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THE CHRISTIAN.

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

VOL. XV.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1898.

WHOLE No. 172.

The Christian.

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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.

Look at the date on the address label of your paper. It may have a hint for you, and it surely has if it is not as late as March, '98.

We ask our contributors to remember that, in order to get this paper out on time, their manuscript should be in the hands of the printer by the 24th of each month.

There are now 162 missionaries supported in heathen lands by the Disciples of Christ. This is 15 more than one year ago. Two of our missionaries are on the Upper Congo, in Africa. The workers in China, India, Japan and Turkey, have been reinforced. The receipts from the churches must be increased this year.

Some people say they do not believe in foreign missions. Others show by their actions that they do not. And these are church members too. What would be our condition if missionaries had not visited and preached Christ to our savage Anglo-Saxon ancestors, who were as truly heathen as the millions of China or India are to-day? We owe our blessings to the gospel, and we owe the gospel to the heathen.

Geo. D. Weaver and bride reached New Holland, Ohio, in a rice storm. Soon after came a sorenade, and then a grand reception by the Church. Next came a genuine surprise party; and when the visitors had gone away, the preacher and his wife found themselves in possession of numerous beautiful and useful articles, which gave eloquent expression to the kind wishes of the people among whom they are now laboring.

We read the other day of a paper called the *Quarterly Christian*. Is it intended for people who are only one-quarter Christian? If so, it ought to have a very large circulation, for the world has hosts of people of just that stamp. They give three-quarters of their time and their influence to the world, the flesh and the devil, and they insult Jesus by offering one-quarter to him. "Ye cannot serve God and mammon." You are serving mammon when you try.

The last time the writer called for more church news he nearly got into trouble. He

has learned a lesson. He is now going to let a subscriber make the request: "I wish the brethren would give us more items of news. If they are not doing anything which is of interest, let them do something; then tell us all about it, and we will be encouraged and helped forward to greater activity."

Some people make a great success in hindering a good work. They criticize, they antagonize, they jeopardize; they do anything but energize it. If they will not help, they should at least refrain from hindering. If they are unwilling to make the work easier for others, they should be willing to make it no harder. Paul and those with him would "suffer all things" rather than hinder the gospel of Christ. Jesus pronounced woe upon those who would not enter in themselves, but hindered those who were entering.

There are people whose religion makes a better impression on the ear than on the eye. When you hear them talking about it, it seems all right; but when you see them acting it out, appearance is entirely different. After all, it is not our words in the prayer-meeting or our songs in the church, but our actions in the home and on the street that give the most accurate reflection of our true character. Our religion does little for us unless it makes our lives more Christlike.

The first Lord's day in March will soon be here. On that day the churches are invited to make their annual offering for foreign missions. Let no church lose the blessing that comes from assisting in this work. It is not too soon to make plans for securing a large contribution. You will find helpful hints in an article on another page, entitled, "Prepare for the March offering." If churches send for the envelopes, and use them, they will not find great difficulty in raising a good amount.

Over 7,000 accessions to the churches were reported in two consecutive issues of the *Christian Standard* a short time ago. This is certainly a great increase. People who cannot understand the theology of the creeds can understand the simple plan of salvation given by Jesus and taught by His apostles. Many who are tired of denominationalism, willingly recognize that the Disciples of Christ are on the true basis of Christian union. The increase, while great, is not surprising.

The *Christian Evangelist* says that it is quite the habit in these days to praise and preach Christianity, and in the same breath to disparage and denounce the church. It asks: "Is church membership essential?" In closing one part of its strong article, it says: "If a man who calls himself a Christian denies or ignores this blessed relationship, he commits treason against the institution that Christ loved so well that he died for it." From another point of view, it says that church membership is essential to (1) the existence of the church, (2) the work of the church, and (3) the growth and culture and effective service of individual Christians.

The copy for the first page was in the printer's hands last month before W. H. Harding's letter was received, or special attention would have been asked to that paragraph referring to the successful effort being made to increase the circulation of the *Christian Standard*, and urging that a similar effort be made in behalf of THE CHRISTIAN. We hope the friends of the paper will take Bro. Harding's advice, and earnestly work to get new subscribers. His pledge ought to stimulate others. He pledges himself to get ten new subscribers during 1898. Let all our preachers do the same. Let everybody help. We enrolled some new subscribers last month. We want to enroll more this one.

