

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on hester taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CHRISTIAN.

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

VOL. XV.—No. 6.

SAINT JOHN, N. B., APRIL, 1898.

WHOLE No. 174.

## The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"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.

## NOTES AND NEWS.

If your subscription has expired, do not fail to renew it this month.

Some communications have been received, for which we are unable to find room this month.

We again remind our subscribers that all the profits from the publication of THE CHRISTIAN are expended in home mission work. The editors and contributors do this work on the paper gratuitously.

It is cheering to know that so many of the churches made a gift to foreign missions last month. Churches that had not given before have been enlisted, and the contributions of many of the other churches have been increased.

In this paper you will find many short, interesting articles bearing on the May offering for home missions. Read them with care; then act like a Christian. "Freely ye have received, freely give." "God loveth a cheerful giver."

The church in Canton, Mo., made the foreign mission offering in March. The amount was \$55.05. It is significant that a poor Chinese laundryman gave \$10.00 of the amount. No doubt many who could better afford to give largely than he felt satisfied when they had given twenty-five cents, or half a dollar.

The first Sunday in May is the time selected for the annual collection for general home missions. The churches ought to do as well for this work as for the work in the foreign fields. If the churches are multiplied at home there are more to help send the gospel to the heathen. \$100,000 are called for this year. The full amount is needed.

Hunnell, Kan., has a population of 300, but no place for worship. Toward the close of last December H. W. Newby began a meeting in a school-house, and after a few days a tabernacle was put up to accommodate the congregations. At the close of three weeks thirty had come forward to take their stand in the cause of primitive Christianity. The number increased to eighty, and in February a church was organized. A Sun-

day-school with seventy members has been started; also a Christian Endeavor Society. A suitable church building is being erected.

The meeting in the Union Christian Church, Chicago, held by J. H. O. Smith, closed with 255 additions. The meeting in Noblesville, Ind., lasted four weeks and two days. There were 345 additions to the church. Scott and Scoville were the evangelists.

Last year the amount sent to the Foreign Christian Missionary Society during the first twenty-one days of March was \$13,467.87. In the same period this year the amount received was \$19,451.67. The increase is great, and greatly gratifying to those who helped to swell the sum. If any churches or individuals have failed to make an offering they still have time to do so.

The names of some new subscribers are being sent in. W. H. Harding has got four of the ten he promised to secure this year. Why can we not have one hundred new names before the Tiverton meeting in August? Send upon a post-card the names and addresses of Disciples of Christ who do not get THE CHRISTIAN, and we will send them sample copies. Do it at once.

The American Christian Missionary Society has well-founded claims upon us. For years it has been giving aid to weak churches in these provinces, notwithstanding it has had to refuse numerous and urgent appeals for help from churches and districts in the States. We should show our appreciation of this interest by sending liberal contributions. Cast thy bread upon the waters and you shall find it before many days.

The Roman Catholic and Episcopal churches have been busy keeping Lent. Soon they will be observing Good Friday and Easter Sunday. They will be glad to have us endorse their practise by observing one or both of the last-named days, even though we have not fasted since Ash Wednesday. If the thin edge of the wedge gets in, they will hope to see the wedge get through after a time.

The readers of THE CHRISTIAN will be glad to have a note about a former editor, T. H. Capp. He is still preaching for the church in Plattsburg, Mo., and is one of the proprietors and one of the editors of the *Church Register*, a very excellent paper. One who ought to know, says of him: "He is succeeding beyond all ideas." We have an idea that, if he tried hard, he would succeed in sending THE CHRISTIAN a message for his many friends in these parts.

Few churches are able to meet the demands of the local work and also send an evangelist into the needy places in the home land, establishing churches and setting in order the things that are wanting. The best thing, under such circumstances, is for the churches to co-operate, and by their united contributions do what one church could not accomplish. The churches in the provinces—none

of them very strong—have appointed a Home Mission Board to receive their united offerings and expend them as directed.

E. C. Ford makes "a suggestion" in this paper which should be carefully considered by the churches. As you will see, he is not proposing that the attendance at the annual meetings be cut down, but that each church be represented by members authorized to speak for it. The writer believes the suggestion is a good one. When he finished reading the article he impulsively said, Amen. After he had thought over it for some time, he again said Amen. Let us hear from others, briefly, on this subject.

John A. Williams is writing "Reminiscences" for the *Christian Leader*. He relates that L. L. Pinkerton, the orphans friend, once made a touching appeal to a certain congregation on their behalf, and then requested the deacons to pass through the crowded house to receive money or pledges. None was given. He looked at the congregation, arose to dismiss them, said with intense sincerity: "May the Lord have mercy on your poor stingy souls," and hurried away.

Paul desired that the churches should have fellowship with him in the matter of giving and receiving when he was on his missionary tours. He praises the church in Philippi because they sent, once and again, to his need while he was in Thessalonica. He gently rebukes churches to whom he has given spiritual things, because they did not give him carnal things. The Philippian church sent its gift to Paul by Epaphroditus. He would gladly have carried the offerings of other churches if any had been entrusted to him. When the churches in Macedonia and Achaia sent their contributions to the poor saints in Jerusalem, they did so by the hand of Paul, just as we to-day can send our united contributions through the missionary secretary appointed by the churches.

Here is a report, written by S. M. Martin, Mason City, Ia., which we take verbatim from the *Christian Oracle*: "Our meeting of thirty-six days with Evangelists Harlow and Hawes closed last night with 189 added, 165 confessions and baptisms, six by letter, six by statement, five reclaimed, and sixty-nine from the denominations. All but forty-seven were over eighteen years of age; at least two-thirds were heads of families." Here are suggestions for a long article. See the large proportion added by confession and baptism. Notice that church letters—each fished from the bottom of a trunk, perhaps—are presented; besides Christians who have no letters (though they should have had them) are received, on their own statement that they have obeyed the gospel, and on the church's knowledge that they are walking worthily. Then those who were once Christians, but have fallen away, are reclaimed; and not least significant, more than one-third of the total number added were professing Christians who, during the meeting, were taught the way of the Lord more perfectly.

## News of the Churches.

ST. JOHN, N. B.  
COBURG STREET.

Our evangelistic meetings, which commenced on the 20th of February, closed on Friday, March 25th. During four weeks of the five the weather was all that could be desired. The attendance was large. The preaching by Bro. Stewart was earnest and impressive. Bro. Appel added to the interest of the meetings by his singing of gospel hymns. The social exercises were interesting and profitable—a large number taking part in the meetings.

Bro. O. B. Stockford furnished the daily papers with reports of the meetings.

There were seven additions by baptism, one from the Baptists and one reclaimed.

We were agreeably surprised to see Bro. Barry Allen at our meetings on Lord's day, March 20th. He returned to Springhill on the following Monday.

Bro. Joseph Ossinger, Kendrick Outhouse and Fred. Greenlaw, of Tiverton, N. S., were at our services on Lord's day, 27th. Bro. G. E. Wallace, of Halifax, N. S., on Lord's day, 20th and 27th; and Bro. E. C. Bowers, of Westport, N. S., on the 20th.

Sister Nellie Flaglor, who has been in Moncton during the winter for the benefit of her health, returned home on the 19th very much improved.

