitless speculation concerning the great mysteries of existence, it seems that men should at least come to the conclusion that certain problems are wholly beyond the solving powers of the human faculties. But such is not the case. The more puzzling the question, the more thought and investigation is given to it. The very inquiries which have perplexed the minds of men as far back as we can trace, are the very inquiries which perplex the human mind to-day. Whence originated the world? Whence came man? Whence came evil? Is there a God? Is the soul immortal? These questions defy the wisdom of man. They belong to the unsearchable things of God. Human nature cannot produce a creature able to answer them conclusively. Every argument waged on one side, plausible though they may be, you will find offset by just as strong and plausible arguments on the other. O, that men would close their ears to the voice of mystery calling them into the chaotic unknown to infect them with the wasting plagues of metaphysics, scepticism and infidelity, and spread the leprosy of "isms" and "ists," dimming the eye of faith and making darker the glass through which we already see darkly. Would that men were willing to calmly resign themselves to the simple truths divinely stamped upon their natures; that they would cease asking why, when universal conscience dictates, that they would cease questioning or worrying to prove what human nature universally attests as fact, and what the human understanding, by the ordinary means of knowing, accepts as true; then the working of miracles would not be thought a thing incredible; then would well authenticated testimony remain intact, and men could hear the voice of God speaking out of the cloud, to give us peace of mind, joy of heart, hope of soul, and the solution to the mysteries of life: "This is

my beloved Son in whom I am well pleased. Hear ye him."

All the vexed questions of life find their answers in the words and works of Jesus Christ, "in whom dwelleth all the fullness of the Godhead bodily, and with whom by faith, repentance and baptism, we may have part in "an inheritance, incorruptible, undefiled and that fadeth not away." Let us commit our cause unto him, who doeth great things and unsearchable; marvellous things without number. In all matters let us consult him, that our "conversation may be in heaven," from whence also we look for the Saviour, the Lord Jesus."

Home Missions.

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

When we pray for the extension of God's kingdom we put ourselves under obligation to work for it.—*The Ram's Horn.*

Ever since Bro. Stevens resigned his pastorate at Pictou, the Board has been trying to secure a preacher for the work at Pictou. Correspondence has been going on with several preachers in the west, but for various reasons, did not succeed in getting one. Bro. W. Huddlegate Allen, of Lubec, Me., a graduate of the College of the Bible, has been engaged, and will begin the work Lord's day, June 25th. We hope and pray that in the near future a good strong church may be organized there, and that Bro. Fullerton, who has done so much for the cause of the Lord in that place, may yet see this accomplished.

A correspondent asks: "Where is Bro. Whiston?" He is on P. E. Island. A careful perusal of the news from the churches will show that he has been preaching the Word.

Only two months before the Annual, and a large number of the churches have not sent their apportionment. We hope they will make an extra effort to do so before that time. Let us hear from every church, so we will be able to meet all our obligations, and will help us to present to churches represented a very full report.

RECEIPTS.

Previously acknowledged,	\$525 48
Kempt, N. S.—	
S. P. Freeman,	1 10
B. M. Wilson,	70
Grace Dukeshire,	20
Southville, N. S.—	
Ladies' Missionary Society,	
per Miss Blanche Barr,	1 00
St. John—	
Coburg St. Mission Band,	5 45
Sandy Cove—	
Mrs. Eldridge,	1 00
Indian Island, Charlotte Co.—	
Mrs. H. M. Chaffey, ..	50
West Gore—	
Per Hiram Wallace, ..	16 00
Maitland—	
Mrs. D. McDougall, per H. Wallace,	1 00

\$552 48

W. A. BARNES, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS,—The summer days have come at last and with them passing our Missionary year is fast drawing to a close. We are becoming alarmed at the small sum of money on hand. Shall we close this year in debt and fail in our obligations to our faithful missionary?

