

THE CHRISTIAN.

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

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The Christian.

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"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

NOTICE!

The Annual Meeting of the Christian churches on P. E. I. will be held with the church at Cross Roads, Lot 48, commencing Saturday, July 11th.

G. A. JEFFREY, *Secretary.*

ANNUAL MEETING

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

J. E. BARNES,
Secretary.

NOTES AND NEWS.

Our readers are anxious to receive, and we are equally anxious to issue THE CHRISTIAN on time; and that neither may be disappointed, we feel like asking those who send material for any of the departments—church news, original contributions, etc., etc.—and who desire to have it appear without a month's delay, to mail it to us by the 23rd of each month. We shall then be able to bring out the paper on time and our contributors will not be disappointed over the non-appearance of what they have sent. Let us try to remember the date, act accordingly and the result will be satisfactory all around.

The Annual Meeting of the Disciples of Christ in Ontario will be held this year with the Cecil St. Church, Toronto, from Tuesday, June 2nd, to Friday, June 5th. A good programme has been prepared and appears in the last number of the *Canadian Evangelist*. Here are some of the subjects that are to be discussed: The relation and duty of the church to missions; Our needs in the province, and how to meet them; The religious reformation—its origin and its influence on the thought of today; Our position on the question of Christian union; Our encouragements as a people.

Every week we feel like pitying those who do not see the *Christian Evangelist*, and who in consequence are missing the series of articles on the "Characteristics of Disciples"

now appearing in its pages from the pen of Bro. M. B. Ryan. The articles are written in the very best spirit, and are short, clear, and convincing. We hope that the Christian Publishing Co. will bring them out in tract form. If they do we will tell our readers about it, and advise them to buy a good supply for distribution among thoughtful enquirers. The rapid growth of the Disciples of Christ and the conspicuous manner in which they are brought to public attention through the great International Convention of Christian Endeavor compels an inquiry that we should be ready to meet.

We are constrained to remind those of our subscribers who have not paid their subscriptions—and the matter has slipped the mind of some for years—that money is always thankfully received at this office, and just now is particularly desired. The amounts due from different subscribers is small and could be paid without inconvenience, but they aggregate hundreds of dollars. Will the reader kindly look at the address label on this paper or on the wrapper, and if the date shows that he is behind with his subscription, we hope he will, without delay, send the amount to THE CHRISTIAN, box 56, St. John, N. B. Prompt attention to this request will be greatly appreciated.

In a recent number of the *Christian Standard*, Bro. Ernest Crawford, who graduates this month from Bethany College, has beautifully written a most appreciative article on Alexander Campbell. The Disciples of Christ, while rightly refusing to wear the name of this great man, and desiring to give no occasion to the religious world for trying to fasten it upon them, have, we think, gone to the other extreme and too often have failed to give him the prominence to which his great work entitles him. Our preachers speak freely of Luther and Wesley, but Campbell was a man worthy to stand beside them, and some day his work will be generally recognized and cheerfully acknowledged. Let us not withhold from him his due.

Our brethren in the United States are entering heartily into the endeavor to push home missions to the front, and it is thought that the churches will respond in such large numbers and with such generous offerings, that the old indebtedness will be wiped out, and the taking up of new and necessary work made possible. An earnest effort is being made to enlist every church in this great enterprise of sounding out the gospel in the destitute portions of the home field. We hope that our churches, if they have not already done so, will claim their right to assist, and send a liberal sum to B. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

We direct attention to the notice in another column concerning the Association of the P. E. Island churches which meets on Saturday evening, July 11th, with the church at Cross Roads, Lot 48. We have not been informed whether any preachers from abroad are expected to be present; but we know that the home forces are fully competent to

conduct an interesting and profitable meeting. Bro. Cooke will be a new man at the gathering, and it is possible that by that date Montague will have a man in the field. It is expected that at this meeting the question of the three Maritime provinces combining in Home Mission work will be introduced; also the subject of a general meeting for the three provinces.

Bro. A. McLean in his tour around the world in the interest of Foreign Missions has been to Japan, China, India, Australia, and by this date he is probably with our persecuted brethren in Armenia. From that afflicted country he goes to Denmark and thence to England, where he will probably remain several weeks among our churches. He is expected to reach America about the middle of July. The churches that he will not be able to interest in missions to the heathen, when he tells them the story of what he has seen and heard, will probably be hopeless cases. His letters which have been appearing from week to week in the *Christian Standard*, *Christian Evangelist* and others of our papers, have been interesting and instructive.

We think that a good meeting with an established church ought to pay its own expenses, provided a collection is taken at each service for that purpose. During the meeting recently held at Danbury, Conn., the expenses were met by free will offerings and a balance of \$138.92 remained after all expenses were paid. The meeting, besides adding to the numbers of the church thus put a good sum into the treasury. There have been many such instances. The Danbury church, seeing the willingness of the people to give to the Lord, has decided to abandon suppers and such other objectionable ways of raising money. The best way to give is to give directly. He who pays for his supper does not give that amount to the Lord. He receives a *quid pro quo*.

Nothing can successfully take the place of the old gospel as a saving power. One reason why young men not yet through college, and others who have just graduated, meet with such success in turning sinners to the Lord is to be found in the fact that they preach first principles to the exclusion of almost everything else. They can tell the old, old story better than anything else. Sometimes they have little else to tell. But after a time they begin to regard it as a story that they have told with wearying frequency, and they throw it aside to take up the questions of the day, with the result that they see fewer persons accepting Christ in a year, than they before saw coming in one week. Success is not dependent upon the youth or age of the preacher, but upon whether he preaches the gospel or something else. So too we may often explain the success that often attends the early months or years of a minister's labors with a church, and the diminishing success with the increasing years of his stay. It is not a question of long or short pastorates, but of preaching the gospel or almost discarding it.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Lord's day services: Preaching 11 a.m.; Lord's Supper 12 m.; Sunday school 2 30 p.m.; Preaching 7 p.m. Week-night services: Young People's Meeting, Tuesday evening at 8; Prayer and Social Meeting, Thursday evening at 8.

As our churches are incorporated by the province of New Brunswick, we have to elect our trustees on the 2nd Tuesday in May.

The St. John churches met on that date and elected trustees as follows:

Coburg Street—Jas. E. Barnes, J. J. Christie, W. A. Barnes, G. F. Barnes, Jas. Prince, J. J. Johnston, Jas. Emery, L. R. Morton, J. Beamish.

Main Street—J. W. Barnes, J. Currie, D. A. Morrison, Robt. Roberts, F. Biddiscombe, J. Leary and J. S. Flaglor.

The church at Silver Falls elected the following trustees:—T. Garnett, E. Shellington, H. Shellington, J. Arthurs, D. Garnett, D. A. Morrison, O. B. Stockford, J. S. Flaglor, W. A. Barnes.

