



# THE CHRISTIAN.

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

VOL. XVII.—No. 8.

SAINT JOHN, N. B., JUNE, 1900.

WHOLE No. 200

## The Christian.

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"THE CHRISTIAN."

P. O. Box 56

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD,—NEW GLASGOW, P.E.I.

## Prince Edward Island Association.

JULY 7th to 9th, 1900.

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

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

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

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

J. HARRY WILLIAMS,

Secretary of Association.

## PROGRAMME

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

## NOTES AND NEWS.

Will all the subscribers to THE CHRISTIAN who are in arrears, kindly remit to the office of this paper. The money is needed now! Let there be a hearty response.

The July number of the CHRISTIAN will be devoted to the Home Mission work in these Provinces. We shall have contributed articles from all our preaching brethren, if possible, in Nova Scotia, New Brunswick and P. E. Island. Now that we have an evangelist, this should be a great incentive for the churches to "give" largely to the work. \$1,500 is the amount that was agreed upon to raise for the work this year. We have not reached it yet. Unless the contributions and the Special Collection to be taken in August greatly exceed the amounts given the past months, we shall utterly fail.

The following letter of commendation from Bro. J. H. McNeill, the pastor of the church of which Bro. Martin and his family are members, we cheerfully give to our readers:

I am delighted to know that Bro. A. Martin, of Muncie Indiana, has been called to serve as evangelist in the Maritime Provinces during the summer, and that he has decided to go. He and his talented family are members of the church in this city to which I minister, and I esteem them very highly for their work's sake. Bro. Martin is a cultured Christian gentleman, and a true yoke-fellow. He has been very successful in the evangelistic field, to which he has devoted a large part of his ministry. He has spent four years in Liverpool, England, in the employ of our Foreign Missionary Society. The work in that most difficult field prospered greatly under his wise care. Bro. Martin gives the quality of permanency to his work. This makes his preaching very helpful to weak churches especially. I take the sincerest pleasure in commending him to my brethren and friends in the provinces. Give him a warm welcome. Stand loyally by him in his work. He will do you good.  
J. H. McNEILL.  
Muncie, Ind., May 2, 1900.

Missions mean love on its hands and knees, touching the world's wretchedness, grappling the world's evil and fighting the world's enemy on its own ground. There is no more thrilling spectacle than this hand-to-hand conflict with the powers of darkness, in striking contrast to a speculative theology whose soul flashes in mid-air, but strikes no foe. This is the glory of missions—love on a level with those whom it seeks to help, forgetting all else in its passionate desire to serve—saying, if need be, with a distinguished scholar, "Let Greek die, let Hebrew die, but let immortal souls live."

We should give to missions because it is a most paying investment, because of the joy that comes to the giver, because we are stewards of the money that God has given to us, and we must use it for his glory, because we are put to shame by the liberality of heathen converts, because it is God's will that we should help to send them,

## HER TREASURES.

She was old, and poor, and feeble,  
And had come a charge on the town,  
"All dead" was said of her family  
In the book where the records went down.  
She brought with her no possessions,  
Save an old trunk worn and gray;  
She said it contained her treasures,  
And begged them not take it away.  
So they set it down in a corner,  
And placed beside it her chair,  
And there from morning till evening  
She watched it with jealous care.

And oft in the days that followed,  
When she thought from their presence hid,  
She would turn to her box of treasures  
And trembling lift the lid.  
Then her withered lips moved slowly,  
And her old head bowed in prayer,  
And her tears, the last of the vintage,  
Fell on the jewels there.  
But now her chair was empty,  
In the grave-yard near, a mound,  
And the treasure box opened by strangers,  
And this is what they found:

Lying alone in a corner,  
At heel and toe worn through,  
Was a folded piece of leather,  
That seemed it had never been new;  
But a mother's hand had written  
"Twas little Bob's first shoe."  
And there quite close beside it  
Was something of years of care:  
A soiled and tear-stained package  
That seemed so useless there;  
But a mother's hand had written  
"Twas a curl of baby's hair."

Then there was a roll of parchment,  
All printed in Latin grand,  
Not a word of which the mother  
Could ever understand.  
But a trembling hand had written,  
"He died in a distant land."  
The last was a single letter,  
The rest of her treasures among,  
Wherein a youth in his pleading  
Her daughter's praise had sung;  
But a loving hand had written  
"Our little Nell is too young."

And these were the mother's treasures,  
There was nothing amounting to much;  
But even strangers took them  
With reverent gentle touch.  
They need not have been so careful,  
For the mother would not care;  
She had gone to seek her baby—  
The one with golden hair,  
And "Little Bob" and "Nellie,"  
And, thought Oh blessed and grand,  
To find each one of her treasures,  
Even the dead in a distant land.

R. BENTLEY RAY.

## News of the Churches.

## ST. JOHN, N. B.

COBURG STREET

E. C. Bowers, of Westport, N. S., was at our prayer-meeting Thursday evening, May 24th.

Dr. Ray preached for the church at Silver Falls Lord's day afternoon, May 27th

The following financial reports of the different societies of the Coburg Street Christian Church shows the total amount received and expended for the year ending April 30th, 1900:

## TREASURER'S REPORT OF CHURCH.

Receipts .....	\$1,110 60
Expenditures .....	1,120 49
Sunday-school—	
Receipts .....	\$189 88
Expenditures .....	159 61
Woman's Missionary Aid Society —	
Receipts .....	\$ 91 80
Expenditures .....	150 00
Relief Fund Report—	
Receipts .....	\$30 01
Expenditures .....	26 18
Young People's Mission Band—	
Receipts .....	\$54 47
Y. P. S. C. E.—	
Receipts .....	\$21 83
Expenditures .....	11 60
Sewing Circle—	
Receipts .....	\$21 03
Expenditures .....	6 40
Total receipts for year .....	\$1,460 10
Total expended, preaching and general expenses .....	1,205 58
Home and Foreign Missions .....	268 79

## REPORT OF Y. P. S. C. E.

Eight committees in the Society engaged in special work appointed to them. The sick-visiting and calling committee deserve special mention, having made as many as 144 calls in one month.

Reference is made to the great help and interest always shown by Bro. Stewart and continued by his able successor Dr. Ray, who is encouraging as well as inciting us to work more faithfully in the Master's service. Also reports and offering made to the India famine; and efforts in assisting our North End Church.

We wish as a Society to "press more earnestly toward the mark of the prize of the high calling which is of God in Christ Jesus."

With best wishes for the success of the Society.  
Yours in C. E.

ELLA WANACOTT, Secretary.

## BACK BAY, N. B.

The work here is still going on. A new communion set has been purchased, and extensive repairs are in contemplation for house of worship and grounds in connection. The Y. P. S. C. E. is doing a good work. We have some fine young people here, and some old ones, too, and there is an increasing desire for the way of God. May God help us to do all we can for his glory.

W. H. H.

## MASCARENE, N. B.

I preached here a few times lately and found this zealous band of disciples steadily plodding onward. One young lady made the good confession and was baptized.

