

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

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

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

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

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

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

THE CHRISTIAN.

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

VOL. XV.—No. 5.

SAINT JOHN, N. B., MARCH, 1898.

WHOLE No. 173.

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

NOTES AND NEWS.

Have YOU renewed your subscription yet?

One of our subscribers, Mrs. Henry Corbett, Lakeville, Kings Co., N. S., is paid up to January, 1905.

Z. T. Sweeney has been holding a meeting in Buffalo. There were 70 additions to the church, among them two preachers. Since the meeting closed, two more preachers have been received.

If you do not desire to receive the paper any longer, write us to that effect and pay up all arrears, and we will not continue to send it. Do not expect us to stop the paper till all arrears are paid.

All the churches are requested to make an offering for foreign missions on the first Lord's day in March. Let there be a general and liberal response. Send the contribution to F. M. Rains, Box 750, Cincinnati, Ohio.

In eighteen months there have been 70 additions to the church in Normal, Ill., for which E. B. Barnes preaches. He has lately held a meeting at Paxton with 26 additions. The preachers at Normal and Paxton exchanged meetings.

The review of James M. Campbell's book, "After Pentecost What?" which appeared in the last CHRISTIAN was written by W. J. Lhamon of Allgheny City, Pa. We thank him for sending it to us. His name should have appeared with the article.

M. B. Ryan has been holding a very successful meeting Williamsport, Pa. When the meeting was but young there were 20 additions. He has the assistance of a solo singer. Williamsport is one of his old fields. It will be too bad if we lose Bro. Ryan. These provinces need such a man as he is.

The Christian Endeavor Society in Eureka, Ill., have their monthly business meeting on a different night from that on which their prayer meetings are held. After every business meeting a social is held. The plan has been well tested and found to give great satisfaction.

Three thousand one hundred and forty-eight additions to the churches are reported in the *Christian Standard* of Feb. 12th. Three thousand, two hundred and fourteen are reported the following week. There were 110 added to the church at Mansfield, Ohio, and 107 to the church at Noblesville, Ind., both meetings still in progress.

"For 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 except they be SENT?" If we cannot go we can help to send some one. Go or give.

J. H. O. Smith is holding a meeting with his home church—the Union Christian of Chicago. At the end of the fourth week there were 184 additions—26 coming on the last Lord's day. He is using no extra attractions, as he wishes to show that the gospel is the power of God unto salvation even in Chicago. This church has been organized only a short time, and since the 25th of last July, the membership has increased from 218 to 575.

In the United States the Methodists are divided up into 17 bodies, the Baptists into 13 bodies, the Lutherans into 19 bodies, the Presbyterians into 12 bodies. During 1897 the net gain of all the Methodist bodies was 77,616, of the Baptists 40,071, of the Lutherans 69,555, and of the Presbyterians 29,816. The Disciples of Christ are not divided—their net gain was 47,407. So says the *Independent*.

Which is better: to spend that we may be clothed in purple and fine linen, or to give that the heathen may be clothed in the garments of righteousness? Which is better: that we should feed on the fat of the land, or that the starving millions should feed on the Bread of Life? Which is better, that we should enjoy the pleasures of this life or that those now without God and hope should partake of the joys of heaven.

C. H. Devoe is still preaching in Richmond, Ind. The Sunday school there has had a revival lasting six days. On Sunday evening there was an address on "The Mission of the Sunday-school in the Religious World." The subjects for discussion on the following evenings were: "Sunday-school Management," "The Duty of the Church to the School," "The Sunday-school and the Unreached Multitude," "The Church and the Children," and "The Achievements and Possibilities of the Sunday-school."

In the *Christian Standard*, J. V. Coubbs tells of a young Christian who went from Michigan to Grand Rapids, Minnesota, to teach school. There she heard a Methodist preacher named John Trebar, who often from the pulpit said he was opposed to human creeds and party names. She gave him some

of our tracts to read. Soon after, he took his stand with the Disciples of Christ. He is now minister for the Second Christian Church, Terre Haute, Ind.

George Darsie has been preaching for the church in Paris, Ky., for twenty years. In his anniversary sermon he said they had been years of peace and harmony, of affection and friendship, of growth and progress, and of many changes. Among the valuable lessons learned were, that there is power in a long pastorate, that habit is a good thing in church life, that a slow and gradual growth in a church is a healthy growth, and that after all the chief condition of a church's prosperity is the pure and godly living of its members.

In Seward, Nebraska, the Disciples were not represented. That was a misfortune. Two evangelists, H. A. Lemon and C. R. Travis, went there to change the state of affairs. At first they received no encouragement. It was the same at the end of four weeks. But they went on. Audiences grew, people began coming to the Lord; for more room the meetings were held in the Court House, and at the end of eight weeks a church with 92 members was organized; also a Sunday-school and Christian Endeavor Society. An old church building has been secured, painted and papered, and makes a comfortable home for the church.

How much did you give last year for the salvation of one thousand million heathen? Did you give as much as you spent for that evening's amusement? As much as that new story book cost? As much as you gave for candy or ice-cream? As much as you paid for that concert ticket? Did you give as much as a pound of butter or a dozen eggs or a bushel of oats sells for? Some Christians unfortunately use tobacco. Did they give as much in one year to preach the gospel to the heathen as they spent in one month for tobacco? What will you give this year—and it may be the last year you will have a chance to give—that the gospel may be preached to the millions who have never heard of the Saviour?

Hard times reveal men's characters, by showing where they begin to reduce expenditures and where they stop. To use a common division, our expenses are secular and religious. When the pinch of adversity is beginning to be felt, how many reduce their contributions to the Lord's house before they think of cutting down needless expenses in their homes! how many give less to preach the gospel to the heathen who never dream of having less on their bill of fare! how many give up their religious paper but hold tenaciously to the political paper! And when hard times begin to give place to prosperity, the treasury of the Lord, which first heard of the scarcity of money, is the last to hear that good times have returned. Noble exceptions there are; Christians who do not reduce their gifts to the Lord's work till they have denied themselves, who do not increase their luxuries first, but last.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

The Sunday-school anniversary was held on Tuesday evening, February 8th. Owing to the very stormy day the attendance was not as large as other years. There was a good programme carried out by the children, and also a reading by Miss Mabel Boyne. There were refreshments provided for the children.

Bro Barry Allan, after an absence of some weeks at Pictou, returned home on the 14th.

Our special meetings are now in progress, having begun on Feb. 20th. Bro. Stewart preaches every evening. Bro. Appel leads the devotional exercises which precedes the preaching service.

A Missionary Rally was held in the school room on Monday evening, Feb. 14th. The addresses and speeches were calculated to stimulate all who are interested in the work of missions. The following is the programme:

Hymn No. 237, "From Greenland's Icy Mountains."
 Scripture Lesson—Psalm 62, and Acts 1: 8.
 Prayer of Thanksgiving for past mercies, Mr. A. Barnes.
 Hymn No. 190, "Joy to the World."
 Introductory address by the Chairman, Miss Mabel Boyne—"The object of the Rally is to impart information, and not to raise money. The people must know before they will feel or give."
 Talk on the Wide Awake Mission Band, Miss A. E. Emery.
 Talk on the C. W. B. M., Home and Foreign—Mrs. I. Morton (Foreign); Mrs. L. A. Miles (Home).
 Talk on the Mission Band of Coburg street C. C., Mr. L. A. Miles.
 Prayer—For blessings upon the Missionaries, Mr. O. B. Stockford.
 Solo, Miss Florrie Thomas.
 Address—1, The World's Need of the Gospel; 2, Salvation Only Through Christ.—H. W. Stewart.
 Solo, Mr. J. B. Allan.
 Short Addresses—
 History of Foreign Society, Miss A. Edmonds.
 The work in India, Mrs. J. E. Edwards.
 The work in Japan, Miss Emma Lynn.
 The work in China, Miss E. Hoyt.
 The work in Turkey, Miss N. Johnston.
 Africa, Mrs. Dixon.
 Scandinavia and Eng'land, Mr. J. H. Johnston.
 Address—Home Missions, Mr. J. S. Flaylor.
 Hymn No. 27, "Far, far away; In Heathen Darkness Dwelling."
 Hymn No. 417, "Ho! Reapers of Life's Harvest."
 Prayer—For larger gatherings in the present year; and Benediction.—Mr. H. W. Stewart.

