



# THE CHRISTIAN.

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

VOL. XVI.—No. 8.

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## The Christian.

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"THE CHRISTIAN."

P. O. Box 56

St. JOHN, N. B.

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## ANNOUNCEMENT!

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

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

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

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

J. HARRY WILLIAMS,

Secretary of Association.

## NOTES AND NEWS.

If any church or individual has not yet made a contribution to general home missions this year, there is still time to do so.

There were over 200 additions to the church in Bedford, Ind., during the late meeting held there by James Small.

What effect has "THE CHRISTIAN SUPPLEMENT" had upon your pocketbook? and upon the Main Street Church Building Fund?

The Annual Meeting of our churches is only a few months distant, and yet no announcement of the place of meeting has been made.

Next month the Association of the P. E. Island churches will be held at Summerside. We hope to give a full announcement in the next issue of THE CHRISTIAN.

Perhaps you have forgotten to renew your subscription to THE CHRISTIAN. Well, the present month is a good time to send in the money. Send to THE CHRISTIAN, Box 56, St. John, N. B.

Do you ever try to get a new subscriber to this paper? We are anxious that more people should be reading the good things it contains. We want your help in extending its circulation. May we count on your aid?

C. A. Young says he has grown too much to longer say "immersion" when he means "baptism." The former word, he says, gives only half the act. Not only are we buried with Christ, but we are raised to walk in newness of life.

We find where a preacher, with a reckless disregard of the laws of exegesis, holds that the baptism in the Holy Spirit now is taught by these four passages of scripture: I Cor. vi, 11; xii, 13; Titus, iii, 5; Eph. v, 18. These mention the Spirit; so do Gen. i, 2 and Rev. xxii, 17.

We have been passing through the seed-sowing season. What a man soweth, that shall he also reap. When the harvest time of life comes, we shall also reap as we have sown. If we expect to reap wheat then, we must not sow tares now.

Of the many valuable departments of the *Christian Standard*, none is more needed at the present time than Biblical Criticism, conducted by Pres. J. W. McGarvey. May the grand old man who is set for the defence of the truth be long spared.

J. J. Haley has become editor of *The Christian Oracle*, Chicago. It is assuring to know that the paper will not go sky-rocketing off into the doubtful realms of Higher Criticism. But still we would like to know where Bro. Haley thinks the "doubtful realms" begin.

T. R. Hodgkinson has given in *The Christian-Evangelist* a very interesting account of his "Conversion to and from Methodism." The publication (in tract form) of this "evolution of a Disciple," and its judicious circulation would, we think, do good.

We sincerely regret the departure from the Maritime Provinces of J. W. Bolton, who has so faithfully served the churches at Westport and Tiverton. He thoroughly identified himself with our provincial work and cheerfully assisted in every advance movement. We hope that he shall have large success in his new field.—Sweet Valley, Pa.

The first Lord's day in June is the time when the Sunday-schools are asked to make an offering to foreign missions. An increased number of schools is yearly sending in contributions. Last year 3,180 schools gave \$34,000. If the children of today are taught to give unselfishly to the Lord's work, the future men and women will not give grudgingly.

One of the recent religious fads is to make a distinction between the authority of the teachings of Christ and of his apostles, saying we must understand the apostles through Christ, rather than Christ through the apostles. We thought that when the Holy

Spirit should come he would guide the apostles into all truth. We thought he would take of Christ's and reveal it into them. We thought these holy men spake as the Spirit gave them utterance. There were many things that Christ did not say unto his apostles except through the Holy Spirit.

It is strange, how studiously some people, even preachers, will avoid the use of the word "baptism." We heard a series of protracted meeting sermons in which it appeared that the preacher wanted frequently to use the word, and in every case but one he said, "obey." How much better it would have been had he had the courage to be specific!

The people are becoming more interested in winning America for Christ. The *Christian Standard* of May 20th, tells of two recent gifts that aggregate nearly \$6,000. One is a fine orange grove in Florida worth \$3,000, and the other is two lots and a new church building in North Galveston, Texas, worth \$2,800.

The farmer who wants to raise a large crop is not sparing of his labor. He knows it will not come by chance. It also requires toil and care to successfully cultivate the Christian graces. Not a few people, who diligently till their farms, pay no attention whatever to their hearts. These are growing up in weeds of the worst sort instead of in beautiful flowers.

We should mark each passing year by the organization of at least one new church in these provinces by the sea. Are there not places now ready for the planting of churches of Christ? Places where we already have a nucleus of members? We would be pleased to have a letter from those isolated brethren who think that a church could be established in their community. Nothing attempted, nothing done.

There is probably no tract published by the Disciples of Christ that has done more good than "Christian Experience, or Sincerity seeking the Way to Heaven," by Benj. Franklin. It is a splendid tract to sow the country with. It will provoke many people to a diligent study of the Bible, and lead them into the truth. The Standard Publishing Co., Cincinnati, Ohio, has published a 32 page edition which it sells at 50 copies for \$1.00 cash. How would it do for you to scatter some copies in your neighborhood?

Since J. A. L. Romig went to England he has been constantly at work and has met good success. His first meeting was at Chester, where 56 responded to the gospel call, and 36 were baptized. He then went to Saltney, a suburb of Chester, and in ten days 41 made the good confession, 33 of whom have been baptized. The next meeting was held at Liverpool. Here 50 confessed the Christ and 36 were baptized. Then followed a meeting at Birkenhead, across the Mersey from Liverpool, when 41 confessed the Saviour and 34 were baptized. London, where the evangelist was at the last report, was next visited. There had been 20 ad-

ditions and the meeting was being continued. We suppose parental opposition explains why the number baptized is nearly always smaller than the number who make the good confession.

The next issue of the CHRISTIAN will appear about June 22nd, and will contain important announcements of great interest to the brethren in P. E. Island. Will our correspondents please make a note of the date, and govern themselves accordingly.

A brother for whose culture, piety and ability we have great respect, surprises us by saying, at the recent congress in St. Louis, that "very likely we shall come at last to find that the book is inspired because it is true, rather than that it is true because it is inspired." This is about as bad as the statement of another brother who believed the Bible to be inspired because it inspired him. It is strange that such diligent efforts should be made to bring down the Bible to the level of other good books.

The Christian Evangelist tells us that at the Congress at St. Louis (we call it a school for speculation), "it was agreed on all hands, that we must have a theology." We find the best answer to that in the same paper, of the same date, when it says of Calvinism: "Who can tell how many characters have been dwarfed or deprived of greatness, or turned into infidelity by its influence?" Perhaps we can get on without a theology a little longer. We have done very well so far without one, and we do not see why we must have a theology in the future.

The May Collection for Home Missions has been taken up by many churches and the reports are encouraging. The First Church, Allegheny, Pa., gives \$700; so does the Central, Cincinnati. The Walnut Hills Church, Cincinnati, gives \$609. The Central Church, St. Louis, gives \$650. Some churches have greatly increased their offerings over last year's. For instance, the contribution of the Euclid Ave. Church, Cleveland, O., has gone from \$195 to \$400; of the East End Church, Pittsburg, Pa., from \$150 to \$300; of the Seventh St. Church, Richmond, Va., from \$50 to \$300. This gives grounds for hoping that the \$100,000 asked for will be raised.

### News of the Churches.

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

COBURG STREET.

Since the last issue of the CHRISTIAN we have had two additions by confession and baptism, and one from the Baptists.