Bro. Nelson Leland was ill for a time, but is now better and able to teach school again. W. H. H.

## HALIFAX, N. S.

We are now anxiously awaiting the coming of Bro. A. Martin, of Indiana, who is to come to our aid here in this city. We are hoping and praying that much good may come of our contemplated meeting. We were disappointed in not getting Bro. Romig to labor with us this spring, but hope to have him with us at some time a little later.

Our work goes on here without much change, or anything new to report. We are able to report twenty-eight dollars raised in the interest of the American home mission. I am pleased, also to hear of offerings being made in at least seven of our churches in this province, and feel sure New Brunswick will not be behind in this good work.

I am still visiting Elmsdale once a month and preaching to the friends there. I enjoy those visits, feeling assured that they are helpful to the friends there.

Since my last I have heard of the death of our good sister Martha Robinson, of Shubenacadie, Hants Co., N. S., and feel like expressing my sympathy to the afflicted family and church, of which she was for long years a faithful and respected member, having been baptized by Bro. D. Crawford fully fifty years ago. She was a faithful wife and mother, a true friend to the cause we plead, and a lover of all God's true children. From its first publication she was a reader of THE CHRISTIAN, being deeply interested in the welfare of the cause generally. I have known our dear sister for quite a number of years, and always found her true and faithful, and a friend in whom you could trust. She lived to see seventy-one years, and departed in the sure hope of eternal life. May the Lord comfort the husband and children who mourn the loss of this one whom they so much loved.

E. C. FORD.

## MILTON, N. S.

It is always a pleasure for the writer to send in his monthly report, but more so this time because of the cheering and encouraging news this opportunity affords.

The work moves along encouragingly. The first Sunday in May was Home Mission Day with us and right well we observed it, so much so that the writer had the honor of reading to his congregation a letter from Bro. Benj. L. Smith, expressing thanks to the Milton Church for, as he termed it, their "most liberal offering," we having more than doubled our apportionment; the amount raised was thirty-one dollars.

Sister Howard Murray, the wife of a former minister of this church, is spending her vacation here.

The home of Brother and Sister Samuel Kempton was tastefully decorated on Tuesday morning, May 15, the occasion being the marriage of their daughter, Helen Freeman, to Bro. William Alex. MacCaffrey, (my predecessor here) now of Pittsburg. Owing to the restrictive law of this province the present minister was unable to tie the knot, but had the pleasure of assisting the Rev. Churchhill Moore (Congregational), who officiated. The bride and groom were the recipients of a number of valuable presents and a heavy wallet. That divine grace, the unmerited favor of God to man, may rest and abide with the newly wedded, is the prayer of all. Amidst showers of rice Brother and Sister MacCaffrey left for Pittsburg, their future home.

The sisters in charge of the preparations for Children's Day merit great praise. Owing to their great efforts we are to have a very impressive service the first Lord's day in June.

WILLIAM STIFF.

## SUMMERVILLE, N. S.

Notwithstanding the rain that fell on the afternoon of the second Sunday of May, quite a number gathered in the building of the Christian Church here, to observe Home Mission Day. The brethren of Summerville have the true missionary spirit which was manifested in their most cheerful and liberal offering, which the writer had the privilege of forwarding to Bro. Benj. L. Smith, amounting to six dollars.

They are now preparing for Children's Day, which promises to be a great success.

The writer in future will preach here at least once a month. May the benediction of heaven rest and abide with this faithful band.

Your brother in Christ,

WILLIAM STIFF.

## CROSS ROADS, P. E. I.

We are all much encouraged with the work here. Last Sunday our audiences were larger than ever before. The Sunday-school was begun with about thirty in attendance. This was very encouraging. Our cottage prayer-meetings are still kept up, and are always helpful and interesting. We will take our offering for home missions the second Sunday in June.

The annual meeting will be held with this church, beginning on Saturday, July 7th. A large gathering is expected. The people from the other provinces are cordially invited. Hospitable homes and kind friends are always to be found in Lot 48.

A. N. S.

## NEW GLASGOW, P. E. I.

The work here is assuming new life, and every department of Church work is manifesting increased activity. The welcome spring—although finding it hard to tear itself from the embrace of winter—has come and brought with it good roads and invigorating sunshine. We bid her welcome.

Our Sunday-school was organized last Sunday with over fifty scholars present. We hope to increase this number. Bro. Burdette Stevenson is our superintendent. The prayer-meetings are still largely attended. I preached last Tuesday night at Wheatley River hall. The night being stormy, the meeting was small. I will preach there once a month, also at Fredericton, Cavendish Road and Rustico. Our protracted meeting will begin the third Sunday in June. The fourth Sunday of this month we will take our offering for home missions. The more we do at home the better able we will be to help the churches abroad.

The Island churches welcome Bro. Frank Harlow, who has come to labor with the brethren in Summerside. He is Canadian born, and that means a great deal. I hear good reports from his work in Summerside, both as a preacher and as a man among men.

I am glad to learn that Bro. G. Nelson Stevenson has been called to labor with the church in Montague, P. E. Island. He is a native of this province, a graduate of Kentucky University, and an earnest and eloquent preacher. We welcome him to our ranks.

Bro. Lemuel J. Bagnall, formerly of P. E. I. but now a prosperous business man of New Zealand, in his last letter to THE CHRISTIAN promised to give us an account of the churches in that section of the globe. His many relatives and friends on the Island have not forgotten their absent brother, and will welcome his message of good cheer as a new strand in the tie of Christian fellowship.

A. N. SIMPSON.

## Maritime C. W. B. M.

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

## \$400 for Foreign Missions in 1900.

"The love of Christ constraineth us."

## AUXILIARY PROGRAMME FOR JUNE.

TOPIC—INDIA.

Song—"O Worship the King; All Glorious Above"

Prayer of thanksgiving that our God is known unto us as the true God.

Scripture lesson. Psalm 1:1-18, to be read responsively. Ex. xx:3-6; Psalm xlv:20,21; Psalm 1:14,15; also 23.

Song—"From Greenland's Icy Mountains."

Circle of prayer, remembering the Bina missionaries; sore pressed because of the terrible famine all about them; also Dr. Rosa Oxer, at Mahoba, who has charge of the mission in Miss Graybiel's absence; Miss May Browne, who takes Miss Frost's work; Miss Elsie Gordon, that God may bless the word she speaks to the women, and dear Miss Rawson, that she may soon master the language and be able to minister the things of the kingdom to the hungry ones about her.

Conversation about India. Introduction of Bina and Mahoba missionaries.

Reports from field

Reading of India Letters.

Original Paper—"Is My Daughter Worth More in God's Sight than India's Daughters?"

- Discussion.
- Business period.
- Roll-call—respond with Bible quotations.
- Reading of minutes.
- Report of Junior work.
- Reports of other committees.
- Requests for new members.

Closing song—"There is no Love like the Love of Jesus."

Benediction. All repeat Num. vi : 24-26.

(Since June is the most delightful month in which to hold social gatherings, we would suggest that every Auxiliary, which has not already done so, shall hold such a gathering with a view to awakening a deeper interest and enlisting new members.