L. R. Morton and Herbert Ellis were elected deacons in Coburg Street Church.

The following is the year's accounts of both churches:

| | | |
|-----------------------------------------|-------|------------|
| Coburg Street, Expenses | ..... | \$1,400 00 |
| " " Sunday School | ..... | 150 00 |
| " " Home Missions | ..... | 541 00 |
| " " Foreign | ..... | 192 00 |
| Main Street, Expenses (including S. S.) | ..... | 445 00 |
| " " For Land | ..... | 218 00 |
| " " Home Missions | ..... | 19 00 |
| " " Foreign | ..... | 10 00 |
| Total | ..... | \$ 2975 00 |

The following shows by whom this large sum for missionary work was raised:

| | HOME MISSIONS. | FOREIGN MISSIONS. |
|-----------------|----------------|-------------------|
| Womans' Aid |\$327 00 |\$29 90 |
| Sunday School |64 96 |57 98 |
| Mission Band |60 94 | ..... |
| Children's Band | ..... | .....11 72 |
| Church |41 50 |31 50 |
| Individuals |38 00 |61 55 |
| C. E. Society |9 00 | ..... |
| Main Street |10 00 |19 00 |
| Total |\$560 40 |\$202 65 |

This is a most excellent showing, and compares favorably with churches of larger membership and greater wealth.

Every one will be glad to know that Brother Stewart was engaged for another year. We could not part with him, and we hope he will be spared many years to lead us in every good word and work.

During his five years here, about 200 have been added to the church. Two churches have been organized from our membership.

The writer of these notes has endeavored to give the names of brethren passing through or visiting St. John.

Sometimes names are omitted because the writer did not know them. We are always glad to have our visiting friends come to our meetings, especially if they give us a word of cheer, besides it shows their interest in the good cause. If a man's heart is in a prayer meeting his body will be there also, if possible.

We have seen visitors stay in our meetings until they just had time to get to the train to leave here, and we have known them to come from train or boat without their supper, because they did not want to miss the meeting. Then we have known others who spent one, two or three days here and never came near us. Perhaps they had good reasons for it. However, come and we will be glad to see you.

At the Annual Meeting of the Mission Band, the following officers were elected: J. S. Flaglor, President; Miss L. Hoyt, Vice-President; Miss Mabel Boyne, Secretary and Treasurer. As will be seen by above report, this Band contributed a goodly sum for Home Missions.

Brother Stewart spent four days at Keswick this month and baptized two converts. Brother Ryan was here on the 4th and 19th. He attended the yearly meeting of the local union Y. P. S. C. E.,

which was held in the Germain street church. Our societies were well represented; 10 from Silver Falls, 15 from Main Street and 50 from Coburg Street. Rev. G. O. Gates led the meeting, which was one of the best yet held by the Union. There are now twenty-nine societies in the Union, with about 2,000 members. Rev. G. O. Gates was elected President and J. S. Flaglor, Secretary, for the ensuing year.

Bro. O. B. Stockford has decided to practice law in St. John. This will give us another good worker.

Sister Carrington and her son Charles, of Halifax, arrived here on the 17th, from Bermuda, where they had spent four months for the benefit of his health. It was a blessing to visit them, for although he is an invalid, by his happy look and cheerful conversation, he made us feel the influence of a hopeful soul, which gave us a feeling of joy and gladness.

Mrs. and Miss Thomas have removed to New York, and Miss Rae Currie has gone to Boston. We will miss them very much, as Sister Currie had charge of the large infant class in the Main Street church.

MAIN STREET.

Lord's day services: Sunday school 9 30 a.m.; Preaching 11 a.m.; Lord's Supper 12 m.; Preaching 7 p.m. Week night services: Bible class on Wednesday at 7 p.m.; Prayer meeting, Wednesday at 8 p.m.

The work moves on very well indeed. Brother Stevenson's evening sermons have been on the heroes of the Bible. So far, he has told of Moses, Noah, Joseph, Joshua and Gideon. As usual with all city churches, the attendance has fallen off some. We are glad to know that contributions are keeping up.

Some of the young men got up a fine concert on the 8th, which was well attended; they cleared \$20, which will go towards the building fund.

So far, \$253 00 has been received for this fund, and about \$200.00 more promised.

We are waiting to hear from our sister churches who feel like helping us in the good work.

On the evening of the second Lord's day in May, after our regular collection was taken up, Brother Stevenson made an appeal for the Armenian sufferers, and we got \$10 00 for these persecuted people. They are suffering for their faith in Christ and we rejoice in being able to minister to them even in a slight degree.

DEER ISLAND, N. B.

There is nothing of special interest to report in the work here. The regular meetings have been held throughout the month at both Lord's Cove and Leonardville, and the interest has been good. I spent the second and third Lord's days and the week intervening, with the little band of Disciples in Pictou, N. S., preaching, in all, ten sermons. The audiences were fair most of the time. Our plea is comparatively new in that town, and immediate results are hardly to be looked for. The work there needs a man to give his whole time to it to build it up. We have a most devoted and faithful band of brethren and sisters there, who are ready and willing to render any service in their power to build the work up. We have also an excellent place to meet, in the hall which has been provided by the generosity of Bro David Fullerton. It is rarely that we can undertake a new work in so important a center as Pictou, with so good a nucleus and so sufficient an equipment. It would seem a great mistake to neglect the opportunity thus presented to establish our work in northern Nova Scotia. It is to be hoped a competent man can be secured without delay, to enter that field. This was my first visit to that part of my native province, and was a very pleasant one indeed. I trust sometime to be able to renew the pleasant acquaintances made, and to help on in the good work of establishing the primitive faith in that important town.

M. B. RYAN.

BURTT'S CORNER, N. B.

The writer visited the church at this place during the first week in May, and remained there three days. He was pleased to see the harmony that prevails, and the earnestness that is manifested in the work of the Lord. The faithfulness of the Church may be judged from the fact that several had been led to know the Lord, and were waiting

for an opportunity to be baptized into His death. The Church sowed the seed, the preacher entered into their labors and both rejoiced together. This shows that a church that is too small to support a preacher can nevertheless do a good work in winning souls; but such churches too often fail to make the attempt.

The Church is putting up a commodious meeting house in a central place, and hope to have it completed this fall. They have given liberally of their time and labor, and are trying to put up the building as cheaply as is compatible with thorough workmanship and desirable attractiveness. The membership of the church is small and not rich, and after they have done all that they can, they will need about \$500 to complete the house. Is it too much to ask the brethren and sisters in N. B., N. S. and P. E. I. to aid this young and worthy church in its undertaking? We think not; and hence urge upon the Disciples of Christ in these provinces to send what they can, that they may fulfil the law of Christ, in helping to bear this burden. Any amount will be thankfully received and judiciously expended. Send your gifts to the elder, George H. Boone, Burt's Corner, York Co., N. B., and with them send your prayers.

When the house is completed the church wants to have some one who can spare the time, go up and hold a meeting with them. The outlook is splendid for a good ingathering. The people are intelligent and give thoughtful attention to the preaching of the word, and seem to be impressed by the simplicity of the gospel of Christ. This is a promising field and it should not be neglected.

H. W. STEWART.

HALIFAX, N. S.

At Bro. Blenus' last regular appointment at Elmsdale three made the good confession and were baptized the following morning. At this place regular meetings are held for Bible study.

In the absence of Bro. Harding, Bro. Carson addressed the church in Newport at their regular meeting, May 24th.

Bro. Blenus preached on Lord's day, May 17th, to the inmates of Rock Head prison. At the close, two women wished to take a pledge to live a better life.

The church here has lost one of its promising young members by death. Bro. Charlie Carrington passed away on the morning of the 24th.

Our young brother, Albert Verge, is slowly recovering from a severe illness.

Four united with the church by letter during the month of May.

Bro and Sister Alonzo Wallace, Sister Weir of Shubenacadie, and Sister Alberta McPhee of West Gore, have worshipped with us during the month.