Bro. O. B. Stockford, one of our active and working members left here on the 9th of May to take up his abode in Rainy River, Western Ontario. On Monday evening (8th) at the young people's meeting, he was presented with a Bible and an address by the church and congregation as a slight token of the esteem in which he was held, to which he made a suitable reply. Bro. Stockford has been doing missionary work at Silver Falls and Garnett Settlement on Lord's days.

Bro Howard Murray left on the D. A. R. steamer "Prince Edward" on Wednesday, to fill an appointment at Gulliver's Cove. During his six months' pastorate, he has made many friends and is much beloved by the members of the church not only here, but at North end, Silver Falls and Nauwigewauk.

The young people's meeting on Monday evening (28th) was a very interesting one, the subject being "Established in Heart." A large number took part and Bro. H. Murray was the leader.

The young people will hold a meeting every second Friday evening in the month, at the Seamen's Mission. Other churches have one night for the same purpose.

Bro. Stewart arrived in the city on the C. P. R. on Tuesday, 30th, after an absence of six months in the south, and is looking well.

The annual business meeting was held on Tuesday May 9th. Trustees were elected for the year and reports of the treasurer, secretary, and relief fund were read. Bro. Stewart was engaged for another year.

Bro. E. Stevens and wife arrived in our city on Tuesday (30th), on their way to Cornwallis, N. S. Bro. S. will assume the pastorate of the church there.

#### HALIFAX, N. S.

Since my last report the church in Halifax has again had to say good-bye to four more of its worthy members. Two weeks ago Bro. and Sister James Stevens, with their daughter, Sister H. L. Wallace, and her three children, left for Montreal, and the same week our young Bro John Brown left for Boston. We feel the loss of these very keenly. How much we miss their companionship, their counsel and words of cheer, cannot be put in words. Thus in one year, counting the children as well, fully thirty-four have been lost to this little congregation, twenty two of whom were members of the church. This is a serious loss and a heavy blow to the cause we plead in this city. But we have true and faithful ones left, and we believe the Lord is with us, and his cause will be sustained in this town, notwithstanding all these discouragements.

Our good Sister Cornick made us a short visit of a week or two and then returned to Massachusetts. But while we are mourning the loss of those whom we have long known and loved, we are glad to welcome some back who have been away for some time. We are very glad to see our Sister Carrington with us again after an absence of two years. We are also glad to see our young Sister Grace Crawford with us again after an absence of nearly a year. The return of even a few cheers us in our work.

Two weeks ago I baptized a young man who came in from Shubenacadie for this purpose. This young brother has been doing evangelistic work among the Presbyterians for about two years, but having met some Aquilas and Priscillas about six months ago in Shubenacadie, was led to study the Word of God more intelligently, and as a result he came to the conclusion that he was an unbaptized man. Hence, this step that he has taken. One of our brethren accompanied him, assuring us that the young brother was worthy. We believe a bright future is before him as a worker in the vineyard of the Lord. He will probably attend one of our colleges and prepare himself for the work of the ministry, in which field he can be very useful.

When we had been in our new home just two or three days our friends gave us a surprise by coming in on us one evening uninvited and took possession of us and the house. They were considerate, though, and brought plenty cake and coffee, which made us good-natured. In the course of the evening we were called to the floor, when a very pleasant address was read by Bro. Richardson, expressing the appreciation of the brethren for the work we are doing, and their hearty interest in our welfare, and at the same time presented us

with a very nice secretary and centre table, and a nice book rack and fern holder. The whole thing was a genuine surprise and highly appreciated by the preacher and his wife. It was certainly a real profitable and pleasant house warming. The Halifax brethren know how to do this thing. But while I am on this subject I must not forget to mention a very pleasant reception the friends in Cornwallis gave us while we were with them for a few days some four weeks ago. Between thirty and forty met at the parsonage, our old home, where we have met our friends so many times, and spent a very pleasant evening, and enjoyed the good things they brought with them. This was a very happy re-union, and gave us the opportunity of seeing many of our friends, whom otherwise we could not have seen, as our stay was necessarily so short.

I am hoping that in the near future the church in Cornwallis will have a preacher settled among them.

E. C. FORD.

#### HANTS COUNTY.

Cold winter, which held us so long in its hard grasp, has gone, and spring, with its loveliness, for which a few weeks ago we were rather impatiently waiting, has gladdened our hearts by its return. Our life here has been compared to the seasons; childhood to spring, youth to summer, manhood to autumn, and age to winter. As the seasons rapidly follow each other, so we pass through the periods of our years, childhood, youth, manhood, age. Then what? When the seasons have revolved their course, without delay they repeat the circle; but we will not repeat the circuit of our life, but enter that higher state not measured by the flight of years.

Bro. Wm. Murray is again in Newport. His preaching for several months last summer was very helpful to the little church there. I have been visiting those brethren once a month until they can be better supplied.

Shubenacadie had the benefit of several discourses in the winter by Bro. Frank Ford, which were, I learn, very acceptable to the church at that point.

Bro. E. C. Ford, of Halifax, is supplying Elmsdale by preaching the first Monday evening in each month.

Sister McNeil, wife of Bro. A. McNeil, a very faithful and intelligent disciple of that church, has for some time been very ill, and has been much missed from Bible class and meetings.

A few days since two obeyed the gospel at West Gore, and I am hoping that others who have come to sufficient age and knowledge will soon heed the call of Christ as these have done.

Last Saturday we buried Bro. Erwin Wallace, son of John T. Wallace, at the age of nearly 32 years. Eleven years ago he went to Fresno, California, being engaged the most of that time in the fire department of that city. There he obeyed the gospel and became a member of the Christian Church under the pastoral care of W. C. Martin. Nearly three years ago his health was broken, and since that time consumption has marked him for its victim. Of late, but when it was too late, he determined to return home. He reached Shubenacadie, twenty miles from home, and died there thirty-three hours after his arrival. Not knowing death was so near, he sent no despatch to his father, and the family knew not he had come until his death. That they could not have seen him again before his death, when he had come so near them, could not but increase their sorrow. How blessed to be able, in the time of sorrow, to look to Him who comforts those who are cast down.

We are looking forward to our county meeting to be held in Newport. It will begin at 10.30 on Lord's day, June 25th. Provision will be made for a basket dinner at the church, and we expect a busy day in the Lord's work. Preachers from other parts we expect to be in attendance. As matters of interest to our work in the county are to be attended to, it is necessary that there be a proper representation from all the churches. Lay your plans, brethren, to be in attendance.

H. WALLACE.

WESTPORT AND TIVERTON, N. S.

After three years of faithful labor Bro. J. W. Bolton has resigned his pastorate with the churches at Westport and Tiverton to labor in another part of the Lord's vineyard, and while he leaves us he carries with him our best wishes, that he may be greatly blessed in all of his work, and be the humble means in the Lord's hands of doing very much good. We are left again as sheep without a shepherd to go in and out before us to break the bread of life. Yet we are hopeful that good seed has been sown, which in future days will bring forth fruit unto eternal life, while we fail to see the good accomplished we would like to see in our own church work. Yet we are pleased to know that the work of the Lord is prospering in other parts, so we take courage and press on, knowing that in due season we shall reap if we faint not. May the Lord's rich blessing attend his own work, to the saving of many souls, is our prayer.

E. A. PAYSON.

CHARLOTTETOWN, P. E. I.  
CENTRAL CHURCH.