The first Lord's day in July has been chosen as C. W. B. M. day, and we urge each Auxiliary to prepare for its observance. Kindly ask your pastor to aid you with a stirring missionary sermon at one service of the day, and arrange your public meeting as best suits the conditions of your work, not forgetting the special offering for missions.

The Ontario C. W. B. M. has lately been assembled in convention at Toronto. During the business session a resolution was passed regretting very much that the Maritime Provinces do not send a delegate to represent them at the convention. We deeply appreciate the kindly feeling of our Ontario sisters, and regret that distance makes it impossible for us to meet with them.

Will the Secretary of the Auxiliary at Coburg Street, St. John, Lord's Cove, Westport, Tiverton and Halifax kindly send me her address so I can forward the blanks for yearly report.

Yours in the King's service,
L. N. JACKSON.

Port Williams, N. S.

RECEIPTS.

Previously reported, ..	\$254 30
St. John—	
Coburg St. Ladies' Aid,	2 85
Milton—	
Ladies' Auxiliary,	8 00
Southville—	
Ladies' Auxiliary,	1 00
Tiverton—	
Ladies' Auxiliary,	3 00

\$269 21

SUSIE FORD STEVENS, Treasurer.

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

Children's Work.

Address all communications to Mrs. D. A. Morrison, 231 Germain Street, St. John, N. B.]

TO BAND LEADERS,—

This month I will send to all the Band leaders blank postal card reports to be filled in and returned to me as soon as possible. In order to make a full report of our Mission Band work at our Annual Meeting, I would ask each leader to report as fully as possible any items of interest concerning the work of the Band during the past year.

MRS. D. A. MORRISON.

RECEIPTS.

Previously reported	\$47 09
Summerside—	
Sunbeam Band,	1 00
Leonardville—	
Happy Band,	1 00

\$49 09

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. B.

Selected.

FROM DOUBT TO FAITH.

Doubt may be a stage between unquestioning faith and the faith trained by experience and need. The man who is stranded in doubt and content to remain there is a case of arrested development. He had progressed until he has met with a question; the answer is on beyond, but he grasps the question, and, turning his face from the light, he refuses to go farther, loudly declaring that there is no light.

Some have a faith which has never wavered, but many active minds stray far enough from the abiding presence of God to meet the grim Apollyon of doubt with all its tormenting questions. The weak yield, the strong conquer and go on to see every doubt vanish in the light of God's presence. Perhaps this period of doubt is to be deplored, but, after all, does any one prize his faith and hope quite so much as the one who had faced the darkness without either? When those who were unbelievers accept Christ they are quite sure to serve him with the deepest earnestness. They become the most interested workers, they have a missionary spirit, for they know the barrenness of the place where Christ is not. They often put to shame those who have grown up in the fold and never strayed from it. God does not leave his creatures in darkness when they are seeking for light. Do not cease to pray because you fear no one hears. Cry out to God to draw near to you. Read your Bible more. Meet every question fairly. Desiro to know God, and after a time the peace will come and your faith will arise stronger and more holy than ever.

It is possible for the faith born in questioning to become absolute certainty. When we have spoken to God and he has answered, when we have felt his love, when he has transformed us so that our loves and motives and aims are changed as nothing on earth could change them, none can persuade us that God is not, or that he does not care.

And you who have met with doubt and got no further. Ask yourself honestly if you wish to have your nicely built theories proved wrong and false. You have rejected God's plans and built up a new theory, and plan from what you can see. You, fastened here to this little planet, have presumed to account for and understand the universe without God? Do you wish to find yourself mistaken, or do you not rather turn from everything that may throw doubt on your ideas? Do you earnestly long to find God? Have you studied what Christians call his revealed will in the Bible? Have you read and thought on the affirmative side of the question as well as the negative? Have you considered whether there is anything in your belief, or rather your unbelief, to account for a transformed life? Have you cried out, "O God, lead me to the light?"