The members of the church informally visited the pastor, Bro Blenus, at his home on May 12th and presented him with a purse. Sister Blenus was presented with a handsomely arranged bouquet of flowers. A very pleasant evening was spent after the presentation.

A. B. WALLACE.

WESTPORT, N. S.

It is said that "man proposes but God disposes." When the churches at Westport and Tiverton invited me to come and pay them a visit, I came with the intention of remaining a few weeks, then returning to visit the brethren once more at Brockton, Mass., but the grip made me a prisoner and, the church also imprisoning me, I was elected to stay.

I am slowly regaining my strength and hope soon to be able to work actively in the Lord's vineyard.

My special thanks are due to Bro. and Sister Hicks, and the many others who administered to me in my sickness and prayed for my recovery. May the Lord bless them.

At Westport, the work is moving along nicely. On Sunday evening, May 17, one soul confessed faith in Jesus Christ, and will be baptized as soon as I am strong enough.

The Christian Endeavor Society will soon be re-organized, and other work is being planned.

I spent the fourth Sunday in May in Tiverton. Here I found a noble band of Christian workers. The services were well attended, and seemed to be enjoyed by all. We hope to see much good done here in the future.

The parsonage at Westport will be occupied as soon as the pastor's household goods arrive.

Annie Porter, of Westport, is still quite sick, but is improving. She was one of the converts in the meetings held by Bro. Ford, last winter.
J. W. BOLTON.

SUMMERSIDE, P. E. I.

I have recently visited the good brethren at Tignish. Although the season is one of the busiest of farm life, the brethren found time to attend to the Lord's business. We met together several times, and I am sure if the people enjoyed the meetings as did the preacher, there will be no need for complaining. Much sickness prevails, but we trust it is not of a serious nature. I had the pleasure of seeing most of the brethren and enjoying their good cheer. I spent several days at the home of our good Sister Benjamin Haywood. Though her health has been poor for some time, we are glad to say she is better, and was able to attend church. I also spent several days at the home of Bro. Silas Rayner. Bro. Rayner is one of the most extensive farmers of the west end, and a man of God as well, and a friend to God's children. The poor that come to his door are not turned away empty. Sister R. has not very good health, yet she was to all the meetings but one. God bless the noble little band of workers at this point.

The Summerside church is preparing to observe children's day in aid of foreign missions. We anticipate a joyous time, as it is in the hands of those who can make it a success.

H. E. COOKE.

CHARLOTTETOWN, P. E. I.

No doubt the brethren and friends, far and near, will be glad to know that we have at last succeeded in paying off the debt on our church property—ten hundred and forty-six dollars. The one who undertook to raise the money had many discouragements, but trusting in the Lord Jesus Christ for strength, he persevered, and now has the satisfaction of knowing that we are free from debt. We will now be in a better position to do more efficient work for the Master in this city than ever before.

Our Endeavor Society held a very successful social at the residence of Bro. L. Harris, a short time ago. All seemed to enjoy themselves thoroughly. Coffee and cake were served during the evening. Before leaving, a vote of thanks was tendered Bro. and Sister Harris for their kind hospitality, which was suitably responded to by Bro. Harris. Our society has contributed five dollars to the work of home missions, and a sister Endeavorer collected three dollars, making eight dollars in all. At our last business meeting one active and one associate member joined our ranks.

The Golden Link Mission Band also held a very enjoyable social at the home of Mrs. E. McGregor. Recitations, music and refreshments, were the order of the evening. After singing our closing song, Mrs. McGregor received the thanks of the children for the pleasant evening they had spent. Four new members have joined our band within the past month.
M L S.

Correspondence.

WEST GORE LETTER.

My last letter was written from Boston. After writing that letter I remained about one week longer in Boston. I had the pleasure of again meeting with the church in Swampscott, and also with the church in Somerville. I am fully convinced, as a result of my short visit to Massachusetts that our work in these provinces will compare very favorably with the work in New England.

On my way home I stopped off at St. John and had a very pleasant visit with some of the brethren there. I enjoyed the hospitality of Bro. James E. Barnes and family. I had the pleasure of attending meetings in both Coburg and Main Street churches, and

found them both well attended and interesting. One thing I liked. It was this: Everywhere I went the brethren spoke highly of their preachers, Bros. Stewart and Stevenson. I like to hear people speak well of their preachers.

The Main Street church hopes to build a house sometime in the near future. They are looking for a lot and soliciting funds for the erection of a building. I would suggest that the collections at our Annual be handed to the building committee. St. John has been a strong support to the work in these provinces. Let us show our appreciation in a substantial manner.

I have often thought that there was not sufficient interest taken in the circulation of our literature. Not long since I was talking to a man who would like to devote his time to travelling with the books put out by our brethren. He is a man worthy of the confidence of the churches. Would not this be something to think about at our Annual?

The annual Hants County meeting will be held with the church in Newport, beginning Saturday, July 4th, and continuing until Monday, July 6th. A good programme is being made ready and a good meeting will be the result. The good people of Newport will do all they can to entertain the visitors. A collection for home missions will be taken up.

On Monday, May 18th, I left my home for Kempt, Queens County. I drove to Bro. David Stevens', Newport, for dinner. I then took my way for Lunenburg County. As the shades of night closed around me I began to wonder where I would spend the night. I could not see a house, nothing but forest. A racoon ran out on a limb of a tree over my head and visions of bears, wolves, wild cats, etc., rose before me. A good brother once promised me a double barrelled gun, and I thought if the bears killed and eat me that he would be sorry he had not given it to me. At last I came to a house and found a bed for the night, they called the place New Ross.

Next day I resumed my journey and at night found myself nicely housed with Bro. David McPherson and family, at North Brookfield, Queens County, having driven over one hundred miles in two days, over the worst roads I ever saw. Next day I arrived in Kempt and soon found myself at home with Bro. and Sister Cushing at whose hospitable home I am now writing this letter. I will tell you more about my visit to Kempt next time I write.

Are you coming to the Annual at West Gore?
W. H. HARDING.

MAIN STREET CHURCH BUILDING FUND.

| | |
|--------------------------------------|----------|
| Collected by J. W. Barnes, | \$90 00 |
| " " J S Flaglor, | 30 00 |
| " " Miss Nina Whelpley, | 30 00 |
| " " " Allie Purvis, | 10 00 |
| " " Chas. Beers, | 18 00 |
| " " Wm. Armstrong, | 15 00 |
| " " J. McCutcheon, | 13 00 |
| " " Miss M. Belyen, | 10 00 |
| " " Mrs D. A. Morrison, | 10 00 |
| " " Mr D A Morrison, | 7 25 |
| Total, | \$258 25 |

J. S. FLAGLOR,
Treasurer.
May 28, 1896.

HALIFAX BUILDING FUND.

| | |
|------------------------------------------------|------------|
| Previously acknowledged, | \$1,770 82 |
| Sister E. Woodworth, Windsor, N. S., | 5 00 |
| Bro. Edward Smith, Halifax, N. S., | 3 70 |
| Bro. E. C. Ford, Cornwallis, N. S., | 1 25 |

Total, \$1,780 77

HENRY CARSON,
Halifax, N. S., May 26, 1896. Treasurer.

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said:

"I thought you were going to stay all summer?"

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave."

"If you will stay I won't swear;" and he kept his word.

Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and that which is to come.

Married.

MUNFORD-BEST.—In St. John, on May 13, 1896, by Henry W. Stewart, William Munford and Minnie Best, both of St. John, N. B.