Since Bro. Manifold's departure, January 3rd, we have had no permanent pastor, but have met every Lord's day to break bread. On seven occasions we had no minister, but held interesting social meetings. Bro. Crawford preached for us morning and evening on six Lord's days. Bro. A. N. Simpson preached five sermons, and Bro. R. W. Stevenson was with us one Lord's day.

The March offering amounted to \$17.00. The Sunday-school intends taking an offering for foreign missions, Children's Day, June 4th. Our prayer-meeting and Sunday-school are important factors in keeping up the interest in the church work.

The protracted meeting now in progress, conducted by Bro. R. F. Whiston, evangelist, is attracting much interest, and large audiences attend every night, our spacious hall being often crowded to the doors. Mr. Whiston is a very attractive speaker, and holds the rapt attention of his audience. His preaching is practical and entertaining, not at all sensational, and thoroughly in harmony with the teaching of the New Testament. He sings one or two solos every night and answers questions, which are left in the question box at the door, in a manner that is at once pleasing and convincing.

Many are gaining a knowledge of our position who had never before heard of the plea of the Disciples. Much good will result from the meetings, which are a source of enjoyment and spiritual help to the members.

On May 15th a call was extended to Bro. R. W. Stevenson to become pastor. At present writing we have not received his answer, but hope that he will accept.

H. W.

SUMMERSIDE, P. E. I.

In the May number of THE CHRISTIAN the writer promised to give a description of the repairs and additions to the church in Summerside.

The building has been raised up and a founda-

tion of Wallace freestone put under it. A spire built on the corner. A large gothic window with cathedral glass placed in the end. The roof has been raised up to a proper pitch. The old shingles removed from the walls, and siding put on; an addition 16 x 16 feet built on the east end. Into this addition the baptistry is placed, which will be just behind the pulpit elevation. Back of the baptistry is two dressing rooms. The pews will be re-arranged to suit the changes made. The inside of the church will be papered with ingrain paper, and the wood-work grained in oak. We hope to have it completed when the annual meets here in July, when it will be dedicated.

The cost will be about \$700. This is a large amount for our small congregation, and help from the brethren would be much appreciated. We trust that those who intend coming to the annual meeting will bear this in mind. And all who come will "come prepared" to help us out financially. But don't stay away if you cannot help us in this way.

G. A. JEFFREY.

Home Missions.

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

The meeting held at Picton by Bro. Whiston exceeded our expectations. The meeting continued for three weeks. There were large audiences to hear him, and six confessions. It was unfortunate that Bro. Fullerton was taken ill after the meeting had begun. Bro. F. Ford was at the meeting for a few days and assisted Bro. Whiston.

Bro. Whiston is holding a meeting with the Central Church at Charlottetown, P. E. I. It began on Lord's day (14th). From a private letter we learn that the meeting opened up with fine audiences. At the evening meeting the building was packed.

Did our readers peruse the last CHRISTIAN—A Home Mission number—This should give a new impetus to the Home Mission work in these provinces.

The Church at North End has commenced the foundation of their new house of worship.

RECEIPTS.

Previously acknowledged, . . . . .	\$500 84
Westport—	
Pledges at Bro. Stevenson's meeting, . . . . .	14 18
Leonardville—	
Per Wm. McKay, . . . . .	1 50
St. John—	
Coburg Street Mission Band, . . . . .	5 01
Mrs. S. C. Jarvis, . . . . .	1 00
Gulliver's Cove—	
Harry E. Hines, pledge at annual, . . . . .	2 00
Sweet Valley, Pa.—	
J. W. Bolton, part pledge at annual, . . . . .	1 00
	\$525 48
	W. A. BARNES, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS,—I have been reminded by our treasurer that our receipts are much behind those of previous years. Only about one-half the amount required for Sister Rioch's salary has been received, and but

three months left in which to make up the remaining half. Surely we will do well this year, after enjoying a visit from our missionary and learning more about the great work which she is doing—a work in which you and I have a part.

Many of the things Sister Rioch told us impressed me very much, and made me feel what a blessed privilege it was to be a Christian woman in a Christian land. Her account of the ignorance and darkness and hopelessness of the lives of the women among whom she labors must have touched every heart and caused them to desire to do "greater things" in the name of Him who has brought to us light and joy and hope. May we each do more faithfully the work he has put into our hands to do.

I felt sorry that Sister Rioch could not have visited you all. It seemed too bad that even one church or individual should have missed seeing and hearing her. But not being strong enough to come earlier in the season, and being unable to travel in our stormy weather, she was prevented from going to every church in our provinces.

She is now travelling through Ontario, visiting the churches. Although home on furlough, she is still laboring. Let us also labor earnestly that the cause of our Master may be strengthened.

Will you not, dear sisters, each endeavor to put forth extra efforts during the remainder of the year, that we may be able to meet the obligations resting upon us. The smile of our Heavenly Father will rest upon us while we are striving to extend his kingdom.

Yours in Christian love,  
ELLA E. FLAGLOR.

RECEIPTS.

Previously reported, . . . . .	\$244 95
St. John—	
Coburg Street Sunday School, . . . . .	9 41
	\$254 36

SUSIE FORD STEVENS, Treasurer.

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

Just a word to our Ladies' Auxiliaries and to our Mission Band Leaders. Only about three months and our year is done. How about your share in our work? If we are to close our year out of debt, all our sisters must take hold in earnest. We need at least \$150. Many have not been heard from at all so far this year, and we need the help of every one, or we cannot carry on the work. "The King's business requires haste."

SUSIE FORD STEVENS,  
Treasurer.

Children's Work.

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

RECEIPTS.

Previously reported . . . . .	\$36 09
St. John—	
Wide Awake Band, . . . . .	2 00
Halifax—	
Junior Endeavor, . . . . .	2 00
West Gore—	
Golden Rule Band, . . . . .	2 00
Milton—	
Daily Workers, . . . . .	5 00
	\$47 09

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. B.

## The Christian.

ST. JOHN, N. B., . . . MAY, 1899.

## EDITORIAL.

## THE APPOINTMENTS OF GOD.

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

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

The more attentively we learn from the Word of God what he has been pleased to reveal of himself the greater will be our admiration of his wisdom and of his mercy to the children of men.

Nothing is plainer and more important for us to know than the appointments of God, and nothing perhaps is more liable to be misunderstood. Divine appointments are of two kinds, *absolute* and *conditional*. To ignore this distinction and to hold all appointments as absolute is a fatal mistake. God's appointments in nature are of two kinds. This is plain enough; and the Word of God as plainly shows that there are two in grace. An *absolute* appointment can never fail, a *conditional* one may fail.

In order that there may be food for man and beast God gives man a fruitful earth and fruitful seasons. He does this without any condition on man's part. But still it is only the willing and obedient who shall eat the fruit of the land. He gives man the *means* of good unconditionally but the blessing arising from the means he gives him conditionally. So the Bible makes plain the conditional and the unconditional appointments, and to ignore the distinction makes sad havoc of the truth.

The Hyper-Calvinist sees clearly in the Bible two resurrections, one to life, another to everlasting shame and contempt, and concludes that God has appointed to each their place before they were born. The Universalist sees that God has not appointed men to wrath but that he will have all men to be saved. That Christ gave himself a ransom for all that he by the grace of God should taste death for every man, etc., etc.

