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# THE CHRISTIAN.

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

VOL. XVII.—No. 9.

SAINT JOHN, N. B., JULY, 1900.

WHOLE No. 201

## The Christian.

Published monthly by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

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P. O. Box 56

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P.E.I

## Prince Edward Island Association.

JULY 7th to 9th, 1900.

On Saturday, July 7th, 1900, the Christian Association of P. E. Island will assemble in annual convention with the church at Cross Roads, Lot 48.

The meetings, which promise to be of exceptional interest, will continue until the evening of Monday, July 9th, as per programme.

Visiting members and friends from all the churches are cordially invited to be present and participate in the good time expected, and make the meeting all that can be desired.

Delegates travelling by rail to Charlottetown may secure the passage at one first class fare by notifying the ticket agent of their intention to attend the convention. Certificates of attendance will be issued by the Secretary of the Association for use on return passage up to and on Tuesday, July 10th.

J. HARRY WILLIAMS,

Secretary of Association.

### PROGRAMME

- 7 p. m. Saturday ..... Bro. F. Harlow  
11 a. m. Sunday ..... Bro. R. F. Whiston  
Lord's Supper. .... Elder D. Crawford  
8 p. m. Sunday ..... Bro. W. H. Allen  
7 p. m. Sunday .... Bro. G. Nelson Stevenson  
10 a. m. Monday ..... Business Meeting  
2 p. m. Monday ..... Young Peoples' Meeting  
1. Song by Congregation.  
2. Invocation.  
3. Scripture Reading.  
4. Prayer.  
5. Solo, R. F. Whiston.  
6. Address, G. N. Stevenson.  
7. Reading, Miss Ethel Connors.  
8. Solo, Miss E. J. Bagnall.  
9. Recitation, Miss Katherine Boyer.  
10. Address, F. Harlow.  
11. Song, by children.  
12. Recitation, Miss K. T. Campbell.  
13. Address, W. H. Allen.  
14. Solo, Leonard McKay.  
15. Paper, J. Harry Williams.  
16. Male Quartette.  
7 p. m. Monday ..... Bro. A. N. Simpson

# HOME MISSIONS!

## The Importance of Home Mission Work in the Maritime Provinces.

What Some of the Ministers of the Christian Churches of N. B., N. S. and P. E. I. Say About the Home Work.

### HOME MISSION WORK.

L. A. MILES, President Home Mission Board.

As the Home Mission Board, despairing of greater support financially from the churches, and determined to do something to justify their existence, have at last at their own financial risk, placed an evangelist in the field, the time may be opportune to make a few remarks concerning what it has and has not done.

It will readily be surmised by any one who has given the slightest attention to the monthly returns of the Secretary, that the Board has been handicapped in the organization of any aggressive work by the lack of funds.

Although pledges were made at the last Annual meeting to the amount of about four hundred and fifty dollars, yet, at this time, not one-sixth of this amount has been received on account of these pledges. The amount received from voluntary payments have been far and away in excess of that received on pledges. This is calculated to convince one that the taking of pledges which are given at moments of exaltation, and are not backed up by an abiding interest in the work, is an unsatisfactory way of raising the necessary funds. After the impetus supplied by the associations of an Annual meeting is exhausted, it appears that the pendulum swings as far in the opposite direction.

In consequence of this, and the fact that all the available funds are voted by the Annual in regular payments to different churches, the Board is left without any working capital with which to pay the expenses of an evangelist. This applies not only to the past year, but to a number of years past, and unless some change is made, will go on indefinitely. The Annual meeting will be convened, the brethren enthused, the pledges

made under that enthusiasm, the money voted as before, the Board left without a working capital, and then the brethren will disperse with the satisfaction of a good work well and nobly done.

Now the enthusiasm is good, and we hail it with joy, but that in order that our joy may be perfect, it is necessary that the pressure should be kept up long enough for the pledges to be redeemed. At no time, since the beginning of the Church year has the Board been out of debt, and is not at present. The relative position of its assets and liabilities has been such, as to destroy all justification of its existence as a Mission Board. Any individual member might have received the money and paid the bills.

It is quite evident that if any future Board is to organize and carry out any evangelistic work, it will be necessary either that more money be collected for its use, or less be given in regular grants to churches.

At the last Annual meeting, an attempt was made to open up the question of grants to churches, but as it seemed to be the almost unanimous opinion of the brethren that this could not be done, unless the churches that had been receiving such grants were notified of such contemplated action three months before the Annual meeting. The matter was dropped. Although a subsequent perusal of the various resolutions passed at Annual meetings scarcely seemed to bear out this contention, still it was thought better that such notice should be given, and no recommendations for expenditure for the coming year be made, in order that the whole subject of Home Mission work might be opened up and discussed at the next Annual. These notices have been sent, and no recommendations have been made for expenditure in this manner for the next year, in order that the next Annual meeting at Westport may deal with the question of Home Missions and the functions of the Board without any restrictions. We wish the brethren in every church to be apprised of this fact, in order that before the meeting they may have ample time to consider the question, and thus come with well matured ideas upon the subject.

It would perhaps not be advisable, and certainly not possible, within the scope of this letter, to enter into any argument for or against the voting of regular grants to churches. Suffice it to say, that the present Board is by no means opposed to it, if sufficient funds be provided.

The successes that have been achieved during the past year by individual church effort, prove how much might be accomplished by systematic, continued work, such as might be done if the Board had the financial support of the churches. It seems as if the churches were willing to let Home Mission work drift, or to interest themselves in it in a half-hearted and lackadaisical manner.

If this work is demanded, and is worth doing, it is worth doing well. It were better that it be not attempted than that it should be carried on in the lazy manner that has prevailed. Let our Churches put some business energy and vigor into the raising of funds for this purpose, and some fervor and earnestness into their prayers for the success of the evangelist, and we may confidently look for abundant success and the blessing of God.

In taking the action as outlined above, the Board feel that a step has been taken in the right direction. If it meet with the approval of the churches, well and good; on the other hand, if it be productive of a vigorous "kick" on the part of some, this will be hailed with satisfaction by the Board as a sign of life.

### SOWING AND REAPING.

H. A. DEVOE, Minister of Christian Church,  
South Range, N. S.

"In the morning sow thy seed, and in the evening withhold not thy hand."—Ecc. xi : 6.

The writer's first impressions in travelling over many sections of Digby County were that many of its inhabitants were making great mistakes in spending their time over cordwood and other cheap products of the forest, while at the same time neglecting to improve and cultivate many fine tracts of agricultural lands that, when improved and cultivated, would surely give a much better and richer return for the labor and time expended. In asking for an explanation as to why the people made so great a mistake the answer was given: "Our people do not like to clear up rough lands into farms because the profits are not in sight, and they have not the courage to work hard and wait a year or two for returns."

This illustrates to my mind one trouble with our people in their apparent reluctance to give their money for home missions. If they could give one dollar or a hundred, and next week or month see the result in a grand meeting at or near home, all would look different. Leaving to others the subject of home missions from points of theory, I wish to write a few facts from retrospection, the truth of which should encourage us all to give all we can to the cause of home missions and leave the results with God.

In the year of 1881, Bro. Henry Hill, now of Nauwigewauk, N. B., spent a trifle in home mission enterprise by engaging Bro. T. H. Capp (who was at that time pastor of the Coburg Street Christian Church, St.

John, N. B.) to go into an isolated country section of Kings County, N. B., and preach two sermons in a small schoolhouse to less than twenty hearers. Little did Bro. Capp or Bro. Hill think at that time that the seed sown in such an unpromising place to such an unpromising congregation would in less than twenty years bring forth fruits in two churches organized, probably four hundred converts baptized, two preachers of the Word still doing what they can through the gospel as the power of God unto salvation by which we trust many others will yet become obedient unto the faith, besides some gone home to the better land rejoicing in the saving power of Jesus as the Christ the Son of the living God.

Looking at present results, who can estimate what will grow out of this during the next twenty years for earth, and when it comes to a thought of estimating the final results for eternity we are lost as on a mighty ocean with no power of vision to discern its bounds.