DEAR SISTERS,—I think I cannot do better than to quote from a sister whose heart is in this work and who stands ready to help in every possible way: "Do you know there will need to be a big move all along the line, and a move all together as well? Nearly nine months of our missionary year passed and very little money collected. How can the balance be raised during the remaining three months? As I said above, by a gigantic move all along the line. That is by every auxiliary member trying to bring in new members, increasing their own dues, or otherwise by grand endeavor striving to increase the auxiliary funds.

"We have a good many churches in the Maritime Provinces without a Ladies' Missionary Society. It ought to be some one's duty to organize new societies. I would suggest that the vice-presidents of the different provinces undertake this duty. In order to carry this out successfully we need a large number of auxiliary constitutions printed."

We thank God for the sisters who are doing so much to bring about the desired results, but we want every sister to have a share in this work.

We were glad to hear such good news from Pictou—auxiliary re-organized with eighteen members.

South Range, too, has given us just such an example as we need. They find it impracticable to organize an auxiliary, but have sent an offering, and will continue to contribute to the general fund. Are there not sisters in many of our churches who can assist in this way? The work is of God, and as Christian women we cannot do less than reach out to help those less favored than ourselves. The very spirit of our religion demands this of us.

Have we forgotten our watch-word—\$400 for foreign missions in 1900? This is not the time for defeat. We must go forward. Let us make one strong united effort during the remaining months of our missionary year. And, sisters, let us remember that our help cometh from above. Through Christ we can do all things.

Yours for more consecrated service,

CARRIE F. PATSON.

Wolfville, May 19, 1900.

EXTRACTS OF A LETTER RECEIVED FROM MISS MARY RIOOH, OF JAPAN.

MY DEAR SISTER—I was so pleased to get your dear kind letter. I would have written, but I am so very busy. My evenings are all taken up teaching and Sunday afternoons, so that I find writing much harder than ever. My mornings, when possible, are full of studying. As you know, I expect to go into the school work next fall; so that with the preparations for that with my other work, I am busier than ever. Then the afternoons are given up to visiting and teaching. For the past two months have been teaching in

the evening a young girl who lives in the neighborhood, and sometimes one of the girls who is developing into a first class Bible woman. I teach her almost everything before she teaches it. Besides she has an hour's instruction in the Bible every day. She is teaching in my school in the afternoons. She is a great comfort, and our prayers and labour in her behalf have not been in vain.

"O Mitsui San" is very sweet as she always was. Her face is sunny enough to dispel any clouds no matter how dense. She is quick and clever at her studies.

I am taking another child. I really did not intend doing so, but it seemed as if the Lord wished me to. Her mother is one of the Christians at the school and is dying of consumption. The child has no one to take care of her. Her father hates her and treats her badly, just because the child is a girl, you know. I am trying to get the Ontario children to support her. She is only four years old, and by taking her when young, I hope to really make something of her. It will be a great care, but that is what I came out for.

The Japanese woman, whose child I take, is just as patient and sweet as she can be; yet her husband is cruel and cross and threatens to leave her. My girls and I try to comfort her. Why is it that in sorrow we always come nearer to our Master? We ought to enjoy Him as much in our joys and pleasures, but I don't think we feel as near to him as when in trouble.

Yes, indeed, we do hope this terrible war will soon be over. As General Grant says, if I am not mistaken, "war is hell." Then when one thinks of the fatherless families, one is taken from the scene of action to the humble cot where a widowed mother weeps.

Yes, my work at present is the same as before, with some extra added. I expect, however, in the fall to be in school work, which will mean being busier than ever, and not the joy of doing direct missionary work. Sometimes I get very discouraged, for, as I told you, the work among the women is bound to be one of very small visible results. Some who never miss coming to our meetings are Christians at heart, but are prevented by home influences from becoming Christians in name. Others, of course, do not realize what they are rejecting. Two women are nearly, if not altogether, ready. I am praying for them. One of them will find it difficult on account of her husband, but I hope she will have strength of character enough to come out boldly for her Master.

I have been trying to write a letter every month for the papers at home. Sometimes I have not been successful. I always address them to the Maritime Province ladies as well as the Ontario women, and request that a copy be sent to you.

Yes, thank you, the CHRISTIAN comes regularly. I enjoy it so much now that I know mostly all the contributors.

I thank you all for your kind wishes for the new year. May you all, too, have a bright, prosperous new year. All the girls are well. I take another little lamb into our fold to-morrow, or next day. Of course you must know that my girls do not always do just as I could wish, and I have a good deal of care in that way; but I think I understand my Saviour's heart when we do wrong better since I have had the girls. Sometimes one feels like giving up when we remember how often we pain the dear Saviour's heart, and what would happen us if he were to grow tired and throw us off.

Well, I must close. Please give my best love to all the sisters.

Ever your loving sister,

MARY RIOOH.

DEAR SISTERS—Children's Day is just at hand. I trust that many of you are preparing for it.

It should be made a great day for the children. It is the one day in the year when they have a part in the exercises. Will you not observe this day either on the first Lord's day in June, or if not possible, then on the first Lord's day when possible.

It can be made very interesting and helpful to the children, to the Sunday-school and to the missionary work. Do not fail, dear sisters, to enlist the children, especially do not fail to observe Children's Day this year. The Coburg Street Sunday-school is preparing. They are practising the exercise, "Silver Bells" and find it very attractive. These exercises will be sent by F. M. Rains, Box 884, Cincinnati, Ohio.

Mrs. J. S. FLAGLOR.

Pictou Auxiliary has been re-organized with a membership of eighteen. A society at Cross Roads, P. E. I., has become Auxiliary to the Maritime C. W. B. M. There are twelve societies existing in these provinces. How many are working? One thing to live, another to progress.

Kindly give your careful attention to the Treasurer's report found in this month's CHRISTIAN. How near are we to the \$400.00 mark? How long have we to reach it? and what sacrifice are you making to help in its success?

L. N. JACKSON,

Sec'y. M. C. W. B. M.

RECEIPTS.

Previously reported, . . . . .	\$138 24
Southville—Ladies' Auxiliary, . . . . .	90
St. John—Coburg St Ladies' Auxiliary, . . . . .	2 25
Westport—Ladies Auxiliary, . . . . .	2 00
South Range—Collected by Jessie Devoc, . . . . .	3 00
Interest, . . . . .	33
	<hr/>
	\$146 72

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. S.

Children's Work.

(Address all communications to Children's Work to Mrs Frank Richardson, Lord's Cove, Deer Island, N. B.)

DEAR BOYS AND GIRLS,—I think it needless to write any thing to you this month, as I have just completed my twelfth letter to the different bands (and several to places where we have no bands), reminding you all of the first Sunday in June.

I do hope that in the next CHRISTIAN we shall see a report from every band. How encouraging that would be, and how that ninety dollars would decrease.

I told you Lord's Cove Island Workers were to have a concert. Well, I am proud of their success. Under the efficient training of our president, Miss Cadwallader, we had one of the most successful concerts in the history of our Band. About thirty took part in the concert, and the selections and music were good and well rendered, and the collection amounted to thirteen dollars.