While the Calvinist and the Universalist differ so very widely in their final conclusions, they agree in ignoring God's *conditional* appointments and regard all of God's appointments as *absolute* which cannot be broken. One concludes that all *must* be saved because it is God's will to save all. The other concludes that it is not his will that all should be saved because all will not be saved. Both conclude that nothing can break the will or appointment of God although both Old and New Testaments repeatedly declare that his will is broken, and also that both these conclusions are untrue. God will have all men to be saved, and yet he that believeth not the Son shall not see life but the wrath of God abideth on him. John iii, 36.

In *absolute* appointments there is only the

will of God, but in the *conditional* God allows man's will to take part, and when it opposes his will he permits the appointment to be broken, which will fully appear as we proceed.

"Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should walk before me forever, but now the Lord saith, Be it far from me, for them that honor me I will honor, and they that despise me shall be lightly esteemed. I. Sam. ii, 30. Here the Lord emphatically declares that he had appointed the family of Eli to stand perpetually before him in the priests' office, but on account of the sins of Eli's sons that appointment was broken.

Again, "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." I. Kings xx, 42. Here the Lord had appointed Ahab to utterly destroy Benhadad, King of Syria, for his sins and repeated insults of the God of Israel. But Ahab had broken the appointment by bargaining with this man and sending him away, and for this breach Ahab's life had to go for this man's life, and Ahab's people for his people.

In the 18th of Jeremiah the Lord shows how his appointments either for good or evil concerning a nation are changed by the conduct of that nation.

Jesus says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here are God's two kinds of appointments. His love for the world and his unspeakable gift was absolute. Man had no hand in it. No being could prevent it. But how different the other, "That whosoever believeth in him should not perish, but have everlasting life." This is conditional. 1st, God gave his Son without any condition on man's part; 2nd, He gives man eternal life on condition that he believes in his Son. How very plain the distinction. In this third chapter of John, from the 14th to the 21st verses, Jesus elaborates the subject as if he would make it so plain that even a child could understand how men are saved and why men are condemned. We ask for this beautiful passage a careful hearing. A popular preacher, who seemed to have no idea of a conditional appointment, said: "If God wants to save a man and he is not saved, it would prove Satan to be stronger than God." We would ask this man to read the Saviour's lament over Jerusalem. "How often WOULD I have gathered thy children together as a hen gathereth her brood under her wings and ye WOULD NOT." Jesus was going to Jerusalem the third and the last time, when in grief he uttered these words. Would this man deny that he wanted to gather these Jews and still they were not gathered. Never was the will of God more clearly opposed by the will of man, and yet the latter prevailed. Did it prove Satan stronger than God. Luke xiii, 34.

As no passage in the Bible says that Christ died only for a part of the human family, or that any are condemned to eternal woe before they wilfully reject an offered Saviour, we will refer to passages which show that Jesus died to save all men, and that the lost will be condemned for refusing to believe in Jesus. Let us begin with the angel's messages at his birth, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to *all people*. For unto you is born this day in the city of David a Saviour which is Christ the Lord." Luke ii, 10, 11.

A Saviour's birth could be no good tidings of great joy to any people but to those he came to save, which plainly shows that he came to save all people.

"That was the true light which lighteth every man that cometh into the world."—John i. 9. Jesus tells every man how he can be saved because he died to save him and has salvation for him. None can truly say that the sun was not intended to lighten every body because some men go into, or are put into a dungeon; nor is it true that Jesus did not intend to lighten every man because some are shut out in darkness.

The passages at the head of this article speak plainly on the mission and work of Christ and on what are God's appointments through him to our race. He will have all men to be saved. . . . For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. ii. 9.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—I. John ii. 2.

Such is the constant testimony of the Scripture respecting the work of Christ, which is in perfect harmony with the revealed character of the Father and the Son and the Holy Spirit. Jesus constantly calls himself the Son of Man. Every man on earth can call Jesus Christ his brother and why should any man be hindered from looking to him his Saviour or have a doubt in his heart that Jesus died for him.

The Lord willing, this subject will be continued in next month's CHRISTIAN.

## Correspondence.

## NOTES OF TRAVEL.

On Thursday morning, May 4, Mrs. Bolton, Baby Iloe and I bade adieu to the friends in Westport, N. S., and boarded the little steamer "Westport" for St. John, N. B. We had a nice smooth run of twelve miles up St. Mary's bay to Tiverton, where freight was landed. As the boat could not get to the wharf, the tide being low, we bade adieu to the friends in Tiverton by the waving of handkerchiefs. We then launched into the

# THE CHRISTIAN SUPPLEMENT.

In Aid of Building Fund of MAIN STREET CHRISTIAN CHURCH.

ST. JOHN, N. B., JUNE, 1899.

Liberal gifts which would have been made to the Building Fund by residents in the neighbourhood have been needed to help the destitute fire sufferers



## The Fiery Trial



Many friends of the work living at the North End have had their homes completely destroyed by fire.

Now is the time to "Bear ye one anothers' burdens and so fulfil the law of Christ."

# THE CHRISTIAN.

## CHRISTIAN SUPPLEMENT

ST. JOHN, N. B., JUNE, 1899.

A few advertisements are desired, rates on application.

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

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

The list of contributions received could not be made out for this month's SUPPLEMENT but will appear in the July number.

THURSDAY, May 25th, 1899, will long be remembered by the people of St. John. From about 1.30 until between six and seven o'clock, the fiery fiend ran riot in the North End of the city, baffling all efforts to stay its progress. A busy, prosperous district was turned to a wilderness of ashes. Nothing but chimneys and smoking ruins to mark the place of happy, comfortable homes.

MANY friends of the work who had promised to help the building fund are now unable to do so, in fact many have needed to be helped. What shall be done about building a house of worship at North End? The present is an opportunity of showing the sympathy and love manifested by the early church. The North End work has needed the assistance of the brethren elsewhere. Its need was still more

manifest in connection with the erection of a house of worship, and now in this trial we trust and pray that the Lord's people will show the Christlike spirit and give extra help in order to bear this unexpected burden.

WORK on the foundations was begun the morning of the fire and is being pushed forward as rapidly as possible. To be able to continue the work generous help must be received at once. **HELP THIS WORK, brethren, HELP LIBERALLY, HELP NOW!**

THE savings of years gone, and, in many cases, whole families were turned out on the street with nothing but the clothes they were wearing. Some of our members and a number of the regular attendants at the services lived in the section destroyed.

## SAINT JOHN Sunday School Book Room.

...HEADQUARTERS FOR...  
SUNDAY SCHOOL LIBRARIES.

Libraries Sent to Schools on Approval.

WRITE US FOR CATALOGUE AND PRICES.

Among our Specialties are—

Hurlburt's Revised Normal Lessons,  
Stalker's Life of Christ,  
Christian Endeavor Supplies,  
Charles M. Sheldon's Books,  
Blackboard Cloth.

...We Have also the...

BIBLE SOCIETY DEPOSITORY.

**E. G. Nelson & Co.,**  
Cor. King and Charlotte Sts.,  
Saint John, N. B.

...I wish to be enrolled in the "HELPERS' LEAGUE OF THE MAIN STREET CHRISTIAN CHURCH," and therefore ask to be supplied with:

- COLLECTING BOOK.
- "HELPING HAND" Collecting Book.
- PLEDGE CARDS.
- COLLECTING CARDS.
- COIN CARDS.

I will use them earnestly and diligently and will report results promptly.