Some of the "little folks" are being interested in foreign missions. Magic lantern views and a concert was given at the home of Herbert Edwards on Friday evening last. The amount realized was \$8.50.

The foreign mission collection which was taken up on Lord's day (13th) amounted to \$45 00.

## MAIN STREET.

We have had two additions by baptism during the past month, and one confession last Lord's day evening.

W. A. BARNES.

## MASCARENE, N. B.

Thinking you are interested in our small numbers, lately organized as a church, I feel it my duty to inform you how we are progressing in our services. I am pleased to say that since our church was opened and organized as a body of Christians we have held regular social meetings every Lord's day morning with the breaking of bread. These meetings have been well attended by all the members, each one taking an active part in making them interesting and helpful.

A Union Christian Endeavor meeting is also held in the church every Thursday evening and Sunday-school every Sunday afternoon.

S. W. DICK.

## LORD'S COVE, N. B.

The church here, assisted by Bro. W. H. Harding, is having a wonderful meeting. The meeting-house is crowded every night, and extra seats have to be put in the aisles. On Sunday night (March 27th) it was overflowing, not even standing room. Last week thirty-four were baptized. Twelve others have made the good confession; one has been received by statement and two have been reclaimed. The indications are that some others will confess the Christ and unite with his Church. The meetings are to continue this week. The church will surely take on new life. On last Sunday there were over 150 communicants. It seemed like an annual meeting.

The church made the offering for foreign missions the first Sunday Bro. Harding was present. The amount was about \$20.00

H. W. S.

LATER. March 29.—Seventy-two additions to date, and meeting not two weeks old.

## LETETE, N. B.

The church in this place took the foreign mission collection on the first Lord's day in March. Seven dollars were raised. The Sunday school was to make its offering on the third Lord's day

H. W. S

## PICTOU, N. S.

Having so frequently had "our pure minds stirred up by way of remembrance" by the editor and home secretary, in regard to this duty, we feel constrained to give a brief account of ourselves, though we have little to report that will be of general interest.

Our work moves slowly—but it moves. In comparing the past week with the corresponding week of last year, I find that the attendance at our Lord's day meetings shows an increase of about fifty per cent for both morning and evening services, and our mid-week prayer-meetings about two hundred per cent increase in attendants, and nearly as much in participants.

In our last Wednesday evening meeting we had sixteen scripture readings and exhortations, and seven prayers. These, being interspersed with frequent songs, made a very interesting and helpful meeting.

Of the five recently added to our number, two are non-residents. The other three are faithful in attendance at all services, and have been active in prayer-meetings from the beginning of their Christian life.

Our ladies' auxiliary to C. W. B. M. has a monthly meeting, with about fifteen members, and contributes more than one dollar per month to foreign missions.

Our March offering for foreign missions was \$17.28.

Bro. Bagnall, of St. John, met with us last Lord's day.

R. E. STEVENS.

## MILTON, N. S.

Our Bible class last Sunday, on the parable of the "wheat and tares," decided that a tare was a kind of a "no-harm Christian," which was equivalent to "no good." The things that are no harm are generally not much good. The "tare" was no manner of good and no special harm. In any questionable action always inquire, Is there any good in it, rather than, Is it any harm? The only way to keep out of harm is to keep in the way of doing good. Never give as a reason for an action, "there is no harm in it." We never read of any reward for doing no harm.

Bro. and Sister E. C. Ford left for home last Friday, 12th inst. Our county paper says: "Mr. and Mrs. Ford were warmly greeted on their arrival in this place, and their departure is deeply regretted."

We kept him quite busy. He, with the writer, visited eighty-five families, some of them more than once, making over a hundred visits. He preached a number of times in our own church, once for the Baptist, and twice for the Y. M. C. A., and the people were delighted with his preaching. He visited Summerville church and preached there several times, all of which show that he did more than rest. We all have been greatly benefited by their visit, especially the preacher.

Our offerings in Milton for missions last month, including county, provincial and foreign, amounted to \$35 00. The county is doing, in the work of missions, much better than it has ever done. We sincerely hope the time may not be far distant when every Disciple of Christ may be a worker for missions. To neglect this supreme, all-important work is to trifle with their souls' salvation.

H. M.

## WESTPORT AND TIVERTON, N. S.

A splendid offering for foreign missions was taken by the church in Westport, February 27th.

Bro. H. A. Devos is assisting us in a special meeting at Tiverton. At this writing there has been one baptism and several reclaimed. The sister baptized came from the Methodists. There is a deep interest among the members of the church, and we trust there will also be a concern among the outsiders.

J. W. B.

## SUMMERSVILLE, N. S.

The outlook here is quite encouraging. The church for the first time took the regular March offering for foreign missions,—amount raised was \$6.00. While this is the first time, we hope and trust that it will not be the last, and that this little church by the sea will continue to send its mite across the waters to those who live in heathen darkness.

Our audiences are good, and especially on Lord's day mornings. The Endeavor meetings are very interesting, there being generally between twenty and thirty to take an active part.

F. C. FORD.

## KEMPT, N. S.

Our work here is moving along nicely, and we think there is cause for encouragement. Although the church had no regular preacher for more than a year, before the writer was engaged, the faithful ones continued to meet every Lord's day around the Lord's table. Our meetings are growing in interest, and we are confidently expecting to see good results before long.

On the first Lord's day in March we took the offering for foreign missions, which amounted to \$8 25. We believe that in helping others you are helped yourself.

F. C. FORD.

## SUMMERSIDE, P. E. I.

The weather is delightful and the signs of an early spring are very apparent. This is one of earth's most beautiful regions on the approach of spring.

The first Lord's day in March we were greeted with a full house, and we raised our apportionment for foreign missions. I am glad to say that the Summerside church has the true missionary spirit.

On the second Lord's day the Mission Band held their annual concert and raised \$4.20. This is considered extra good for the little ones, being a larger amount than previously given.

Our Sunday-school is working splendidly. We have some true and faithful workers, and this means success. We have had eleven additions from the Sunday-school since we began to work with the church here. One of our brightest scholars was received into fellowship last Sunday morning.

Bro. Richard Murray is very sick. He has been an elder of the church for upwards of thirty years. He is a student of the Word of God in the proper acceptance of the term, having been a close reader of its pages for over sixty years. He is a man of clear understanding, deep convictions and unflinching faith in God; a man hard to handle when he wields the sword of the spirit. Yet we hope to see him in his station again in the house of God. But if not, we know his place awaits him amongst the redeemed.

H. E. C.

## CHARLOTTETOWN, P. E. I.

## CENTRAL CHURCH.

Bro. R. W. Stevenson, together with his daughter Gerty, paid Charlottetown a visit. He preached here two Lord's days in succession, and quite a number of strangers came to the services. He

also spoke one afternoon in Hertz's hall, and his discourse there will be long remembered. His earnest, burning words are certainly stimulating.

On March 20th we made our offering for foreign missions, which amounted to \$30.00.

We are glad to report that Bro. Geo. A. Stewart is much improved. His illness has been long and severe.

Bro. Jas. Beales, who was away in New York for his health and came back much improved, is now very low.

Elder John Kennedy is still unable to go out doors. Bro. Chas. H. Chandler was threatened with a severe illness, but skilful treatment and good nursing pulled him through.