Bro. Barry Allan has accepted a lucrative position at Springhill, N. S., and left for that place on Saturday, Feb. 26th. While we all wish him prosperity, yet he will be very much missed from all our meetings and from both Sunday-schools.

Bro. Chas Leonard passed away suddenly on Lord's day morning (20th). He had been sick for some time, and for the past few months was unable to come to the house of the Lord. He was always interested in the cause and gave largely for its support. This is another great loss to the church.
 W. A. B.

MAIN STREET.

During last month we have had one addition. We are very sorry to lose Bro J. Barry Allan, who has been secretary of our Sunday-school since its organization. He left for Springhill, N. S., on Saturday, Feb. 26th.

The Sunday-school anniversary was held on Tuesday evening, Feb 15th. Refreshments were provided by the teachers and members of the church, to which ample justice was done; after which a very interesting programme was carried out by the school,

On Friday evening (25) an excellent concert, with a special feature entitled a Winter Port drill, was held in Union hall, north end, under the auspices of the young people of the Main Street Christian church. The attendance was large, and the programme, which was most successfully carried out, an excellent one: Selection, Temple of Honor Band, reading, Mr Salmon, vocal solo, Miss Florrie Thomas, reading, Miss Blossom Baird; vocal solo, H. Holder, reading, Mr Sullivan, vocal solo, J. Salmon, winter port drill, 16 young ladies, reading, A. W. Baird, duet, Messrs. Salmon and Holder, reading, Mrs. Gibson, vocal solo, Miss Thomas; reading, J. Barry Allan, Selection, Temple of Honor Band.—Sun.

TIVERTON, N. S.

On February 23rd quite a number of the members and friends of the Church in Tiverton, also some of the Baptist and Advent brethren, met at the home of Bro. Norman Robbins. The purpose of the gathering was made known to the pastor by Bro Alpheus Handspiker, who, in a few fitting words in behalf of the above mentioned friends, presented him with a donation amounting to \$32. Conspicuous among the presents was a fine tea-set and other dishes. The pastor responded in behalf of his companion and himself. The evening was pleasantly enjoyed by all. The sisters and friends of this church succeeded in raising over \$30 recently for church purposes.
 J. W. B.

HALIFAX, N. S.

We have commenced the use of the black-board in our ministrations in the North Street Church. Eyes and ears are both direct roads to the heart. The work is commended.

Our children's service last night was pronounced by very many as the best this church ever held. There was not a flaw nor a break in an "order of exercises" over 20 numbers long. We love these little ones. Lord help us to be more child-like.

We have one of the best Junior—mind you, I write Junior—Endeavor societies in Halifax. In size, average attendance, mental calibre, faithfulness, and good hard-headed common sense, the North Street Juniors stand A1.

The Salvation Army have what they call a "knee-drill." We rather like that. It is the drilling on the knees that makes steady, stalwart, sturdy and substantial Christians. Reader, how often on your knees? Oh for the Daniels three times a day upon their knees. What a refreshing thing it would be in an average modern prayer-meeting to hear a man get up and say, "God be merciful to me a sinner."

Bro McNeill, of Elmsdale, was the writer's guest, and worshipped with us Lord's day the 20th. The brethren at Elmsdale are a unit and are holding their services regularly. We had a fine audience on the occasion of our last monthly visit there.

A pathetic communication is before me, in which an intelligent Christian bewails the death of ministerial labor in one of the most beautiful portions of our province. And yet the field seems to be presumably pre-empted, so much so at least as to make it extremely dangerous to come even a squatter. One of our little junior men admirably recited last night, "Who will go, Who will go? It came to my mind as I read this letter.
 T. H. BLENUS.

PICTOU, N. S.

Closed a successful three weeks meeting February 1st, conducted by R. W. Stevenson, of P. E. I. Bro. Stevenson preached twenty-five excellent sermons, made a fine impression on the community, and we believe sowed much good seed.

During the meeting we put in a very fine baptistry, in which it was our privilege to bury five penitent believers with their Lord a baptist.

These are the first immersions that have taken place in this town for more than forty years, and I have learned of but two before in the history of the town.

J. Barry Allan, of St John, came to our assistance and stood by us till the meeting closed. His presence, influence, prayers and songs proved a most valuable aid.

Audiences were beyond our expectation. The house was often fairly well filled, on one occasion at least being so crowded that a number were unable to get admission.

Attendance at our regular meetings since has been encouraging, and prayer meetings very interesting. Last Wednesday we had twenty-seven present, eighteen of whom took part in the meeting. Pray for us.
 R. E. STEVENS.

During the month of January, assisted by J. Barry Allan as gospel singer, I was to Pictou, N. S., helping Bro. R. E. Stevens in a meeting. Knowing that the town is quite conservative, we had no plans for any length to stay, but purposed if we could not to secure a hearing to return by the end of the first week. But the attendance continued to increase and we were encouraged to stay for three weeks, with very good results—5 were baptized, and the prospects for others to do likewise are very bright.

Pictou is a hard place but not too hard for the old Jerusalem gospel. There is plenty of material there to work on if you can succeed in getting at them. Bro. R. E. Stevens and wife are showing admirable courage and most commendable consecration in staying by the work under the trying circumstances. Many would have become discouraged and given up the fight. But by holding on and working away they now begin to see the fruits of their labor in the Lord. But they have the very best kind of backing in Bro D Fullerton and family. These are pure gold—thoroughly consecrated to the work, God will surely bless the efforts these brethren are putting forth. If there is anything in faith and works they are going to succeed in building up the cause of Christ—(primitive Christianity)—in Pictou. The cause we have espoused is the greatest in the world. It is most surely the cause of Christ. The people are ready for the truth. They are wearied with sectarian strife. They fear God—many of them—and want to keep his commandments. God bless this worthy band. To help Pictou now will surely pay. Let us pray for them and help them in every way.
 R. W. STEVENSON.

DIGBY COUNTY, N. S.

We were much interested in reading Bro. J. S. Lamar's description of his "Sunday Bible School" in a late issue of the *Christian Standard*, as he conducts it on the very lines of our own little school here at South Range. One of our reasons for abandoning the international lessons was the same as stated by Bro Lamar; the scholars of a neighboring school who had gone over the same lesson in the morning came in to our school in the afternoon, so we struck out on the lines named by him.

Young men and maidens, old men and young children come to our school. Bro. Marshall opens with a hymn. Then the chapter is read by the whole school responsively, after which prayer is offered by one of the brethren. Then the whole school becomes one class, while the superintendent goes over the lesson, bringing out as many of its truths as possible, while questions are freely asked and as freely answered. At the close of the lesson as many stand up as have memorized a verse of scripture containing a word announced the week before and recite the same. In our last lesson the word kingdom was used and Master chosen for the next. Perhaps these might be called "golden texts," as they become of more value when implanted in the memory.

Circumstances have compelled us to stay over two or three Lord's days at Tiverton during the last six months. On some of these we listened to excellent sermons by Bro. Bolton, the present pastor, and otherwise enjoyed meeting with the dear old congregation where we spent nearly the whole of the first eight years of our ministry, and where we left two of our own darling children asleep in Pleasant Hill cemetery.

We had an appointment at Gulliver's Cove for Lord's day, Feb 13th, but owing to the impassable state of our roads did not get there. The brethren there with their friends lately raised \$15 10 on their church debt, which only leaves a balance due of about \$16. When this shall have been paid, two churches in this county will be free from debt, viz: South Range and Gulliver's Cove.

SUMMERSIDE, P. E. I.

Our work here is progressing favorably. Our Sunday-school and mission band are growing features. At our last general service one of our Sunday-school scholars confessed Christ, and will be baptized next Lord's day evening. By that time more are expected to follow.

Practice has commenced for the foreign mission rally, to take place the first Sunday in March. The mission Band also will have a concert the second Sunday in March in aid of Miss Rioch's work in Japan.
 H. E. C.