People are willing to cut themselves from the pleasures of life, make a most dangerous and tiresome journey to, and spend years of hardship in the Klondike, in order to get gold which they hope will enable them to spend the rest of their lives in ease and luxury. They gladly endure brief misery and hardship, in their desire for future and lasting joy and ease on earth. But how many people refuse to give up worldly pleasures and endure hardness for a few years as good soldiers of Christ, that they may have eternal pleasure and eternal rest! A man may do his best to acquire gold, and yet fail. But he shall not fail who so earnestly seeks salvation.

John F. Rowe, editor and proprietor of the *Christian Leader*, Cincinnati, died Wednesday, Dec. 29th, 1897, in Akron, Ohio. His illness lasted for eight months. For a few weeks it was regarded as serious, but the end was not expected so soon. He was in his 71st year. A man of strong convictions, and of great intellectual force, he fought bravely for what he believed to be right. We think he was on the wrong side of some questions of expediency, but we have never doubted his honesty. No one, however, could prove more conclusively than he, that a man may be sincere, and yet be mistaken.

At the annual meeting held in Leonardville last August \$250 was voted toward the support of the work in Halifax, \$200 toward the work in Picton, \$150 toward the work in St. John, north. Making grants is one thing; sending in the money to pay them is another. The amount of money coming in is inadequate to meet the pledges. What is to be done? The Home Mission Board must receive more money or the work must suffer. The board cannot pay out money that they do not receive. We hope that churches which are assisting will endeavor to increase their contributions; that churches which up to the present have given nothing will at once make an offering, and continue to give monthly throughout the year; that Sunday-schools and Endeavour Societies and Mission Bands will become regular supporters of the work; that many individuals will send in amounts, large and small, for those enterprises which the churches have pledged themselves to support.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET

The members of the Main Street Church met with us in our prayer and social meeting on New Year's morning at 10:30, which was led by the pastor, assisted by Bro Appel. Although the morning was wet and the streets in a bad condition, quite a number were present and took part in the meeting. As is customary, a collect. It was taken for the British and Foreign Bible Society, which amounted to \$15.00.

Bro. G. E. Wallace, of Halifax, N. S., who has been in our city the past month, has been attending our services on Lord's day. Brethren and sisters from abroad are always welcome.

The young people's night of meeting has been changed from Tuesday evening to Monday at eight o'clock.

The Women's Missionary Aid Society has changed the time of meeting from the last Thursday of the month to Friday at 3:30 o'clock. The attendance at the last meeting was larger than usual. The subject was the "Beatitudes." The collection amounted to \$7.70. W. A. B.

MAIN STREET.

We have had three additions by letter this month.

The C. E. Society elected the following officers for the ensuing term: President, Miss N. Whelpley; Vice-president, Arthur Armstrong; Secretary, Miss E. Kincaid; Treasurer, Miss M. Hurd; Corresponding Secretary, Miss A. Purvis.

The officers of the Ladies' Aid Society for the year are: President, Mrs. J. W. Barnes; Vice-president, Mrs. H. Taylor; Secretary, Mrs. D. A. Morrison; Treasurer, Miss A. Evans.

The following officers were elected for the C. W. B. M.: President, Mrs. Morrison; Vice-President, Mrs. Taylor; Secretary, Mrs. Armstrong; Treasurer, Mrs. Robinson. N. W.

LETETE, N. B.

I have decided to spend this winter laboring at LeTete. Things are somewhat dull at present, but we are working and praying, and expecting better times. Last Lord's day we had the biggest storm of the season. The preacher and one other struggled through snow and storm to the meeting house.

Bro. Ryan was with us a week. He delivered his lecture on "Odds and Ends" in Back Bay, Mascarene and LeTete, and preached morning and evening on Lord's day in LeTete. He leaves Deer Island for Pennsylvania this week.

With kind regards to all the Lord's children. W. M.

LORD'S COVE.

Two young men have confessed the Saviour and obeyed him in baptism at this place since last report.