GEO. MANIFOLD.

CROSS ROADS, LOT 48, P. E. I.

On the 8th of March R. W. Stevenson, George Manifold and Donald Crawford began a quarterly meeting with the church at Lot 48, P. E. I., which closed on the following Lord's day night. Bro. Stevenson preached at nights and Bro. Manifold in the afternoons, both of whom left on Saturday. Bro. Crawford preached over Lord's day.

The meetings, considering the state of the roads, were well attended. The brethren seem very anxious to sustain preaching in this important field, speaking in the kindest manner of those who have labored with them in the past.

The preachers felt loath to leave friends so kind and a field so promising, and pray that in the near future faithful labor may be expended in Lot 48

Correspondence.

NEWS FROM THE ISLAND.

During the month the writer exchanged pulpits for two Lord's days with Bro. Manifold, of Charlottetown. The attendance at all services was very good. The brethren of the Central Christian Church are about to make an effort to secure a good site for a church. They are "willing workers," and I have no doubt but the Central Christian Church will ultimately become one of the leading churches in the Maritime Provinces. They have among them men and women of some means, and if they can be made to see the absolute necessity of making a big effort now, at eligible site can be secured at once.

We held our quarterly meeting with the Cross Roads Christian Church, Lot 48. We had an excellent meeting, the brethren were greatly encouraged and are now anxious to secure the services of a good preacher, providing East Point Christian Church shall see fit to co-operate with them. They have a very good parsonage and a very nice piece of ground for a garden. They are anxious to have the preacher live among them. The church is only about three miles from Charlottetown, very convenient and delightful for situation. There are some loyal Disciples of Christ in Lot 48 who are anxious to see the old historic church regain her pristine glory.

Bro. Manifold rendered most acceptable service for the church at Montague. He has many warm friends here and the circle is ever widening.

We are arranging a suitable programme for the annual meeting to be held with the church in Montague in July. We hope to have one of the best meetings in the history of the churches on the Island. Each preacher will give us his best. May the blessing of the Lord be upon us, and may we have a time of refreshing from the Divine presence, which shall enable all to say it was good to wait upon the Lord and to call upon his name. The programme will be published in good time. I trust everything will be done

to help on the cause of Christ in the province. We should bestir ourselves and push the work to a glorious success. Every church that lags in the work is a hindrance to the cause in other places. It is a source of reproach. But the church that flourishes and prospers is as a light set upon a hill that cannot be hid. So we are very anxious for the growth and prosperity of all our churches everywhere—especially on P. E. Island at this present time.

R. W. STEVENSON.

Montague, P. E. I., March 23, '98.

ON THE WING.

The writer left Halifax on the morning of March 7th, for the first month's vacation in nearly four years. We had our trip to Jacksonville, Florida, made possible through the kindness of an old friend and brother of that city, A. Randolph. After a few hours in Boston and New York, we arrived at Savannah, Ga., on the following week. One of the most agreeably pleasant things in our experience has always been the meeting and greeting of friends from whom we have been separated by time and distance. To write that we were warmly welcomed by the brethren in Savannah, where had been spent seven years of pleasant and profitable labor, but tamely expresses the reception tendered us. Old and young in the church there vied one with the other to do us honor and in extending that hospitality for which the sunny South is so famed. As we had a waiting appointment in Jacksonville, the visit to Savannah had to be limited in our down trip to two days—but they were busy days. We found the church in Savannah progressing under the ministerial leadership of Bro. Bosworth. A new parsonage has been built and many improvements made in the last few years.

We arrived in Jacksonville at noon on Wednesday, 16th, and soon found ourselves under the hospitable roof of Bro. O. B. Smith. Here we found Bro. W. A. Foster and wife, of the West End Tabernacle, London, engaged in a tent meeting, and anxiously awaiting our arrival to join them. Bro. Foster has with him, as singing evangelist, Bro. Cappa, of Louisville, Ky. This meeting has been under way now two weeks, and it is the intention, during its progress, to establish another Christian church in this city. A meeting in the First Church has just closed, with a number of additions. Bro. J. J. Irvine is its pastor. There were five accessions in the tent auditorium last night, and a deep interest manifested. The auditorium, as it is here called, is pitched in the very heart of the city, and is the best arranged tent we have ever seen. It will seat about 1,000, has a fine baptistry and organ, and is lighted by electricity. The writer preached Lord's Day and nightly aids the evangelist in exhortation. The meeting, I believe, is to continue indefinitely. We shall remain here over next Lord's Day, and shall then start north again, remaining a short time in Savannah, where we have promised to preach—once at least.

We can see on all hands much development in the south. The modern improvements and conveniences of the age are being utilized in beautifying and rendering more attractive and comfortable both homes in city and country. Our brethren in the south are progressive, and hopeful as to the future outlook of the church, and are alive to the necessity of the church seizing the main chances as the country develops. As we write the weather is perfect; the balmy air, redolent with the perfume of blossom and

flower, comes pouring in through our windows. Several invitations have reached us from parts of this state and Georgia to visit churches, but the month is half gone even now, and we will be compelled to forego what would be a great pleasure.

T. H. BLENUS.

Jacksonville, Fla., March 23rd, 1898.

OUT, THAT SHOULD BE IN.

Poor trembling lamb! ah, who outside the fold Has bid thee stand, all weary as thou art? Dangers around thee, and the bitter cold Creeping and growing to thine inmost heart, Who bids thee wait till some mysterious feeling, Thou knowest not what—perchance may never know—

Shall find thee, where in darkness thou art kneeling, And fill thee with a rich and wondrous glow Of love and faith, and change to warmth and light

The chill of darkness of thy spirit's night?

For miracle like this, who bids thee wait? Behold "the Spirit and the Bride say Come." The tender Shepherd opens wide the gate, And in his love would gently lead thee home. Why should'st thou wait? Long centuries ago, Thou timid lamb, the Shepherd paid for thee. Thou art his own. Would'st thou his beauty know, Nor trust the love which yet thou can'st not see? Thou hast not learned this lesson to receive, More blessed are they who see not, yet believe.

Still doth thou wait for feeling! dost thou say, Fain would I love and trust, but hope is dead. I have no faith, and without faith who may rest in the blessing

Which is only shed upon the faithful? I must stand and wait—

Not so, the Shepherd does not ask of thee Faith in thy faith, but only faith in him. And this he meant in saying "Come to me." In light or darkness seek to do his will, And leave the work of faith to Jesus still.

—*Mariah H. Bulfinch, in The Church Journal.*

TENT FUND.

Acknowledged, . . . . . \$107 78  
Lord's Cove, M. B. Ryan, . . . . . 5 00

\$112 78

J. S. FLAGLOH, Treasurer.

Mrs. Elmer Richardson, Leonardville, should have been credited with \$5.00 and Bro. Bolton of Westport, with \$1.00 in last month's account. There is still \$21.50 due in pledges for this fund.

Died.