MONTAGUE, P. E. I.

As this appears to be a time for reporting donations and social gatherings, it becomes me also to recite the good things we have received. The brethren of the church at Montague, and some of their friends, made a visit to the parsonage on the 10th inst. and brought with them many expressions of their good will. I need not enter into details, but there was flour, butter, blankets, and feed for our horse, and a purse of money to our daughter Gertrude, a kindly recognition of her

services as organist in the church, all of which were thankfully received.

These social gatherings are not only a benefit to the preacher, but a good thing for the brethren, as they become better acquainted with each other. Our prayers to God are that he shall abundantly bless them with all temporal blessings and enrich their hearts with heavenly grace, and bring us all through infinite mercy and tender compassion to the heavenly home. R. W. STEVENSON.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

Bro. Fred Kennedy, having caught the gold fever, left Charlottetown on Feb. 3rd, in company with several others, for Klondike. We could ill afford to give him up, but nowhere will he be missed so sorely as in his own home.

The Wednesday evening prayer meetings give promise of a deepening of spiritual life, as many of the brethren and sisters now offer earnest prayers and "exhort one another to love and to good works."

On Feb. 20th, the writer and the pastor of the Baptist church exchanged pulpits at the evening service.

To prevent any misunderstanding and lest any injustice should appear to be done, your correspondent wishes to state that he has learned from the proper source, that the remarks made by Rev. T. F. Fullerton referred to the church in Charlottetown and not to one congregation more than another. GEORGE MANIFOLD

Selected.

OUR POSITION AND DUTY.

It is a daring position which the churches of Christ in the current Reformation have taken. Their logical condemnation of denominationalism makes their mission territory the whole earth. Their work is not completed until every tongue shall confess to the all-sufficiency of Christ in matters of religious faith. Their aggressive preaching must create everlasting enmity unless it is the product of holy trusting and living. Men will not receive rebuke from hearts and lips no purer and cleaner than their own. We will make no one believe that we are not a sect unless in thought and deed and fellowship we are superior to all the products of sectarianism. Our standing before God and man is not established by assertion and resolutions. Character is more unerring than gravity; it will see that every man and every church each finds its own place. We cannot be doctrinally right and practically wrong. We can not claim the truth without the life which is the fruit of the truth. These things need to be reiterated at length and unto great weariness of the flesh that the spirit may be saved in the day of the Lord Jesus. Reformations which endure and bless are vital rather than formal. Every term we use, love, faith, fellowship, Christ, union, Christian, Spirit, Word, baptism, must renew its meaning in hearts filled with all the fulness of God. The world, yes, the religious world is sighing for a leadership of reality. Missionary zeal languishes because the church is so little better than the world. There can be little current between two connected lakes of the same temperature and level. If the church is to help the world, it must be far better than the world. We cannot lift people up unless we are above them. Fellowship in the ditch does not make for purity. Jesus' challenge to his disciples was, "What do ye more than others?" Light conquers darkness by being different from it. Salt saves, because it imparts a quality all its own. If it has lost its savor, it is good for nothing but to be trodden under foot of men. An unspiritual church is the most contemptible thing on the face of the earth.

With the same gospel of spiritual omnipotence which the early church offered to the ancient world, we come to the more complex modern civilization. The message is unchanged because its resources are infinite. If failure result it will be found in the means of communication. A strong electric current will burn up a small conducting wire. People of provincial thought and selfish feeling will effectually hinder the truth. Little men have always been the curse of great movements. New demands on the grace of God in Christ call for new prophets and a nobler manhood in those who are to be its interpreters and instruments. The Erie Canal was once a sufficient means of communication between the Great Lakes and the sea, but since that time railroads have multiplied and now the enormous traffic is calling for a deeper and broader water-way. No previous age or civilization required such intellectual and forceful men as the present, and no religious movement so challenges spiritual manhood as this current reformation in the closing years of the Nineteenth Century. At whatever cost we must enlarge the canal. Whole volumes are compressed into sentences here, but I speak as unto wise men, understand ye what I say. There is required among us: (1) A broader and deeper culture; (2) a comprehensive understanding of both the inclusive and exclusive qualities of the New Testament plea; (3) a fuller consecration and a deepening of the spirit of devotion; (4) Enlarged giving for missions.

Our achievements, our deficiencies, our relationships and our opportunities should altogether make us the most grateful, the most sober, the happiest and the most enthusiastic people on the face of the earth. Historic fellowships stretching from righteous Abel until the present hour, surround us with a great cloud of witnesses of holy men and women that hallow every memory and illuminate all hope. Momentary success or failure should neither elate nor disturb. The eternal purposes of God are to find in our hearts and through our corporate growth an ample gateway from the past to the future. We are no mere creatures of a superficial day. The fashion of the world changeth, but the Word of the Lord abideth forever.

"The triumph and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

In solemn prayer, through searching self-examination, by fearless rebuke of sin, and with the courage of spiritual conviction born from on high, let each member of the body of Christ, without passion or prejudice, resolve that he will live in all good conscience before God and before men, and it will not be long until the church will be a triumphant force in every conflict with the powers of darkness and the commanding influence into all the ends of the earth.—*Standard*.

Who would succeed in the world should be wise in the use of his pronouns; utter the "you" twenty times where you once utter the "I."

The Master gave up his home, his reputation, and worked night and day, and then gave his life for sinful man. Such sacrifices as these can only be imagined; they can not be duplicated by us. The apostles left all and followed him! And how many of us would give up wife, children, home and friends for the sake of the gospel?

Married.

HEIGHT-MARTINSON.—At North Range, N. S., Feb. 8, by H. A. Devoe, Mr. Bruce Height of North Range and Miss Anna Martinson, of Sweden.

HARVEY-CLARK.—At Summerside, February 10th, by H. E. Cooke, Mr. Harry Harvey, of Linkletter Road, to Miss Annie L. Clark, of Hamilton, P. E. I.

Died.

RITCHIE.—Sister Hattie Ritchie, of Milton, was called from her labor to her reward Jan. 27th, aged 59 years. The shadows of night slowly declined. She lingered quite a length of time on the borders of the un-*seen*. She never fully recovered from a stroke of paralysis received seven years ago. She had her full share of the trials and griefs of life. The companion of her joys and sorrows was taken from her many years ago, leaving her with a family of four children, two of whom soon followed their father to the Spirit land. She maintained a noble Christian character to the end. To serve the Lord was the high purpose of her life. "She was mild without weakness and firm without obstinacy." The veil that shrouded futurity is taken away. She is now surrounded with joy and purity, in the home that is never darkened by a cloud, and in the fellowship with the angels and the Redeemer. While home has a vacant chair, the heavenly home has an added number. Although gone from our presence she will ever be remembered. The memory of her redeeming faults and many virtues will ever be retained in unchanging affection by those for whom she labored and loved. She leaves a brother and sister, two sons and a host of warm friends to mourn their loss; but not without the assurance that these trials and afflictions will work out for us a far more exceeding and eternal weight of glory; and not without the blessed hope that we shall meet again, "when there shall be no night, neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever." H. M.

ZEIGLER.—There died at Ballard, Washington, on the 20th of December, John E. Zeigler, aged 33 years, leaving a wife and four children in deep sorrow. He was the eldest son of Bro. Samuel Zeigler of South Range, his wife also belonged here. Both were baptized in early life by the late Bro. J. A. Gates, and when they moved to Ballard took fellowship with the Church of Christ at that place. The funeral was conducted by Bro. J. N. Smith of Seattle. We extend our sympathy to all the bereaved, while we are glad that they sorrow not as those without hope. H. A. D.

TIMPANY.—In the terrible calamity in Havana harbor in the destruction of the battleship Maine, one of Digby County's most promising young men lost his life. The name of E. B. Timpany appears among the list of the dead. He was the youngest brother of Sister John H. Hines, of Gulliver's Cove. May God mercifully strengthen and sustain her and all others to whom Edgel was dear is the prayer of the writer. H. A. DEVOE.