They who seek the Lord find him. All who go forward putting the truth they have into practice discover that their confidence grows until they come with the full assurance of faith. "If any man willeth to do his will," says Jesus, "he shall know of the teaching whether it be of God or whether I speak for myself." If men will do what even their partially enlightened consciences suggest, they will be apt to discover that what they had supposed to be intellectual difficulties were rather doubts born of pride or of fear.—*Christian Standard.*

CHRISTIAN CITIZENSHIP.

The regenerate man is a good citizen. It goes without saying that a man who does his duty towards himself, towards his neighbor, and towards his God, the characteristics that comprehend all Christian relations, is a good citizen of the state, as he is a good member of the church. A man with a feeble conscience, a blunted moral sense, a low standard of life, and a blurred vision of the distinction between right and wrong, who is too selfish to do right except when he has a sinister motive to serve, is not, and can not be, a good citizen. The Christian world seems to have lost sight of this citizenship obligation of regeneration. It appears to have been forgotten that the truth of Jesus Christ must be applied, not to a single segment of life, but to the whole circle of human existence. The regenerate man knows that good citizenship is religion and morality applied to politics and to the business and civic life of the community. He knows that society and the state should be governed by the same moral laws and principles as the individual. He is never heard to make the idiotic assertion of a modern politician, who declared that the application of the Sermon on the Mount to politics was an iridescent dream. It would not be difficult for us to believe that the man who made this declaration is an iridescent fool; but the assertion that national and social righteousness, the application of the eternal law of right to states and nations, and social compacts is a dream, iridescent or otherwise, is something no Christian man should be asked to believe.

Is it right for men in aggregation to kill and steal, and for men in segregation to be hung for killing and stealing? If it is right for one hundred men to do an iniquitous thing, is it wrong for one man to do it? The same moral law must be applied to nations as to individuals; and states must be converted as well as men. Does it strike the readers that a regenerate man carries his conscience in his Sunday clothes, if he happens to be the fortunate possessor of the last named article, while his politics he regards as inseparably a part of himself, to have and to hold, for better or for worse, in sickness and in health, as long as they both shall live? He may change his politics, and the average American would be better if he had none to change, but never his religious and moral principles. When you talk to a Christian man about honest methods, purity of the ballot, a clean franchise, moral men for office, civic righteousness, incorruptibility in the administration of government, he does not shout at you, "Sunday-school politics," or, "Keep religion out of politics," by which is meant, keep politics and political methods out of the realm of moral decency and common honesty. He knows that the Augean stable of our political life needs most of all to be cleansed by the power of the cross.

It is all right to sing hymns, offer prayers, listen to sermons, hold services in sacred buildings, but along with these we must thoroughly comprehend God's revelation to the age, that religion does not consist in doctrines up in the air, and sacraments in the church, unconnected with human life, but in God's eternal truth of character, which covers and regulates the whole area of

human action. Christianity is not for the south-east corner of a man's life, but for the whole of it. It is the regulative principle of existence, and being an essential part of the man, and not something separable from him, goes with him into business, into politics, into society, into domestic life, into every place where there is a human relationship that can beget a moral obligation. The man who declares that he goes to the communion table on Sunday as a Christian, and to the polls on Monday as a citizen, may know something of the corruptionist politics he votes to sustain, but precious little does he know of the Christianity he pretends to honor. He reminds one of the wicked English Bishop who was also Chancellor of the Exchequer. When rebuked for conduct incompatible with the Christian profession and the highest office in the church, he blandly declared that he sinned as Chancellor of the Exchequer and not as Bishop of the Church. This bit of ecclesiastical casuistry laid him open to the awkward question, When the chancellor goes to hell for his wickedness, what becomes of the bishop? When this citizen, like Judas, is sent to his own place for voting on Monday to sustain and perpetuate one of the most corrupt political parties known to civilization, what will become of the pious Christian who communed on Sunday? Where will he go?