Name

Address

\$500 or More

\$250

\$200

\$100

\$75

\$50

\$40

\$30

\$25

\$20

\$15

\$10

\$9

\$8

\$7

\$6

\$5

.....1899.  
I rejoice that the effort to house the Main St. Christian Church is being made and am thankful to be able to help

\*Enclosed find  
\*I will Send in ..... } The amount indicated by **X**.

Name .....

Address .....

\$4 \$3 \$2 \$1 or Less

\*If Cash accompanies letter cross out "I will send in....." If not cross out "Enclosed Find" and fill in the Month or date when you expect to forward contribution.

Cut out, fill and send to J. CHAS. B. APPEL, Saint John, N. B.

Bay of Fundy. The bay, thinking this was the last chance, gave us a rough shaking up. In St. John, we made our home at Sister Emma Christie's. At prayer-meeting we met a number of our friends and enjoyed a good meeting, led by Bro. H. Murray. Early the next morning, Bros. Murray and Appel bade us God-speed at the train. We went on the C. P. R. to Vanceboro, Me., where we successfully passed the Customs officer. On the "Flying Yankee" we next came to Lincoln, Me., where Mrs. Bolton's mother and sister lives with her family. They were well except her mother. On Sunday, May 7th, I heard Rev. Mr. Whitcomb (Free Baptist) preach on the "Power and Influence of Little things." After spending six days here, visiting, driving and kodaking, we again boarded the "Flying Yankee" and came to Bangor, Me., where we boarded the steamer "City of Bangor," one of the finest steamers eastward from Boston. At Searsport, Me., we met our old friends Mr. and Mrs. Murphy. At Belfast, Me., Bro. P. O. Andrews and wife came to the boat. The brother is anxious to preach for the Disciples of Christ. At 8 the next morning we arrived at Boston, where my brother Howard met us and took us out to Everett. Mother and Howard were well, but father was afflicted with rheumatism. On Saturday morning, May 14th, I preached for the church in Everett, on the "Ever-presence of Christ," after which Bro. McNeil and I presided at the Lord's table. The new chapel is being built, and will be a neat and attractive place of worship when completed. In the afternoon my brother and I heard Dr. Fulton preach in the People's Temple on "The Belmont-Sloane Wedding; Does the Roman Catholic Church license sin?" He is a vigorous denunciator of Roman Catholicism. In the evening I had the pleasure of listening to Bro. J. H. Mahorter in the St. James street Christian Church, Roxbury. He spoke on "Seeking the Old Paths." I was very glad to make the acquaintance of the brother, and hope that his efforts for good may be successful and that the cause may prosper. The church house is a credit to the brotherhood. Thursday evening, May 18, we boarded the Fall River train, which ran to Fall River without a stop, where we took the steamer "Priscilla" for New York. It was a very fine steamer, the appointments were elegant and the music exquisite. After a smooth passage, we approached New York, noting Hell Gate, Blackwell's Island, with its reformatory institutions, the Navy Yard, where lay some of our warships, Brooklyn bridge, Statue of Liberty, and other attractions. From New York, we crossed to Hoboken, on the New Jersey side, where we took the Delaware, Lackawanna and Western Railway for Hunlock's station. We saw some very fine scenery en route, and passed through five tunnels. From Scranton down we passed through the coal regions, where immense heaps of coal were seen, which was sifted from the coal. At Hunlock's, Bro. G. F. Wesley and daughter met us at the station with his beautiful team of sorrels. We were given a hearty welcome at his home in Sweet Valley. Here is where we are located and will make our home. J. W. BOLTON.

#### RAT PORTAGE LETTER.

I left St. John, May 9th, to take up my abode in the district of Rainy River, Western Ontario.

Before starting I received many expressions of good will from the brethren and sisters of the St. John churches. I now thank them through the CHRISTIAN for this kindness. Memory, one of the greatest blessings bestowed upon us by our Heavenly Father, will bind me to the members of these churches.

I arrived at Rat Portage the 12th of May. Evangelist Hester met me at the station. I found that he had kindly provided boarding and lodging places for me. Later in the day I met Bro. George Fullerton. I was very glad to meet him again, but was sorry to find that he had met with an accident. He had been thrown down by a large dog running against him. He is improving, however, and we hope that he will soon be as well as ever.

Lord's day, May 21st, a very successful evangelistic meeting was closed here. Bro. Hester did the preaching. He has a pleasing style and a good voice, is well versed on first principles and is not afraid to speak what he believes to be true.

There were sixteen added during the meeting. One came from the Baptists, one from the Free Christian Baptists, and fourteen made the good confession. Those who have come are good workers, and we will begin our work here with good interest.

But the good the meeting has done is not to be measured by the number already added. More are interested, and we hope to gain them before long. The preaching has been educational.

Bro. R. A. Givens had charge of the singing. Our brother put plenty of life into the song service. Bro. Hester and Givens are good personal workers.

The holding and success of this meeting so far as human agency is concerned, is largely due to Bro. Geo. W. Fullerton. Bro. Fullerton came here over a year ago. As every one who knows him would expect, he has been engaged in the good work of the Master. He distributed many tracts, and lent numbers of the best books on the plan of salvation. This department of his work has borne good fruit, and will, we hope, continue to do so. It was through Bro. Fullerton's efforts that an evangelist was secured; and I understand that he has borne the heaviest portion of the financial part of the work. These expenses have been considerable. A church was rented and an organist and singer paid. Besides this, our good brother gave much of his time to the work.

Thanks are due the American Home Mission Board. They have given quite substantial help.

This field seems to be a promising one. The people seem perfectly willing to investigate. Rat Portage has about 6,000 inhabitants, is growing rapidly and is the largest town of the Rainy River district. The district is larger than the province of New Brunswick and is very rich in natural resources, especially gold, lumber and agricultural lands. The town stands at the head of

navigation of Lake of the Woods—a lake one hundred miles long. Into this lake flows the Rainy river,—a river running through much good agricultural land. The town is also one of the divisional points of the C.P.R. In the falls near by it has a splendid water power. It is important that we have a church in this rising community. We start out with eighteen members.

O. B. STOKFORD.

#### Original Contributions.

##### THE ETERNAL MORNING.

CHARLES MURRAY.

Have you ever travelled on a dark night along a wilderness road, bordered on one side by a rapid stream, on the other side by rocky cliffs, and shaly bridges along the route to be crossed?

How dreary and lonely the night passes on, nothing appears to lighten or cheer the traveller on his way. The stars in the vault of heaven seem to have mantled themselves and gone asleep. On he goes through the night; and as time drags wearily along, the darkness suddenly begins to disappear, when he sees in the eastern horizon a gleam of crimson light which cheers him up, and tells him that morning is fast approaching; at last he beholds in the sky the glorious sun peeping above the eastern hills, and morning comes at last. The night of darkness is past. The birds begin to sing, all nature seems to dance with joy at the thought of sunlight.

So in heathen lands of darkness the faithful missionary of the cross of Jesus travels on, hedged in on one side by Buddhism and Mahometanism, on the other by streams of paganism, and last, but not least, bridges of sectarianism which helps to make the darkness appear still darker, and the approach of that eternal morning farther away than when he first started on his journey.

May God in his wisdom and goodness hasten the day when all these different bridges of sectarianism will be entirely swept away by the freshets that flow from the Eternal Fountain Head, and there shall be only one bridge for the messenger of Christ to cross from the dark night in heathen lands to the eternal morning of Christianity; that bridge founded and built only on Christ spans the gulf between Christianity and Paganism, and when all the standard bearers of the cross, when crossing that bridge, are one united band under that blood stained flag, then and only then will paganism, error and superstition be trampled under foot and the Sun of Righteousness arise above the eastern hills of darkness with healing in his wings, and the sunlight of God's love will spread like a halo on that eternal morning when all shall know him from the least to the greatest.