LEONARD.—Charles H. Leonard, son of Captain John Leonard, was born on Deer Island. Early in life he moved with the family to St. John where he attended school and afterward entered into business. On May 11th, 1887, he married Miss Gertrude Dury of this city. In March, 1892, they both publicly confessed their faith in the Lord Jesus Christ, were baptized, and united with the Coburg Street Christian Church. On Sunday morning, Feb. 20th, 1898, he entered into rest at the age of 40 years. His illness covered a period of several years. The disease refused to yield to the best medical treatment and the increasing attention of his devoted wife. The winter of '94-'95 was spent in California but without special benefit. It was not however till within the last year that his health became so impaired that he no longer went to his office. Throughout his illness he never complained nor seemed to think it strange that he was toward the last cut off from the activities of life. There was a beautiful resignation to the Divine will, an unshaken confidence that He doeth all things well. Bro. Leonard was a sincere, earnest but unobtrusive Christian. His life was a sermon on diligence, honesty, kindness, benevolence and purity. He was successful as a business man and commanded the respect and confidence of the business community. He was ever mindful of the poor, asking after their wants and giving bountifully to them, but with such quietness that few knew about it. During his illness he did not seem to think of himself but would enquire who among the church members were sick. His interest in the church was deep and abiding. Among his first questions to the writer when visiting him from time to time was one about how things were moving at the church, and he was always glad when any progress could be reported. He will be much missed not only by the church and a very wide circle of friends, but most of all by her who was so devoted to him and cared for him with such loving tenderness, and by the two boys, Percy and Charlie, who are early left without a father's example, counsel and prayers. His father's family feel this blow keenly, for twice since the New Year came a son and a brother has been taken from them. May the Divine grace be upon all who mourn, may they be sustained by his power and abide continually in the light of his presence. H. W. S.

The Christian.

ST. JOHN, N. B.,

MARCH, 1898

EDITORIAL.

WILL THE DISCIPLES OF CHRIST DIVIDE INTO DENOMINATIONS?

A great plea with the Disciples of Christ is the *union* of God's people. They believe sectarianism to be opposed to the Lord's prayer recorded in the 17th of John and subservive of the world's salvation. Those who are unfavorable to their work predict for them in due time the same divisions that obtain among others. They say other religious bodies have divided, and what is there to prevent them from doing the same?

We feel convinced that the Disciples will never so divide. Not because they are so much better than others, more pious, more self-sacrificing or anxious to glorify God, but because the Christian system is so far above, and so much better than any sectarian system can be. We don't deny that from among the Disciples men will arise speaking perverse things to draw away disciples after them; but no men find it so hard to form a new denomination as the Disciples, even when they are anxious for it. It has been tried over and over again by men, learned, talented and influential, but every time to realize a failure. Moses E. Lard wrote in his Quarterly, over 30 years ago, as follows: "Very early in our effort at reformation Dr. Thomas of Virginia made a vigorous attempt to become the head of a party or sect formed of material collected from our ranks, and holding as its characteristic tenet the doctrine of materialism. He long and obstinately persisted in his effort, and would occasionally find a person weak enough to accept his nonsense as part and essence of revelation. Soon, however, he began to wane, and soon his adherents began in shame to hide their heads. Now we hear his dishonored name mentioned not once in half a score of years. This attempt, too, was made at a time when we were comparatively weak, at a time when we had not, as we have now, a thousand noble sentinels on the walls of Zion, imbued with an intense love of the truth, and in a never-lessening zeal for its purity; sentinels, who with sleepless eye watch even the most distant approach of error. Yet if the attempt then failed, what, we may confidently ask, would be the end of a similar attempt now?"

Bro. Lard says, "Next to Dr. Thomas, J. B. Ferguson tried his hand at effecting a rent in our ranks." Ferguson was a man of extraordinary powers to draw and charm an audience, and at the head of a large church in a fashionable city, admired as leader, his influence was uncommon. He charmed the multitude who flocked to hear him by every attraction he could gather, first from a post-mortem gospel, then from universalism, then from spiritualism, till at last he was found a vagrant lecturer against the Bible, and his followers buried in apostasy.

After this Walter Scott Russell tried the same work as Ferguson, and with similar results. He and his deluded followers, after an inglorious notoriety, sank into a deserved oblivion, after a death-struggle to wreck a church. These awful monuments of God's displeasure at those who attempt to divide and ruin His people, loudly warn others against such an attempt, and confirm the impression that the Disciples will not divide.

The impression is deepened and strengthened by the ordeals of the past 50 years. Who can describe, or even imagine, the angry strife and divisions the question of slavery has produced in the United States. The South determined to uphold the institution at the cost even of their lives; and the North just as determined to crush it to death. Churches North and South had to face the storms, and although others divided, the Disciples did not; and when the question culminated in the war of the secession, and fathers, husbands and sons, rushed to arms, the South to kill and conquer the North, and the North to kill and conquer the South, and each party blamed the other for the slaughter of dearest friends, and the trouble bore heavily upon the churches, they did not divide. Godly men on either side reasoned with such as had intervals of reason, and plead for their brethren across the line; showing that the war was no fault of theirs, and that their union with Christ and with one another was stronger and more enduring than life. The war continued. The floods came, and the wind blew and beat upon that house, and it fell not.

Now the war is over, slavery is dead forever, and the Disciples North and South are one body. For this we heartily thank God for the past and take courage for the future. By God's great power and love the Disciples will be one body till Jesus comes.

We cannot conclude without showing some of the reasons why it is so difficult for two disciples to divide. First. While many are in favor of different parties (not so many now as formerly), the Disciples believe in *one body* just as in *one spirit* and cannot consent to splitting that body or forming another. Second. Every body must have a name to distinguish it. Those who are willing to bear the name of a man or of some thing in the Bible can consent if need be to change their name. But Disciples have no name but the name of Christ. He is their husband, they were baptized in his name and cannot be known by another. On this point they have borne the test of seventy years. Men learned and illiterate have tried to fasten on them the name Campbellite, but it never sticks, always and in every place it is rejected. Hence they could not get a name if they tried to split the body.

Again, the Disciples are taught the difference between *faith* and opinion, and the Holy Spirit says that there is one faith but does not say there is one opinion. The one faith has never made a split, it never will. Now Disciples may differ on opinions as they

did in the apostles' days, but hold the one faith. If a man ask a Disciple what he is to do to be saved he will repeat to him the answer Jesus and the apostles gave to such. All the Disciples will do this because they hold the one faith. It would be very hard for a Disciple to split away from this and give an answer different from Christ's. Let all Disciples be much in company with Jesus, hear what he says to disciples and observe what Jesus does and they will have no desire for a split. This comes from pleasing self and Christ pleased not himself. "I am among you as one that serveth." The Son of Man came not to be ministered unto but to minister, etc., the greatest in the kingdom is he who does most service for others.

But we will hear the New York *Independent* on the Disciples:

The Disciples of Christ numbered at the close of last year, 1,003,672 communicants. This is a record of numerical progress certainly unparalleled in the history of any other religious movement of modern times. The Episcopalian and Congregational churches, which each numbers less than 650,000 members are left far behind. Moreover, the rate of increase continues to be much greater than that of any of the denominations mentioned. Thus while the Methodists last year had increased 168,776, or less than three per cent, the Disciples had an increase of 80,009, or nearly nine per cent. The Baptists progressed about two per cent, the Lutherans nearly three per cent, and the Episcopalians and Congregationalists slightly over three per cent each. It is worthy of note, too, that while the five and a half millions of Methodists are split up into seventeen sects, the four million of Baptists into thirteen, the million and a half of Presbyterians into twelve, and the million and a half of Lutherans into nineteen, the Disciples, true to their plea for the union of Christians, remain united as one body. Perhaps to this, in some degree, is owing their amazing progress. The Methodists, Baptists, Lutherans and Presbyterians really form sixty-one denominations in the States, instead of four. It is not correct to say, with our contemporary, that Methodism was "last in the field, and has gone ahead of all other Christian denominations." The Disciples came much later, and have increased more rapidly.—*N. Y. Independent*.

Original Contributions.

CONTENDING FOR TRUTH
AGAINST ERROR.