I hope others will follow the good example. Do not forget the promise I made the first of the year, viz.: If any Band would take the Banner Band from Lord's Cove, I would add one dollar to theirs. Which will be the Band? MRS. FRANK RICHARDSON.

RECEIPTS.

Previously reported, . . . . .	\$46 51
Charlottetown—"Links of Truth" Band, . . . . .	1 00
St. John—"Wide Awake" Band, . . . . .	1 65
Halifax—Junior Endeavor, . . . . .	1 00
	<hr/>
	\$50 16

SUSIE FORD STEVENS, Treasurer.

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

## The Christian.

ST. JOHN, N. B., - JUNE, 1900

## EDITORIAL.

## CHRISTIAN UNION.

A former article contended for the love of God being richly shed abroad in the hearts of Christians as essential to their union in Christ and with one another. In this article we may state the grounds all may hold without the sacrifice of any truth or the loss of one spiritual blessing.

It is on things outside of the Bible men divide, and not on things in the Bible. Men hold common *common ground* and also *DISPUTED GROUND*.

On the first all that love the Lord can unite. On the second they cannot. All Christians can agree to hold the Bible as a creed, it is common ground. Some hold besides the Bible a man-made creed. Some hold one such creed, others hold another. It offends a man to ask him to give up a human creed to take another of the same. This is *disputed ground* which cannot hold a united church. It is no offence to a good man to ask him to hold the Bible. He loses nothing worth holding to give up other creeds. He loves the Bible because it is God's perfect book.

Again, it is no offence to a good man to be called a Christian, or his church to be called a Christian church. Christ is the head and husband of the church, and what more proper than for his bride to have his name? This is common ground on which all Christ's people can unite. But there are other names of men and things which divide the people of God and constitute *disputed ground*. To drop these names and extol the name of Christ would be a spiritual blessing, and not a loss. It would be an honor to the men themselves to be regarded as nothing that Christ might be all in all. Such great men as Luther and Wesley positively objected to churches taking their names.

Baptism, which has caused so much discussion in the world, has both its common and *disputed ground*. Immersion is held to be valid baptism by scholars and divines in all churches, Roman, Greek and Protestant. This has been believed by leading men in all denominations from the beginning. It has never been in dispute by any body of men worthy of notice. No church will require a man to be sprinkled who has been immersed, because they consider immersion wrong. This is common ground.

Some hold sprinkling to be baptism, but it is not a general belief. It is in dispute, and always has been since its introduction, and will be until it is abandoned. Some say it is baptism, others that it will do instead of immersion, others deny it altogether. It is *disputed ground*. We ask all to accept the ground which all holds to be right.

The same is true of the *subjects* of baptism. A true penitent believer is held by all to be

a fit subject of baptism. No one denies this who believes in baptism at all. It was never in dispute, but held by all denominations. It is *common ground*.

Some hold infants to be the proper subjects of baptism, while others deny it. It is now, and always has been, in dispute since its introduction. Some contend that all infants are fit subjects, others deny this and claim that infants of believing parents only are fit. Others reject it altogether. It is *disputed ground*. Thinking men cannot be bound by that which is not so much as mentioned in the Bible.

The Lord's supper has also its *common* and *disputed ground*. It is the blessed privilege of Christians to meet on the Lord's day to take the Lord's supper in memory of his death. This is *common ground*. Some contend for doing this on every *fourth* Lord's day. Others four times a year. Others again twice a year, and some once a year. These make *disputed ground*, as no intelligent reason can be given for making the worship of one Lord's day different from that of another. The first day of the week means to the Christian every first day of the week, just as the fourth of July means to an American every fourth of July, or the seventh day of the week meant to the Jew every seventh day of the week. This is so plain that the breaking of bread on the first day of the week is *common ground*, and advocated by leading men in different communions as right, and practised by the apostles. It is not a grievous command of Jesus to thus remember his dying love every time the day comes round on which he rose from the dead; and as his death and resurrection are both so important and so closely connected, it is blessed for his redeemed followers to commemorate both in their weekly meeting.

Christians in many other matters hold *common* and *disputed ground*. While it is impossible for them to unite on the things that are in dispute, by God's grace they can unite on the things which all acknowledge to be right and stand together on common ground without the relinquishment of one truth of God or the surrender of a spiritual blessing in Christ Jesus. But such union requires the sacrifice of all that is selfish and carnal. It is "the unity of the spirit in the bonds of peace," and must be accomplished by the love of the Spirit. If love is the fulfilling of the law, how much more it has to do in the triumphs of the gospel, which is the power of God. How very necessary it is for all who desire and labor for the union of Christians to examine themselves and be instant in prayer for the Holy Spirit's help to keep them from any word or action, or even feeling that would defeat their endeavors and injure their influence for good. How easy it is to denounce the motives of those we think in error and to say, "They don't want to see differently." That may be so with honest men who are ignorantly astray. Saul did not want to see differently when he put the Lord's disciples to death.

And ever since his day honest men's minds have materially changed. It is most unkind to condemn the motives of those who differ from us. We should be as ready to have our own views examined by others as we are to examine theirs, and do to them as we wish them to do to us. "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." Let this mind be in you which was also in Christ Jesus. When Christ's mind dwells in us richly we are willing to prove all things and to hold fast that which is good, and also to let go what is otherwise, and Jesus' new commandment will be very precious—love one another.

The communication of E. E. Crawford, of St. Thomas, in the May CHRISTIAN, is worthy of more than a second reading. All the Disciples in the Dominion of Canada should feel a deep interest in the college at St. Thomas and rejoice in its present success. The benefit of a college near home where many more can gain an education that will assist them to preach the gospel must be apparent to all, but this cannot be without the sympathy and support of the brethren. We have rejoiced in seeing so many young men brave every discouragement and disadvantage and gain the needed education, but for the reasons already stated we have lost their labors here. It is a favorable sign to see men come from the east in quest of knowledge, especially if they know where to stop, and then return into their own country.

We sincerely hope that the young brother who has come to Summerside will prove an encouraging earnest of what may be expected from the college, and that the brethren in all the provinces will take an active and rejoicing interest in its success.

One of the great days in our missionary calendar is the first Lord's day in June, which is known as Children's Day. It is a great day for the children. They look forward to it with interest. It is their day. On this one Sunday in the year, if on no other, the children come to the front and control the order of exercises. It is their songs, their recitations, their offerings that give character to the services of the day. This fact has vast and far-reaching educational influence on the children. The proper observance of the day and the preparation for the day, including some teaching and practice in self-denial, cannot fail to have a wholesome effect on the future character of the children.

It is a great day for the Sunday-schools. Organizations and institutions thrive in proportion as they serve some useful purpose. Children's day helps to give the Sunday-school a definite aim, a Christian purpose, in helping on the work of saving the world. An institution must have some purpose outside of itself in order to have the clearest right to exist and the highest claim for sympathy and support. Children's Day supplies this unselfish, altruistic aim to the Sunday-school, and thereby imparts to it a new dignity and value. Many who might otherwise "grow out of the Sunday-school" grow up in it, bound to it by associations sacred and tender, of lessons learned and service rendered—*Christian-Evangelist*.