I expect to be in a meeting in Williamsport, Pennsylvania, by the time this appears. M. B. RYAN.

SOUTH RANGE, N. S.

At South Range the church is alive, Sunday-school at 1:30 p. m. every Lord's day. Bro. Albert Marshall has been elected superintendent for the sixth year. He makes a good one. The Sunday-school lately gave a very interesting concert, which was highly spoken of by all present.

At 2:30 p. m. the church meets for breaking bread, and a short social service immediately afterwards. This meeting is presided over by Bro Benjamin Sabean with much credit to himself and acceptance by the people.

At 7 p. m. preaching, whenever the preacher is home, which averages about two-thirds of the time. This meeting is always well attended and very encouraging to the preacher, who has now begun on the seventh year with an unanimous call and increase of salary.

On Wednesday evening at 7 o'clock we have our regular weekly prayer-meetings. One of our most earnest and interested workers came to us from a neighboring Baptist congregation a few months ago.

The writer lately preached, by special invitation, in the Baptist house at Barton. A large and very attentive congregation greeted us.

On January 1st a goodly number of friends met at our home and made us a New Year's present of \$35.00. This was supplemented a few days later by \$50.00 from a friend of another faith and order; but as the gift was worth far more to us than fifty cups of cold water, we pray that he may receive a disciple's reward accordingly.

On December 24th the Barton schooner, "Vinton," was lost with all her crew of six men. Charles Allan, brother to Bro Joseph Sabean's wife, of this church, was mate; George Bacon, a member of the Baptist congregation at Barton, and Ralph Wagoner, adopted son of the late Elder Benjamin Wagoner, of Southville, with three others met a watery grave and left very sorely-stricken hearts behind; to all of whom we extend our heartfelt sympathy. H. A. DRYE.

WEST GORE, N. S.

Although I have not been preaching very much this winter, I find the people have not forgotten me. From all over Hants County and from P. E. Island have come substantial tokens of appreciation, and the climax seemed to have been reached on Tuesday, January 4th, when a number of the brethren and friends of West Gore met at Bro. John McDougall's and sent for us to come and have tea. When it turned out to be a donation party I was taken by surprise. A very pleasant evening was spent, and Bro. Mason made the presentation speech, and with what came afterward from those who were not present we found we were better off by nearly thirty dollars. The brethren here make real donations.

I am grateful for such marks of Christian fellowship. W. H. HARDING.

I take pleasure in reporting two donations made us during the holidays by members and friends of the churches with which I am engaged.—one at our home here, the other at Bro. Geo. Wallace's, Upper Rawdon. West Gore gave \$41.85; Rawdon and Nine Mile River, \$21.00. The greater part was in cash, excepting a fur coat, which was better than cash. H. WALLACE.

WESTPORT AND TIVERTON, N. S.

The writer made a flying trip recently to St. John.

The pastor and wife spent a pleasant Christmas with Bro. and Sister E. A. Payson.

My New Year's dinner was eaten at the home of Bro. and Sister Wesley Outhouse, Tiverton.

We are in a series of meetings at present at Westport. They are growing in interest.

Union services were held during the week of prayer. The services were not so largely attended as last year.

On January 4th the writer assisted Rev. C. E. Pinco perform the marriage ceremony which united Mr. George Dakin and Miss Mary Gent in the bonds of holy matrimony. Both are from Westport. The ceremony was performed in the Baptist Church.

On Sunday morning, December 19th, the Westport church dispensed with its usual services and joined with the Baptist brethren in the re-opening of their house of worship, which has been undergoing extensive repairs. The writer assisted in the services and made some remarks.

The Sunday-school in Tiverton, under the efficient management of Bro. Kendrick Outhouse, is doing finely. He lately re-graded and re-organized the classes. The young sisters are assisting in procuring supplies for the school.

Bro. Howard Titus has been re-elected as superintendent of the Westport Sunday-school, also Bro. Geo. McDormand, assistant superintendent; Bro. Chas. McDormand, librarian; and Bro. Allen Moore, assistant librarian.

On December 23rd a Christmas social was held by this school. A brief programme was given, and refreshments and candy were given to all. J. W. B.