H. WALLACE.

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the Saints."—Jude 3.

"The faith," doubtless, was that which Jesus procured for the world, gave to His apostles, and commanded them to preach to all nations. Jude exhorts the disciples, to whom he wrote, to contend for this earnestly. To contend for the faith is to defend and maintain it by voice, pen, money and Christian life, against all persons and doctrines which

oppose it. The exhortation was not for one time or place only, but to give emphasis to an important duty always necessary; for there has never been since the first preaching of the gospel, even for one day, a time when, or a place where, it was unnecessary to contend earnestly for the truth as it is in Christ. Right here we find one of the most vulnerable points in the usefulness of the Church of today. Very few of its membership are awake to the magnitude of the conflict being waged between the kingdom of Christ and the powers of darkness. Shrewdly, boldly, persistently, and often successfully, are the influences opposed to the truth at work, while those who should contend earnestly for the faith are "at ease in Zion."

The contention of the Disciples of Christ for more than seventy years has been necessary and successful, though often regretfully carried on, in that they were placed in some respects in opposition to many good people, whose excellencies they were glad to recognize, but whose doctrinal positions—in loyalty to the truth as they understood it—they were compelled to oppose. In opposition to denominationalism, they have plead for the union of God's people, the abandonment of all uninspired authoritative creeds, and a return to the faith and practice of the New Testament church. It has not yet been shown that their position is wrong. God has greatly blessed their work. May they continue to plead for the truth, until, as Jesus prayed, His people have become one, and, in the salvation of men, "He shall see of the travail of His soul and be satisfied."

Three forms of error, of comparatively recent origin, are actively and aggressively at work in many places, and require intelligence and devotion to the truth to understand their methods and to successfully oppose their attacks. I mention these in the order of their origin.

1 *Mormonism*. In these parts it is but little known, and is supposed to be chiefly confined to the State of Utah, but read the following: "The East Tennessee Conference of the Mormon Church met in the Opera House at Johnson City, Tenn., Dec. 25-27, 1897. The conference was presided over by apostles Lyman and Cowley, from Utah and Idaho. Here were gathered forty elders to receive instruction and encouragement from their apostles. They say they have five hundred elders working in the Southern States, eighty of whom are in Tennessee. There are twelve such conferences to meet in the Southern States within a few weeks. They say they have fourteen hundred elders working in this and foreign lands." In his defence of Mormonism one of these apostles closed his address by saying, "These things are as reliable and well authenticated as the New Testament or the resurrection of Jesus Christ, and should be proof to you of the divine origin of the book of Mormon. I do not have to rely upon the evidence of man to its truthfulness, for the Eternal Father has revealed to me by the Holy Ghost that the book of Mormon is true." The zeal and success of this people were never greater than at the present. They are sending their missionaries into many lands, and monstrous as are their errors, many people are being deceived by them.

2 *Seventh Day Adventism*. This is an admixture of Judaism, Christianity, and human speculation. Its advocates profess great sincerity, and are zealous and self-denying in their efforts to enforce the observance of Saturday instead of the Lord's day, the belief in the immediate coming of Christ, and the doctrine of soul sleeping and the annihi-

lation of the wicked. The greatest stress is laid upon the keeping of the seventh day, which places them in opposition to the day of our Lord's resurrection, which is entirely disregarded. Hence their teaching is more Jewish than Christian, more law than gospel.

3 *Socialism*. Taking advantage of the widespread contention between capital and labor, it dwells upon and magnifies existing evils. It then pictures to its own satisfaction an *ideal* condition to be introduced by overturning the present national, commercial and industrial institutions, when all the interests, industries, and even the land, shall be held and managed by the government. In this visionary scheme there is no need of, or room for, the gospel of Christ, as a socialistic education, now in contemplation, will make man precisely what he ought to be. Now, while many socialists profess to be seeking for truth, and that they are favorable to Christianity, as far as I have known, nearly all church members who become such, lose their interest and usefulness in the church, forsake the Lord's table, and in many cases argue against the necessity of it. It ought to be understood that socialism is favorable to unbelief, and because of its seeming to be only political and secular, there is the greater danger of our being brought under its influence, and being captivated by its books and papers, before we are awake to the fact that our faith is being undermined, and our devotion to Christ and His church greatly weakened.

Now, it may be that the most of my readers are so fortunate that none of the things I have mentioned have come in their way. The time, however, may be near, when some of them shall be knocking at their doors. But, if not these, something else will have to be withstood; therefore, cling to the Rock, and contend earnestly for the faith.

MONEY AND THE CHURCH.

T. H. BLENUM.

This is a theme thought by many to be outside the range of the preacher's sphere. I beg to differ from such people, whether they be few or many. If instruction in religious duty is a part of the faithful minister's work, he certainly has not declared the "whole counsel," when either through fear or indifference, he has neglected this important phase of Christian duty and obligation. There are many in our churches who never yet learned that the consecration of their *all* to God is no more a matter of option with them than are the practices of honesty, virtue, purity and temperance or any other duty. A glance over the treasurer's book of the church will very often disclose some startling things. First it will be seen, that as far as contributing to the support of the work of the church is concerned, many members of the household of faith are simply loungers, loafing loads, shirking all financial obligation and responsibility, and unchristianly throwing unnatural burdens on the faithful few. Others, it will be noticed, leave their giving to the uncertain promptings of impulse, giving when they "feel like it." These people usually live the Christian life (?) when they "feel like it;" attend the house of God when they "feel like it;" meet with the Disciples of Christ around the Lord's table when they "feel like it," and we fear many of them are not overburdened with such feelings.

No man or woman can come to Christ without a full and complete self-surrender. No man or woman can live the Christ life without the practice of the characteristic Christian grace of self-abnegation. Christ makes it a test of discipleship for a man to forsake "all that he hath." It is a difficult thing for one given to the study of the teachings of our Lord to understand how some professed Christians interpret his sayings, who pretend to be his followers. There either must be a terrible misunderstanding, or a deception somewhere. The idea of sacrifice, of consecration, of self-denial seems to have dropped out of the religion of a great many, and the instruction of Christ to his followers become to them a dead letter. I am fully aware, that in this matter of giving, the moment it is mentioned it is at once said by many, "We have so little, if we had more we would give as it is required of those who have." This is only a subterfuge, and is either born of covetousness or base ignorance, as false as it is untrue. God asks for the sacrifice; he will develop the gift. The self-denial is to him the essential thing. At the judgment those who complained on earth that they had so little, will before the bar of God feel sorry that they had so much—Jeremy Taylor, an eminent English Bishop and author once said: "He never loved God who will quit anything of his religion to save his money." Two principles are lacking in the disciple of Christ who neglects the duty of giving liberally of his substance to the Lord's work. First he lacks the sweet constraint of love, and he also lacks the realization of the Bible sense of Christian stewardship and consecration. No plan for increasing the power, the influence and the spiritual life of the kingdom of Christ can take the place and do the work of the plan of self-sacrifice. It was a stupendous sacrifice that brought salvation into the world, and the saving power of the church in advancing this salvation is in direct ratio to its willingness to sacrifice. When the apostle Paul sought a model and pattern for Christian liberality, he holds up that most wonderful of all examples Him who "gave himself"—That covetous one—and my reader if you are not giving the free-will offering of a loving heart and an open hand to the Lord, you are the one I mean, you are an idolater, for the Word declares "covetousness is idolatry"—will be tracked into the eternal world by a procession of lost souls and lost opportunities that will witness against him before the bar of God.

"Next to Sincerity remember still
Thou must resolve upon Integrity
God will have *all*, thy heart, thy mind, thy will,
Thy thoughts, thy words, thy works."

OUR DUTIES TOWARD THE WEAK.

H. MURRAY.

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please his neighbor for his good to edification. (Rom. xv. 1, 2). Here is a duty that demands our very best attention. The weak ones are greatly in need of all the help and encouragement that they can obtain from those who are strong, that they also may be strong in the Lord and in the power of his might. It requires, however, much wisdom and more grace in bearing the infirmities of the weak lest they are made worse instead of better. If their infirmities are fads or whims, fashions or passions, it would be unwise to tolerate

them, as all such infirmities are cancerous in their nature and would result in death. The infirmities that should be borne are such that the forbearance would be a help rather than a hindrance; a forbearance that would be salt to their lives rather than pepper and vinegar.