## Original Contributions.

## THE RESURRECTION OF CHRIST.

John xx., Phil. iii 10, 11,

M. B. RYAN.

That Jesus rose from the dead is a fundamental tenet of Christian faith. Its importance as a part of the doctrine of the gospel justifies a frequent and careful study of it. While the special emphasis laid upon it in connection with Easter by most of the Christian world, is a misplaced emphasis, growing out of a misapprehension of the Gospel system, yet it serves to bring this fact prominently before men, which result is beneficial. Let us study the resurrection:

I. AS A FACT.—Did Jesus rise from the dead? We are aware that the claim is disputed. We must remember, too, that everything depends upon this for the Christian; for this is a vital matter to Christianity. "If Christ hath not been raised, then is our preaching vain, your faith also is vain . . . ye are yet in your sins." The bottom drops out of Christianity if the resurrection of Christ fails to be established. It is most important then that we get a clear and firm grasp upon the fact. There are numerous considerations which combine to establish the fact.

1. *The possibility of it.*—God is able to do such a work as this. He who could create could resurrect. It is no more wonderful that Christ should live again—after dying—than that he should have lived in the first place. The beginning of a life is a greater wonder than its rescue from death would be. God is able.

2. *The probability of it.*—Instinctively, man craves the assurance of a life beyond the grave. He sees the life of the plant prolonged in the seed, and springing into new vigor in new manifestations. He knows that there is hope of a tree if it be cut down, that it will sprout again. But he asks in longing, yet in uncertainty, "If a man die shall he live again?" His craving needs an answer. And, as the hunger of the body is answered by the fruits of nature, so the probability is strong that just such an answer as the resurrection of Jesus furnished would be given to men. Christ's resurrection is God's answer to that question of the soul, "Does death end all?"

3. *The expectation of it.*—God answered that question by anticipation—long before it was answered in fact. David foresaw the resurrection of Christ, and said, "Therefore my heart is glad and my glory rejoiceth; my flesh also shall dwell in safety. For thou wilt not leave my soul in sheol; neither wilt thou suffer thine holy one to see corruption."—Psalm xvi. 9, 10.; Acts ii. 25-31.

4. *The historical evidence of it.*—The resurrection of Christ is a fact of history. This is the immense advantage which the faith of Christ has, that it is an *historical* faith. It rests upon things which were seen and heard. It is not dependent on reason alone for its

demonstration. It is not a philosophy, but a fact. Its reasons come out into the open, and the fight, for and against its claims, is in the full light of day. It seeks no cover of myth or fancy. The resurrection of Jesus is a necessary complement of facts which are indisputably established. The death of Jesus on the Roman cross is universally admitted. That Jesus was seen alive "after his passion" is established "by many proofs." That he rose from the dead, is an inevitable corollary of these two propositions. But it does not rest on this foundation alone. It is a matter of direct testimony. The angel who stood by the door of the empty tomb said, "He is not here; for he is risen, even as he said. Come, see the place where the Lord lay." That testimony was in harmony with the empty tomb. It was a sufficient explanation of it. And that testimony has never been disproved, or discredited in the least. The Jews of the day concocted an impossible story as an offset to it. But no one believed it—or believes it now. And no other theory framed to discredit the angel's testimony, has been more successful. On the other hand, an abundance of testimony, of a character that cannot be impeached, stands in support of the angel's statement. Jesus appeared repeatedly to his disciples, and under circumstances in which deception was impossible. Paul presents a grand summary of the appearances in 1 Cor. xv. 5-8. He appeared to Cephas, then to the twelve; then to about five hundred brethren at once; then to James; then to all the apostles; then to Paul himself, as unto one born out of due time. The testimony of so many, and so well qualified, witnesses, puts the matter beyond dispute. We can rest secure in the FACT of Christ's resurrection.

II. AS A FORCE.—The resurrection of Christ is not an isolated fact. It is related to the system of truth which Christ came to bring to the world. And its relation is a vital one. The text speaks of "the power of his resurrection." All facts have power. Some facts have more power than others. This is the most powerful of facts. It is the vitalizing fact of the gospel. Without it the gospel would be no gospel. The resurrection gives the gospel story its life and power. Its power has many manifestations. It is a force.

1. *In the consciousness of Christ's followers.*—The individual Christian needs vitalizing. The resurrection of Jesus had an almost magic effect upon the apostles. Cowardly Peter, who trembled before a Jewish maid and denied his Lord, became as bold as a lion and proclaimed the Christhood and divinity of Jesus in the face of the whole Jewish hierarchy. The hesitating, half-hearted, disciples, became the determined, zealous, proclaimers of the Lordship of Jesus.

A firm grasp of the fact of the resurrection has this transforming power everywhere and always; it is a tonic, a very breath of life to the souls of men. We can be strong in him who conquered death. We are link-

ed to a conquering Lord and a victorious cause. The resurrection gives back our Lord to us in deathless power. He is an ever-living and, perforce, an ever-present Christ. The soul triumphs in him.

2. *In the message of the Church.*—"Jesus and the Resurrection" was the startling, resistless message, with which the apostles shook Judaism to its foundations and waked paganism from its sleep of death. How that watchword rings out in the apostolic sermons!

Acts ii. 24 "Whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it."

Acts ii. 31 "He foreseeing this, spake of the resurrection of Christ, that neither was his soul left in hades, nor did his flesh see corruption."

Acts iii 15 "Whom God raised from the dead, whereof we are witnesses."

Acts iv. 2 "They proclaimed in Jesus the resurrection from the dead."

(See Acts iv. 33) "In the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, in him doth this man stand here before you whole."

Acts v. 31 "Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins."

Acts x. 41 "Him God raised up the third day and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God," etc.

Acts xiii. 30-31 "But God raised him from the dead; and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people."

Acts xvii. 31 " \* \* He will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Rom. i. 4 "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead."

Rom. vi. 4 "Like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Rom. vi. 9 "Knowing that Christ being raised from the dead dieth no more."

1 Cor. xv. 4 "And that he hath been raised on the third day, according to the scriptures."

1 Cor. xv. 20 "But now hath Christ been raised from the dead, the first-fruits of them that are asleep."

2 Cor. iv. 14 "Know that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you."

This is the triumphant strain which rises above all other sounds in the gospel proclamation. It was preached alike to Jew and Gentile; alike by Peter and by Paul. This gives pith and point and power to everything else proclaimed. The poverty and privation of the earth-life is eclipsed here. The shame of the cross is compensated here. The coronation is made possible here. It is a Christ who has met death and triumphed that is proclaimed.

3. *In the hope of the Church.* The resurrec-

tion of Christ is the first-fruits and makes sure the resurrection of his people—

1 Cor. xv. 23. "Christ the first-fruits, then they that are Christ's at his coming."

Rom. viii. 11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you."

Text "If by any means I may attain unto the resurrection of the dead."