Brethren, there are many points in all our broad Dominion where work of this kind can and should be done. The life-long faithfulness of Bro. Fullerton and the fruits gathered as a church to-day at Pictou should encourage us to more and greater efforts in our home mission work than we have shown in the past.

I saw by the last CHRISTIAN that we have 45,000 members in Ontario, and yet Ontario is so great a field that in talking with one of its best and wisest known business men, Pres. Burrows, of Brockville, last summer, he said I was the first one of the peculiar people known as Disciples of Christ that he had met in the Dominion, although he numbered his friends by the score in the United States who belonged to our people. Our best efforts in home mission work would soon cause us as a people to be more widely known, not only in Ontario but over all the rest of our fair land.

Brethren, let us take fresh courage. Of course all the work done and results gained as fruits of Bro. Capp's two sermons cannot be found in our home mission field strictly speaking, unless we count the American field as ours and ours as theirs, which I think pure and righteous altogether and well pleasing to Christ who is head over all things to the Church.

Let us attempt greater things in home missions and God will do still greater things for us on earth, and at heaven's portal say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

### FIGURES AND FACTS.

A. N. SIMPSON, Minister Christian Church,  
New Glasgow, P. E. I.

Agitation and education are two fundamental principles in the progress of any movement. Agitation is education, and education is progression. The subject of home missions is one that is not properly understood by our brethren, because it has never been sufficiently agitated. I am glad in that a greater interest is being taken just now in advocating a greater enthusiasm in home missions all along the line. I am glad that we are becoming better acquainted with our forces and resources in Canada. We want to agitate this question of home missions, and educate the people to the great need of supporting the gospel in our home

land. "Jerusalem first, then Judea, then Samaria, then the uttermost parts of the earth."

Now I want to give some facts and figures. I will take them from the American Home Missionary Report of 1899. The Secretary, Benj. L. Smith, in his introductory remarks, says: Canada is a magnificent empire, with 488,766 more square miles than the United States, with natural resources of almost limitless extent; with a population that is intelligent, hardy and progressive; with a future that shall rival and reflect that of the United States. Canada appeals to us with power as one of the most promising fields in the world for our plea." We thank our secretary heartily for this high tribute of praise to our fair dominion.

In the face of this I know it must have been with some degree of humiliation that he had to file Canada's financial report for home missions.

The following is the report of the money contributed to the A. H. M. B. from Canada:

|                        |         |
|------------------------|---------|
| British Columbia ..... | \$15 00 |
| New Brunswick .....    | 38 79   |
| Ontario .....          | 85 25   |
| P. E. Island .....     | 26 00   |
| Manitoba .....         | 15 00   |
| Nova Scotia.....       | 86 77   |
| Quebec .....           | 1 00    |

Total.....\$267 81

The amount given in every instance is less than three cents per member. This is too small. Now I don't think I put the mark too high when I say that every member of every province ought to give to the support of the gospel in the home land twenty-five cents. That would be just a little over two cents per month, not a very big sum, and I believe the poorest and the youngest member in our brotherhood could in the course of a month secure two cents for the spread of the gospel in the home land. On P. E. Island we have about 300 members. Two cents a month, twenty-five cents a year, would be \$200.00 for our missionary in Charlottetown. Ontario has 45,000 members; two cents a month, twenty-five cents a year, would be \$11,250.00. Estimate the other provinces in a similar way, and add the amounts together, and the question of asking the American Board to come over and help us would be a thing of the past. We heartily appreciate and thank the American Board for what it has done for Canada, and, in the face of the facts before us, we admire their patience and long-suffering in dealing out unto us much more than we deserve. If the churches of the dominion and the brotherhood as a whole would arouse themselves to a sense of their duty, we could relieve the A. H. M. B. of this burden it is now bearing because of Canada, and we would feel stronger for bearing our own burdens. Brethren, let us agitate this question of home missions. Let us thunder it from our pulpits. Let us talk it on the street, and at the fireside. Let us write about it to our friends and our relatives. Let it be our constant study. Let it ascend to heaven in our prayers as a savour of life unto life. Let us pour into the hearts of the people such a deluge of agitation along home mission lines that the only salvation or means of escape for them shall be an unloosing of the purse strings, and a placing on the altar of Christian living, consecrated hearts and consecrated dollars, the living testimonies of a nation's progress. Let us agitate to educate, and educate to progress.

OUR PROVINCIAL WORK.

W. H. HARDING, Minister Christian Church,  
Lord's Cove, N. B.

For a number of years efforts have been made to raise funds from the different churches for the support of weak churches and the salary of an evangelist.

There is a prevailing idea that this work has not, and is not, being maintained as it should.

As we read of the steady growth of the work of the American Boards, both Home and Foreign, we would wish to have the same true of our work in these provinces. Evidently the work has not commended itself to the people. Can anything be done to make it do so?

The following table will show at a glance the different amounts raised each year since 1884 by the Home Mission Board of N. B. and N. S.

|      |           |
|------|-----------|
| 1884 | \$ 048 73 |
| 1885 | 687 62    |
| 1886 | 491 41    |
| 1887 | 591 19    |
| 1888 | 240 88    |
| 1889 | 383 08    |
| 1890 | 381 06    |
| 1891 | 500 63    |
| 1892 | 605 29    |
| 1893 | 719 30    |
| 1894 | 786 66    |
| 1895 | 1213 42   |
| 1896 | 855 60    |
| 1897 | 506 58    |
| 1898 | 609 96    |
| 1899 | 603 54    |

Since 1884 nearly \$10,000 have been raised and expended in these two provinces for Home work, this exclusive of what the general board has done. What have we to show for that money? What new churches? What weak churches that have become self-supporting? It is true, some churches have grown stronger, but other have grown weaker; and I venture the assertion that to-day we as a body in these provinces are no stronger numerically nor financially, than we were in 1884. I do not say this to discourage, nor am I a pessimist, but I do say we need different methods of work.

The board wants more money, How can it get it?

1st. By putting the money they have to such good use that the people will want to help, and one way to do this is to put an evangelist in the field who will accomplish something. I think the Mission Board should be governed by the needs of the field and the wants of the people, rather than the whims of one or two preachers.

2nd. Let prominent men among us send in their names with an amount, and let their names come out in print. Let our preachers and business men lead in this and when people see that we are giving as well as asking for others to give, they will respond more liberally. I do not say that these men do not give, but let them use their names with the gift and it will stimulate somebody else to give.

We have good men and true on our board, but they cannot work without means and the people are not inclined to give unless they see the work done. I am in hopes to see each province do its own mission work after this year. I believe that will be a step in the right direction. How best to carry on the work of the Master, and not sentiment, should govern us. I am not writing this so as to please somebody, but because I think we need some changes in our system of work. We need more people interested in our home work, that means more money, and as a result more work. "We must work while it is day for the night cometh when no man can work."

HOME MISSIONS IN THE MARITIME PROVINCES.

R. BENTLEY RAY, Minister Coburg St. Christian Church,  
St. John, N. B.

The most important question before the Disciples of Christ in the Maritime Provinces to-day is the question of home missions. I feel sure that it can be truthfully said that the Disciples of Christ in the Maritime Provinces have given more to foreign missions than a like number of our people anywhere. You may wonder at this, but nevertheless it is true.

Look at the men who have gone out from among us to labor in the gospel among the people of the United States, which for all practical purposes is a foreign work to us. Such men as McLean, Lord, Craig, men who though belonging to the disciples of the Maritime Provinces spend their lives in Christian work in another country. And then there are a host of other ministers of the Gospel, some of whom may be found in almost every state of the union from Maine to California, who come into the church here in these provinces. Through the efforts of these men as missionary workers, editors, educators and preachers, thousands are added every year to the home strength of our brethren in the States. Indeed it would pay our brethren in the neighboring country to contribute freely to the home mission work in these provinces for the sake of the excellent preachers that they receive.

Not only have we given preachers, but lay members as well in large numbers. Wherever we have a congregation in New England there earnest in the work will be found provincial people in varying numbers from a few to half the congregations. Our church officers are giving letters continually, not singly but to whole families. Nobody complains at this, we are rather thankful, but it shows two things; the worth of the home field and the need of sustaining the home work. We must depend upon the home field altogether; for while our church officers are giving letters continually we are receiving none. This cannot continue long unless we turn at once our hearts, our labors and a good portion of what we have to give toward the home work.