We have not yet heard of a Christian Endeavor Society with a Mothers' Relief Committee. There are many mothers with young children about them who seldom or never get to public worship because they have to stay with the children. What a thoughtful thing it would be if some young people who love children would volunteer to stay with the little ones while the mother is at church. The self-sacrifice would do them more good than a sermon on that subject.



## WONDROUS LOVE.

Lo! Jesus dies;  
The Lord of glory and of earth;  
He felt that souls of men were worth  
His agonies

O wondrous love,  
That filled the heart of Christ the Lord,  
And brought to us th' eternal word  
Down from above.

But did he die,  
And suffer there upon the tree  
That he might save a worm like me  
From misery.

Ah, yes, I know  
He left the skies and bore the cross  
For such as I, and all because  
He loved me so.

But tho' I say  
Such things about the One who died,  
And have not yet for mercy cried,  
I'm still astray.

And tho' I think  
Of all the blessings in his hand,  
And do not take them, then I stand  
On ruin's brink.

Such love divine  
Appeals to more than friendly thought,  
And in its tender cords has caught  
This heart of mine.

So while I live,  
The One who died for me I'll love,  
And to his cause, this love to prove,  
Myself I give.

And when I die  
I'll live with him, where he abides,  
And know the joy that he provides,  
Eternally. E T.

St. John, N. B., May, 1899.

## WEAK AND SLEEPY SAINTS.

H. MURRAY.

We learn from the eleventh chapter of the first epistle to the Corinthians that many of the saints in Corinth were "weak and sickly and many *slept*." The cause of this was the abuse of the sacred institution, the Lord's Supper. They had associated with this sacred feast, sensual pleasure, eating and drinking to excess, and separating themselves into different classes, gratifying the carnal animal desires instead of remembering the suffering and sacrificing Christ, and thus bringing dishonor upon the church and destruction to themselves. Here is a very important object lesson that should teach every child of God the importance of this Divine institution, and how necessary that it should be kept in memory of Christ's dying love; and that to abuse the design of this sacred feast, as did the ancient saints at Corinth, or to neglect it as do some of the modern saints, must inevitably bring destruction and death to the soul. Christ and his word and his sacred institutions are one, and must rise or fall together. We cannot neglect the one without neglecting the other. He who offers as an excuse for not attending the "Lord's Supper" his weariness of body or want of rest, is repeating the same mistake as the Corinthian brethren by catering to the carnal fleshly desires, and are sick and sleepy.

The Romish priest, who is only a finite man, will command his people to attend the Mass early in the morning, and they are there, rain or shine, hot or cold. But our High Priest, who is infinite and divine, commands his children to meet and remember him, and yet we rather rest. Should any such tired, weary disciples join the church of Rome you would see them out bright and early, and if they must rest it would be after they had fulfilled their ignorant vows.

This self-ease and fulfilling the desires of the flesh is what keeps many of the professed followers of Christ from the sacred feast of love, and wholly unfit them for the work of God and the enjoyment of his rich blessings. Awake, O brother! and arise from your sleep! Neglect not this blessed feast. Learn the lesson of the cross of Christ and his self-sacrifice. Go not to judgment with this condemnation upon your soul. Be not insensible to the great spiritual value of this blessed institution. See its importance both in its imperative command "Do this in memory of me," and in the behest of love, thus making it doubly efficacious.

How sacred to us is the memento of those whom we have loved and lost. Some little token of love that tender hearts held so highly are now bequeathed to us for sacred memory. How our eyes fill with tears and our hearts with grateful affection as we look upon such sacred tokens of love, and how closely it draws us into deeper love and sympathy and fellowship with their past life so precious to us. But how much greater should be our love for the sacred memorials of our suffering, dying, loving Saviour. How can any one count this blessed feast unworthy their best affections, and well worth any possible sacrifice they could make. As often as you eat this bread and drink this cup you proclaim the Lord's death till he comes. Here we have an act of personal sacred remembrance. It keeps before the mind of those who believe in him and love him, the sacrifice of the world's best friend, and appeals with wonderful eloquence to a thoughtless world. When we realize how easily the trifling things of life will destroy memory of the most important things, and how sacred things are often obliterated by worldly influences, we are profoundly thankful for the love and wisdom that gave us such an institution and sacred memorials by which we can keep in memory the greatest and grandest event in human history.

In this blessed feast the humblest disciple is joined, by his faith and love, to the apostles and martyrs, to the church of Christ in all lands, and to the glorified saints in the upper fold. The sacred association of kindred spirits, a blessed fellowship with a divine brotherhood, are rooted in this "communion" with our blessed Lord.

We would not, if we could, give an analysis of the complex motives and inclinations that prevent those, who could if they would, from the enjoyment of this feast.

We hope, however, that the excuses which keep from the "Lord's Supper" may not so dull the sensibilities as to weaken the conscience and destroy all interest in the work and institutions of the Lord's house; but that the love and mercy and divine compassion in bearing with weak and wearied nature may rebuke, convict and reform before the judgment of him who knows no issue but the doom of the wilfully disobedient.

## THE STRATAGEMS OF SATAN.

H. E. COOKE.

"Simon, Simon, behold Satan hath requested to have you, that he might sift you as wheat. But I have prayed for you." - Luke xxii. 31, 32.

Christ was rapidly approaching the great crisis in his earthly career. The shadows of Gethsemane and Calvary were growing deeper and deeper upon his pathway. The death knell was ringing in his sacred soul. He was sighting the destiny of the great struggle. He keenly felt the weight of the world's sin as it pressed heavily upon his heart. Though the last act in the drama of human redemption stood out before him, associated with all its bitter experiences, he was not dismayed. The words of our subject were perhaps his last to Peter before the final struggle. I am always thankful to God that the way of life was opened up from our side of life. Of course he must needs come to earth and enter death's portals through the flesh that he might grapple with man's mightiest foe and break the strongest fetters with which Satan had bound him. Christ is the first person we consult in the text, Satan comes next and man third. But we place them thus:— (1) Christ; (2) Peter; and (3) Satan. Three great kingdoms have each a representative here. Christ, the representative of the kingdom of Light; Peter, the representative of the kingdom of Man; Satan, the representative of the kingdom of Darkness. Man fills the intermediate place and is therefore the object of contention. Man becomes a subject of either kingdom by choice. There is no coercive measure used on the part of either of the contending parties. Satan cannot destroy a man only with the consent of man's will. Christ must have the consent of the same will to save. Satan claims the right to destroy man. Christ claims the right to save him. Satan claims to reign in the flesh over the soul. Christ claims to reign in the soul over the flesh. Satan entered the flesh of man through the soul. Christ entered the soul of man through the flesh. "The Word was made flesh," "That which I will give for the life of the world, is my flesh." This is equivalent to saying, I will give my Word for the life of the world. "And this is the Word which by the gospel is preached unto you." 1 Peter i. 25. "I am not ashamed of the gospel, for it is the power of God unto salvation to those believing." Rom. i. 16. I must explain the statement concerning the entrance of Satan through the soul. We all believe that the soul of man is affected through the ear and eye,—the channels from the outer world to the realm of the intellect. Satan came to our first parents and effected their conversion to his designs through these channels. Gen iii. 1-13. Even so, if our argument stands good in regard to the Word and the flesh, as above stated, Christ enters the soul of man through the flesh. "The flesh profiteth nothing; the words I speak are spirit and life." Christ enters the soul through the ear, by the proclamation of the gospel.