Phil. 3. 21. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself"

Col. iii. 4. "When Christ who is our life shall be manifest, then shall we also be manifested with him in glory."

1 Thes. iv. 14. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

This fact not only makes the past glorious and the present secure, but it makes the future luminous. The gloom lifts from the grave, the terror fades away from death, the future comes out into clear relief.

Blessed fact! So consonant with the highest wants of men, so incontestably proven, so vitally interwoven with the web of Christian truth, so vivifying to the Christian soul, so vitalizing to the world, so illuminating with reference to all the problems of the soul. May its certainty support us, its glory fill us with joy, its promise give us peace."

#### PLEA FOR HOME MISSIONS.

E. C. FORD.

Now that the brethren have done about what they purpose to do in the interest of the American Home Mission, it is our next duty to try and stir up the pure minds of the brotherhood in behalf of our home mission work, than which today there is no one question that calls more loudly for our hearty co-operation. What is most needed just now is a renewal of the missionary spirit of former years. This is emphatically a missionary age and the church or churches that lack the missionary spirit are behind in the development of the spirit, life and *work* of a Christian church. It has "pleased God by the foolishness of preaching to save them that believe;" and "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" So reasons the great Apostle to the Gentiles, as he is inspired to write these burning truths to the church at home, to awaken in them a sense of their great responsibility in spreading the gospel out among the nations. How forcible is this reasoning, and what a fearful responsibility rests on the churches. Men will be saved if they call upon God, but they cannot call unless they believe. Nor can

they believe unless they hear, for "faith cometh by hearing;" and they cannot hear without a preacher; and that the people may hear it is necessary that he be sent. It is beyond question that the duty of sending devolves on the church.

Just here, we fear, many of our churches are making a fatal mistake. What little they do is being done at their homes, and no effort is made to have the simple gospel preached in parts not so highly favored. There are many brethren in these provinces, good and true, who, if they could but see their duty in this particular, would, I believe, heartily co-operate with their brethren in spreading the gospel of Christ, and keeping the plea for a union of the people of God on the Word of God alone continually before the people.

This is the special work to which we are inviting the attention of all our brethren in these provinces. For some reasons the cause we plead has not made the progress in these later years in these Maritime Provinces we all would rejoice to see; and among the reasons that might be given for this falling off, and even death in some instances, is the want of a missionary spirit, without which no church can prosper. The churches among us that show the most life are those that are taking an interest in spreading the gospel outside their own immediate borders. This is plain to all who know the condition of things. The rule is that churches prosper at home that take an interest in the work abroad.

The brethren whom we have selected to conduct our home work are men of faith, who love the cause and do all their work gratuitously, and can be trusted to make the best possible use of the means entrusted to their care. Just now there is a prospect of having an experienced evangelist in these provinces this summer who will labor under the direction of our Home Mission Board, and the brethren are earnestly requested to hold up their hands in this much needed work. Let all who have made pledges for this work forward the same to the Secretary, and let every one have some part in assisting to preach the simple gospel where it is not understood. Much of our future success may depend on the success of our missionary efforts of this summer. Let us give this work one faithful trial, and see if God will not pour us out a blessing greater than we even hoped.

Halifax, May 21, 1900.

There never was a time when the Disciples were so intensely aroused to the importance of evangelizing America and Canada, and we believe this is the most hopeful sign that we could manifest. A farmer who will not cultivate his own land could scarcely be expected to cultivate his neighbor's farm.

The parents who are not interested in the influence that surround their own home and make the characters of their own children, will scarcely be much concerned about the family life among the Zulus. When sin, which is paraded under our very eyes, does not arouse a spirit of loyalty which makes us do battle in the name of Christ to put down all rebellion to his rightful authority and establish His kingdom in our very midst, we are not likely to win very great victories on foreign soil.

#### A SUGGESTION FOR OUR HOME BOARD.

J. HARRY WILLIAMS.

That the churches on P. E. Island do not contribute very largely toward the work of the Home Mission Board of the Maritime Provinces, will, I am sure, be readily admitted by all the readers of THE CHRISTIAN who follow its reports from month to month. And this, notwithstanding the fact that all money so given to the Board is placed to a separate fund to be used for work in P. E. Island only.

This condition is not due to indifference for the liberal offerings of our churches to the American societies show clearly a deep interest in world-wide missions.

What then is the reason? Is it not more than possible that the primary reason is, a lack of organization and system to stimulate and encourage united effort all along the line?

People need to be interested, asked and even pressed to give before we can hope for the best results.

Let us learn from the American Societies a lesson in regard to systematic appeals. Who can estimate the influence which such appeals have in bringing about the splendid results attained by these societies.

Would it not be wise for our own Home Board to adopt some similar system of direct appeals to the people and more frequent opportunities for public giving, until at least one missionary collection each month should be asked. And ministers and members alike being made to feel their great responsibility and duty, would arise to worthy efforts for the evangelization of our own home land.

If we will but "attempt great things for God," the people will back up the movement and see that it does not fail. But they must first be inspired with confidence that something definite is about to be attempted.

We have on P. E. Island, perhaps 500 active and interested members, most of whom no doubt, could give something—many are able to give largely. With a united effort and an appeal to every member, it is possible that not more than \$50.00 would be received with the offering taken on a single Lord's day—an average of ten cents per member, a low estimate probably, but there is reason to fear that it would not be surpassed, even though but one offering were taken for our Maritime Board during the year. We have, however, equal reason to believe, that if a similar offering were taken ten times during the year, or once a month, still permitting March and May offerings for the American Societies as at present, that an equal amount could be raised at each appeal, which in one year would net the respectable sum of \$500.00 at no very great sacrifice.

These thoughts are suggested with the hope that when the brethren of P. E. Island meet in annual convention, they may be prepared to take some steps toward perfecting plans whereby the fields, already ripe for the presentation of our plea, may be enabled to secure the help and encouragement necessary to growth and development. Thanking  
Charlottetown, P. E. I., May 21, 1900.

## PATRIOTISM.

Sometimes it occurs to me that as Canadian churches we are not patriotic enough. I venture the assertion that the average church member knows more about preachers and churches of the United States than he knows about preachers and churches of Canada. We lose ourselves in the United States. United States has set the pace for us, and we submissively march by her orders. If Canada can set the pace in the college and on the battle-field in other lands, why can't she lead her own religious forces in the home land? Why can't she be independent? The child never knows its own strength until it begins to walk alone. Let the churches of Canada as children of the United States, let go their mother's apron strings, politely and respectfully, and let them feel their own strength and their own responsibility. Let us manage our own finances, for Home Missions and Foreign Missions. Let us have at least one standard periodical of religious news, containing articles on the principles of Christianity, statistics, progress of churches, etc. The Church of Christ in Canada can never measure its own strength, either numerically or financially. How many in the Provinces knew of Ontario's strength until the facts were given us by E. E. Crawford, a native of the Island, who is now laboring successfully with the church in St. Thomas, Ontario. We rejoice to learn that we have 45,000 men and women in Ontario who are not the only Christians but Christians only. On the Island we have about 300. How many are there in the other Provinces? Let us estimate our strength and clear the ship for action. We all know the number of disciples in the United States, the number of people brought into the churches during last year, the amount of money raised for Home and Foreign Missions. These facts are known by every one, but how much do we know about Canada? Brethren, let us arouse from our lethargy. Let us learn to walk alone. Let us agitate the cause of Christ in Canada. Let us educate our people out of the United States into the interests of Canada. I don't speak disparagingly of the great work that is being done in the United States, but rather I rejoice in her wonderful progress, the marvel of the nineteenth century. I simply express these few thoughts to create a greater Canadian interest. There are many other things I would like to say on this subject, but I will write again.