That the field is fertile the fruits of the past abundantly testify. Brethren, think of home work, for upon it depends every other part of the work.

It is a wise husbandman who before he parts with his harvest retains enough of what he has gathered to sow his own fields.

MILTON'S MISSIONARY LETTER.

WILLIAM STIFF, Minister Christian Church,  
Milton, N. S.

The heart of our Home Missionary Society should be made at this time to overflow with gratitude to our Father, God, not only because the fields are already ripe for the harvest, but because of the evidence already manifested through the work and labor of love of our home missionaries and of the divine benediction shown in the rapid strides made by the Church of Christ in the salvation of lost souls. When we think of the increase made by the special evangelistic work of our American preachers, we have much cause to rejoice that God's multiplication comes so

near our fair Dominion; and our prayers should ascend, that we may be made partakers of this joy and see not only our special efforts but all our labors crowned with success. Doors are now opened, fields now ready, men anxious as never before, and can we not, brethren, at times truly say we hear the Macedonian cry for the pure unadulterated gospel of our Lord and Saviour Jesus Christ, which inspires our messengers, in all times, and at all places, where their lot may be cast? Now that we have the Word of God—Sword of the Spirit—and his divine promises that the water shall not overflow us, that when the enemy shall come in like a flood the Spirit shall lift up his standard against him, let us quit ourselves like dying men who stand before dying men, holding out the only hope for their eternal salvation.

Let us ever have before us, both individually, and as a church collectively, one supreme object, and endeavor with every energy and self-sacrifice to sweep away existing obligations and to roll up a substantial fund for the furtherance of Christ's cause and the extension of his kingdom in these provinces whose "hands are full of freedom's fruits for which all the world awaits."

HOME MISSIONS.

HOWARD MURRAY, Minister Christian Church,  
Westport, N. S.

It has been said "that there should be no distinction between home and foreign missions." The work of missions is the application of truth to others, whether at home or abroad. But while mission work does not end at home it surely commences there. No one would be so unwise as to let the wants of a stranger divert his mind from the imperative needs of home work or in any way to relax his energies in behalf of home missions.

The work of missions must be woven into our faith and practice, if not, our religion would be as vain and useless as faith without charity—"as sounding brass and tinkling cymbal."

Truth is as essential to our religious life as food is to our physical life, but to make it of any special benefit to ourselves we must apply and appropriate it to others. This application of truth to others is the essential element of soul-food. A selfish appropriation of divine truth is absolutely useless. We must diffuse and apply the truth. We must go and preach the gospel. There is not a promised blessing of the gospel that can be of any benefit to us unless we seek to share it with others. Receiving and diffusing are inseparately connected in the work of redemption. We cannot, therefore, omit the work of missions without sacrificing the gospel of Christ. The cup of cold water if received may benefit us physically, but to make it a spiritual blessing we must share it with others. "We must never pray for God to open the windows of heavens and pour us out a blessing until we bring in our tithes." The only conceivable reason that we find churches to-day that have no growth and no special blessings, is because they have no interest in home missions or any other mission beyond their own threshold. Such a church may claim to be "sound in the faith," but it is a soundness that is brassy. The increased interest in missions is a hopeful sign of the times. The church begins to realize that our blessings in the next world must be measured by our interest in the salvation of others.

## The Christian.

ST. JOHN, N. B., . . . JULY, 1900.

## EDITORIAL.

## CHRIST AS A WORKER.

I must work the works of him that sent me while it is day. The night cometh when no man can work. John ix.

Having the privilege of "looking unto Jesus," we here see him at work doing the works of his Father at the proper time.

In answer to the singular question of his disciples, as to the birth of the blind man, whether it was for his own sins or for the sins of his parents that he was born blind, he told them that it was for neither, but that the works of God should be made manifest in him. From this we learn that what we regard as deepest calamities God regards as highest good, and that the touch of Jesus turns everything into gold, turns our sorrow into joy, and makes of death itself the balmy prelude to eternal life. It is good to be with Jesus on this occasion and behold him who made the world making clay and rubbing it on the sightless eyes of a poor beggar, saying, "As long as I am in the world I am the light of the world."

The work of Christ above everything else stamps a dignity on lawful labor, and is the best illustration of "the work of faith and the labor of love." It is proof of his oneness with God. "My Father worketh hitherto, and I work." It is the pledge and token of his union with his disciples. "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father."

Before Christ came his Father did the works on earth. After Christ came he did the works of God. "As long as I am in the world I am the light of the world." When he left the world to go to the Father, he left the work for his people to do, saying, "Ye are the light of the world. A city that is set on a hill cannot be hid." Jesus was so faithful to him who appointed him that every one that saw him saw the Father, and it is his faithful disciples that show Christ to the world, their grand work and highest glory is to make him known to men.

Do the unconverted ask, as did the Jews, "What shall we do that we might work the works of God?" Jesus' answer to them is the best answer to these: "This is the work of God, that ye believe on him whom he had sent." (John vi, 28). Nothing can please God but an obedient faith in his Son and a living union with him. Accept of Christ on his own terms. Do the saved ask the same question, Jesus' answer is "Follow me." "I am the light of the world." "Do all you can under my leadership to induce men to come unto me and be saved." This is his last announcement. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst say

Come. And whosoever will let him take the water of life freely." (Rev. xxii, 16, 17).

This closing cry of the Great Bridegroom should ring in the ears of every one who claims a union in the church, and the question ever be before his conscience, Am I in my life and actions saying to the dying around, Come to Jesus and freely take the water of life? Am I in fellowship with the Holy Spirit of God engaged in a work not committed to angels, but reserved for *the Spirit and the bride*?

The present number of THE CHRISTIAN treats particularly of the work of home missions, that is of having the gospel preached in our own country. The importance of this work can hardly be over-estimated, and yet how great is the danger of its being neglected. Foreign work depends on the work at home, and those most zealous in the latter are the best supporters of the former. Worldliness and selfishness have always stood ready to stop the benevolence of the church and clog the wheels of its triumphant march. Many of its members, when asked to support its work, feel it to be an irksome dun, and either say or feel that those engaged in raising money for the cause of Christ are never done begging, not considering that God is never done bestowing his gifts. That the very sleep that refreshes us on Monday night is just preparing us for the rest of Tuesday night, and so with all the gifts of his benevolence. But blessed be God, he puts it into the hearts of his people to feel and labor and sacrifice for his cause and thus spread his light and salvation in the world.

When Paul, the aged, was a prisoner of Jesus Christ at Rome, looking forward to martyrdom, he wrote to the Church at Philippi, "For I have no man like minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." How his crushed spirit revived when he could point them to such noble exceptions as Timothy and Epaphroditus who cheerfully shared his trials and his work. And when he pointed back to the sacrifice and service of this same church it seemed to him like a heaven on earth. Read carefully this letter to the Philippians, especially the latter part of it, to enjoy a feast of love. And while we are on this subject and "remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive," let us read and re-read again and again the eighth and ninth chapters of II Corinthians of the grace of God bestowed on the churches of Macedonia. There was no dunning in their case, but to their power and beyond their power they were willing of themselves, and with much entreaty urged the apostle to receive their gift and take upon them the fellowship of the ministering to the saints. And beyond what the apostles expected, first gave themselves to the Lord and then to them by the will of God. God was so well pleased with their cheerful sacrifice that the Holy Spirit

calls it *this grace*. They know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich; and this was the secret of their noble sacrifice and service, which not only supplied the wants of the saints, but was also abundant in many thanksgivings to God. These were working the works of God while it was day, before the night cometh, when no man can work. "Thanks be unto God for his unspeakable gift."

## HOME MISSIONS.

CONTINUED.

## ANOTHER POINT OF VIEW.

R. E. STEVENS, Minister Christian Church, Cornwallis, N. S.

It has been my earnest desire for a number of years to see a capable, efficient evangelist employed in our home mission field all the time. Two or three times I have thought that this desire was about to be realized when circumstances would arise that would defeat, for the time, this evangelistic effort from becoming a regular feature of our provincial work, and I have been led to enquire what is the trouble? Why do we not meet with better success?