BAILEY.—At Newport, N. S., February 23rd, 1898, Bro. William Bailey, aged 85 years. The deceased was born and lived all his life on the farm on which he died. Early in life he became a member of the Baptist church, but about forty years ago, at the time the Disciples were re-organized in Newport, he and Sister Bailey took membership with them; and during those years, until the infirmities of age bore heavily upon him, though living about six miles from the place of meeting, he was one of the most faithful in attendance. He was decided in his religious convictions, diligent in business, honest in dealings and hospitable almost to a fault—everyone being welcome to his home and his table. But he most enjoyed the visits of his brethren, with whom he loved to converse on the Bible and the interests of the church. Our preaching brethren who have visited Newport will remember many pleasant hours spent in the comfortable home of the Baileys. Of the six children, Mrs. E. E. Orvis, who lived in Pennsylvania, and two sons, are dead, while Mrs. F. Barnes, of Topeka, Kansas, Charles and Marietta, remain. Sister Bailey, ever strong in faith and hope, is "waiting till the shadows are a little longer grown." She well knows whence comes true comfort to those who are cast down.

H. WALLACE.

OUTHOUSE.—Sister Sarah Ann Outhouse, wife of Simon L. Outhouse, died in Liverpool, March 9th, of consumption. She leaves a husband and a family of boys, besides other near relatives and friends. The funeral services were conducted at the church by the pastor, assisted by Bro. H. A. Devoe. She was laid away in Pleasant Hill cemetery, there to await the coming of the righteous Judge.

J. W. B.

## The Christian.

ST. JOHN, N. B., - - - APRIL, 1898

## EDITORIAL.

IMPORTUNATE AND PREVAILING PRAYER.—  
LUKE XVIII.

Among the many wonders of redeeming love is the fact that our Creator condescends to communicate with us in these last times by His son, the heir of all things. He has spoken to us by His son and through him hears our prayers at His throne of grace. It is no wonder, therefore, that this "one Mediator" has given us more valuable instruction on prayer than all others who have written or spoken on the subject, and has thus decided its importance and made its way plain. What can be more clear and positive than His two directions in Mark xi., 25 and 26: "What things soever ye desire when ye pray believe that ye receive them and ye shall have them. And when ye pray forgive; if ye have ought against any that your Father also may forgive you. But if ye do not forgive neither will your Father which is in Heaven forgive you your trespasses." These two directions should shine as in letters of gold before the face of every one who prays to God. How we should regard ourselves when we pray to God Jesus illustrates by the two men, the Pharisee and the publican, who went up into the temple to pray.

In this place He spake a parable to them to this end that men ought always to pray and not to faint. An oppressed widow came to a judge saying, Avenge me of my adversary; and he would not for a while; but afterwards he said to himself, "Though I fear not God nor regard man, yet because this widow troubleth me I will avenge her, least by her continual coming she weary me." Hear, said Jesus, what the unjust judge saith, and will not God avenge His own elect which cry day and night to him though He bear long with them? I tell you He will avenge them speedily. That judge, too selfish to care for God's approval or the widow's woe, would do her justice to rid himself of her trouble, and how awful to think that a just and kind Father would do less. Jesus states a similar case of the man who would not rise at midnight to lend his friends three loaves, but yield at length to his persistent importunity. These cases are cited by the great Teacher to encourage and enforce earnest and continued prayer for the blessings which seem long in coming. For wise reasons the Lord often delays answers to prayer, and hence this important parable.

In Matthew xv. we find Jesus on the coasts of Tyre and Sidon. When the Jews laid plans for his death, and his time was not yet come, he retired for rest and seclusion to Gentile territory; and a woman of Canaan cried unto Him saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he an-

swered her not a word. His disciples besought Him to send her away—perhaps said, why refuse to heal her daughter when you heal all others? Why not grant her request, instead of keeping her crying after us? He answered them: "I am not sent but to the lost sheep of the house of Israel." Whether the woman heard this discouraging reply or not, she was not to be discouraged. She drew nearer and worshipped Him, pleading "Lord help me." But he answered and said, "It is not meet to take the children's bread and to cast it to dogs." And she said, "True, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

In Jesus' answer about the children and the dogs a mercy mingled which the woman was quick to appropriate, and her answer revealed her triumph. In the Master's house, as well as children, there are dogs, which are not despised or starved, but allowed to feed on the crumbs that fall from the table, and such food was all she desired. To be owned and cared for by such a Master was her highest ambition. She was in every way improved by this trial of her faith and patience, and the full proof that inside of that stern exterior beat a heart that overflowed with sympathy and love. A heart that welcomed her to all she desired was more precious to her than gold. Good men gain much by confidently waiting upon the Lord for an answer to their prayer. After Moses was long alone with God his face was too bright for the people to look upon without a veil between, and in no way will a Christian's character so shine as being often and long "in audience with Deity." It is said of the disciple whom Jesus loved that he was so much of his time on his knees that they became callous, and, from a passionate man who wished to call down fire from heaven to destroy the people who refused to accommodate his Master, he became one of the most lowly and amiable of human kind, who had to say, "This is the confidence we have in Him that if we ask anything according to His will he heareth us," etc., etc.

Jesus encourages all Christians to pray; parents for their children; husbands for their wives; wives for their husbands. Not merely to pray for a while, but to pray always, and not to faint. How many can rejoice in seeing their prayers answered, in feeling nearer their Saviour, and seeing God glorified in the salvation of loved ones.

This parable should be especially precious to preachers of the Word. They earnestly desire the salvation of their hearers and pray for it. But they should always pray and not faint. Jesus has so connected importunate prayer with prevailing prayer as to make the two almost, if not altogether, convertible terms; and in pleading with men to be reconciled to God, we should more earnestly plead with God for His Holy Spirit to make

us successful in the work, always remembering that in order to prevail with men we must first prevail with God. In this we have the example of the saints both of the Old Testament and the New.

When Jacob with his helpless family had to meet Esau, whose anger he had incurred many years before, he was in great distress, and earnestly plead with God to deliver him. When he had wrestled all night in prayer, and the angel said, "Let me go, for the day breaketh," he said, "I will not let thee go unless thou bless me;" he was told, "Thy name shall be called no more Jacob, but Israel, for as a prince thou hast power with God and with men and hast prevailed (Gen. xxxii). When Jacob had prevailed with his God, Esau's enmity was destroyed, and the meeting of the brothers was the most delightful.

Moses pled for Israel when God was about to destroy the nation for their sins. The Lord said unto him, Let me alone that my anger may wax hot against them and consume them in a moment, and I will make of thee a great nation. But Moses would not let him alone; he pled and reasoned with the Most High, and desired if Israel were destroyed that his own name should be blotted out from His book. Moses, too, had power as a priest and prevailed. God now will hear his elect who cry night and day to him. I tell you, said Jesus, he will.

## Original Contributions.

## A SUGGESTION.

E. C. FORD.

Would it not be an improvement on our present method if all our churches in these Maritime Provinces were represented in our annual by delegates who would be in a position to express the wishes of their brethren, and thus make our annual more representative than they have been? While our annual gatherings have been good and soul-inspiring, it is evident that the churches are not enlisted in the work as we think they should be. Individuals who attend those meetings become interested, and in some instances carry the spirit of the meeting with them to their home churches. But in too many instances the missionary spirit awakened is allowed to die out, and we hear but little more of it until the next annual.