Died.

TITUS—The infant child of Bro and Sister Howard Titus died at their home in Westport, May 13, aged five months. The services were conducted by the pastor assisted by Mr. Pineo, pastor of the Baptist church.—J. W. BOLTON.

COSSABOOM.—At Tiverton, N. S., May 4th, Allan, only child of Bro. and Sister Fred Cossaboom, aged two months.—H. A. DEVON.

HINES.—At Gulliver's Cove, N. S., May 21st, Jessie, youngest child of Bro. and Sister J. S. Hines, aged one year and ten months. Jesus said, "Where your treasure is there will your heart be also." May these dear treasures now safe with Christ be the means of constantly drawing the hearts of the bereaved parents nearer to Himself, till at last they meet their loved one in glory.—H. A. D.

STEWART.—At her home and the home of her son, Bro. Jason A. Stewart, Red Point, Lot 46, P. E. I., April 27, 1896, Sister Grace, relict of the late Bro. Alexander Stewart, after an illness of only four days, passed out of the earth-life, at the age of 67 years, and after a widowhood of over 34 years, leaving one son, two daughters, three brothers and four sisters, besides a large circle of other relatives and friends to mourn the loss of one who was ever dearly beloved in the home and church, and very highly esteemed in the community where she resided. In very early life (nearly fifty years ago) Sister S. united with the Church of Christ at South Lake, having given her life into the keeping of him who gave his life for her; and during her long pilgrimage, she was ever faithful in her endeavor to follow him in his self-sacrificing example and spotless life. How well she succeeded in having perfect love and trust, our heavenly Father knows. (One thing we know, however, her death was mourned by the people of all classes and creeds in the community where her life was spent; and one who knew her during many years and to life's close, said, "She died as she had lived, trusting in Jesus.") Deacon Scott, of the Baptist church, conducted the funeral services. A large procession following her remains was all that was left for respect and love to do. The sad rites being ended mother earth having received her own, the grave having closed in from mortal view the form of the loved one, the people dispersed and went their ways to their several homes in sadness, but also in hope that it will be better by-and-by, when sin and its consequences are abolished, when all shadows are removed, and the mists have forever cleared away.—O. B. E.

The Christian.

ST. JOHN, N. B., . . . JUNE, 1896

EDITORIAL.

THE THORN IN THE FLESH.

Although our desire to know what *was* Paul's thorn in the flesh may be as great as his was for its removal, we must, like him, remain ungratified. No man on earth can tell what that thorn was, and the different opinions men hold about it are better kept to themselves than told, for no matter how carefully such things are expressed as only *opinions* which are always liable to be wrong, others will catch them up and defend them as *facts*, thus causing useless debate and strife.

But although the thorn itself must remain a secret, the whole subject affords useful instruction. It was something sent to the apostle so necessary for his good and for the glory of God, that it could not be taken from him though he earnestly prayed that it might. When a new system, good or bad, is presented to men, in proportion to the favorable interest they feel in it will be their admiration of the author or the one from whom they receive it. This admiration often rises to an idolatrous regard.

When God was opening to a lost world his system of salvation, and Jesus was entering upon his public work, he spoke from heaven and said, "Thou art my beloved Son in whom I am well pleased." It is when lost sinners believe with all their heart and confess with their mouth what God announced on that occasion, they enter into that system and are saved, and what would be idolatrous offering to others God expects men to render to his beloved Son, the author and finisher of the system.

In the first part of his letter to the Corinthians, we see what trouble the apostle had with them on this matter. One had received the gospel from Paul, another had received it from Apollos. There was something in Peter's manner and address which sent the gospel home to the heart of another. So far this was right, and will be right to the end of time. But their mistake was glorying in men. One said, I am of Paul. He is the man for me. Another would contend as earnestly for Apollos, and so on. Paul wanted them to see the carnality of all such divisions, and that these different men who had power to reach different minds with the same gospel, had these gifts from Christ and were only his servants. Christ and not Paul was crucified for them and they were baptized in his name, not in Paul's.

By the time Paul wrote his second letter, the Corinthians had fallen into still greater error. It was in good men they had gloried at first, but now it was in false teachers who sought to corrupt their minds from the simplicity that is in Christ, and of course to turn them against the apostle. So that the man who ought to be commended by them

as their spiritual father was by them driven to the painful task of defending his apostleship and even his Christian character.

In his defence he showed them that he stood the superior of his accusers in every respect—that he was not even a whit behind the chief apostle. They could not deny that they had seen in him all the signs, both moral and miraculous, of an apostle except that he had not taken of them a just support but had burdened other churches to serve them. His opponents, who took their money, had to admit that Paul took nothing from them, but they charged him with deceit intending after he had gotten them under control to fleeco them well, to which he ironically refers in chap. xii. 16 and goes on to prove it false.

They next accuse the apostle of glorying in himself, which charge he most emphatically denied. If he gloried in anything in himself it was in his infirmities, in his weakness, in reproaches for Christ, because in these Christ was magnified.

This led him to speak of visions and revelations of the Lord. He said he knew a man in Christ fourteen years before, but whether this man was in or out of the body God only knew. Such a man was caught up into the third heaven and heard words which a man was not allowed to utter. He thus speaks of himself and of the abundant revelations he had received in Paradise, giving him more knowledge than other men so that if disposed to glory somewhat it would not appear irrational boasting. But he was prevented from glorying or being exalted above measure through this abundant revelation by a thorn in the flesh, the messenger of Satan to buffet him.

We here learn that the best of men are liable to be exalted above measure by abundant favor, and also that Satan is always watching at such times to precipitate their disagreeable fall. To prevent these in his noble servant the Lord permitted this thorn and allowed the arch-enemy to grievously insult the man he could not destroy.

The apostle neither feared nor shunned the bitterest persecution, but was ready to die for the name of the Lord Jesus. But if this thorn was some infirmity which he thought would obstruct his labors for Christ, we can see why he so earnestly prayed for its removal.

But was the apostle's prayer answered according to the many great and precious promises of the Word of God? It certainly was. The very thing asked for was withheld but more than he could ask or think was granted. Often we know not what we should pray for as we ought, but God is wiser and better to us than we can think, and gives us better than we ask. A father refuses a beloved child a sword to play with, but gives him a cane instead. This may not please the child at the time, but when he has put away childish thoughts he admires the wisdom of his loving father.

God's children may anxiously pray for things they are not sure it is his will to

grant. In these things their prayers should be hypothetical. In things they know to be his will they should be earnest and confident. "And this is the confidence that we have in him that if we ask anything according to his will he heareth us: and if we know that he hears us whatsoever we ask, we know that we have the petitions that we desired of him." (1 John v. 14, 15). When the great Redeemer prayed that the cup might pass from him, he added, "if it be possible." When he prayed for the pardon of his murderers, this was not necessary. He knew that his Father would spare them though he spared not his own Son.

God will grant the petitions of those who earnestly pray for more of his Holy Spirit; and those who sow unto the Spirit, though the season may appear long and unfavorable, shall most surely reap the promised harvest, and no faithful laborer in the Lord's field need be discouraged. His prayer may not be answered in his way or at his time, but in due season he will reap if he faint not.