After giving the subject careful attention and study, I am convinced that the trouble is largely with ourselves, *methods* and our *view-front*. We make spasmodic, half-hearted efforts, not expecting large results, in fact almost anticipating failure, get about what we expected and then are fearfully disappointed that the results are so meagre. We expect too much for too little and look for results too soon.

The business man invests his money today expecting to make a paying profit in six months or a year. The miner delves in the rocks hundreds of feet below the surface expecting in due time to be rewarded with the precious metal for his toil. The farmer sows his seed in the springtime expecting to reap in the harvest time. And we send out a seed sower of the Kingdom expecting him to come back laden with the harvest sheaves immediately and are awfully disappointed if he does not do so.

Less than two years ago it was proposed at our convention to secure the services of Bro. R. W. Stevenson, provincial evangelist, for a time. When I heard of it I was delighted at the prospect of our having what I considered the best equipped and best adapted man among us for this work so soon in the field, and I have never changed my mind in regard to his ability or his adaptability to the work. My regret is that he was not kept in the field. Bro. Stevenson's services were engaged and he was sent first to Charlottetown for a short meeting where he did some faithful work. Then he was hurried to St. John, North End, where he preached the gospel with power for two or three weeks and won six or seven to the Lord. Next he went to

Back Bay, N. B., for two or three weeks into one of the most needy fields to be found in our Provinces. To LeTote for one week. To Mascarene for a day or two, then hurried away to Westport and Tiverton, N. S., for a few weeks, and his three months' engagement is at an end; and the good brethren begin to count losses and to sum up the results of his meetings and his work wholly by this standard.

Bro. Stevenson was somewhat discouraged over the results. So were the brethren; and some of our leading brethren and preachers were saying, "Why, what's the matter with Bro. Stevenson? Why didn't he have better success?"

I was with Bro. Stevenson during a part of that time. Being anxious to see his work a success, I donated my time and whatever service I could render, and bore my own expenses that I might assist him in his work; and though I have listened to and assisted some of the ablest evangelists in our brotherhood, I have seldom seen any devote themselves more energetically to their work, or preach the Gospel more clearly and forcibly than did Bro. Stevenson during the weeks I was with him. Why, then, did he only have a dozen or so of converts?

Let us change our *point of view* for a few moments and stand at this end of the line. Nearly two years have passed away, or say one and a half years. Has any good come of that effort? It is permanent work and permanent results we are after, brethren.

What is the present condition of *every field* visited by our evangelist as compared with its former condition?

Charlottetown has passed through a struggle since then, but losing their leader did not discourage them, and in a few months they will be meeting in their cosy little church home instead of in a public hall that may be used for a dance on the following evening.

Main St. St. John still lives, notwithstanding that soon after the evangelists visit them that section of the city was swept by fire and their meetings, and more especially the Sunday-school almost completely demoralized for a time, and they too are looking forward toward soon keeping house in their own home.

At Buck Bay, a splendid work was done, good seed sown, and a preacher secured for them during the winter months, and when after a time Bro. Harding came to reap, a splendid harvest of souls was the result, so that now, where they had no organization, I am told that they have a live, active church. In Mascarene they almost doubled their membership in less than six months after the evangelist's visit and now these two points are efficiently ministered to by Bro. Harding.

At Westport and Tiverton, our evangelist found two discouraged bands with their leader making preparations to leave them. Now they are being ministered to by one of our ablest and most experienced workers, who, after cultivating the seed sown for a little while, reaped a harvest of thirty precious souls, and reports the condition of the church as the best in its history. Every one of these points, then, is away in advance of what Bro. Stevenson found it, and who can say how much of this success is due, in a large measure, to his meetings.

If we will succeed in permanent evangelistic work in our provinces, it will not be by contributing a dollar and trotting around after it all the year to see what it is going to accomplish. We must "cast our bread upon the waters." "Launch out into the deep." "Walk by faith," ever remembering that "Paul may plant, Apollos water, but God must give the increase," and that in "*due time we shall reap if we faint not.*"

### HOME MISSIONS.

F. C. FORD, Minister Church of Christ,  
Halifax, N. S.

My article on home missions this month, must necessarily be short, and will consist principally in a report of a meeting now being held in this city by Bro. A. Martin of Indiana, under the auspices of the Home Mission Board. The meeting is just eight days old, and the visible results are a greatly increased congregation, the brethren deeply interested and two confessions. It looks now as if we were on the edge of a grand meeting. Indeed, already we feel that our efforts have been greatly blessed and we hope and pray for much larger results. Bro. Martin is all he has been recommended, and pleases the people by his earnest, plain and very practical preaching of the Gospel. He resorts to none of the clap-trap of modern evangelists, but preaches the truth in love and thus gets right into the hearts of his hearers. As this is Bro. Martin's first meeting in these provinces I want to say that our board has made no mistake in calling him to this work for which he is so well qualified, and his work will prove a great blessing to any of our churches that may be favored with his labors.

### PICTOU'S HOME MISSION LETTER.

W. H. ALLEN, Minister Christian Church,  
Pictou, N. S.

Since the last issue of THE CHRISTIAN, it was my good fortune to visit Charlottetown where I met our venerable Bro. Donald Crawford, whose good advice and prayers encouraged me very much. Bro. Whiston, with characteristic energy, is pushing the work of the building the new church. It was also my pleasure to meet Bro. A. N. Simpson, whom I had known in college at Lexington, Ky. On Sunday, June 3rd, we exchanged pulpits. We still retain our respective positions, although the congregation at Pictou enjoyed the change immensely.

Some time ago I received a letter asking me to write an article on home missions and I do not want to comply with that request. There are hundreds of articles written yearly on that subject by zealous advocates. I might show partizanship, and would prefer to hear from those who are not in favor of this work, and we must have many among us who are opposed to missionary work, judging by the collections reported in THE CHRISTIAN. Instead of writing a thesis on the subject, home missions, let me give a few facts in connection with our work here in Pictou; a work largely sustained by the Provincial Home Mission Board and the American Board. Without their aid the work would not have been accomplished.

Sunday, June 25, 1899, I began preaching in Pictou in a hall owned by Bro. David Fullerton. Our first audience consisted of twelve patient listeners. I have since addressed less, but little by little we pulled ahead, the Lord sending us new families occasionally, until last Sunday night, June 17th, when the house was more than half filled. During the month of March we held a meeting with J. A. L. Romig, which resulted in twenty-eight confessions. Nineteen of this number took membership with us,

and seven have not yet obeyed their Lord in baptism. Our church was organized April 1st, with forty-three members; seven baptized believers from other communions taking membership with us. Since the meetings were held I have baptized five on confession of their faith, and received one by statement. Of the five recently baptized only one has thus far united with us. This makes our net gain for the year twenty-eight. In addition to all this, Bro. Fullerton has given us the property in which we worship, on condition that we continue work as a Christian Church. This property is worth at least three thousand dollars, and we are yet dependent upon the Mission Boards to help us hold this property, by retaining our advance guard in Pictou.

It seems to us that a few facts like these ought to convince the most violent and wicked opponents of home missions among us. We ought this very day to have a missionary at Sydney, C. B. Already three of our congregation have moved there and also a number of brethren from the States. But I must stop, for I feel the missionary spirit stirring within me and I don't want to leave Pictou yet.

### THE YOUNG PEOPLE'S MISSION BAND, COBURG ST. CHRISTIAN CHURCH.

L. A. MILES, President.

#### INTODUCTORY.

The Young People's Mission Band was organized on May 14th 1886 for the purpose: 1st. Of aiding home missions in a pecuniary way and, 2nd. Of interesting as many as possible in that particular branch of the work of the church.

Though their numbers are few, their years fewer, and their "shekels" fewest, they have paid to the home mission board over five hundred dollars, during the fourteen years of their existence, and now paying yearly about sixty dollars to the same fund.