The question is: What can we do to enlist all our churches in the work of spreading the primitive gospel over these provinces? Our annual meetings have become the business centre through which the different churches are supposed to co-operate; but under our present system this co-operation is more in name than fact. The success of our work demands a hearty co-operation of all our churches, else the desire of our hearts will never be realized. How, then, can this be brought about? To this question we seek an answer. It is believed that if some such method as is here suggested were

adopted, the churches would become more generally identified with the work, and much greater good would come from our annual gatherings. It is not intended by this suggestion to make the number of visitors less, but rather to have those who attend, or at least some of them, authorized to speak for the churches they represent. If the churches would choose certain brethren as delegates to our annuals to represent them, they would then be more in touch with these meetings, and feel under greater obligation to assist in carrying out any measures decided on to forward the cause in the interest of which we meet annually.

It would be well if every church would instruct their delegates as to what amount they could name as a pledge from each church to carry on our general missionary work. The churches making these pledges through their delegates, or entering into any other arrangements that may be thought best to promote the cause of Christ, would feel under obligation to see to it that these pledges, or arrangements, are fulfilled.

While much good has come from our annual gatherings in the past, we believe, if some such method were adopted, the influence of those meetings would be felt all along the years, and the churches would be more in touch with our general work.

As the object of this paper is only to bring this matter before the brotherhood, hoping others will give us their best thoughts thereon, I will only add that my suggestion now is, that every church whose membership is less than fifty should have at least two delegates, and two more for every additional fifty; that is, those churches which have, say, 100 members should have four delegates, thus giving two delegates for every additional fifty members. This would give a fair representation to all the churches and place all on an equal footing.

There are many other things that might be said in favor of this suggestion, but my paper has grown long enough, and I will leave the matters for others to speak of. I could hope that some one in every church in these provinces would speak out on this subject, and let us see if we cannot make at least a beginning at our coming annual. The sooner we get into shape along this line the better for the cause we plead.

### SOME THOUGHTS ON BOOKS.

BERTHA W. BARNES.

Books are a very important factor in the building up of character. If we constantly read books containing noble sentiments, which reflect, as in a mirror, the beautiful spirit of the author, we are benefited and lifted nearer to that which is true and noble. If, on the other hand, we read light, frivolous matter, that only serves to give us false ideas of life, we, filled with these erroneous ideas, become dissatisfied with "our common daily duties," and our higher nature is dwarfed.

As we are careful to take such nourishment as will conduce to healthy growth in our bodies, so we should exercise the same care in selecting food for our minds.

Let us then try to read only those books which will ennoble our characters and lift us

nearer to God. As the result of such reading, the pages of our lives will be so filled with Christ-like deeds that the world, looking at them, will see that we are trying to be among those "who by patient continuance in well-doing seek for glory and honor and immortality."

"If Christians like their Lord will be,  
All men will lose their doubts and see  
How real is Christianity;  
What do they see in you, and say of you and me?"

To the zealous follower of Christ, this life is but a preparation for the glorious one beyond, upon which he shall enter when "this mortal shall have put on immortality."

"Full of vows, and full of labors,  
All our days fresh duties bring,  
First to God, and then our neighbor—  
Christian—life's an earnest thing.

"Onward—ever onward pressing,  
Yet untired as angel's wing;  
Believing, doing, blest and blessing—  
Christian—life's an earnest thing."

May we be found continually trying to "wear the white flower of a blameless life," so that when the angel of death closes our life-volume forever we may be judged worthy to enter the pearly gates of that city where all the unrest and turmoil of life shall have disappeared, and where "we shall be like him, for we shall see him as he is."

"The one remains, the many change and pass,  
Heaven's light forever shines, earth's shadows  
fly;  
Life, like a dome of many-colored glass,  
Stains the white radiance of eternity,  
Until death tramples it in fragments."

### FORM IN CHURCH SERVICE AND ORDINATION.

O. B. STOCKFORD.

In an article on "Form in Christianity" in the February number of THE CHRISTIAN, I stated that I would in a future issue refer to some cases in which, in my opinion, we somewhat neglect proper forms. I will discuss these cases now.

While we cannot be fairly charged with detracting from the importance attached to the ordinances of the Church of Christ, nor treating them in any way with disrespect, yet at times it would appear that we may be justly accused of too lightly observing or entirely disregarding appropriate religious ceremonies.

While undoubtedly the prominence given to form during the Jewish age has been largely done away with under the present dispensation, yet it (form) is still necessary. And where it is still required it should be respected as much under the new as it was under the old covenant.

Public worship may be cited as one of the instances in which rite is still essential. Can it be said that we duly regard forms therein involved? Take prayer, for example. Do we follow the practice of the early church by assuming a reverent attitude in petitioning our Father in heaven? It is evident that the first Christians knelt in prayer, Acts xxi, 5. See also Acts vii, 60; ix, 40; and Eph. iii, 14, where this position has been adopted

in cases of individual devotion. Our Saviour honored this attitude by use, Luke xxii, 41. Again, it was customary under the Jewish dispensation, as II Chron. vi, 13; Ezra ix, 5; Ps. 95, 6; Dan. vi, 10, and other passages inform us.

Standing with bowed head is another approved posture during prayer. Luke xviii, 13, and presumably Mk. xi, 25, teach this. I do not know of any other position that is sanctioned by the Bible.

These acts of humility seem perfectly natural and proper when petitioning our Creator and Benefactor for those mercies, the least of which we are not worthy.

Then, again, we appear to push beyond its limits the truth that Christians, and not houses of worship, are the true temples of God, and do not treat with due reverence the place in which we meet to commune with God. Our demeanor should be more devout than usual when we assemble to worship. While Christians may always, when doing that which is right, have the presence of their Lord, yet we should not forget that he is in our midst in a special manner when we gather together in his name. There is a special sacredness surrounding the united worship of God's people.

Would it not be advisable for our congregations to take steps to provide for more uniformity and reverence in our church service?

Another rite, which at times is overlooked by our members, is the laying of hands upon elders and deacons at their ordination. This we know to be the practice of the early church, guided by the apostles, and therefore should be followed.

According to the nature of things, form cannot be entirely dispensed in religion during this life. Although now only of secondary importance—being worthless, and in some cases worse than worthless, at least so far as the person using it is concerned, unless accompanied by the true spirit—yet the fact of its being essential demands our careful consideration. And while it thus continues the necessary medium of the manifestation of our spirit, it should not be lightly treated.

### WHAT SHALL WE SING.

"W."

And when I write "we" I wish to be understood as referring to those who profess to have been redeemed by the blood of Christ, saved from their past sins and made "sons and daughters of the Lord Almighty," and consequently "Fellow helpers to the truth." We all know that every Christian has a responsibility. No one lives to himself but is exerting an influence on others.

Now with regard to our influence. What shall we sing? Are we ourselves influenced by what we sing? I think we are; if so, should we not see to it that we sing nothing that will tend to the lessening of our spirituality. If it is desirable that we should "grow in grace," should we not as much as possible avoid those influences and emotions which foster conformity to the world and draw away our minds from the singing enjoined by the New Testament. We all understand

what psalms and hymns and spiritual songs mean. We know *they* are right and that the singing of them, with the spirit and understanding, makes us better as they were intended. Now if *we* are thus influenced, what of those over whom we exert an influence? Our precious young people, for instance. If they are invited to spend an evening with us and singing is introduced, shall we provide books of songs such as the world delights in? If so, where will we draw the line? I remember a family, one of the heads of which was a disciple and intelligent. I visited at their home and saw that the young people were given to fast music and the singing of songs. I do not know *why* but I never heard that one member of that clever, interesting family became a Christian.