The successful physician is careful in his diagnosis that he makes no mistake. If an eruption of the flesh proves to be a cancer, it must be eradicated or death will follow. He will not for a moment consider the feelings, the likes or dislikes of the patient, but rather his health and life. He would soon destroy his reputation if he catered to the feelings of the patient. But every cutaneous eruption, like some infirmities, is not cancerous and require therefore milder treatment. The object is to restore the health of the person. Whatever will best accomplish this end is the only wise thing to do.

To build up the weak and give them a healthy spiritual life is the idea of the apostle and the fulfilling of this very important injunction.

The strong should have no selfish interest. The portals of their hearts should always be open for the weak. They should cheer and warm their hearts by unselfish love and forbearance, so that their frozen dogmas would naturally thaw out. But to cater to the infirmities that prevent growth and that narrow the spiritual vision for the sake of pleasing the weak ones, is not good for their edification and is as unwise as it is unscriptural.

A good illustration of this principle is given by the apostle in I. Cor. viii. 13. "If meat make my brother to offend, or stumble, I will eat no flesh forevermore." (R. V.) If the weak brother, seeing Paul eat meat offered to idols, follows his example and eats that which his own conscience dictates is wrong he stumbles. Notice that his offence is not in *thinking* what another did was wrong but in *doing* what his own conscience thought was wrong for him to do, led on by the example of another. Too many make the mistake in supposing that Paul says if eating meat is an offence to my brother I will eat no meat. What the apostle does say is that "if eating meat makes *my brother to offend*," etc. We cannot give offence or cause others to stumble only as we lead them, by our example to *do* what they consider wrong. The apostle considers it an infirmity in the weak brother to think that the eating meat offered to idols is a sin, but it is such a kind of infirmity that will not injure the brother who refrains from eating it; yet should he eat, and thus violate his convictions he would sin and thereby stumble. The strong can well afford to bear with such infirmities and refrain from eating or doing that which would cause the weak brother to sin. This principle holds good in many such actions. If drinking a glass of wine would lead a brother to drink and thereby ruin his life, it would be the violation of the sacred principle of the Christian religion. But to refrain from doing what we think is good and right because some one thinks it is wrong is a terrible abuse of the apostle's teaching and example. He makes it very plain that in matters when essential principles are not involved, we should not judge each other. "He that eateth should not despise him who eateth not, and he who eateth not should not judge him who eateth. Let every one be fully persuaded in his own mind."

It is a mistake for any one to suppose he must be silent on subjects of vital moment for fear that some one will not be pleased. We must ever keep in mind that the right is

always the best and will always justify itself. He who panders to the wishes of another in order to gain his favor or to escape his frown will murder his conscience, destroy his influence and lose the approbation of God.

If we were seeking to please others for the sake of gaining their favor and not for the consideration of doing them good, we would follow the rule of doing what pleased the most people.

In seeking to please others by bearing their infirmities for their good to edification, we should be sure that we are doing the things that are well pleasing to God.

THE CHRISTIAN'S JOY.

G. A. JEFFREY.

It is the design of our Heavenly Father that His children should be happy in this world. Although sin abounds on every hand, and there are many things in this life that tend to make us sad, yet we must rise above them. What a blessing it is that we are not left alone to bear the burdens of life. Christ helps us when we ask Him. He always hears our prayers. And for our consolation He has given unto us many sweet and precious promises to cheer us through this world.

There is no situation in life in which we may be placed but His word is suited to our needs. Are we weary by reason of the burdens of life that fall heavily upon us, we can find comfort in that word that "maketh rich and addeth no sorrow." Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Rest for the weary? Yes. Help for the needy? Yes. Peace for the troubled soul? Yes. Joy for the sad ones? Yes. How shall we come to Him to obtain these blessings? "In everything by prayer and supplication with thanksgiving, let your (our) requests be made known to God. By taking all our cares to Christ they are made lighter, and we are better able to endure as good soldiers. We are able to "rejoice in tribulation," because we have cast our anchor within the veil. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Christian has no need to go through this world with a sad face. He has everything to make him happy. He can enjoy the good things that belong to this life as well as those who do not obey Christ. And, above all, he has that blessed assurance that he is the child of a King, and an heir to a mansion above.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Being made free from sin and its evil consequences, we can rejoice in God through Christ, "by whom we have now received the atonement."

The Christian centres his hope in Christ, and labors on in joyful anticipation of the reward that awaits him at the end of life's journey. Then will be the time for real rejoicing. We shall see our Saviour face to face. "Whom having not seen ye (we) love; in whom, though now ye (we) see him not, yet believing ye (we) rejoice with joy unspeakable and full of glory." "These things have I spoken unto you that my joy might remain in you and that your (our) joy might be full." "In thy presence is fullness of joy. At thy right hand there are pleasures forevermore."

SLEEPING IN "THE OLD CHURCH YARD."

IN MEMORY OF FATHER AND MOTHER.

T. H. BLÉNUS.

They're sleeping in "the old church-yard,"
In a still and quiet rest,
Where the locust trees are keeping guard
Till the call comes to the blest.

They're sleeping in "the old church-yard,"
Where many a friend doth lie,
Where the bending trees seem keeping guard,
While singing, "We all must die."

They're sleeping in "the old church-yard,"
Near by the old home tree,
Where the elm and pine keep watch and ward
O'er poor mortality

They're sleeping in "the old church-yard,"
With no vain world's display,
They rest beneath the soft green swara
And wait that "glorious day"

They're sleeping in "the old church-yard,"
'Tis a lovely quiet spot,
Where the flowers we hold in deep regard
Whisper, "forget me not."

They're sleeping in "the old church yard,"
Near by where others lie,
And may their sweet rest ne'er be marred
Till summoned up on high.

Then springing from "the old church-yard,"
All clothed in robes so bright,
They'll mount to join the heavenly bard
In songs of pure delight.

Correspondence.

QUEENS COUNTY, N. S.

As we are spending a few weeks visiting our friends in this county, it may be of interest to some of the readers of THE CHRISTIAN to give our impressions as to the prosperity of the work in these parts. It was always pleasant to visit the church in Milton, but now much more so than ever. Every department of the work has taken on new life. The meetings are largely attended and deeply interesting; and what makes them much more interesting, is to see a number of strong men, who for many years were not in the kingdom, but who are now earnest workers and making themselves very useful in building up the cause of God in this locality.

Bro. H. Murray is to be congratulated on the success of his labors with this church; for whatever help he may have had at reaping times, the success attending these labors was largely due, under God's blessing, to his faithful preparation of the soil and sowing the word of God, the seed of the kingdom. But few men have had so long and so successful a pastorate as has fallen to the lot of Bro. H. Murray. May he be long spared to tell the old, old story of Jesus and His love.

We have also visited the church in Summerville, Queens, Co., where our son Frank ministers half his time. This church, too, is largely indebted to Bro. Murray for its existence and its present prosperity. He has watched over this little church as a kind father would care for his child. It was largely through his influence that this church is now having regular preaching, at least for one-half the time. It has been our privilege to attend several meetings with the brethren and friends in Summerville, and to say that

we enjoyed them does not half express it. Their meetings are well attended and deeply interesting, a larger number taking part in their social meetings, according to the number of members, than we generally see. The brethren are united and seem to be deeply interested in their young preacher, and he in them. Our short stay among these dear brethren was very enjoyable. May they be faithful unto death.

Not being able to visit the brethren in Kempt, where Bro. Frank is engaged for one-half his time, I am depending on such reports from this part of the country for what I may write of the work there. These brethren were without preaching so long, that now that they are having regular preaching they are greatly encouraged. They speak highly of their preacher and his work, and are looking toward a forward movement as soon as the weather and roads will permit. This is a promising field, and only needs faithful work to place the cause there in the front rank of those working for the salvation of precious souls. May the Lord bless those faithful brethren.