They certainly deserve congratulation for the measure of success, that has attended their efforts to carry out the first part of their undertaking. Though the sum total is small yet, as all such things are, to a great extent, matters of comparison, it looms up largely when considered from that point of view.

This society has contributed more during the current church year than any other church or other society in the provinces, and an amount equal to one seventh of all the receipts of the board at date of writing. This is not written boastfully, but that others may be stirred up to emulate them.

In the second part of their undertaking their success has not been so satisfactory, not from and lack of earnest active effort, for that has been abundant, but, either from incomplete equipment or a misconception of the character of the material to be operated upon. The general opinion of the society has been, that the proper equipment was wanting. In this connection some have even thought of hypnotism as the only earthly means sufficiently powerful to produce the desired result. The writer is not allowed to divulge any of the secrets of the society, and therefore may only remark, "*en passu*" that an earnest and much interested member of the society is at present in Europe and the celebrated schools of that wonderful science are situated in Paris.

Some months ago, during the course of home mission work, finding that very few of the members were at all familiar with the statistics of our churches in the provinces, it

was deemed advisable to frame a "catechism" which we give below without apology, as we have no doubt a majority of the readers of THE CHRISTIAN will be able to glean some information from it.

Progress has been slow and tedious, much stationery and postage spent in vain, and the results, incomplete as they are, represent more persistence and "bore tactics" than one would imagine, all of which has served to intensify the gratitude and thankfulness of the society to such of the brethren as have so kindly furnished them with information.

In the course of correspondence for statistics, many interesting historical incidents have been furnished by our correspondents, some of which we give elsewhere in this paper.

It will be noticed that there are many blanks in the tabulated form, printed elsewhere. It was thought that if it were published even in its incompleteness some kind hearted brothers or sisters would come to our assistance and furnish the necessary information to complete it.

The society would be very grateful indeed to any who would furnish such information and also any historical facts of interests in the annals of any of the congregations, address, Miss Mabel Boyne, St. John, N. B.

Altogether we think this society is to be commended for the good work it has done, in its financial support of home missions, as well as in its effort to promote a wider, and more general knowledge, of our church and its history in these provinces.

And now in conclusion an interrogatory suggestion or rather perhaps a suggestive interrogation. Can there not be established in every church a society of this sort, and thereby the financial problem of home missions, at least, be settled definitely.

CATECHISM.

1. Q. How old are you? A. Fourteen years old (organized May 14th, 1886).
2. Q. How many members have you? A. Sixty members.
3. Q. How many members had you at organization? A. Eight members.
4. Q. How much money have you raised from organization to end of 1899? A. \$456.73.
5. Q. For what purpose do you exist as a society? A. For the benefit of Home Missions.
6. Q. What are the geographical bounds of your work? A. New Brunswick and Nova Scotia.
7. Q. What is the name of the ecclesiastical body with which you are connected? A. Disciples of Christ.
8. Q. How many organized churches have we in the Maritime Provinces? A. Thirty-six churches, (nine in New Brunswick, eighteen in Nova Scotia and nine in Prince Edward Island).
- \*9. Q. Name them.
- \*10. Q. Give the number of members of each at present.
- \*11. Q. In what year was each organized?
- \*12. Q. Who was the officiating elder at organization of each?
- \*13. Q. Give the number of members of each at organization.
- \*14. Q. Name the places at which we have organized churches but no church building.
- \*15. Q. Name the organized churches which have no regular minister.
- \* For answers to these questions see schedule.
16. Q. At what places have we brethren or sympathizers not organized into a church, and how many are there in each place?

A. Amherst, N. S., 7; Bridgetown, N. S., 5; Bridgewater, N. S., 2; Fredericton, N. B., 3; Gagetown, N. B., 1; Kingston Village, N. B., 2; Nectaux Falls, N. S., 1; Oxford, N. S., 1; Rollingdam, N. B., 3; Woodstock, N. B., 1.

HISTORICAL INCIDENTS.

In answer to a number of the inquiries sent out regarding our Churches in New Brunswick and Nova Scotia, some very interesting information was received concerning them, which we think will be of general interest:

ST. JOHN.

The Duke Street Church in St. John was organized in June, 1834, and in the year 1840 comprised about sixty or seventy members. Owing to members leaving the city, and other causes, the numbers fluctuated somewhat during subsequent years, and finally a division occurred and the present church at Coburg street came out from the Duke street church in May, 1873. They met in Horton's Hall, corner of Charlotte and Union Streets, and services were conducted on each

SOUTHVILLE.

Elder Donald Crawford was the first preacher of the Christian Church to visit Southville, having visited there in the spring of 1852. After preaching for some weeks in this and other sections of the country, in July of the same year Stephen Steele and three others were baptized as the first fruits of his ministry in this place. In April of the following year, the number had increased to eleven and this little band was organized into a church, Bro. Stephen Steele being unanimously chosen as the Elder. Of the original members of the church six remain, among them Elder Steele, who, with an upright bearing lightly carries his four score and five years and ministers at the communion table every Lord's day as gracefully as ever.

GULLIVER'S COVE.

The church building at this place was dedicated Oct. 2, 1892, Bro. H. E. Cooke preaching the dedicatory sermon. The membership at that time was only ten, six more were added at the time during a meeting held by Bro. H. A. Devoe, in February of the following year Bro. Devoe held another meeting at which three more were added and in

| PLACE.          | COUNTY.   | Year Organized. | No. of Members at Organization. | No. of Members at Present. | Church Building? | Regular Minister? | NAMES OF ELDERS AT ORGANIZATION.         |
|-----------------|-----------|-----------------|---------------------------------|----------------------------|------------------|-------------------|--|
| St. John        | St. John  | 1873            | 51                              | 355                        | Yes              | Yes               | J. T. Barnes, O. B. Emery (Re-organized) |
| do. North End   | do.       | 1896            | 30                              | 55                         | Yes              | Yes               | R. W. Stevenson.                         |
| Silver Falls    | do.       | 1894            | 21                              | 29                         | Yes              | No                | B. Hicks, Sr., T. Garnett.               |
| Nauwigawauk     | do.       | 1893            | 17                              | 17                         | Yes              | No                | Henry Hill.                              |
| Lord's Cove     | Charlotte | 1850            | 22                              | 250                        | Yes              | Yes               | Daniel Lambert.                          |
| Leonardville    | do.       |                 |                                 |                            | Yes              | Yes               |  |
| LeTete          | do.       |                 |                                 |                            | Yes              | Yes               |  |
| Mascarene       | do.       | 1897            | 11                              | 22                         | Yes              | No                | Capt. S. Dick, B. McVicar.               |
| Back Bay        | do.       | 1882            |                                 |                            | Yes              | Yes               |  |
| Keawick         | York      |                 | 30                              | 32                         | No               | No                | Geo. Boone (Re-organized 1894).          |
| Halifax         | Halifax   | 1864            |                                 | 82                         | Yes              | Yes               | Dr. Knox.                                |
| Pictou          | Pictou    | 1900            | 41                              |                            | Yes              | Yes               | D. Fullerton, W. H. Allan.               |
| River John      | do.       | 1815            | 4                               | 21                         | Yes              | No                | James Murray.                            |
| Milton          | Queens    | 1841            | 35                              | 234                        | Yes              | Yes               | Zoeth Freeman, Wm. Bryden.               |
| Sunnerville     | do.       | 1889            | 23                              | 50                         | Yes              | No                | Nathaniel Hupman, Caleb Leslie.          |
| Kempt           | do.       |                 |                                 |                            | Yes              | No                |  |
| West Goro       | Hants     |                 |                                 |                            | Yes              | Yes               |  |
| Newport         | do.       |                 |                                 |                            | Yes              | No                |  |
| Shubenacadie    | do.       |                 |                                 |                            | Yes              | No                |  |
| Elmsdale        | do.       |                 |                                 | 12                         | No               | No                |  |
| Upper Rawdon    | do.       |                 |                                 |                            | Yes              | Yes               |  |
| Nine Mile River | do.       |                 |                                 |                            | Yes              | Yes               |  |
| Cornwallis      | Kings     | 1838            | 35                              | 102                        | Yes              | Yes               | (Re-organized 1858. Members, 80).        |
| Westport        | Digby     | 1859            | 13                              | 75                         | Yes              | Yes               | John Peter, G. B. Potter.                |
| Tiverton        | do.       | 1878            | 11                              | 100                        | Yes              | Yes               | John Smith, J. T. Ossinger.              |
| Southville      | do.       | 1853            | 11                              | 101                        | Yes              | Yes               | Stephen Steele.                          |
| South Range     | do.       | 1891            | 17                              | 51                         | Yes              | Yes               | P. Sabeau, B. Marshall. (Re-organized)   |
| Gulliver's Cove | do.       | 1892            | 15                              | 27                         | Yes              | No                | do.                                      |

Lord's day by Elders J. T. Barnes and O. B. Emery. In September of the same year, the Church was organized with fifty-one members. Bros. Geo. Sweeney, Z. T. Sweeney and E. C. Ford preached on several occasions during the summer, and on December 14th, 1874, Bro. Hiram Wallace was engaged as pastor for one year. From that time until the present the Church has grown without any very notable incidents except the erection and occupation of the present Church building on Coburg Street.