I recently saw this remark in a religious paper: "The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?" May we not push the enquiry a little further and ask, On which side is the song? I am aware that I am "writing on the unpopular side of a popular subject." But may we not ponder?

### Home Mission Notes.

Halifax raised what was due Bro. Blenus in February, and so we were able to pay all our workers in full. But this month there is a falling off again, and we are not able to meet our pledges. We need \$50 a month from now until the annual, or we will come to the meeting in debt.

The Milton church has agreed to raise \$50 to aid Kempt and Summerville in supporting Bro. F. Ford for one year. They desire that it shall be done through the Mission Board, and so we acknowledge \$20, which has been paid to him. They also contribute to the general work.

A little while ago our oldest church, River John, sent a contribution, and we are pleased to acknowledge one from our youngest, Mascarene. Now that we have such a good example from the oldest and youngest, we hope that every church will follow them in helping to build up our provincial work.

Our Main street mission has had three baptisms this month. Bro. Stevens reports most encouragingly of Pictou. Bro. Blenus is away on a month's vacation, and on his return will, with more vigor than ever, continue his labors there.

#### RECEIPTS.

Acknowledged, . . . . .	\$312 64
Halifax, per T. H. Blenus, . . . . .	21 00
Milton for Queen's Co., N. S., per Miss Freeman, . . . . .	20 00
" " N. B. and N. S., . . . . .	2 00
Mascarene, per Capt. S. W. Dick, . . . . .	2 00
St. John—	
Main St., Y. P. S. C. E., . . . . .	4 00
" Woman's Aid, per Mrs. Robinson, . . . . .	8 10
" Sunday-school, . . . . .	3 82
Coburg St. Mission Band, . . . . .	4 80

\$373 86

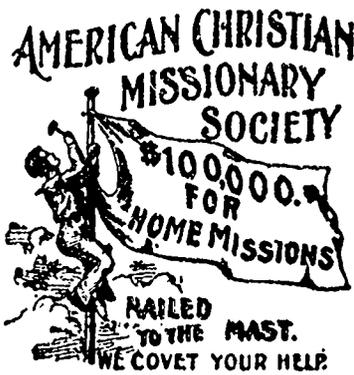
J. S. FLAGLOR, Secretary.

#### P. E. ISLAND FUND.

Acknowledged, . . . . .	\$37 27
Church, Cross Roads, Lot 48, (Quarterly Meeting) per Geo. Manifold, . . . . .	8 26

\$45 53

J. S. FLAGLOR, Secretary.



#### NOTES.

We present in this issue the claims of the Home Mission work; we know our readers will enjoy this presentation.

There is no more important work before our churches to-day than Home Mission work; to help it to the front means the quickening of all our work.

The General Board of Home Missions has made appropriations to the Boards of twenty-eight different states and provinces to help them do mission work within their boundaries. If we gave our Home Board \$100,000 this help would be sufficient to quicken our work in a most wonderful manner. Let us try to do our part.

We hope that our churches will make the greatest efforts to reach their full apportionment to Home Missions. The Home Board is doing the best work in our history, and we should support the Board in this work.

The Home Board has appropriated every dollar of its income, and even beyond, in the hope that the churches would greatly enlarge their offering in view of the work that is being done.

The missions of our Board are prospering; our home missionaries are doing excellent work on very small salaries. They deserve our hearty support.

Don't fail to send your offering for Home Missions promptly to Benj. L. Smith, Corresponding Secretary, Y. M. C. A. building, Cincinnati, Ohio. It will all be needed to meet the maturing obligations of the Board. Don't fail to remit promptly.

If your congregation does very well—makes an offering two or three times the apportionment—send a telegram, at your own expense, to the Corresponding Secretary, Cincinnati, that it may be used to encourage others. Don't fail on this.

The work of city evangelization needs the assistance of the General Board. Our cities are not able of themselves to do the work that ought to be done. The work done in Chicago by E. W. Darst can be duplicated if we only entrust our Board with \$100,000 for Home Missions.

Remember that we have two missionary offerings in one on the first Lord's Day in May—that for Home Missions and Negro Evangelization. We should pay and pray accordingly.

We should make our offering for Home Missions equal to any other offering for the year—no second place for Home Missions.

Home Missions and Foreign Missions are the two wings of the bird of progress of God's cause. Do not make one any weaker than the other.

There should be no equality of missionary offerings by the division of any other fund, but by the multiplication of the weakest offering. The home offering should be multiplied. Let us multiply our part of it.

The record of the Board shows thirty-five churches organized last year; 2,135 churches have been organized by the Board in its history.

Three hundred dollars put into the hands of the Home Board will keep a missionary employed a year. A great many of our churches should make it a matter of rejoicing to have their own home missionary. There are some fields where two hundred dollars will keep a man at work a year. Let our churches select a field and have their own missionary at work preaching the glorious gospel of our Lord and Saviour.

Let every church make it a matter of pride to be a helper in the Home Mission offering this year.

We believe the home offering will be the largest in our history; the enlarged work, the splendid record of the Board in getting out of debt and keeping out of debt, the prosperity that has come to our Home Mission work, all appeal to our churches, and they will respond with a great offering for Home Missions.

Jesus sat over against the treasury and watched the people as they made their offerings—so, let us believe, our Lord sits over against the churches and notes them giving for the cause of spreading the gospel over America. Let us see to it that our offering has His approval.

It is only a few weeks until the first Lord's Day in May—then the offering for Home Missions. Don't forget it, nor fail to make it a great day.

It is a fact, that needs to be held before our brethren, that the mission churches supported by the American Christian Missionary Society have already reported to me over \$500 for the



BENJAMIN L. SMITH,  
Corresponding Secretary of the American Christian  
Missionary Society.

March offering for Foreign Missions, and not all have been heard from. Home Mission work pays. Now let every church that took the foreign offering turn in for an equal offering for Home Missions.

BENJ. L. SMITH, Cor. Sec.  
Cincinnati, Ohio.

#### CAN! OUGHT! WILL!

I have a very great desire to see our people rally to the work of Home Missions. We have never yet done anything worthy of us for this great cause. The call for \$100,000 ought to be promptly heeded. We can raise it, we ought to raise it, and from all our churches should come up the unanimous shout, "We will raise it!" There is no such mission field in all the world as America. Let us take it for Jesus Christ! Let us make 1898 a red letter year for General Home Missions! GEORGE DARSIE.

Frankfort, Kentucky.

#### ONLY \$100,000!

\$100,000 to help win America for Christ! Only \$100,000! Is it necessary to talk about sacrifice yet? When the American Congress, without a dissenting voice, appropriates a

sum equal to 78 cents per capita for our population, to be used in defense against a fourth-rate power, should we be less patriotic or loyal to the King of Kings? Let us not talk of sacrifice when we are asked to give \$100,000 to Christianize America; ten cents apiece for our million members is far below the plane of cold duty. Oh brethren! could you but see "the whitened fields" in our great, conscientious, intelligent, wealthy New England, with its loads of dead theology, and the intense yearning of the common people for the simple Christianity of the New Testament, you would not refuse us the proper men and means to open up this undeveloped field.