All being well, we hope to return to our work in Cornwallis early in March. We are extending this visit much longer than we expected when we left home in January. But since this is the first real vacation we have taken in a ministry of over thirty years, we feel confident our friends will not complain, especially when we assure them that we are having an exceedingly pleasant time, and feel that we can return to our work stronger in body and spirit than when we left.

This visit among our friends in these parts will be one of the brightest experiences of our life. May God bless the dear friends who have done so much to make our stay among them so pleasant. **E. C. FORD.**

Milton, Queens Co., Feb. 18, 1898.

Home Mission Notes.

In the death of our late brother, O. H. Leonard, the Home Mission work sustains a great loss. For five years he was on the Board, and his interest never abated in the work. The last evening the writer spent with him hardly anything else was talked about than the work and workers at our mission points. We sorrow not as those without hope. The Lord will protect the widow and care for the fatherless boys. Brother Leonard was a man whom all loved and whom all will miss. Though rich, he was humble and generous, and the influence of his life will always be felt for good.

We are not able at this time to give treasurer's report for February, but it may be that the preachers at our mission points will only receive half the amount due. Last month the treasurer had to advance some to pay in full. We had hoped, when the brethren knew this, they would send in enough to pay all claims. For some reason the money has not come to hand. Each one can give their excuse or reason for not extending the helping hand to the work that is nearest to them. Shall we fail or shall we succeed? Brethren, the answer is in your power. What shall it be?

RECEIPTS.

| | |
|-----------------------------------|----------|
| Acknowledged, | \$270 79 |
| Westport Church, | 6 00 |
| " Mrs Bolton, | 1 00 |
| " Miss C. F. Payson, | 1 00 |
| Tiverton, per T. Ossinger, | 7 00 |
| Cornwallis, Mrs H. Corbett, | 50 |
| " J. T Jackson, | 50 |
| " Miss L. N. Jackson, | 1 00 |

| | |
|---|--------|
| St. John, Coburg St Mission Band, | \$3 85 |
| " Miss E. Christie, | 3 00 |
| " Main St. "M" | 10 00 |
| Lord's Cove, C. A. Lamart, | 5 00 |
| " Mrs. " | 1 00 |
| Leonardville, Dr. Murray, | 2 00 |

\$312 64

J. S. FLAGLER, *Secretary.*

Foreign Missions.

Maritime C. W. B. M.

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

FROM VILLAGE TO VILLAGE.

Dear Friends: This morning Miss Graybiel and I went out to visit two villages near us for a little glimpse of what what waits a messenger with glad tidings of great joy.

We went first to a village about four miles distant called Pachpara. Some of the men of the village were out to greet us, and we were invited into a sort of court, and the usual cot bedstead was brought for us to sit upon. Perhaps 300 persons gathered there to see and hear. We found out that about one-fourth of the population had died of starvation or the results of their starved condition. As I looked at the faces I seemed to be able to read quite clearly, without words, their history. There was the pitiful ugliness of an old age that was not ripened and beautiful, for the youth had been marred and deformed by idolatry and the sine connected with their worship and their idea of God. There was hopelessness in face and attitudes. The world had dealt harshly with them, and there was no hope of a better beyond. There were dirty-faced children leaning against mothers wrapped in ragged, soiled garments. The hard years of disappointment and hunger had not made mothers ambitious or energetic.

Miss Graybiel said to me, when at last the village had gathered, "Let us sing the old song, 'Jesus Has Saved Me.' Let His name be the first spoken." When we sang of the deep running river of death and of the old boat they shook their heads dolefully, and how we wished that they could grasp the after hope, "Jesus will take me across." Then Ram Dayal, our native preacher, spoke of the time when we must all go before God and how to the outcast Chamar (worker in leather), and the Brahmin is the invitation "Come Unto Me," and, finally, how the poorest may become rich in eternal life.

Then Miss Graybiel took off her hat and said: "We know our gray hair speaks of going away. Where are we going? Where there is joy or sorrow? There are two divisions in the other world — one where there is eternal joy and one where there is everlasting sorrow.

They sat very quiet and then she went on and told them of a Saviour who saves from suffering here and hereafter, and finally she recited the wonderful fullness of John iii: 16, and told them that the suffering which had come to them in this life was but for the "little while," but that the pain of hereafter for sinners was the everlasting unless Jesus the Son of God saved them, and then we sang "There is No One to Save You but Jesus." A group of old women sat at our feet. Most of them were nearly, if not quite, blind. Quite blind were they all, for "the eyes of their foolish hearts were darkened."

We went back towards the bungalow, two miles, to Chander, a smaller village, where about 300 people live, and they told us one-sixth of their people had died in the famine.

An old blind woman came up and wanted to rub our feet, after their custom, when travelers come in tired. Here we saw the same pictures, the same hopelessness, the same failing of strength and general misery. Ram Dayal told them there was good news for Chander and for all the world. He said, you cultivate worldly fields, but you can have heavenly fruits. Several of the men in both villages came up to Miss Graybiel, smiling, with the rare look of hope in their faces. They had been able to sow their fields and cultivate them, through the aid received at her hands, and they spoke so gratefully and sincerely that we wondered if the influence of the tilling of the soil was not everywhere a strengthening of manhood.

We turned homeward with hopeful hearts. We had had a glance into the wonderful field of opportunity at our door, and we hoped it would be but a beginning to a regular work in this untouched field where souls need so much cultivation.

ADELAIDE GAIL FROST.

Mahoba, India.

RECEIPTS.

| | |
|-----------------------------------|----------|
| Previously acknowledged, | \$110 76 |
| Eldon, P. E. I., A sister, | 2 00 |
| St. John, Coburg St. S. S., | 2 52 |
| " " Ladies' Aid, (Dec.) | 1 45 |
| " " " (Jan.) | 2 25 |
| Tryon, Mrs. J. J. Crawford, | 2 00 |

Total, \$120 98

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

Children's Work.

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

DEAR GIRLS AND BOYS,—

On the 27th of March, 1884, the first Junior Society of Christian Endeavor was organized. Therefore, March 27th has been set apart for annual celebration by the junior societies and mission bands. It is asked that all observe this anniversary in a manner in keeping with the motto: "We for Christ; Christ for all." Hence, the time from anniversary day until Easter is set apart as a special season of labor and self-denial on the part of the young people. All the money thus earned and saved is to be devoted to missions. At the Eastertide, or the most convenient date near that time, an entertainment should be given, or an "open meeting" held, when you can bring the offerings which you have thus secured, and by taking a collection you can give your parents and friends an opportunity to encourage and assist in the work we are striving to do. I will send you a copy of the new Easter concert exercise on India, and I hope all the bands and juniors will unite in giving this entertainment. This offering is to be devoted to the work in India. It is hoped that enough can be secured to finish paying for the extension of the orphanage at Mahoba. The orphanage has been completed, but it will require several hundred dollars to meet unpaid bills. It is also desired to get the home for the missionaries at Deoghur well under way. Don't let us get discouraged at the greatness of the work. We are few in numbers, but we haven't got to do it all. We are working together with hundreds of girls and boys in the United States, and our united efforts must accomplish something for the Master. We want to publish the names of all those who, by *working* or by *self-denial*, raise a dollar or more each for these objects, and we ask each band leader to keep a list of the sums given by the young people. Please forward the Easter

offering to Mrs. R. Stevens, Pictou, N. S., as soon as possible.

Wishing you all abundant success in all that you may undertake, I am,

Your loving friend,

MRS D. A. MORRISON.
Supt. of Children's Work.

NOTES FROM OUR WORKERS

Riverside, Hants Co., N. S.—Hattie E. Mason, an earnest little worker, fourteen years old, organized a mission band, which is called the "Buds of Hope." During the winter they have been forced to discontinue their meetings, on account of bad roads and weather, but they hope to get to work again very soon.

West Gore, Hants Co., N. S.—This welcome news came from West Gore: We have only two who are taking the "Junior Builders," but we are trying to get some more subscribers. We gave an entertainment during the Christmas holidays and took up a collection amounting to \$2.37.