MILTON.

In January, 1841, Elder Benjamin Howard arrived at Milton and began to preach, with the result that on January 12th of the same year, a Church of twelve members was organized. During the year the membership increased to thirty five, and on December 19, 1841, two Elders, Zoeth Freeman and William Bryden were ordained.

WESTPORT.

The Church at this place was organized by Elder Geo. Garrity on October 25th, 1859, with thirteen members, of whom Sisters Matilda Clifford and Eliza Pugh alone remain to this day.

Dec. 1896 Bro. H. Murray held a meeting, as a result of which, eight more were added to the little band.

RIVER JOHN.

We are indebted to Bro. Wm. McNabb for the interesting sketch of the Church at this place, and as it is the oldest church in the Provinces we give it in full: "James Murray, a native of Banffshire, Scotland, was baptized and received a member of a Scotch Baptist Church in the village of Foggyloan, in June, 1809. In 1811, he emigrated to Pictou with his wife and three children and his wife's sister, Isabella Sheppard, also a member of the same church. They lived in Pictou for two years, during which time Isabella Sheppard was married to Robert Allan, a countryman of her own, and then moved to River John. They knew of no person in the Province of their faith and on that account were lonely, but nevertheless determined to serve their God."

"With that purpose in their minds, on the 18th of June, 1815 (that memorable day in the world's history) James Murray baptized his own wife and Robert Allan, and the four joined in worship, in

fellowship, the breaking of bread and in prayers that same day, and so continued to do so as the years rolled by, amid the scoffs of the greater part of their neighbors who were Presbyterians."

"But they were not the only persons who came to this country that had been baptized in Scotland. In 1817, John McNabb settled on McLellan's Mountain, East River, about forty miles from River John, and in 1820 John Wilson with a large family settled in River John. These were the first permanent additions to the small church. From the year 1817 to 1825 the following persons settled at or near River John on Pictou, namely: Archibald McArthur, James Sillars, Edward Hamilton, Neill Henry and Thomas Benton. These had all been baptized in Scotland and all, as well as the distances would permit, joined in forwarding the cause here."

"James Murray, who had always led in the worship, was, in 1824, elected to the eldership, all the members concurring, and from this time the church began to gather strength. In the years 1824 and 1825, Wm McKay, Wm. Taylor and wife and John Gould were baptized, and immigrants from Scotland and the rising generation began to take their places in the church."

"In September, 1824, at the request of a few persons in Wallace, Cumberland County, James Murray, accompanied by some of the brethren went to that place and baptized Andrew McKim, who, with a few others, formerly baptized, were formed into a church which grew to fifteen members, continued twelve years and then lost its identity. The death of Andrew McKim and the scattered situation of its members is said to have been the cause."

"In August, 1829, a small church was formed at the residence of John McNabb, McLellan's Mountain, which increased to ten members and existed about eight or nine years, but after the death of John McNabb they ceased to meet. However there still remain in that locality a few persons who are living in the faith, among whom we might mention James MacDonald and family. In the years 1833, James Sillars removed from West River valley to River John, was made a deacon in the following year and in 1840 elected to the eldership; John Milne who had been an Elder in Scotland and continued his eldership on coming to River John in 1833, having moved to the United States."

"From the year 1815 to 1858, there is a record of eighty persons having been baptized and of twenty-seven identifying themselves with the church who had been baptized before they came here."

"Passing over a period of forty-two years we come to the present. Now there are in the settlement of River John twenty-one members, six of whom are women of eighty years of age and over. Our meetings for worship ceased about three years ago. Our latest elder was Malcolm Sillars who died in 1890, since which time we have had no Elder."

Such is the interesting though sad history of the church at River John as given by Bro. McNabb. There is also a record of Bro. John Doyle, one of our early home missionaries, having visited River John and found this little church worshipping God according to Scriptural precedent. He reports that they then numbered about twenty, and that James Murray was Elder.

#### WEST GORE.

We are indebted to the kindness of Bro. John McDougall for the following record from West Gore. Bro. and Sister MacDougall's respective mothers who still live and were among the first

converts in Hants County were baptized in 1837. Their memory of the Reformation is vivid and abounds with incidents of interest a few of which we give.

The Reformation was started between 1832 and 1835 by John MacDonald while he was a member of the Baptist church. Being an earnest student of the scriptures, and a sincere seeker after the truth, he became dissatisfied with the teachings of the Baptist church, severed his connection with it, and with twenty six of its best members formed a separate body, taking the Bible only for their rule of faith and practice. About this time one of our Evangelists, Elder Benjamin Howard, came to the province, and two of the prominent sisters who had left the Baptist with Elder MacDonald, hearing of him and his doctrine, sent him an invitation to come to Rawdon and hold a meeting, which he accepted and held a meeting during the winter of 1837 in the course of which twenty members were added. These forty six members continued to meet from house to house in West Gore, Rawdon and Newport, some of them walking from three to nine miles to meet on Sunday morning, often through paths in the forest, as roads had not then been opened up in many parts of the county. About this time Elder MacDonald preached his first sermon as a regular minister of the church and was succeeded shortly after by Elder Michael Wallace. A church building was erected in West Gore in 1856, a few years later another was built at Newport, and later on one at Rawdon. In 1864 Bro. John B. Wallace was appointed Elder and held office until 1876 when Bros. John T. Wallace and John McDougall were appointed, to whom was added Bro Joshua Brison in 1886. These last three named continue to hold office at the present time.

Bros. John Doyle and Benj. Howard organized the churches at Rawdon, Newport and Falmouth. Churches also existed at this time in Cornwallis and Billtown.

The total membership of the churches in Nova Scotia in 1840 was estimated to be about two hundred.

#### HALIFAX.

The history of the church at Halifax is a history of vicissitudes. When Elder Benjamin Howard came to the province in 1837 he found a church there comprising about thirty members. How and by who organized we have no means of knowing. Sometime about the years 1800 to 1862 Dr. Knox began to preach in Halifax and greatly strengthened the church. A worthy few of the members of that time have weathered all the storms since, and still remain faithful to the cause. Since the dedication of the present church building in 1893, there have been added eighty seven members, but from death and emigration the present membership is only about fifty. The number of members added since 1893 shows that here is a good field for mission labor.

#### LE TETE.

Owing to the loss of the old church book the date of the original organization of this church could not be ascertained, but it is known that Elder George Garrity was the first preacher and no doubt organized the church.

According to the present church book there appears to have been re-organized March 26th. in 1868 with a membership of sixty four and Bros. George Campbell and Alexander Greenshaw as Elders. Sometimes afterward a period of depression intervened, but the interest was again revived by Bro. Blenus and still continues.

We have also a record that a congregation gathered at Sussex, (possibly Penobsquis) numbering fourteen who embraced the faith by Bro. John Doyle in or about 1840, but we have no information as to whether it was ever organized into a church. We might also note that the first annual meeting of the Disciples of Christ was held at Milton in 1855. There were six delegates present.

The society has also at its command a number of data and historical facts which for fear of wearying the readers we omit, but which may be compiled into another article for THE CHRISTIAN at some future date.