To show the superiority of Christ's answer to Paul's petition we will consider both. Paul pleads to get clear of this enemy; Christ answers, I can strengthen you to endure and overcome it, and I will give you the satisfaction of a victor instead of the feelings and reputation of a coward. I will not take from you the thing which was sent in mercy to prevent your exaltation and fall, but want you to be in sympathy with the wise and kind arrangement of your Saviour. In order that you may advance my cause, you want to have all your old strength back again and stand exactly where you stood before you felt the thorn. But I want you to feel your own weakness so that you may receive my all-sufficient grace and stand far higher than you have ever done, endued with my strength which is made perfect in weakness.

Paul had fourteen years to consider the matter, and now instead of one regret that the thorn had not been removed, he glories in that weakness. He might at first have chafed over it or resolved in stolid determination to endure it alone; but he took it to the Lord in prayer who explained it to him with a sympathy and encouragement which turned what he had thought a curse into one of his sweetest blessings.

Original Contributions.

THE UNIQUENESS OF JESUS.

M. B. RYAN.

Who then is this, that even the wind and the sea obey him.—Mark iv. 41.

The question was asked with reference to a single event in the life of Jesus; but it can be legitimately asked with a wider sphere in view. If to quell the storm with a word, so that the wind subsided and the waves were still, was a unique thing to do, it was but characteristic of all that pertains to Jesus. While it is easy to number him among men as to his earthly sojourn and experiences, it is impossible to classify him with them as

to his person and mission "Who then is this?" is the question which will involuntarily rise to our lips as we study Jesus; and it will not rest unless adequately answered.

Jesus was unique in—

I. HIS PERSONALITY.

He was the child of an humble home; the citizen of an obscure and proverbially degraded city; the countryman of a narrow and bigoted race; the contemporary of the most debasing things in human history. He was a dweller in humble life, a laborer unlearned in the wisdom of the schools, untravelled, and untaught. There was nothing in his personal surroundings to make him great. His opportunities cannot account for him being greater than his contemporaries; much less for him surpassing all great men in every age. This obscure citizen of a despised community soon impressed men with a remarkable personality. He roused the populace from one end of the land to the other. Galilee, Judea, Jerusalem, Idumea, beyond Jordan, Tyre and Sidon, "hearing what great things he did came unto him." And when he fled from the city to the desert to get needed rest, multitudes flocked out of all the cities on foot travelling mile upon mile to be near him and to hear him.

So astonishing was the impression of his personality that men were puzzled to account for it. His friends said he had gone mad; his enemies, that he had a devil; Herod, that he was John the Baptist risen from the dead. The whole nation was aroused, and learned doctors and reverend leaders combined to suppress and silence him, without avail. He rose and towered above them all. He put them to confusion when they tried to entrap him. He drove them to the alternative of admitting his superiority, or of resorting to desperate measures to circumvent and suppress him.

Jesus took issue with his age. And while his personal success seems small, his personality stands out in colossal proportions, against the back-ground of his age and country.

II. HIS AIMS.

1. *The establishment of the Kingdom of God.* Others have aspired to establish kingdoms over men. Jesus aimed to establish a kingdom in men. The reign of God in the human heart, is his object. He wishes to subdue men and rule over them that he may bless them. And his sceptre is love. No other conqueror or king ever aimed at such a thing as this, or acted from such a motive.

2. *The universal extension of this kingdom.*

Jesus contemplated the world in all he did or said. He assumed that his gospel would be preached in all the world. He gave directions for the universal propagation of his cause. He planned a universal revolution in human thought and action. He laid the axe at the root of every tree of evil in human society, fatedooming it to destruction. He determined the downfall of the high things of the world, and the exaltation of the

things that were abased. He would carry this revolution to the uttermost parts of the earth. In these high purposes he was without a predecessor, as he has been without a successor. His aims are peculiar to himself.

III. HIS METHODS.

He did not seek the favor of the rich or the great. His companions and trusted disciples were all among the poor and humble. He did not use force. He adopted love as his conquering power. He entrusted his teachings and the work of proclaiming them to men who, by ordinary standards, were ignorant, and who had neither prestige nor power among their fellowmen. He wrote nothing, systematised nothing, organized nothing, while on earth. He simply lived, taught, wrought, for three years in the presence of a dozen Galilean fishermen, and before an unsympathetic world, and died a martyr to his high ideals and his inflexible purposes. That was all. And upon this, as far as human judgment goes, he depended for the perpetuity of his cause. There never was so great an undertaking left by its projector with such a slight provision for its execution. Never were such apparently inadequate means adopted for such momentous ends.

IV. HIS INFLUENCE.

1. *It began in its true proportions after his death.* When he died his following was small. In a short time thousands had acknowledged him as Lord. In a few years he had profoundly affected his native land, and made startling conquests in the heathen world. In a few generations the whole civilized world had felt his power.

2. *It has extended to the present.* Multitudes now love Jesus, serve him, would die for him. This is a unique spectacle. No other hero has ever been able to personally attract men after he passed away from the world. No man is willing now to die for Alexander the Great, Napoleon Bonaparte, or George Washington. But thousands would die for Jesus. He alone of all the great leaders of history has held his sway over the hearts of men.

3. *It is ever deepening and widening.* Other leaders lose their grip on the world as time passes. Jesus enlarges and intensifies his. There never were so many people so much under the influence of Jesus as at present. And his sway is widening with successive suns, and deepening with the passing seasons. In this growing power over the hearts of men and in the affairs of human society, Jesus has no equal, nor is there any at all like him.

"Who then is this," that stands out so absolutely alone in his personality, his aims, his methods, and his influence? We have no example of such things among mankind. We cannot therefore classify him among men. He stands by himself among men but separate from them; in this world, but so different from this world that we instinctively believe him when he says, "I am not of this world." And when the question presses for an answer, we see the only satisfactory solution of the problem to be that other statement of his, "I am from above." This explains it all. In Jesus we have heaven brought down into human society. Hence the wonders which cluster about his person and work. The winds and waves obey their Master, and the world of mankind acknowledges its Maker and Lord.

THE ATTRACTION OF CALVARY.

T. H. BLENUS.

IV.

It is love that in all ages and lands has freighted the name mother, with all that is sacred and tender, noble and pure; and it is this that has lifted the name of Jesus above every name, that at this name every knee should bow and every tongue confess that Christ is the Lord, to the glory of God the Father. This, I take it, is the secret of the attractive power of Jesus. He reveals to me the fact that God loves me. If it thrills me to know that I am the object of a creature's love, what must be the emotion when I awake to the fact that the infinite God stoops to love and yearns to embrace me? Can you wonder if, while memory is true to her trust, and the human heart capable of a sensation, the thought of that hour quickens and fires the soul as if by a divine afflatus? Can you wonder if the soul be well nigh beside itself with joy, when it feels itself encircled by the divine arms, and from sin and ruin it emerges into the divine likeness?