A. N. SIMPSON

## Correspondence.

## A LETTER FROM NEW YORK STATE.

DEAR CHRISTIAN,—Having many dear friends in the Maritime Provinces, and especially on P. E. Island, and my heart still there, I thought I had better write and give a short account of my place of labor and a report of the condition of the work.

Troy and Lansingburgh are now united, and we have what the citizens are pleased to call "Greater Troy." There are four good-sized cities, and several towns, all in a cluster, with a population aggregating over two hundred thousand inhabitants. The cities are Troy, Watervliet, Cohoes, Albany; the

towns are Green Island, Waterford and Reusiter. Troy is renowned the world over for its great collar and shirt manufactories. I believe it the greatest centre of this industry in the world. Here may be seen thousands of women and a great many men and boys entering these large factories every day. Here they succeed in making very good wages. I have been informed that expert hands make from \$15 to \$20 a week, and many go even higher than that. As the women earn such good wages Troy is called "the lazy man's paradise." It is a very good centre for work in the gospel. I left the dear little Island on the 18th of January with an aching heart. Crossed over in the S. S. "Minto;" landed in Pictou, N. S., met brethren Allen and Fullerton hopeful for their coming meeting which, I have been informed, has been fully realized. While in St. John I had the pleasure of visiting a few of the brethren and the new church on Douglas Avenue. I was greatly pleased with its appearance. It will certainly be fine when finished. On Friday evening I continued my journey and reached Troy about 4 p. m. on Saturday; boarded a street car for Lansingburgh, and ended my journey in a dark, cloudy, wet evening. Oh, but I had a siege of home-sickness and lonesomeness! All were strangers, but those whom I met received me cordially. Sunday morning came, the weather still dark and disagreeable, I went to the hall where services were held every Lord's day. On my way down I passed the new church still far from being finished, the corner stone of which was laid on the first day of January, 1900. At the hall a few brethren and sisters, about twenty, or perhaps twenty-five in number. I felt so homesick I could scarcely control my feelings. There was a letter lying on the table addressed to me, written by an elderly sister in the church, who, on account of sickness in her family, was unable to be present at the meeting. She expressed a most hearty welcome and sympathy for me in the work of the gospel. These words served as a ray of sunshine amid the shadows. The brethren present realized the situation and were warm and tender in greeting me. After preaching service was over and the Lord's supper had been partaken, they all came and thanked me for the gospel I had preached. They appreciated my work and were not backward in expressing themselves. This also helped to relieve my depressed spirits. The Sunday-school was called to order, and about twenty were present, men, women and children. Since then our congregations have steadily increased. On the 18th of March our church was ready to open. Dedication day was one of tremendous importance to us. Much depended on our success in a financial way. President E. V. Zollars, of Hiram College, preached the dedicatory sermon. The day was clear and cold, the exercises carefully planned and occasion well advertised. It was a success. Our house was crowded. The president was equal to the occasion, and a good subscription was secured toward paying off the church debt. In the afternoon we had communion service, several ministers were present and offered congratulations. Another appeal was made by President

Zollars and more subscriptions were secured. The evening service witnessed a most masterly address, and at the close of the service our subscriptions in cash and pledges reached up to between fourteen and fifteen hundred dollars. We all felt that we had crossed the Rubicon. I continued to preach every evening for over three weeks with a fairly good attendance and some success in the way of additions. Our plea is entirely new to the people in this part of the city. We added fourteen or fifteen new names to our roll of membership, and our Sunday-school has grown marvelously. We had last Lord's day nearly seventy present.

Our attendance at the regular services has been excellent, especially in the evening, when our congregations test the capacity of our house. This condition of things I do hope shall continue, and that a strong church may be found to the glory of God and the salvation of men. Notwithstanding all this, my heart seems to be in our dear Canadian home. I did not realize I was so thoroughly British until I came to this city. There are so many sympathizers with the enemies of Great Britain. My patriotic soul is frequently stirred within me with righteous indignation. How very soon people forgot their best friends! Had it not been for Britain the United States would never have taken Cuba and the Philippine Islands. But I must close. God bless you all. More another time.

R. W. STEVENSON.

## DEER ISLAND LETTER.

On a recent Sunday evening the Court of I. O. F., of Lord's Cove, attended service in Lord's Cove Church. There was a large attendance. A sermon was preached from the text "Quit you like men." The court here is a large one, with a membership of nearly one hundred, all strong and hearty.

A parish Sunday-school convention was held at Fair Haven on Thursday, 17th May, but as it turned out to be a stormy day the attendance was small. On Friday evening, Mr. Lucas, the travelling secretary for N. B., gave an address in Lord's Cove on the "Home Department."

The concert given by the Mission Band was a grand success, a good collection was taken for missions. Now that we are going to have an evangelist in the field, why could not our Bands and Auxiliaries divide the money they raise and give half to the home work?

We are planning the arrangements for our County Meeting to be held in July. We expect several prominent brethren from the States. I will be able to give you the time, place and speakers in the next CHRISTIAN.

Leonardville church contemplate some quite extensive repairs on their building ere long. The meetings are well attended and interesting. The outlook for our work in these provinces is certainly good. We now have seventeen preachers and the prospect of two or three more in the near future. I think this is the strongest force we have ever had. Are we going to reach high water mark this year? That is, are we going to have 500 additions and 1500 dollars. I wonder if the agents appointed by the secretary are good ones and are doing their work? Seventeen

preachers and thirty additions each, how much does that make? Two thousand members, seventy-five cents each? How much is that? But what are you doing in Lord's Cove? Not much, but we are going to try and do more. Will you shake hands on that? Alright, let me see your name for \$5.00 in the next CHRISTIAN.

W. H. HARDING.

FROM PICTOU, N. S.

DEAR CHRISTIAN,—This is my first regular letter to you, and I hope you will be kind enough to publish this my first attempt. It is true that reports have been published from Pictou over my signature, but those articles have, in the main, been extracted from personal letters to Bro. W. A. Barnes. I marvel now, in the quiet of my study, at his patience and perseverance in fishing out those items. The last "Pictou Letter" that appeared in your columns, caused me to think (for which you should be truly grateful) that after all, it is an injustice to your readers, as well as to the reputed author, to allow such incomplete compositions the privilege of publication. I, therefore, solemnly resolved to read "Addison" to improve my style in order that my next communication should be faultless in diction, as well as of most "unexceptionable caligraphy extant." Hence, if there are errors in this article, after it is published; if it is not ornate, you can blame the compositors, the "devil" or both.