ROLAND A. NICHOLS.

Worcester, Mass.



O. P. SPIEGEL, Evangelist of Alabama.

THE PREACHER'S PART IN THE MAY OFFERING.

How does God raise a crop? Man prepares the soil, sows the seed, cultivates, but God grows the crop. Four kinds of soil, more or less, are in every congregation—the hard wayside, the shallow, the thorny, the good. But what kind is the preacher's heart? The answer to that denotes what kind of sower he is; whether diligent, hopeful, faithful, tactful, or otherwise. For missionary collections it is his commission faithfully to sow and cultivate, and then, at the proper time, to reap what God has grown; not too early, while it is green, nor too late, when it is shattered out. Be sure of the fragments. A faithful sower and reaper meets with resistance—but, remember, not from God. Then let him read his commission. The Kingdom of Heaven and the King are noting his faithfulness and his field. I have published a paper a number of years. Every week, for months ahead, that paper keeps the fact of the coming harvest we are sowing before the congregation. The pulpit proclaims its awful need. Prayer meetings (special) are held for its success. Then the Holy Spirit uses us just as much as we allow Him. If this isn't our business, we have none.

LOWELL C. MCPHERSON.

Buffalo, N. Y.



F. B. SAPP, Pine Bluff, Ark.

SHALL WE GO FORWARD?

The splendid results secured for the American Christian Missionary Society last year—results secured, too, in the face of tremendous discouragements—may well stimulate the churches to put forth extraordinary efforts to make the May offering one that shall be worthy of a great people. "Whereto we have attained let us hold fast," but, if possible, let us take one step in advance of last year. We have all the conditions for the doing of a work that shall tell through

the future years for God and the truth that is dear to our hearts. Our secretaries—the two Smiths—could not be improved upon. They have capacity, consecration, and a glorious enthusiasm that will not recognize the coldness of some churches and the criticisms of some people. We have as good men in the field as can be found anywhere—brave, self-denying and faithful to the gospel of Christ. We have open doors on every hand—wide open—which speak of invitation, access and welcome. We have the glorious gospel to preach—the gospel of love and liberty. Now is the very nick of time—big with opportunity and responsibility. Surely we shall not be found sleeping at our posts on this coming May-day. Let it be one of the gladdest and happiest days of the year.

E. L. POWELL.

Louisville, Ky.



B. H. LINGENFELTER, Tacoma, Wash.

HOW TO TAKE THE MAY OFFERING.

1. Remember there is no easy way of taking a good offering. It is comparatively easy to get a handful of coppers, but to get an amount of money worthy of the people who give it and the cause for which it is given requires work.

2. Prepare for it by ample announcements, full information, prayer and a good sermon red hot from the anvil upon which it has been forged with the utmost care. At its close the offering should follow without a moment's break.

3. Take the offering by subscription. Give every member a subscription blank or envelop and a sharp pencil and then exhort. Allow ten days for payment of the amount.

4. Do it all in the right spirit. The preacher and the deacons who pass up the aisles and canvass from house to house should be "in the spirit on the Lord's day" when this call is made.

At the First Church, in Akron, Ohio, this year, we shall select ten good men some weeks before who shall be in charge of the offering for the American Board. They will plan it and secure it C. J. TANNAR.  
Akron, Ohio.



A. McMILLAN, Cor. Sec., Michigan.

PRAYER FOR THE MAY OFFERING.

No work can be successful unless sanctified by prayer. The greatest work, and perhaps the only work, of the church is the salvation of souls; and the greatest work of the Disciples of Christ is the salvation of our own land. Hence the furtherance of this vital and important work should be the burden of our prayers, especially as we are drawing near the annual offering for Home Missions.

In the great, or perhaps the most import-

ant, events in the life of our Master we notice they were prefaced by prayer. The Master taught His disciples how to pray. In His sermon on the Mount he says "ask, seek, knock." Some blessings we receive by asking, some by seeking, and others by knocking. Let us attend to this, and we know the promise is sure and a large offering shall come from the loyal disciples of Christ. The "I am well pleased" was spoken to Jesus while He was praying. The "Hear ye Him" was spoken while He prayed. The "Father glorify Thy name" was spoken and the voice was heard again.

May the offering for the spread of the gospel in America be the largest and the best ever made by our people, that we may hear the "Well done," and thus glorify the Father's name, that He may be "well pleased" with us in our efforts to honor Christ and save the world. Pray as we pay, and pay as we pray. J. J. IRVINE.

Jacksonville, Florida.

WHAT CAN THE MINISTER DO FOR THE MAY OFFERING?

(1) Use the missionary envelopes. Have a good supply of them; also a supply of lead pencils. The name of the contributor and the amount contributed should be written on the envelope. If cash is paid, the money should be put in the envelope; otherwise regard it as a subscription.

(2) Call your deacons to your assistance. Hand them envelopes and pencils, with instructions to supply every man, woman and child present. Have them lift the offering, but not until you give the word. Give time to prepare the envelopes; and, in the meantime,

(3) Be on the alert yourself. As a wise pastor, you may know why this, that and the other sister or brother are not responding. Address your final words to them; bring the gospel to bear upon them; be wise as a serpent in dealing with them; in short, special, and not random, talking will prove effective.

(4) Follow up the Sunday morning collection. Aim at a contribution from every member. Get after the absent ones at the night service and on the following Sunday. If still some have not given, try to know why. Ask them personally. They may have honest reasons that you can meet and dispel. They may need only to be won, as the south wind wins the rose. They may be eccentric, and wish only to be asked. You will reach your mark if you persist.

(5) Be prompt in forwarding the money to the secretaries. If necessary, give a month in which to pay subscriptions. Be a good collector in that time. Get every dollar subscribed; and when it is all in, speed it on its way. You will thus rejoice the hearts of hard-working and sacrificing missionaries and secretaries. GEORGE DARSIE, JR.

Uniontown, Pa.

A SELF-DENIAL WEEK FOR HOME MISSIONS.

Only in the conventional, and often misreading, sense can we speak of self-denial as required of a Christian in order to the performance by him of any duty. The word self-denial is much more opposite to the duty of a sinner to put away the old man and put on the new man. Surely, for a Christian to make a large, or at least a liberal, offering for Home Missions may be more fitly and forcefully called self-assertion than self-denial, for it is a gratification and not an abnegation of his true self. He does not forego his real interests, but makes a glad endeavor, according to his ability, to foster and further them. Instead of relinquishing his most cherished desires, he rejoices in the

purpose and prospect of their fullest realization. While his offering is his duty, it is equally his delight. S. M. JEFFERSON.  
Berkeley, California.