This attraction increases as the evidences of the intensity of this love are multiplied. Love is a discerner. It may not create; its office is to reveal. The world is now made to the Christian. Providence has a new meaning to the child of God. Nature is written all over, in every stone and brooklet, mead and mountain, with the evidences of a Father's love. Earth is a mansion fitted up and garnished for his children by a Father's hand. Through countless ages, before which the imagination staggers, God was preparing the earth, for the habitation of man; rearing its mountains, spreading its plains, mixing the gases for its air and water, threading its rocks with silver, sowing its sands with gold, and, foreseeing the coming frosts, storing away in exhaustless plenty concentrated sunlight and heat as fuel for the ages. Behold its garniture of clouds, its enamel of flowers. Hark to the music of its birds. Behold creation at the Christian's feet, and for his use. See, too, how every providence proclaims his love. The world's history, its joys and sorrows, its trials and triumphs, successes and failures, all come with their instruction and warning, and conspire to lift me to the pinnacle of the world's glory and power. Science reveals to me the mysteries of nature, but between the lines I read the sentence: "My Father loves me." Philosophy may explain to me the laws of matter and of mind, but behind them I see my Father's plans for the world's government, and the mind's unfolding. History may tell me of the rise and fall of nations, but amid it all I see the Father's finger pointing me to the only pathway of prosperity and power. But this truth finds its culmination and highest exemplification in the cross. Love finds its climax of power in the degree of its manifestation. But how shall I write of that which defies description? Who can portray the passing of the infinite to the finite—the stooping of God to man—the act by which the creator comes between the creature and his sins, and lifts the sinner out of his sins into the joy and blessedness of a new and holy life—the act by which God becomes man to save man—the love so fathomless that it led the Father to give his only begotten Son that whosoever believeth in him should not perish, but have everlasting life—that constrained Jesus, the brightness of the Father's glory and the express image of his person, to lay aside the glory he had with the Father before the worlds were; to stoop to our vileness, to bear our burden, and

to share our sorrows; to descend to the lowest and weakest, and worst of our kind; to shame the barlot into chastity, and to lift the thief into generous nobleness. The love that made him a homeless wanderer in the world of his own creation, that he might lead the homeless and hopeless back to his Father's house; the love that led him as a lamb to the slaughter; that, when he was nailed to the cross, breathed a prayer for his persecutors; the love that seized the cross as a leverage of the world's uplifting, that mounted it as a throne of power and from its summit of agony shouted, "It is finished," to a dying world. This is beyond description. Behold at once the shame and glory of the cross! Behold now love transmutes the cross into a throne of power, and the crown of thorns into an aureole of glory whose flashing splendors send light and life and hope and happiness and heaven itself to the remotest verge of earth, and to the last remnant of its ship-wrecked tribes.

Can we wonder that the cross becomes an evangel in all lands and an attraction to all hearts? Can we wonder that men lifted by it into newness of life exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ?" I have seen the sun looking down upon the stagnant pool and lifting the putrid waters toward itself that they might come back in blessings on the land and pearls on the sea; but here I see the Sun of Righteousness from the cross on Calvary, lifting the hearts of a blighted and ruined race to himself, that he may send them forth in his own image, at once the evidences of his power and the demonstration of his love. I have seen the early spring coaxing the dried roots and tiny seeds of earth, until, obedient to his voice, they come forth to robe the earth with vernal splendors, and to scatter o'er lonely heath and rocky wild the sweet fragrance of a thousand flowers. And the old oak, bleak and bare by winter's blast, also heard the summons, and from tiny rootlet to farthest twig, along every avenue the life current has leaped and danced, until every fibre was animate with life and every branch was crowned with summer glory. But here is a mightier marvel. Men, dead in trespasses and sins, are drawn by this new power of the cross out of the charnel house of vice, and every fibre of their being becomes instinct with life. The entire manhood grows radiant with every virtue, and aglow with every splendor that flashes in undying lustre from saint and seraph in the plains of light.

I now pass to notice the power of this attraction. We have seen the power of attraction in matter. It binds worlds into systems and whirls them in unvarying harmony about their central sun. But the sun itself has a centre, and is flying through space with an incredible velocity, dragging with it the planets and worlds that compose the system. Other suns and systems are swung by the same power. Somewhere there must be a common centre—a world so vast that it seizes every atom, and world, and sun, and system in the universe, binds them all to itself, and preserves the harmony of the whole without a jar through the centuries. This power is beyond our computation. The mind wanders across the illimitable fields of space until it is lost and bewildered by the rush of countless worlds. The imagination attempts to explore and fathom the starry depths, but it comes back on weary wing with the astonished cry, "Lo, these are but the parts of his ways, but what a whisper of a word is heard of him, but the thunder of his power who can understand." And yet, this is but a feeble illustration of that power

that has its centre in the cross of Christ. If those worlds had broken away from the central orb, and with fearful velocity had gone crashing through space, wrecking all of life and beauty that lay along their destructive paths, and, if then that central world had reached down across the vast abysses, and seizing those wandering constellations, had tied them to itself, and restored the harmony of the universe, then there had been some analogy, but even then the analogy had been incomplete. That binds matter, this binds souls; every one of whom is perverse, rebellious, depraved; every one of whom is opposed to God. He has not only broken away from the true soul centre, God, but he has formed for himself a new centre, selfish, sinful, degraded. About this centre twine every affection and power of the soul. To this new deity bows every attribute of the being in abject submission. How wonderful the power that untwines the soul's tendrils from the sensuous and sinful, and lifts them to clasp the cross with its ruggedness and shame—that turns back the flood of our depraved nature and bids the stream of our desires and yearnings flow upward to its God—that lifts the will, the ally and slave of sin, to be, amid trials, temptations, persecutions, death, the unchanging champion of truth and right. We measure force by the nature of the resistance it overcomes. Make this the test—

"THE MORE EXCELLENT WAY."

H. MURRAY.

At the conclusion of the twelfth chapter of Paul's first letter to the Corinthians, he promised to show "a more excellent way." This, as shown in the thirteenth chapter, is charity or love. They were so divided by their parties and contentions that their unity was destroyed, which was an evidence of their lack of love to God and man, without which their gifts and graces were as useless and worthless as the tinkling cymbal. This excellent way is, therefore, the all-important, essential way. No other way can avail us any conceivable good without love. This love is a broader, larger principle than is generally conveyed by our idea of love. The apostle is seeking to lead the mind into this true and larger view.

Christ in his question to Peter, "Lovest thou me," used the verb *agapao*; while Peter in his reply used the verb "*phileo*." (John xxi. 15). Although both these words are translated love, yet the one the Saviour uses comprehends infinitely more than *phileo*, and always implies acting. Peter's conception of love was no greater than "*phileo*," a friendship, a fellow-feeling, affinity or affection, that which is common and natural, and that which all have for those who are near and dear to them. A love of the kind which is seen in the beasts of the fields and the birds of the air.

With this view of love, it is hard to understand how it can be possible to love our enemies, how we can have the same affection for those who are not our own, as we can for our own. In the sense of "*phileo*," we cannot. It was in this sense that Christ loved John more than the other apostles. This is the kind of love that the Saviour said was not greater or better than the publican's. (Matt. v. 46).

We greatly fear that far too many get no higher in their view of love than "*phileo*,"

and satisfy their own consciences in the thought that to love the unlovely and those who hate us is impossible. But when we see the larger love, this benevolent disposition toward our fellow men, growing out of sincere and fervent devotion to God, a living active principle, then we can see how it is the "more excellent way," and that all other graces without it are worthless. This love is all supreme and ever abiding. "It acts from God as its author, and for him as its master, and to him as its end." This love is of God, for God is love.

Having the love of God we love the world as naturally as we breathe. We breathe because we have life. We love others because we love God, or the Divine nature. We love because it is our nature to love, and not because of the nature of that which we love. God loves the world not because the world was lovely but because God is love. Our loving others is not because of their virtue or goodness, but because of our own goodness, the nature of the Divine one in our own soul. We see how it is not only possible to love our enemies, but impossible not to love them when we have the love of God dwelling in us.

Selected.