MILTON, N. S.

We are still busy here in Milton trying to do what the Lord would have us do. Many of our members are away in the woods harvesting the forest. Sister Susie Minard has gone to Everett, Mass. We are sorry to lose her, but our loss will be gain to the Everett church.

The Endeavor Society were busy during the holidays distributing tokens of friendship and

sympathy to the needy and infirm. Our last consecration meeting reported one hundred visits made by the Visiting Committee during the month of December.

Our Queens County mission is making very encouraging progress. Bro. Frank C. Ford reports the work done in Kempt and Summerville from October to January 17th: Preached 35 sermons and 25 other services, and 271 visits, with 7 baptisms.

Bro. E. C. Ford and wife are with us now for a few weeks. They are dividing their labors with their son Frank and the writer. H. M.

SUMMERSIDE, P. E. I.

Our union meetings during the week of prayer passed pleasantly, and, we trust, were productive of good. They were well attended, and all seemed to enjoy themselves. On the evening of the 21st (January), by invitation, I am to preach in the Presbyterian Church.

On the evening of the 11th Mrs. Cooke and I were invited to a reception given by the members of St. Mary's (Episcopal) congregation to their new rector. We spent a very pleasant evening.

On the evening of the 12th our home was filled with our friends. They came, as in days of yore, with hearts as well as hands full. The evening was spent pleasantly. Speeches were made by Elder Richard Murray, Elder Thomas Beattie, Bro. G. A. Jeffery, and the writer responded. Bro. R. Murray presented the writer with forty-five dollars in cash and articles. We were very much pleased to have Bro. Peter McRay, Mr. and Mrs. Robelec, also a number of members of other congregations.

We are not the least discouraged over the work in this field. Though the clouds seemed to hang heavy at the first, we thank God that these clouds have burst with blessings on our heads. "God, give us the right spirit to labor for Thee," is our prayer. Our Sunday-school is doing splendidly, and we hope to increase our numbers in every department of our work. H. E. C.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

We have lost one of our faithful and valued members in the person of Sister Hooper, who was married to Bro. Jas. Dickieson, of New Glasgow, on December 30th. She was a constant attendant at all the church services and an efficient teacher in the Sunday-school. Her willing help and sympathetic presence will be greatly missed by both young and old.

The week of union prayer-meetings has come and gone. Instead of adhering to the stereotyped topics, as suggested by the Evangelical Alliance, the ministers of the city agreed to devote the whole week to foreign missions. The following were the themes handled: "The Missionary Outlook of the World," "The Superiority and Adaptability of the Christian Religion," "What the Church has Done," "The Duty of the Church," "The Needs of the Church." The meetings on the whole were but poorly attended. It was suggested by a brother minister that this city needs an earthquake to shake professing Christians from their lethargy and apathy.

In the exchange of pulpits the following Sunday the writer spoke in St. James' Church, Presbyterian, and in Grace Church, Methodist. Revs. G. M. Campbell and T. F. Fullerton preached in the Central Church, and each gave stirring addresses; the latter commending the congregation for the brave stand the members had taken, and assuring them of the victory and triumph that would ultimately be theirs as a result of their sacrifice and patience.

Bro. and Sister J. F. Baker, of Southport, are living in town this winter, and their presence at the services is a great blessing and a source of encouragement. We sympathize with them in their recent sad bereavement.

After a long illness and much suffering Sister Benj. Stewart was laid to rest on the 19th inst. May the God of all comfort be the stay of the sorrowing family in their great trial.

GEORGE MANIFOLD.

ST. THOMAS, ONT.

The first term of the College of the Disciples here closed; about forty-five students were in attendance. The term was an instructive one and

good examinations were passed. The students feel very grateful to President J. F. Fowler for the deep feeling he manifested in our behalf. He is a man of high and noble Christian character, and delights to teach and instruct his students in the old primitive gospel. May the heavenly benediction be upon every agency put into operation for the success of the college and the furtherance of the Redeemer's kingdom. If young men and women want to fit themselves for usefulness in the church of the living God, they will make no mistake in coming to our college.