The life of the regenerate man must be felt in the channels of commerce. Into all the great realm of selfishness, greed and dishonesty, where conscience has no authoritative word that anyone feels bound to respect, the Christian man does not enter. Where commodities are bought and sold in absolute disregard of the dire curse and hopeless ruin they may bring to men, if only dollars can be acquired, is Satan's emporium of blood traffic in which no man of God can participate. He does not say "Business is business," the wretched apology by which moral principles are divorced from commerce. "Competition is the life of trade," is another of Satan's maxims in which the Christian citizen is losing faith, for he hears it repeated in absolute forgetfulness of the fact, if competition is the life of trade, it is the death of character; and it does seem that eighteen centuries of Christian civilization ought to have been able to devise means by which the enlivening of trade did not mean the destruction of manhood. "Self-preservation is the first law of nature." Yes, and self-sacrifice is the first law of grace. The nature that makes self-preservation the first law is selfish, animal, and depraved, but the altruism of grace through Jesus Christ, seeks the highest good of self by sacrificing for the common good. Is Christian socialism, or social Christianity sufficiently advanced to give even Christian men this conception of life?—*The Christian Oracle*.

OUT OF BONDAGE.

Chundra Lela was a Brahmin, and the daughter of a wealthy land owner of Nepal. In accordance with Hindu customs, she was married at the age of seven, but two years afterwards, while still in her father's house, news was brought her that her boy husband was dead. What it means to be a child widow in India none can fully know but the miserable girls themselves. The humiliation and the misery of their lot is so great that many have said it was better for them in the old days, when the widow was burned on her husband's bier.

Chundra Lela some years afterwards was called to undergo another bereavement. Her beloved father died, and her lot was then

desolate indeed. She had been taught to read the Hindu sacred books, and from them she learned that the loss of husband and father was a punishment for some sin she had committed. The only way that she knew of to atone for it was to go on a pilgrimage.

For more than seven years she painfully toiled over the mountains and plains of India, travelling on foot from one shrine of reputed sanctity to another, making offerings, seeing the priests, and bathing in the sacred rivers. But she gained no assurance that her sin was forgiven. Then the idea of self-torture fastened itself on her mind. She joined the fakirs at Ramgunge. Like them, she smeared her body with ashes, and painted her face with the red and white marks which make them hideous. Stripping herself almost naked, she seated herself on a deerskin rug under the broiling sun, and lighted five fires around her. There she vowed that she would sit day and night without moving during the six hot months of the year. During winter she vowed to spend her nights in a pond with the water up to her neck. Day and night her constant prayer was to the gods that they would accept her suffering as atonement, and forgive her. Three years passed away in these tortures, and at the end she was as far away from peace as ever.

One day she was at Midnapore, and there for the first time she came in contact with Christianity. A sister of Dr. Phillips, the missionary, saw her, and told her the gospel story. The woman's heart thrilled under it. She bought a Bible and read for herself. She went to Dr. Phillips for teaching, and after a few months, in spite of the entreaties and menaces of her Hindu relatives, she embraced Christianity and was baptized. She has now been for several years a messenger of Christ to the women of India. Scarcely a city or a town that she has not visited, going from home to home proclaiming the gospel that set her free.—*Christian Budget*.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed everywhere," replied Joshua. "Suppose we try to look first at one of his ambassadors?" The emperor consented. The rabbi took him in the open air at noonday, and bade him look at the sun in the meridian splendor. "I can not," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the of the Creator? Would not such a sight annihilate thee?"

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.
ROBT. DEWAR, New Perth, P. E. I.
J. F. BAKER, North Lake, P. E. I.
PETER A. DEWAR, Montague, P. E. I.
KENDRICK OUTHOUSE, Tiverton & Freeport, N. S.
GEORGE BOWERS, Westport, N. S.
D. E. 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, Butt's Corner, York Co., N. B.
W. R. WENTWORTH, LeTote, N. B.
W. T. JELLEY, St. Thomas, Ont.

More names will be added as they are appointed