It gives me great pleasure to report that our work—the Lord's work—is still prospering in Pictou. We have baptized five disciples since the first of the month, one young man being "buried with Christ in baptism," at our regular service last night. Only two of those recently baptized are likely to take membership with us. Of the remaining three, two are members of the "Salvation army;" the other, a native of P. E. I. And this leads me to say that the time was, when Pictou disciples were compelled to go over to the "Island" or elsewhere, when they wanted to obey their Master in His way. Now we are reversing the order, sending baptized disciples back to the "Island" and elsewhere.

On Wednesday, the second day of May, Bro. David Fullerton, our senior Elder (if the expression be not tautological) transferred to the "George Street Christian Church" the building in which we worship, and "that without money and without price." Brethren, such liberality demands our praise. Probably no larger contribution to the cause of "Home Missions" was made in all our brotherhood. If we had brethren of like faith and liberality in each congregation in Canada, we would astonish ourselves as well as our neighbors, with our rapid growth and success.

"But here my muse her wing maun cour." I fear this is already too long for publication. Permit me to add that our Wednesday evening are well attended. Our Sunday-school,

with over fifty names enrolled, is in good condition, and our Young People's meeting is a source of spiritual strength. God grant that nothing less may ever be said concerning the work in Pictou. To all of our brethren who have prayed for us and encouraged us, we extend our thanks.

Yours in His name,

W. H. ALLEN.

FROM ROXBURY TO SYDNEY.

The writer started on a business trip to Sydney, Cape Breton, April 19th, leaving Boston at 8.15 a. m., calling at Portland, Lubec, and Eastport, and I was greatly surprised to find there in a town of 5000 population, that they have seven churches and not one of them is called after the Head of the church. I called at St. John, fell in with Bro. Ray on the street and dined with him that evening. Then we went to the Main Street Christian Church and heard Bro. Romig preach on Baptism, which he handled with a masterly hand and clearness of mind and speech. Then I called at Truro. There I found a population of 7000 and eleven churches, besides three societies worshipping in halls. It is surprising what divisions that men have created to divide the body of Christ, but men of various creeds are beginning to see its evil. In New Glasgow I did not have the time to hunt up the churches, but in Hawkesbury I found a population of between 200 or 300 and six or seven churches. I visited the Sydneys and saw the brethren there from Boston, namely, the Chapmans, and Bro. Van Dyck, they are doing excellently well and more than pleased with the town and people.

The Island of Cape Breton is going to be the leading part of the western continent, although its population is not yet very large only about 125,000 people and about 15 to 100 churches on the island. The island has an abundance of resources for the development of a great city, unlimited quantity of iron ore and lime, coal, copper and dolomite and all kinds of fine stone, and lumber and beautiful rivers and lakes and mountains. The whole scenery is grand and the climate is healthy, and the people are hospitable in every sense of the word. Some of our strong Disciple preachers should hold a series of meetings there so that our plea may grow with the great enterprising spirit of the towns. I preached three times during my stay on the island in the church at New Campbellton; first, on Conversion; second, on Christ the power of God; third, on the oneness of God's people as the purpose of God in Christ that all should be one family in heaven and on earth. Space will not permit me to say much more. I spent my first night at North Sydney with my friend, the Hon. Mayor D. D. McKenzie, LL. D., and my last night I spent with my friend, Sir John A. McDonald, LL. D., member of parliament. I had a delightful trip which I hope will prove a blessing to myself, my family and the cause of the Lord.

WILLIAM McNEIL.

St. James Street Christian Church,  
18 St. James St., Roxbury, Mass.

J. H. Mohorter, Pastor.—RESIDENCE, 28 Akron Street, Roxbury. Study Hours, 8 to 12 A. M.  
Church Services—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 P. M. Y. P. S. C. E., 6.30 P. M. Friday Evening Prayer-meeting, 7.45. All are invited to attend these services.

Home Missions.

Address all communications and remittances to W. A. Barnes, Secretary, 110 St. James Street, St. John, N. B.

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

It is expected that Bro. A. Martin, of Muncie, Ind., will begin a meeting with the Church in Halifax, on Lord's day, June 17. As this is Bro. Martin's first visit to these Provinces our churches will give him a hearty welcome.

Do not forget the special collection to be taken the *First Lord's day in August*. Let the agent who was appointed for each church begin *now* and talk it up. Ask your minister to announce it from the pulpit. If you have no minister then ask the elder to announce it. We want you to make this collection to far exceed the one taken in February. We are a long way from reaching the \$1500—not so near to it as we were this time last year. The receipts up to May, 1899, were \$525.40. At this date the amount received is \$349.94. Some of the churches did not take the collection in February. Let every church be heard from in August. We have only three months left before the Annual.

The new meeting house on Douglas Avenue is nearing completion. The main audience room will be completed in about four or five weeks. The members of the Main Street Christian Church have contributed largely for the building of this house of worship. These brethren need the financial assistance of the churches in these Provinces to finish it. Brethren, won't you help—now! Send your contributions to J. C. B. Appol, St. John, N. B.

The Church at Pictou, which was recently organized, has had some more additions. Bro. Allen's letter, in this issue, will be read with interest.

RECEIPTS.

Previously acknowledged. ....	\$345 54
Coburg St Mission Band, ....	8 40
P. McLutye, part pledge at annual, ....	1 00
Coburg St. church, per Miss Bertha W. Barnes, Agent, ....	12 80

\$362 74

W. A. BARNES, Secretary.

Died.

CRAWFORD.—At Wallace, Idaho, U. S., on the 5th of April last, in his 33rd year, Bro. John J. Crawford. About sixty years ago Bro. Crawford was converted and joined the Baptist church at Tryon, P. E. I., his native home. From his conversion he held the views of the Disciples and when a church was organized thirty years ago he took an active part in it and remained an elder until he left the country a year ago. His children—two sons and four daughters—are all in the Christian Church except one who has not yet joined. His youngest son, E. E. Crawford, is pastor of the church at St. Thomas, Ont. His eldest son, a very promising boy who was teaching school and studying for the ministry, died in his teens, and his mother preceded her husband to the better land a year and five months. About a year ago, Bro. Crawford willingly sold his farm at Tryon and accompanied his unmarried son and daughter to Wallace, which they have adopted as their future home. He stood the journey well and enjoyed good health until seized with pneumonia which he stood but five days, part of which time he was unconscious. He was an honest man and a warm-hearted Christian, willing at any time to sacrifice time and means to advance the Redeemer's cause. Bro. Crawford was the last survivor of the family of Alexander Crawford who came from Scotland to these provinces early in the century and died at Tryon in 1828. He preached in different parts of this island and was the means of many conversions and organized several churches. John Stewart, grandfather of the esteemed H. W. Stewart, was the first man ever immersed into Christ on P. E. I. Alexander Crawford immersed him and seven other persons one day. He died at 42 but left a noble record. All of his numerous family were members of the church. D. C.