I spent my Christmas holidays at Mosa, where are some blood-bought souls, whose lives are all aglow with the love of Christ. It is sweet to be in their presence. I spent the greater part of my time at the home of Bro. and Sister John Munroe, where is a large family, all of whom have given themselves to Jesus, except one boy. Their home is peaceful, and even because of their being led by the spirit of the living God. I could speak the same language of Bro. and Sister Dewar and many other homes, but time and space will not permit.

The last Lord's day in the old year I preached for the brethren at Mosa. They love to hear "the story of Jesus and his love."

The first Lord's day in the new year I also preached for the church at Alvimton, where are a faithful band of Christians earnestly contending for the faith.

W. G. JELLEY.

Home Mission Notes.

It is too bad to start the new year in debt, but such is the case. Making known this fact is all the appeal that is necessary this month.

Another church in N. S., and two in P. E. Island, have shown their faith by their works.

Let us be glad and rejoice over the results in Pictou. We trust this is but the first fruits of a great harvest.

RECEIPTS.

Acknowledged,	\$247 59
Waverley, Mass., Miss Ruby MacPhee,	2 00
River John, N. S., John McNab,	5 00
Kingston, N. S., Ellis Ford,	1 00
Westport, Y. P. M. Society,	2 00
St. John, Coburg St., Y. P. M. Band, ..	3 20
" A Friend,	10 00
	<hr/>
	\$270 79

TREASURER'S REPORT.

Received in January,	\$23 20
Balance on-hand,	16 54
	<hr/>
	\$39 54

Expended.

Halifax, January,	21 00
Pictou, "	16 61
Main Street, St. John,	12 50
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	50 16

Bal. due Treasurer, \$10 62

P. E. ISLAND FUND.

Acknowledged,	\$26 27
Summerside, G. A. Jeffrey,	2 00
East Point, per T. McDonald,	9 00
	<hr/>
	\$37 27

J. S. FLAGLOR, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS,—We are glad to be able to give you a letter from Japan again this month. I regret that, on account of the illness we have had, I have been unable to write anything about the work for so long a time; and now that I have time to again think of, and look into it, I feel much concern.

We have undertaken to pay one-half Sister Rioch's salary (\$300), and, beside this, we must, if possible, send her, while here, to all

our churches, giving each the benefit of her presence and her words. As the receipts are, thus far, we will not be able to accomplish this; but we can do better.

Shall we not, in the remaining months, be determined to make this our best year.

We were sorry not to have received the usual Christmas gifts for this work. We trust that those who have so greatly helped us in the past, will not withhold the support so much needed at the present, but will yet respond.

We were much encouraged by the report from the sisters at Pictou. Will not all the other societies let us hear from them.

The late J. S. Morton, of London, England, has willed one million one hundred and twenty-five thousand dollars to the Moravians for new enterprises in missionary work.

Mrs. J. S. FLAGLOR, Secretary.

LETTER FROM MISS RIOCH.

35 Nakano Cho, Ichigaya,
TOKIO, JAPAN,

To the Ontario and Maritime C. W. B. M.

DEAR SISTERS,—Nothing of much importance has happened since I wrote. The bleak November days have come, so as a consequence the stoves have had to be put up and fuel bought. Coal, as everything else, has just doubled in price.

One more application to enter the Woman's Training School has come in, but as I am leaving the work in so short a time, and with no one to take this particular branch of my work while I am away, I was compelled to refuse her.

One of the women who has been studying for two years preparing to teach the women of her own province, Suragaoka, where we have a work but no stationed evangelist, has been ordered by her heathen brother (in Japan, if the father is dead the oldest brother is the head of the entire household) to stop studying the Bible and to study something that would make her an accomplished woman, so he would not be ashamed of her when she returned to his home.

As is the custom of the women of Japan, she did what she was told and left the school. She says, however, she does not think she will go back to her brother's, so I hope to have her working for the Master here in Tokio in a short time. She is such a faithful, loving little Christian; so quiet and unobtrusive, always going about doing her duty as she sees it.

To-day I had a photograph of the charity school on Matsugawa Cho taken. If it turns out well I shall bring it home with me, so you may see the nice, comfortable building you put up for your little brothers and sisters in Japan.