There is much food for serious reflection in the history of our churches in the provinces when we learn of the number of churches (many of which have been omitted from this article) that have been organized, struggled along for a few years and

finally faded away. While the interest in home missions was alive the caused progressed encouragingly but when the interest flagged, decadence began at once.

During the year 1840 there were two home missionaries supported in the field, Elders Garrity and Howard, assisted at times by Bros. Doyle, Smith and Cook, and that when the whole membership in the Province could not have numbered many more than two hundred. Now with a membership of upwards of two thousand one missionary cannot be supported. Comment is unnecessary, the fact is a sermon in itself.

#### GRAND MANAN.

From 1837 to 1840, Elder Cook preached on Grand Manan and organized a church which in 1840 numbered from eighty to ninety members.

### News of the Churches.

#### ST. JOHN, N. B.

##### COBURG STREET.

W. H. Harding, of Lord's Cove, was present at the Young People's meeting, Monday evening, June 11th.

Sister Leary, of Sandy Cove, N. S., is attending the commercial college of S. Kerr & Son, and we are glad to have her at our meetings.

Dr. R. Bentley Ray, minister of this church, will spend the month of July in Boston, attending the Summer School of Divinity at Harvard, after which he will return to St. John.

##### MAIN STREET.

No notice of the work of this mission has appeared for sometime, but this was not because of lack of matters to report.

The meeting held by Bro. Romig was a great help to the congregation. There were twenty who came forward during the meetings, fifteen of whom have taken membership with us. This is not as large an increase as we hoped, but if they all prove true, devoted and wholehearted the meeting will have borne good fruit. But the additions were by no means the only good resulting. Several lukewarm members have become earnest and zealous and are now actively engaged in the work of the Lord. Numbers of people who had little or no idea of the plea we make were enlightened and have been made to think, and we trust that the seed sown may still bear more fruit.

Work is once more going on in connection with the new building. Owing to the indifference or lack of liberality of the members of the Maritime churches of Christ, this mission point was obliged to stop work in the building for two or three months. Another start has been made, but the financial assistance of the brethren and sisters is urgently needed and needed now. Surely you do not wish to discourage and dishearten this noble band in their earnest struggle. Help this work now, brethren, and it will not be long before they will be able to be self supporting and assisting other points.

The S. S. is in better condition than for several months new teachers and new scholars testify to this.

Dr. Ray has taught a class in the S. S. on several Lord's days and has also united at most of the Wednesday prayer meetings. On Sunday 17th. he preached at the evening service.

On Saturday afternoon, June 25, Miss Alice Purvis and Miss Lou. Whelpley took their S. S. classes for a picnic to the Bay Shore. The children had a very enjoyable afternoon and fully appreciated the outing.

#### LETETE, N. B.

One confession and baptism, and one wanderer returned to the fold by confession and was gladly welcomed.

WM. MURRAY.

#### KEMPT, N. S.

There were eight precious souls buried with Christ in baptism on the 17th in the presence of a large assembly. The day was beautiful and the water calm. We shall not forget the events of the day, as our minds and hearts were so deeply impressed. We continue the meeting another week.

H. E. COOKE.



Home Missions.

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

The First Lord's Day in August is appointed for the second special collection to be taken for our home mission work. We hope our agents will look after this and get all the members to give. We shall not send the envelopes as we did for the collection in February. Let this collection be far ahead of the February one. Look at the figures at the head of this column—and then give.

This number is almost entirely devoted to home missions. The articles referring to the work of the Mission Band of Coburg Street Church and the "Historical Incident of the Churches" written by the president, L. A. Miles, is worthy of a careful perusal and should be kept for future reference. If this edition will stimulate the churches, and the ministers as well, to a greater interest in the work in these provinces, it shall have accomplished its mission.

RECEIPTS.

|   |       |          |
|---|-------|----------|
| Previously acknowledged                       | ..... | \$362 74 |
| St. John, Coburg St Home Mission Band,        | ..... | 6 00     |
| " Miss E. Christie, pledge at annual,         | ..... | 5 00     |
| " Mrs. Dixon, pledge at annual,               | ..... | 5 00     |
| " L. A. Miles, pledge at annual,              | ..... | 20 00    |
| " Main St. Sunday-school,                     | ..... | 1 33     |
| W. H. Harding, part pledge at annual,         | ..... | 5 00     |
| Milton, per Carrie M. Ford,                   | ..... | 6 07     |
| Elmsdale, N. S., per E. C. Ford,              | ..... | 4 50     |
| Westport, Y. P. M. S., per Mrs. S. McDormand, | ..... | 2 46     |
| A. Martin, Evangelist, Halifax meeting,       | ..... | 10 00    |

\$428 10

W. A. BARNES, Secretary.

TREASURER'S REPORT.

|          |   |                  |         |
|----------|---|------------------|---------|
| 1899.    |   | <i>Receipts.</i> |         |
| Oct. 9.  | Collection at Annual, ..                        | .....            | \$42 50 |
| " 10.    | Cash from Secretary, ..                         | .....            | 25 63   |
| Nov. 7.  | Cash from Secretary, ..                         | .....            | 20 15   |
| " 7.     | A. Bligh, Cornwallis, ..                        | .....            | 3 00    |
| " 7.     | E. C. Ford, pledge, ..                          | .....            | 10 60   |
| " 24.    | J. W. Barnes, receipts from CHRISTIAN, 1898, .. | .....            | 16 22   |
| Dec. 5.  | Cash from Secretary, ..                         | .....            | 26 01   |
| 1900.    |   |                  |         |
| Jan. 9.  | Cash from Secretary, ..                         | .....            | 28 00   |
| " 9.     | Halifax Church, per E. C. Ford,                 | .....            | 20 00   |
| Feb. 6.  | Cash from Secretary, ..                         | .....            | 35 00   |
| Mar. 10. | Cash from Pictou, N. S., ..                     | .....            | 15 00   |
| Mar. 16. | Cash from Secretary, ..                         | .....            | 39 11   |
| April 6. | Cash from Secretary, ..                         | .....            | 37 50   |
| May 8.   | Cash from Secretary, ..                         | .....            | 27 62   |
| June 26. | Cash from Secretary, ..                         | .....            | 55 86   |

\$428 10

|        |                                |                      |         |
|--------|--------------------------------|----------------------|---------|
| 1899.  |                                | <i>Expenditures.</i> |         |
| Oct. 9 | By Balance, ..                 | .....                | \$15 58 |
| 9      | Paid E. C. Ford, Halifax, ..   | .....                | 27 75   |
| Nov. 7 | Secy, Stamps, ..               | .....                | 1 00    |
| 7      | A. Bligh, per E. C. Flood, ..  | .....                | 3 00    |
| 7      | Paid E. C. Ford, ..            | .....                | 10 00   |
| 7      | " W. H. Allen, Pictou ..       | .....                | 25 00   |
| 10     | " Frink, Insurance on Tent, .. | .....                | 2 00    |
| 28     | " R. W. Stevenson, ..          | .....                | 15 00   |
| Dec. 5 | " E. C. Flood, Halifax ..      | .....                | 24 50   |
| 13     | " J. C. B. Appel, ..           | .....                | 20 00   |
| 16     | " Express Order, ..            | .....                | 12      |
| 29     | " Hymn Books, Pictou ..        | .....                | 4 50    |
| 1900.  |                                |                      |         |
| Jan. 9 | Paid E. C. Ford, Halifax ..    | .....                | 20 00   |
| 9      | " Secy, Stamps, ..             | .....                | 1 00    |
| 9      | " J. C. B. Appel, ..           | .....                | 12 50   |
| 9      | " W. H. Allen, ..              | .....                | 12 50   |
| 9      | " Money Order, ..              | .....                | 5       |
| 19     | " R. W. Stevenson, ..          | .....                | 12 00   |
| Feb. 6 | " E. C. Ford, Halifax, ..      | .....                | 5 00    |
| 6      | " Secy, Stamps, ..             | .....                | 1 00    |
| 6      | " J. C. B. Appel, ..           | .....                | 15 00   |

|          |                                 |          |
|----------|---------------------------------|----------|
| Mar.     | Paid W. H. Allen, Pictou (col.) | 15 00    |
| 26       | " W. H. Allen Pictou ..         | 15 00    |
| 26       | " Express Order ..              | 10       |
| 26       | " J. C. B. Appel, ..            | 12 50    |
| April 6  | " W. H. Allen, Pictou, ..       | 25 00    |
| 6        | " E. C. Ford, Halifax, ..       | 12 50    |
| 6        | " Telegram to Bro Smith, ..     | 40       |
| 6        | " Secretary, Stamps, ..         | 50       |
| 6        | " Express Orders, ..            | 22       |
| May, 8   | " Express Order, ..             | 10       |
| 8        | " E. C. Ford, ..                | 12 50    |
| June 5   | " E. C. Ford, ..                | 12 50    |
| 5        | " E. C. Ford, ..                | 12 50    |
| 5        | " Express Order, ..             | 10       |
| 5        | Rent Storing Tent, ..           | 3 00     |
| April 21 | Express Charges, ..             | 40       |
|          |                                 | \$340 91 |

Maritime C. W. B. M.