Rom. x. 17; Rev. ii. 7; Matt. xi. 15; Mark iv. 9; Matt. x. 27. In Luke xxiv. 45, we have Christ's method of getting into the soul. (1) The instrument used,—the Word of God. (2) The place where he began to effect conversion,—the intellect: "thou opened he their understanding that they might understand the Scriptures."

We need to be wide awake to avoid the stratagems of Satan. The revised version says that Satan asked to have Peter. To whom did he appeal? Did he ask Christ, or did he ask God for Peter that he might destroy him? Satan does not ask the Father, Son, or Holy Spirit any favours; at least it would be unreasonable to think so. Satan always begins to sift a man through himself, and he has many ways of doing it. He employs the tongue sometimes as the winnowing-shovel. He used Peter's tongue for that purpose. (1) He came to Peter and asked him permission to use him as an instrument to traduce Christ. (2) He used his tongue to thrash out the wheat. The word wheat in the Scripture represents Truth. Chaff represents Falsehood. Peter had some wheat in his heart and Satan thought, no doubt, if he could thrash that out, Peter would have none left for seed for the Pentecostal harvest. Satan knew that Peter was to put in the first crop in Pentecostal soil, and that was the reason he wanted to destroy what wheat (Truth) was in him. At one time Jesus had to order Peter behind him, he had so far become one with Satan, that the Saviour did think it necessary to discriminate between them. One of Satan's principal designs was to destroy the true conception of Christ as the Son of God and the Messiah in the mind of Peter. As soon as the Devil destroys the true idea of the Divinity of Christ in a man's heart, he becomes an infidel. How well that Jesus prays for Peter that his faith fail not!

#### COMMITTEE ON LITERATURE.

Since our last Annual, Bro. J. B. Prince has sold quite a number of our books and tracts. Brother Henry Carson has also sold some.

But I am sorry to be compelled to report that very little work has been accomplished lately in the distribution of our Literature in which the Committee has had a share.

We do not know that the churches are taking any part in this work. Either the churches or Christian Endeavor Societies should take up the work in their own communities. It is hard for us to secure general agents.

I am now about to give up the office of Secretary-Treasurer. I hope that more work will be accomplished through my successor.

There is no doubt but that this is one of the most important fields of work. Much is accomplished by the Adventists, Mormons and other bodies by this means. We can do much more than we are doing. We have sold since annual report about sixty-six volumes and 220 tracts.

O. B. STOCKFORD,  
Secretary-Treasurer.

#### Selected.

##### NO ONE OVERLOOKED.

There is no danger that in that day any one will be overlooked or forgotten who has been a true follower of Christ. The obscure Christian, hidden away in the lowliest or most neglected spot, will not be passed by by the angels when they come to gather in Christ's little ones. On nearly every battle field where the slain are buried there are many graves marked only by the sad word "Unknown." They could not be identified; not even their names are known. But if among these there are any who belong to Christ, the angels will not fail to find them and bring them. None of the bodies of those who had been lost were found save the body of an infant, which was washed ashore among the wreckage. The kindly people of the village who picked it up buried the body, and, having no clue to its name, put on the little stone simply, "God knows." When the angels come, they will know whose body it is, and will not overlook it.

It will make no difference, either, that many have died long before Christ comes. They will miss nothing. They will be called up from their graves in time to witness all the glory and share in all the triumph. St. Paul tells us that we should not sorrow for the Christian dead as those who have no hope, for that "them also that have fallen asleep in Jesus will God bring with him . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air." There is only one thing that we need to concern ourselves about—that we are indeed of those who have accepted Christ, and have been faithful to him in this life. It will not matter in that day whether we have been rich or poor, famous among men or unknown and overlooked; the only determining element in life will be, whether or not we have belonged to Christ.—*Helpful Thoughts.*

##### THE PASSING OF FAMILY PRAYER.

One who had taken pains to inquire as he went around through the quarterly conferences of two presiding elders' districts in one of the New England Conferences recently made the public statement that, of the limited number who attended the class meetings of those two districts, less than one-third had prayers in their families. If this be the case among those presumably the most devout and faithful, if only one-third even of such have family prayers, how small must be the proportion of our members generally! Shall we call it one-fifth? It certainly cannot be more than one-fifth. Every testing of the matter, whether in official boards, quarterly conferences, public congregations, class-meetings, or private intercourse, confirms the conclusion that this good old practice has largely passed away. There seems to be but very little conscience in regard to the subject. Heads of households content themselves with the lame excuse that it is difficult to get the family together, that there is no convenient time, that the pressure of work makes it impossible, that they do not like to pray before others. All of which simply goes to show, it seems to us, that either the importance of the practice is not appreciated, or else that there is a sad lack of willingness to face unpleasant duty.

In the latter aspect it is a very alarming symptom, though perhaps not a new one, and

is closely allied with the very general reluctance on the part of church members to take part in the public means of grace, or even to attend them with any regularity, and also with the common neglect of Bible study and private supplication. As to the other point, it is difficult to see how any thoughtful person can regard the habit in question as of little consequence. It surely has most intimate relation with the religious tone or atmosphere of the home. Of itself alone it will not create such an atmosphere. But it is one element tending that way, and its absence will certainly be felt. What parent can help feeling, if his children do not grow up as they should, that they might have done otherwise had he himself brought them to God morning by morning or evening by evening in stated devotions to which they at least sometimes listened, if they did not actively join therein?

God has in numberless instances blessed this exercise to the good of the young, as well as of the old. That father (or mother) is not doing all he might for those committed to his care who allows them to grow up without this hallowed experience to help them in the battles of life. It aids in bringing the members of the households together. Sacred impressions can thus be made that in no other way are possible. If this be neglected, there is little likelihood that the harder task of personal pleading will be attempted. While if this duty be done, it makes all others easier.

No time for it in our busy life? How extremely rare the case in which at least five minutes cannot be secured for this purpose at some period of the day. And five minutes is certainly better than nothing. But of course ten is better still, and ten can be managed by a little planning, in nine cases out of ten, where the heart is at all set upon it. It will really pay. Of that we are firmly convinced. Let young couples who are setting up a home start aright; and let the homes where its hallowing influence has fallen into abeyance, take on anew its blessing if they would have the rolling months bring them the largest amount of true prosperity.—*Zion's Herald.*

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.—*F. W. Robertson.*

Bishop Milman, visiting a Buddhist monastery in the Himalayas, observed a number of boys going through various prostrations with apparent devotion, and asked a well-educated Buddhist what they were doing. "Praying." "To whom?" "To nobody." "What are they praying for?" "For nothing." That is Buddhism.—*Christian Budget.*

If a man wants to be on the winning side let him be on the right side. There is no other safe rule to conform to. If a man be on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side, and God's side is sure of a triumph in the end, however it may look to the world just now. It may be said reverently, that God's trains have the right of way on the roads of the universe, and that he who wants to reach his destination surely and on time, will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision; at the best it is sure to go astray. He who is not going with God is not going God's way, and no other way is a safe one to travel.—*S. S. Times.*

## THE LIVING GOD.

"The Living God!"—How many times we find this expression in the Holy Scriptures. And it is just the very thing we are practically prone to lose sight of. We know it is written, "the living God;" we may speak about him as "the living God;" but in our daily life there is scarcely anything we practically so much lose sight of as the fact that God is "the living God," and that he is now whatever he was three or four thousand years ago; that he has the same sovereign power, the same saving love toward those who love and serve him as ever he had, and that he will do for them what he did for those two thousand, three thousand, four thousand years ago, simply because he is in "the living God," the unchanging One, the same as ever he was.