SECRET OF OUR SUCCESS.

The May *Forum* contains an article on the question: "Is the Power of Christianity Waning?—No!" by H. N. Carroll, in which he makes this gratifying reference to the marvelous growth of the Disciples. After a table of the comparative numerical increase of the different denominations, he has this to say concerning us:

"The most remarkable instance of growth in the five years is that of the Disciples of Christ. This denomination, which is particularly strong in Ohio, Indiana, Illinois, Kentucky, Tennessee, Missouri and Texas, was so little known to the rest of the country when Mr. Garfield became president, that it was for years thereafter spoken of as the denomination to which President Garfield belonged. It is in spirit, doctrine, and practice not unlike the regular Baptists, from which denomination the Campbells and many others withdrew when the Disciples of Christ came into existence in the early part of the present century. It was organized as a movement "to restore the lost unity of believers and so of the Church of Christ by a return in doctrine, ordinance and life to the religion definitely outlined in the New Testament. It has no human creed, taking the Bible as its rule of faith and practice. Like the Baptists, the Disciples hold to immersion as the proper mode of baptism, and to the baptism of believers only. Unlike the Baptists, they baptize for the remission of sins, and celebrate the Lord's Supper every Sunday. It is not easy to arrive definitely at the secret of its growth, although the fact of the growth is clear enough. In 1880 it reported 350,000 members; in fifteen years, therefore, it has considerably more than doubled itself. The increase is at the rate of nearly 164 per cent. Their own idea of the secret of their success is because their plea is for Christian unity, their basis a Scriptural union basis, their zeal in evangelization, and their plan, direct preaching."

The changed attitude of the press towards our movement is a matter for thankfulness. Only a little time has passed since magazines of the literary dignity and culture of the *Forum* ignored us and the partisan religious press, almost without exception, mentioned us only for purpose of ridicule and misrepresentation. Our own papers were compelled to devote much of their space to the correction of these misrepresentations, and to pointing out the unfurness with which we were treated by the religious and sometimes the secular press of the country. But nothing succeeds like success. Progress compels attention, commands respect, and secures toleration, if not admiration, in the end. It is the oft-repeated lesson of history. All reformatory movements, however meritorious and needful, are compelled to fight their way into recognition, generally along the line of Isaac's four wells, mentioned in the book of Genesis—"Esek, Sitnah, Rehobath, Sheba"—strife, hatred, room, covenant. The first attempt to snuff out the new movement by contemptuous silence is succeeded by the period of strife, debate, controversy—when the guardians of existing orthodoxy fiercely combat its principles and oppose its progress. The storm of controversy gradually deepens into a sullen cloud of embittered prejudice and hatred—the inevitable outcome of contention. But the advocates of reformation and liberty, nothing daunted by the bitterness of opposition, move out and dig another well—Rephoboth—room. When the tenacity of their principles has been demonstrated, and their right to live established by success and increasing influence, the opposing host, all at once, assume the attitude of friendliness, hoist a flag of truce, and graciously allow them "room" to live and thrive. When the unpopular movement reaches this stage, and begins to take on extensive proportions and powerful dimensions, the periods of hostility and toleration are superseded by the "covenant" of peace, unqualified recognition—water from the well of "Sheba"—admission to the charmed circle of orthodoxy and respectability. The Disciples in the United States passed some time ago into the third of these steps, and it appears since the elevation of one of their prominent members to the chief magistracy of the nation, and the unparalleled growth of the last few years, that their old antagonists who strove and hated, and at last tolerated, are now ready to make, and have made, a "covenant" of lasting fraternity, fellowship and orthodox equality. Many thanks for the favor! Let us drink the health of orthodoxy from the well of Sheba.

It is gratifying to observe that journalists, political, literary and religious—except a few belated partisan sheets in the south and west—are vying with each other in a generous rivalry to give an unprejudiced representation of what the Disciples are believing, teaching and doing. It is to be regretted that Mr. Carroll did not give his own explanation of our "remarkable growth." It is doubtful, however, if he could, as a philosophical historian of religion, have given any other solution of the problem than the one we ourselves are in the habit of giving. Success is no proof of infallibility, but it does prove an element of power somewhere in the movement that succeeds, and there is no religious power without truth.

1. The displacement of human creeds by the Word of God has been one of the most conspicuous elements of our success. This country, seventy-five years ago, was as creed ridden as Europe was priest ridden. Dogma was king, and reigned over the churches in place of Christ. Mr. Campbell rediscovered

the Bible, finding the sacred volume where it had been lost in an out-of-the-way corner in the dilapidated temple of Roman traditionism and Protestant sectarianism. His interpretation restored the book to its original unity, coherency, authority and intelligibility. It became a new book in the hands of preacher and people. In no department of Mr. Campbell's service to the church did he do a more important work than in the impeachment and dethronement of human creeds, and in none has the religious world so quickly and so generally followed him. The intense Biblicalness of this movement has been one of the potent factors of its marvelous growth. After rationalism, criticism, and worldliness have done their worst, the people reverence the book, and the incessant appeals to its authority and teaching have been brought home to mind and conscience with telling effect.

2. The preaching of a positive, simple and intelligible gospel, free from admixture with mysticism, rationalism and theologic speculations, has been another element of great power. Our preaching has generally been characterized by simplicity, definiteness, plainness, directness, positiveness, a close conformity to Scriptural models, and what John Wesley called "a blessed dogmatism." Our preaching has not been apologetic and hazy, but positive, definite and straightforward. Our method of evangelization in calling men to immediate decision, to instant and absolute surrender to Jesus Christ as Lord of all, the tangible assurance of forgiveness in an act of obedience, is unquestionably apostolic, and therefore a powerful element of success in converting men. Our "zeal in evangelization" arises from conviction of its manifest scripturalness, and the fact of its amazing success in practice.

3. The Christo-centric force in our evangelism has been, and is now, more than ever its greatest, because its divinest secret. The victorious element in this plea is its New Testament Christology. Its peculiar achievement in history will be the restoration to the church of its original, Christic, apostolic, primitive creed truth that Jesus Christ is the Son of God, the only subject of preaching, and the only object of the faith preached. If the gospel is truth mixed with personality, as Phillips Brooks declared, the personal preaching of a personal Saviour in order to personal faith and personal obedience to him as Lord and Christ, as the Way, the Truth, and the Life—surely the intelligent conviction and proclamation of this fundamental truth is a new and mighty force in the world for the salvation of men. This truth dethrones the dogma, the sacrament, the liturgy, the creed, and the priest manipulator of them, and enthrones the Christ in their place.

4. The plea for unity, the indictment of sectarianism, the attempt to restore the unity, liberty and catholicity of the New Testament church has certainly been a feature that contributed materially to the success of our work. It is obviously Scriptural, rational and necessary to the fulfillment of the church's mission that all the denominations are falling into line in its advocacy and the Disciples no longer hold it as a peculiarity of their movement. This element of the plea has not only blest and rendered us fruitful, but has shed its beneficent influence upon the great minds and churches of the whole Christian world.

5. In general, the great elements of religious success are optimism, enthusiasm and dogmatism. There is something in human nature that instantly gives way in front of the optimistic enthusiastic dogmatist. Erroneous enthusiasm will make more converts

than truth-possessing philosophy witout heart. The optimistic dogmatist who expects to win and entertains not the shadow of a doubt about the truth of his position, is more puissant than all the forces you can bring against him. We have had our full share of truth, because we have had the gospel of Christ in its uncorrupted simplicity, and along with this we have been enthusiastic in preaching, optimistic in our expectation of victory, and dogmatic in the presentation of the certainties. These are the forces that make for success; let us hold on to them.—*J. J. H. in Christian Evangelist.*

Home Mission Notes.