RECEIPTS.

|                                      |       |          |
|--------------------------------------|-------|----------|
| Previously reported, ..              | ..... | \$146 72 |
| St. John, Coburg St. Ladies' Aid, .. | ..... | 1 90     |
| Milton, Ladies' Aid, ..              | ..... | 3 00     |
| Windsor, Mrs. E. Shand, ..           | ..... | 1 00     |
| Cornwallis, Ladies' Aid, ..          | ..... | 4 00     |
| Lord's Cove, Ladies' Aid, ..         | ..... | 12 00    |

\$173 62

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. S.

The books are closed August 31st, and to end our year free of debt, at least \$130 will be needed. If each sister will do her best this amount can be easily raised. Give yourself and ask others to give, and above all pray for our work and our workers.

Children's Work.

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

DEAR BOYS AND GIRLS;—Another month has gone, and with it we lay aside our books and studies, and prepare ourselves for the summer holidays; but as we lay aside our work, let us be very careful not to omit one, and that is the Lord's work.

This is one that needs constant attention, and let us never be idle, lest the Master come and find us sleeping, as he did the foolish virgins.

I am greatly encouraged this month over the reports, and I feel now that we shall have a surplus this year instead of a decrease.

I had a letter from Milton and West Gore bands. The former with an increase membership of eight (since I last heard) the latter, eleven. This is very encouraging and shows that the children are doing their best towards raising the required amount for Gerould, O Mitsui San and Gulabi. I think if the older ones were as anxious about our fifteen hundred home fund and four hundred foreign fund, there would no deficiency, which looks quite probable by the reports.

Children, work on, and remember the Lord's words "It is more blessed to give than to receive." I expect to see a good report in next CHRISTIAN from Children's Day.

Your step-mother,

MRS. FRANK RICHARDSON.

RECEIPTS.

|                                       |       |         |
|---------------------------------------|-------|---------|
| Previously reported, ..               | ..... | \$50 16 |
| St. John, Wide Awake Band ..          | ..... | 50      |
| Halifax, Junior Endeavor, ..          | ..... | 1 00    |
| Lord's Cove, Island Workers' Band, .. | ..... | 5 44    |
| " " Easter Concert, ..                | ..... | 11 56   |
| " " Children's Day Offering, ..       | ..... | 1 45    |
| Present, ..                           | ..... | 25      |

\$70 36

SUSIE FORD STEVENS, Treasurer.

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

Married.

HORTON-BOYNE—In this city, on the 26th June, 1900, at the residence of the bride's mother, by Dr. R. Bentley Ray, minister of the Coburg Street Christian Church, Miss Mabel Boyne to Mr. G. A. Horton, both of this city.

Died.

GRAHAM.—At Dartmouth, Halifax Co., May 23, 1900, Sister Mary Graham, beloved wife of Bro. Nelson Graham, aged 57 years. Early in their married life, Bro. and Sister Graham became deeply interested in their spiritual welfare and studied the Scriptures diligently, and having learned the way of the Lord more perfectly, were baptized by Bro. T. B. Knowles twenty-seven years ago last Easter Sunday, and since which time the cause we bleed had no truer friends than our afflicted brother and departed sister. Sister Graham had failed in health for some time before she was stricken with her last and fatal sickness, more than a year ago. For about fifteen months our sister has been a great sufferer and was confined to her home, but her interest in the cause of Christ never grew less. She was always glad to hear of any success in the Lord's work, and when visiting her in her sickness, she would always ask after the welfare of Zion. Our sympathy and prayers go out for Bro. Graham in his sore trial, for he will miss her who has walked by his side all these years, and there will be lonely hours. But he sorrows not as those who have no hope, but can rejoice in the hope that when days and years are past there will be a blessed reunion, where neither sickness nor death can come and where there will be no separation. With this hope we toil on through seasons of joy and sorrow, looking for the coming of our Lord who shall change these bodies, and fashion them like his most glorious body. E. C. FORD.

LAMB.—On June 19, at 270 Main Street, St. John, N. B., George Lamb entered into the rest that remaineth for the people of God. He was but 23 years of age, and although he had lived a good moral life and attended the church services regularly, it was not until last April that he confessed his faith in Christ and was baptized. He had gone to work for the winter in Quebec but could not remain on account of sickness. When he returned to St. John, the doctor had no hope of his recovery. George was constantly speaking of his wish to get well enough to obey the command of his Lord, and at last determined to trust Christ in his sickness and was immersed April 15th. After this he seemed to get better but it was only a temporary improvement and after a few days he gradually became weaker until the time of his death. Unable to attend the public assembly of the saints, a few of the members of the Main Street Church met with him Lord's day afterwards to partake of bread and wine in remembrance of the Lord's death. Even when too weak to raise himself in bed he would not miss this privilege, but observed it up to the last Lord's day of his life—yea until the promise of Christ was verified to him, "I will come again and receive you unto myself." His only regret at dying seemed to be that he would be unable among his old friends to witness "how great things the Lord had done for him." J. C. B. A.

HICKS—At his home in this city after a short illness, Bro. Benjamin Hicks in the 53rd year of his age. Bro. Hicks was a member of the Christian Church at Silver Falls, where he resided some years ago, but coming to the city attended the Coburg St. Church. "Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, they rest from their labors and their works do follow them."

DEWAR.—Died at his home, New Perth, P. E. Island April 28th, 1900, Deacon Robert Dewar, in the seventy-second year of his age. The sudden death of his loving wife on the 10th of May, 1899, was a heavy blow to Bro. Dewar, and just twelve days short of the year his spirit life left this earthly house to be united to those who had gone before. In the death of Bro. Dewar the Church of Christ at Montague loses one of its most valuable members, and as an officer he was faithful in the discharge of his duties. When any hard task had to be done, the other officers of the church always looked to Bro. Dewar, and he always solved the problem. We miss him in the church; he is missed from his home; but we know that our loss is his gain. He was long in the service of Jesus Christ, and when the call came to come up higher to the rest that remains for the people of God, he was ready and waiting to go. All that earthly hands could do was done for him in his last hours, and he often spoke to the writer of these lives of kindness of his family to him. He left everything of this life in order, and had prepared himself for that higher and better life which is in Christ Jesus. We bless God for such lives as Bro. Dewar's. The family are all members of the Church of Christ, and have the comfort of the gospel of Jesus Christ in their sorrow. May God bless them all, and may they be faithful as was mother and father. And may we all meet at Jesus' feet where there is fullness of joy and pleasures forevermore.—E. S. N.

HINES.—At Gulliver's Cove, N. S., May 19th, Sister Margaret Hines, widow of Bro. Jacob Hines, in the 85th year of her age, leaving two sons, four daughters, a large number of grandchildren, besides many friends, to mourn, but not as those without hope. Sister Hines was old in years but young in heart; one who never lost touch and sympathy with the young and had many warm personal friends among the young people of Gulliver's Cove and Rossway. As a Christian she was one with whom it was a delight to talk over the blessedness, joy and hope only to be found in Christ Jesus. H. A. D.