Oh, how, therefore, we should confide in him, and in our darkest moments and in our greatest trial and in our heaviest difficulties and afflictions should never lose sight of the fact that he is still "the living God," and ever will be "the living God."—*George Muller.*

## A WONDERFUL MEETING.

One of the most extraordinary meetings that will be held during the C. E. Convention next July, will be the great Communion service that will be held Sunday 9th, in one of the Convention tents by the Central Christian church (Disciples of Christ) when Communion will be administered to several thousand members (as is their custom every Lord's day the year round), by C. B. Newnan, the minister of that church, assisted by from forty to fifty deacons. This will undoubtedly be the largest communion service ever held in the world, and as such will be an event of historical interest in religious life. The Disciples of Christ have also secured the tent for a denominational rally on Thursday, July 6th, as no building in Detroit is large enough for the purpose.—*Exchange.*

There are men and women who declare their regret at almost every step in life they have taken. I could find married people who would tell you they wished they had never married, and single people who would tell you they wished they had; I could find carpenters who would say, "The worst trade you could put a boy at is a carpenter's;" and doctors who would say, "Better be a chimney-sweep than a doctor;" and I could find a chimney-sweep who would say, "Better be anything than a chimney sweep; mine is the dirtiest trade going." Now I am going to throw out a challenge. Will some one find me a person who will say, "I wish I had never loved Christ?" Blessed be God, you can't do it; the consecrated life bears the test of experience. He saved me when I was a lad, and I began to preach the gospel when I was sixteen. He is the friend who has never failed me, who has never left me, who has come close in trouble, and been nearest and dearest to me when I needed him most.—*Joseph Berry.*

## CHILDREN'S DAY NOTES.

Children's Day for heathen missions, the first Sunday in June.

Children's Day was first observed in 1881. In that year 128 schools observed it, and gave \$750.

Last year 3,180 schools observed Children's Day, and they gave \$34,334.

Since Children's Day was inaugurated the Sunday-schools have given \$291,304.

Illinois led last year in the number of schools observing Children's Day. The number 374.

The Sunday-schools in Ohio led in their offerings for heathen missions. The amount given was \$5,444.

The Sunday schools of Christendom give about a million dollars a year for missions. The children of the Methodist Episcopal church alone give about \$250,000 annually.

There is wide-spread interest in the One Dollar League. Every child that gives or raises \$1.00 or more becomes a member of the League and will receive a beautiful Souvenir Button.

We are expecting large returns from the Birthday Boxes this year. More than 1,300 schools are using the Birthday Box, gathering offerings every Sunday for heathen missions.

The Sunday-schools are asked for \$40,000 this year. We now have reason to believe they will give this amount. If they give as much as \$40,000, we are reasonably certain of raising \$150,000 for foreign missions this year.

We owe a debt to the children. If they are trained in unselfishness now, the results will be seen in the future churches. The schools of to-day will be the churches of tomorrow. If we train the children up with large vision and broad sympathies, they will make generous and useful church members.

J. H. Garrison, of St. Louis, Mo., may be called the father of Children's Day. In 1880 he made a speech before the Annual Convention at Louisville, Ky., urging the adoption of such a day. The first Sunday in June was agreed upon.

Secure the largest possible offering. Aim to have every member of the school enlisted in the Dollar League. Be determined to raise a creditable amount, and above all, do not fall below your apportionment.

The Children's Day Offering should be sent promptly Monday morning, June 5th, to F. M. Rains, Treasurer, Box 884, Cincinnati, Ohio. Please give the local name of the school when different from the post-office.

We are hoping to receive offerings from at least 3,500 schools this year.

A large number of schools have promised to observe Children's Day this year that did not last.

Enlist a large number in the Children's Day exercises. Give special attention to the little children. Those who are to take part should be thoroughly drilled.

Have you not learned yet with all your heart-agony and failure that you can not grow in goodness by mere will-power and resolution? Habit is stronger than resolve. Habit is indeed an adamant chain, and the strength of a giant can not break it. But there is a fire, fervent and intense enough to melt it and leave you free. We must keep close enough to Christ so that the fire of his love may be kindled in our hearts. We must keep so close that we will think of him instantly in the hour of weakness and trial, and then we cannot fail, for his grace is sufficient for us.—*Christian Standard.*

## Book Reviews.

AN UP-TO-DATE SUNDAY SCHOOL, by E. A. Fox (Chicago; The Oracle Publishing Co. 25 cents). There is a recognized need for better methods of Bible training in our Sunday-schools, and several books, dealing with this, are on the market but we know of none likely to be so useful as the little book before us. It embodies the communications of the leading Sunday-school workers of the United States, on "What constitutes an up-to-date school?"

The standard is high and to secure it may appear Utopian, but by a steady, continuous effort great and surprising improvements will be made, and at least some of the "Essentials" will be secured.

"An Up-to-date Sunday-school" calls for the following "essentials": Teachers' Meeting; Home Department; Normal Classes; Graded School; Teachers' Library, Pupils' Library; Bible Drills; A Reserve or Substitute Corps of Teachers; Quarterly and Annual Reports of all Officers; A Permanent Record of each Member of the Sunday-school; Good Music.

Each Sunday-school would do well to order several copies of this book and persuade teachers and officers to read it carefully. The Good Literature or the Sunday-school committee of the Endeavor Society has here an opportunity to work for "Christ and the Church." J. CHAS. B. APPEL.

## Died.

SIMPSON.—At Bay View, P. E. Island, on the 26th of February, in her 46th year, Sister Martha Simpson. Her death was sudden and unexpected. A kind Christian husband and a large family of affectionate children she commended tenderly and earnestly to the care of a loving Father. She spoke till the last of her joy and confidence in Jesus, and exhorted loved ones to cleave to the Lord and meet her on "the shining shore." She has been a member of the church in New Glasgow for over twenty-six years. The large funeral evidenced the community's respect for the deceased and deep sympathy for the survivors. D. C.

LINKLETTER.—On the 27th of February, at her home near Summerside, in her 69th year, after months of sufferings, Sister Eliza, beloved wife of Isaac Linkletter. Forty years ago she and her husband were both members of the Presbyterian church, but troubled on the subject of Christian baptism. The more they prayed and studied the scripture for light the deeper was their conviction that they had never obeyed the Saviour in this institution. The Lord's last commission, recorded in Mark xvi, 15, 16, and the plain record of New Testament conversions, seemed too positive and plain to be rejected, especially when confirmed by Christ's own baptism in the river Jordan. They were both baptized and joined the little church in Summerside. As their children came to years they followed the example of their parents, and some of them have preceded their mother to the happy land. Our sister's faith in Christ was constant, and he is able to estimate how far others are, and will be, influenced by her Christian life and triumphant death. D. C.

## AGENTS FOR THE CHRISTIAN.

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W. R. WENTWORTH, LeTate, N. E.  
W. T. JELLEY, St. Thomas, Ont.

More names will be added as they are appointed