Summerside, P. E. I.—The president of the "Sunbeam" band writes: We are doing a good work. We have only missed one meeting since we organized. We intend to celebrate our birthday, in March, by having a concert. At our last meeting we had twenty present; dues amounted to 65 cents.

Lord's Cove, Deer Island, N. B.—This band reports fifty members on the roll, and nineteen dollars raised since September last.

Westport, N. S.—The "Willing Workers" write that they had only one subscriber to "Junior Builders," but have six names to send in now.

RECEIPTS.

| | |
|--|---------|
| Previously acknowledged, | \$32 65 |
| St. John— | |
| Coburg St. Wide Awake Band, | 3 82 |
| " " " Birthday Box 1 30 | |
| Lord's Cove—Mission Band, | 11 00 |
| Riverside—"Buds of Hope" Band, | 1 30 |
| Westport—"Willing Workers" Band, | 1 60 |
| Tiverton—Mission Band, | 1 25 |
| Interest, | 1 18 |

\$54 09

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

Book Reviews.

"THE LIFE OF ALEXANDER CAMPBELL," by Thomas W. Grafton. Cloth; 234 pages. Price, \$1.00 Christian Publishing Company, St. Louis, Mo. Biography is one of the most interesting of studies. The fascination with which the history of great men holds us is wanting in the consideration of many other subjects. While different temperaments create in students preferences for diverse branches of learning, all should be more or less interested in the lives of the greatest of their kind. The influence of those around us touches us at every point; and our characters are especially affected by the great of our race. No matter how much we may differ in spiritual, intellectual or physical ability, we are nevertheless creatures subject to like passions. Although we may bring diversified talents and widely different circumstances to their solution, yet the same great problems confront all humanity. Then, again, the great achievements of our fellowmen cannot but raise our admiration.

Of all great men, those of the leaders of religious thought must be given the foremost place; for religion alone effects the most vital departments of our life.

Two things at least are essential to a good biography—a great life and a true writer. The life of Alex. Campbell will be considered by our brethren as furnishing a fine subject for a sketch. Those who read this book will, I feel sure, regard Bro. Grafton as a pleasing and interesting writer. The book ought to prove an excellent popular biography. The style is spirited, clear and enter-

prising. Starting with the boyhood and youth of Mr. Campbell the writer carries us through the trials and triumphs of the great reformer's career with an interest that never lags.

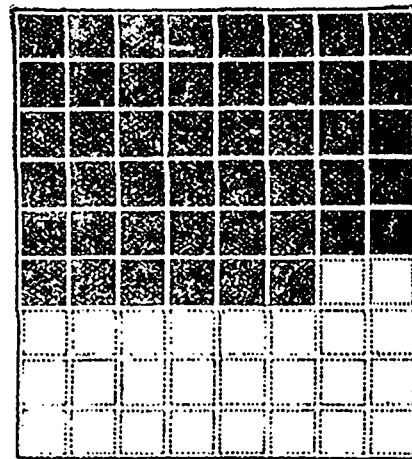
In a plain simple way are set forth the condition of Christianity in America at the beginning of this century and the story of the earnest search of the Campbells (father and son) after the remedy for the then religious difficulties. The solution of the problems then before the church required men of sincerity, strong in intellect, courage, faith, and with minds free from the trammels of tradition. These qualities Alex. Campbell possessed in no small degree. The earnest and unbiased manner of investigating facts, strong faith, and the keen analytical and reasoning powers which Mr. Campbell brought to the solution of the great religious questions of his day are told in a striking manner. With absorbing interest we follow Bro. Grafton as he depicts the preacher, writer, debater, teacher and conversationist. In all these Mr. Campbell excels. His home life, deep devotion and piety are also beautifully set forth.

That Alex. Campbell was a truly great man will clearly appear on an examination of the mighty change that the principles which he championed have already wrought in the religious world. The plea for Christian union, the call for an unprejudiced interpretation of God's Word, and some of the doctrinal propositions which he expounded, such, for instance, as the distinction between the law and the gospel, have already made a marked impress upon the world. Some men are great because they have successfully fought certain errors peculiar to their own age. But Mr. Campbell is great because he ably championed principles that will apply equally to all portions of this dispensation. No man, probably since the days of the Apostles, ever more ably advocated the cause of pure Christianity than did he. He was not, indeed, more worthy than many who preceded him. But building upon the labors of other seekers after truth he was able, because of their efforts, to obtain a better view of the "perfect law of liberty." The only way to accomplish this is to humble ourselves in the presence of God's Word in order that it may have "free course and be glorified." This is the keystone to Campbell's greatness. Casting aside all pre-conceived ideas concerning the truth, he placed himself in a position to be carried whithersoever the Word of God led him. This is the cure for all disorders in the body of Christ.

It is given to some to possess as grand reasoning powers, to others the spiritual insight and pure religious devotion, to others the eloquent manner of presenting the truth in preaching, teaching and defending by oral debate, to others the convincing style of writing, to others the great capacity for work, to others the honesty and freedom in examining the truth, that this great man possessed; but very rarely do we see these qualities all so harmoniously combined as in him. Great men are but seldom evenly balanced. Their greatness, indeed, often arises from an abnormal development of some particular talent. This means the impoverishment of other talents. Mr. Campbell was not faulty here. In all his character there is a roundness and completeness that is truly refreshing. This can only be accounted for by his comprehensive grasp of the truth. He was truly free from all narrow party sectarian spirit. He advocated all of what is now generally conceded to be essential to the plan of salvation; and in doing so presented the only true ground for Christian union. While he probably erred in other particulars, yet he pointed out the broad principles through which the truth is to be acquired. His place in the history of the restoration of pure Christianity will appear, I confidently believe, more clearly as we attain to a better knowledge of the truth.

The volume contains a portrait of Mr. Campbell and an excellent introduction by Prof. H. L. Willett. It is neatly printed on good paper, with clean type, and is undoubtedly a fine piece of workmanship.

The book, while designed mostly for the young, will nevertheless be found instructive and interesting to all. For those who have not money enough to buy nor time enough to read Dr. Richardson's two large volumes, this work will make a good substitute. It will also prove a valuable contribution in support of the principles for which we contend. All our Lord's day schools should have a copy. It should have a large circulation. O. B. STOCKFORD.



REMOVE THE BLACK SQUARES.

We have in round numbers, in this country, 7,200 churches. Each square in the above diagram represents 100 churches. There are 72 squares, representing 7,200 churches. The white squares represent the churches that gave to Foreign Missions last year; the black squares those that did not give. It will be seen that there are 26 white squares and 46 black ones; that is, 2,586 contributing churches and 4,614 churches that did not contribute. We have more than doubled the number of white squares during the past four years. We ought to remove a very large number of black squares this year.

Let us not fail to reach at least 3,000 contributing churches March 6th. No church that has a spark of missionary interest should fail now.

Keep in mind the old watch-word: *An offering from every church; a gift from every member.*

Remember the new watch-word: *\$100 000 for Foreign Missions from collections only.*

A. MCLEAN.
F. M. RAINS.

Cincinnati, Ohio.

TENT FUND.

| | |
|-----------------------------------|----------|
| Acknowledged, | \$101 73 |
| Westport, J. W. Bolton, | 6 60 |

\$107 73

J. S. FLAGLER, *Treasurer.*

Mrs Elmar Richardson, Leonardville, in sending the amount of her pledge says:

"The money was raised by a birthday party. Each person paying as many cents as they were years of age." Names of persons contributing: Dr. and Mrs. Murray, Mr. and Mrs. Fred Tewkbury, Mr. and Mrs. Winslow Richardson, Mrs. John Welch, Mrs. Daniel Wilson, Mrs. Joseph Conley, Mrs. George Doughty, Mrs. Loring Doughty, Mrs. Wellington Clime, Mrs. Grant Wilson, Mrs. John F. Conley, Miss Bertie Lambert, Miss Beatrice Duke.

Great Advances

Have recently been made in methods of teaching commercial subjects—Book-keeping and Correspondence especially.

Our methods are not those of five or even twenty years ago, but the very latest, embracing the latest features at the close of 1897.

Our Shorthand is also the best—the Isaac Pitman.

Catalogues to any Address.

S. KERR & SON.