Do not neglect the May collection. If you have not attended to it take it up in June; it will be acceptable and will do much good.

We are glad that the churches on Deer Island let Bro. Ryan away so that he could hold a short meeting at Pictou. He had a good hearing there, and the brethren are much encouraged. Bro. Ryan urged us to get a preacher to take up the work there at once. We have invited Bro. R. E. Stevens to go there and put the work in order, so that it may have a chance to grow. Bro. Stevens needs no introduction to our provincial brethren; and he will have the good wishes and prayers of all for a successful campaign in Pictou. The brethren in Pictou paid Bro. Ryan for his time, and he paid his own travelling expenses, so that the meeting has not cost the Board a cent. We will be pleased to conduct several meetings on the same plan.

We rejoice to know that Bro. Blenus is being blessed in his work at Halifax and Elmsdale.

We have made arrangements with Bro. Devoe to visit Gulliver's Cove monthly until the annual.

We have pledged \$25.00 to assist the work at Letete this summer.

We are trying to get some preaching done at Silver Falls and Garnett in St. John County. We have a good hall at the latter place, and a faithful brother there who conducts a good Sunday-school.

Bro. Shaw, though far away, shows his interest in the work here.

How about your apportionment? Please give all you can this month, as next month we will show how much each church was asked for, and how much each has paid since the annual. We hope every church will make a good showing.

We appeal for larger receipts. We cannot accomplish much without the money to support our faithful preachers. If you want to be a sharer in spreading the gospel in these provinces, why send us a liberal subscription. Individually we may be small and weak, but collectively we are great and strong.

RECEIPTS.

| | |
|--------------------------------------------|----------|
| Previously acknowledged, (corrected).... | \$588 82 |
| Halifax—per T. H. Blenus, (April).... | 25 00 |
| Upper Rawdon—per W. H. Harding (March).... | 4 00 |
| St. John—Mission Band,.... | 4 55 |
| do "M,".... | 2 00 |
| Leonardville—per W. Kay,.... | 1 00 |
| Letete—Elder W. Murray,.... | 1 00 |
| Burt's Corner—per H. W. Stewart,.... | 2 25 |
| Southville—per S. Steele,.... | 1 25 |
| do. per Elder H. A. Devoe,.... | 1 00 |
| South Range—do. do. | 1 00 |
| do. H. A. Devoe,.... | 1 00 |
| Walnut, Ill., U. S., W. F. Shaw,.... | 5 00 |
| Westport, J. A. Moore,.... | 50 |

\$688 37

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Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

SECRETARY'S LETTER.

DEAR SISTERS,—We have another letter from Sister Riach this month, telling us about the opening of the Charity School in which we are all interested.

The annual meeting of the churches of Ontario opens on the second of June. The reports and greetings from Maritime C. W. B. M. have been sent in.

We were very sorry to have to report a falling off in our receipts during the year

Dear sisters, this should not be. We had hoped for and expected a steady gain, as the interest in our missionary work deepened.

Let us hope and let us pray that none may lose heart or become luke-warm in this cause, but remembering "whose we are and whom we serve" may we go forward, for the battle is the Lord's. This is his work. Let us then "be of good courage," and work more faithfully than ever before, that at our annual meeting in September we may rejoice in seeing that our work is not going backward, but forward, and accomplishing much for Christ.

MRS. J. S. FLAGLOR,
Secretary.

FROM THE LAND OF THE RISING SUN.

2 Kubo Machi, Otsuka,
Koishi Kawa Ku,
Tokio, Japan, April 13, 1896.

To the O. and Maritime Provinces, C. W. B. M.:

DEAR SISTERS,—It is about time you were hearing from Japan.

On the 7th of March the opening of the newly completed school took place. The rooms were decorated with Japanese, American and British flags, and huge bouquets of plum blossoms. Most of the missionaries in our part of the city and the school children's parents, besides a few interested friends, were invited, and they nearly all came to rejoice with us.

We had a few speeches of course—some from the Japanese and others from the missionaries. A congratulatory address by the head boy, and songs and recitations by the children completed the programme, after which the guests crowded around with congratulations to Furukawa San (an old teacher of mine who had looked after the building of the school), Kato San (my Bible woman), and myself.

We returned home with grateful and happy hearts for all God had done for us to help us extend his work in this part of the city.

Since we have had the new building the attendance has increased very much. Have found it necessary to have an assistant teacher. The Sunday-school, too, has taken on new life, and now we have sixty and over every Lord's day.

But you will wish to know the plan of the school. Besides the caretaker's room, which

is attached, there are two school-rooms, separated by wooden sliding doors that may be taken out if desired.

One room has a board floor, with benches and desks a little like the rude ones they used to have in the first school-houses in Canada. The other room is covered with the three inch thick straw mats that floors are furnished with here. In this room we have the lowest classes. The children sit on their heels and have low desks in front of them. This room is also used for sewing classes and women's meetings. Especially for the latter is this room necessary. The women being used to sit on the floor do not enjoy sitting on benches. They get so tired, and feel out of place too. It is not an uncommon thing to see women in the railroad train, after sitting on the seats for about ten minutes, slip off their wooden shoes, stand up on the seat and squat on their heels with a sigh of comfort and satisfaction—something like the sigh I give when, after sitting on my heels for more than an hour, I get a chance to stand or take a seat.

Last Friday was the day for yearly closing examination. The sliding doors were taken out, making the two rooms into one. The parents, of whom a large number came, sat in the matted room, while the children were crowded three and four on a bench in the other room.

After singing and prayer and recitation of the 103rd Psalm by the children, the certificates and prizes were given out. After a short talk to the children, praising them for their efforts of the past year and encouraging them to greater efforts for the coming year, they were dismissed, to resume work again the following Monday.

Last night, one of the biggest earthquakes of the season shook us up considerably, so much so that most of us feel the effects of it on our nerves to-day. Have heard of no damage resulting from it.

Dear sisters, may this letter find you all well, and not forgetful to pray for the work here, and

Yours, very lovingly,
MARY M. RIACH.

RECEIPTS.

| | |
|----------------------------------|----------|
| Previously acknowledged, | \$185 68 |
| Tiverton, Ladies' Aid, | 3 00 |
| Cornwallis, Ladies' Aid, | 3 70 |
| St. John, Ladies' Aid, | 1 75 |
| " Sunday-school, | 5 00 |
| " Main Street church, | 5 00 |
| Pomeroy, R. Jackson, | 1 00 |

Total, \$205 13

CHILDREN'S WORK.

| | |
|------------------------------------------|---------|
| Previously acknowledged, | \$54 17 |
| Halifax, "O Gin San" Band | 2 25 |
| Charlottetown, Golden Link Band, | 2 00 |
| St. John, Wideawake Band, | 1 10 |

Total, \$59 52

SUSIE B. FORD, *Treasurer.*
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Halifax, N. S.

"God's angels drop, like grains of gold,
Our duties midst life's shining sands,
And from them, one by one, we mold
Our own bright crown with patient hands.
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy act a gem
In glory's kingly diadem,
Which we may daily richer make."

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More names will be added as they are appointed

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