#### A SELF-DENIAL WEEK FOR HOME MISSIONS.

"Self to the rear" will greatly aid in pushing "Home Missions to the front." The magnificent ability of the Disciples of Christ to support our missionary enterprises, contrasted with the yet meagre sum given for this divine purpose, is conclusive evidence that there is "something lacking." What is it? I answer, the need of self-denial. The week of self-denial for Home Missions will have two beneficial results. First, it will materially increase the collections. I gladly risk my reputation as a prophet on the following statement: If, during the last week of April, each Disciple of Christ in the United States and Canada will deny himself of one-half the things whose having is not essential either to his existence or his happiness, and will, on the first Sunday in May, give the amount thus saved in addition to what he had previously intended to give, we will raise \$100,000 for Home Missions this year. Let us try it. Second, like the mercy that "droppeth as the gentle dew from heaven upon the place beneath," it will bless "him that gives and him that takes." In *Lux Mundi* is the thought-provoking sentence: "The root of sacrifice is self-sacrifice, however crudely it may be expressed." It is a contradiction in terms to speak of having made a sacrifice for a cause until our gifts to that cause are such as to have necessitated some self-denial. He who will deny himself for the good of the Master's work will learn somewhat of the meaning of that oft-quoted, seldom-understood saying of Christ, "It is more blessed to give than to receive."

"Self to the rear" — "Home Missions to the front."  
ROBT. G. FRANK.

Nicholasville, Ky.

### Foreign Missions.

#### Maritime C. W. B. M.

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

35 HAKANO CHO,  
ICHIGAYA, TOKIO, JAPAN,  
January 31st, 1798.

#### To the Ontario and Maritime Province C. W. B. M.:

DEAR SISTERS—Last Monday night, after a day's heavy rain, was our first snow-storm this winter. Everything looked so pretty in the morning when we opened the shutters and looked out. Our hymn that morning was "Whiter than snow, Lord Jesus, I long to be."

The sun came out soon, however, and by noon everything had changed, and the streets were simply beyond description. We have no sidewalks; everybody walks in the middle of the road, so you can imagine how pleasant it was. Soon a cold, fierce wind sprang up, and that night and next day we had the heaviest rain and sleet storm I have seen in Tokio. The next morning papers told of three persons who had been overcome by the cold and found frozen to death on the streets.

The next day the sun came out clear and bright, and the breeze was as balmy and soft as a May day. That same day I went to see Bro. and Sister Azbill, who live not very far away, and in their garden were two large plum trees with the buds bursting into bloom. I came away laden with some large branches to put in my study as a reminder that spring is nearly here, and with it the pain of part-

ing with the dear friends here and the joy of meeting the old ones in the home-land.

The suffering this year, not only in Tokio, but all over Japan, is heart-rending. Food, fuel and clothing are more than double in price what they were in the summer, and the wages of the laboring classes have risen very slightly.

Last week I heard of another case of murder and suicide; a father kills his two little ones and then himself because he cannot provide for them.

The work seems to be taking on new life. Meetings are better attended, the prejudices against Christianity not quite so marked, and one meets with a little less rudeness in the streets. Little incidents show how the wind blows. For instance: Not long ago an evangelist, while preaching to a fairly large audience in one of the many preaching points of the city, made the remark that all men are sinners. A student in the audience rose and asked him if he meant by that to include the Emperor. The preacher replied that as the Emperor was a man he would of course come under that head. Immediately the student, with one of his friends, accused the speaker of disrespect to the Emperor, called him a traitor and signified their intention of defending the Emperor's name to the last. They marched to the platform and proceeded to thrash the evangelist. The disturbance was quieted by the police taking all three to the lockup, where they remained for nearly a week before their case was brought up. At the trial, however, the preacher was dismissed with many apologies, and the students severely reprimanded and told to let religious meetings alone in the future, that the statement was not used in a political sense but in a spiritual one, and meant no disrespect to the Emperor.

Whether or not this has anything to do with the affairs of the far East, that we hear so much about nowadays, with the hope that England may become an ally, I cannot tell.

Sincerely yours,

MARY M. RIOCH.

#### RECEIPTS.

Previously acknowledged, ....	\$120 98
Summerside—	
Few ladies of church, .....	2 00
Belvin Grove, P. E. I.—	
Mrs. W. Hogg, .....	1 00
Tiverton—	
Ladies' Auxiliary, .....	2 00
Milton—	
Ladies' Auxiliary, .....	7 00
St. John—	
Coburg Street S. S., .....	7 11
" " Ladies' Auxiliary, .....	3 30
" " Non-resident member, .....	20 00
Main Street—	
Ladies' Auxiliary, per Mrs. Robertson, ..	8 10
Smithtown, N. B.—	
Y. P. S. C. E., per Leonard Hill, .....	2 50
Interest, .....	27
Total, .....	\$169 26

SUSIE FORD STEVENS, Treasurer,  
Pictou, N. S.

### Children's Work.

Address all communications to Mrs. D. A. Morrison, 291  
Gerrain Street, St. John, N. B.]

#### DEAR GIRLS AND BOYS,—

I hope a great many of you are busy preparing for the Easter exercise, but if you find that it will be impossible to give the concert, they can still observe the two weeks of self-denial, and send their offering just the same. I have not received items of news from many Bands this month, and would ask the Band leaders to mail their communications so as to

reach St. John by the 20th of the month. You will all be glad to read something from our dear missionary, Miss Graybiel, in regard to our boy in India. We have been supporting him since last fall, but this is the first direct word we have had concerning him. Below you will read what Miss Graybiel and Miss Frost write about him. I am sure you will all be pleased, as I am, that the account is so encouraging. May little "Gerould" be the means of bringing the light of the gospel into many a dark life.

Your loving friend,

MRS. D. A. MORRISON.

Supt. of Children's Work.

#### NEWS FROM OUR WORKERS

HALIFAX, JUNIOR C. E.—Our society is in splendid working order now, and is quite large. The members are all interested in the work, and we hope very soon to be able to send some money for the mission cause.

SUMMERSIDE, SUNBEAM BAND.—Our Band held a concert on March 6<sup>th</sup>, which was quite a success. We realized \$4 30.

LORD'S COVE, MISSION BAND.—We are sorry that we will not be able to give the Easter exercise, on account of bad roads and scattered membership; but we will remember the season of self-denial, and trust we will not be behind. We can report four new members since last month.

GEROULD (OR JARALD).—A fine-featured, shy-looking boy came to the Mission Home with his mother, little brother and sister sometime during last hot season. They were homeless and without food. This was "God's Home," and kind friends had sent us money to feed just such needy ones. What could we do but bid them welcome in the Master's name. The boy began going to school, and soon it became apparent that he was very bright. He now reads in the third reader. He is also learning English. He has been baptized, and yesterday I heard him give his testimony as to what Jesus had done for him. I could but thank God that this dear boy had so early learned to know Christ and His saving power.  
MARY GRAYBIEL.

A recent letter from Miss Frost says: "Gerould is a very bright boy and handsome, too, and is between twelve and thirteen years of age. He can already speak the message of Jesus' love in a pleasing manner."

#### RECEIPTS.

Previously acknowledged, ....	\$51 09
Summerside—	
Sunbeam Band, .....	1 15
Milton—	
Daily Workers, .....	5 00
Total, .....	\$60 24

SUSIE FORD STEVENS, Treasurer,  
Pictou, N. S.

## Great Advances

Have recently been made in methods of teaching commercial subjects—Book-keeping and Correspondence especially. Our methods are not those of five or even two years ago, but the very latest, embracing the latest features at the close of 1897. Our Shorthand is also the best—the Isaac Pitman.

Catalogues to any Address.

S. KERR & SON.