A young man, who has been attending the Men's Bible Training School, was buried in baptism last Sunday evening at the Ushigome chapel. This is from Miss Oldham's work, and she feels so happy about it, and so do we all.

An old lady, who attends her woman's meetings, has asked for baptism. She is the first fruits of this work, which Miss Oldham has carried on so faithfully for five long years. We hope and pray that this is just the beginning of the harvest to be reaped from this work.

The Sunday-school in the Matsugawa charity school gets larger every Sunday. We have to teach them all as one class, for there is not room to separate them into classes.

The woman's meeting at this point is well attended. The more I see the women and children in their homes the more I feel the

difference between their lives and the lives of you all at home in a Christian land, the more I long to help them—to give them a better hope.

What has not Christ done for us? And He will do the same for the women of Japan, but He chooses to work through us. What a responsibility? Are we able for it? Not unless we live in Him constantly. The field is vast and so unconscious of its need, and the work presses very heavily on the few laborers.

Our Sister Marshall gets worse and worse, and we expect the doctor to send her home. She went to the country to see if that would help her, but grew worse. She has "Japause head," as it is called here; the same as I had a touch of while in Akita.

Lovingly yours in the work,
MARY M. RIOCH.

RECEIPTS.

Previously acknowledged,	\$95 56
St. John, Coburg St., Sunday-school, ..	2 32
Tiverton, Ladies' Aid,	2 00
Lord's Cove, Ladies' Aid,	5 00
Westport, Y. P. M. S.,	2 00
Pictou, Ladies' Aid,	3 88

Total, \$110 76

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

Children's Work.

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

I have noticed in the *Junior Builders* that the Mission Bands and Junior C. E. Societies in the United States have been asked to work this year with the object of raising more than they did last year. Our missionary year, which begins in August, is just about half done, and I want to ask each and every band and junior society to work earnestly and constantly with the same end in view—of raising more this year than you did last year. If we all do this, what great things we could accomplish! Besides paying for the support of O Mitsu San in Japan, and Gulabi and our boy (whose name we do not yet know) in India, we could send a generous offering towards the completion of the Orphanage at Mahoba, and the Home for the Missionaries at Deoghar. Will you all try?

Your loving friend,
MRS. D. A. MORRISON,
Supt. of Children's Work.

RECEIPTS.

Previously acknowledged,	\$29 65
West Gore, Golden Rule Band,	3 60
	<hr/>
	\$32 65

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

A church in this city will give their choir \$1,000 to do their singing for them this year. Suppose the church had done their own singing and given the money to support two lady missionaries in China. Now it is given for self-gratification, then it would have been given for souls. We wonder if the church gives as much for the salvation of the heathen as it does for its choir's music.

Dr. Blenus has been carefully studying a wide-spread disease. The diagnosis is, no doubt, correct; and we think the medicine he prescribes will, in most cases, effect a lasting cure, if taken promptly and regularly. We ask all those who are suffering from this disease to follow his advice.

The Christian.

ST. JOHN, N. B.,

FEBRUARY, 1898

EDITORIAL.

THE HUNGRY AND THIRSTY WHO SHALL BE FILLED.—Matt. 5, 6.

On some occasions our Saviour spoke to the multitudes, but His sermon on the Mount was addressed to His disciples, and shows how He prepared citizens for His approaching kingdom. Instead of telling them what they were to do, and what not, He cheerfully declares those blessed who have the character He describes. His life was to bless and not to curse, and was always in harmony with the song of the angel who heralded His birth, "Glory to God in the highest; and on earth peace, good will toward men."

Of the eight beatitudes of this sermon we will specially consider the fourth: "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

How simple are Jesus' figures. Who is it that does not understand what hungering and thirsting mean? And He pronounces them blessed who hunger and thirst for righteousness. We sometimes talk of the blessedness of heaven: its inhabitants, and sing, "What must it be to be there?" But Jesus unveils the blessedness of earth's inhabitant, and is especially concerned to make that happiness ours. Righteousness is to be right with God and men. As it is with God and men we have to do: whosoever is right in thought and act, and feeling, with them, cannot be very wrong with anything else. But if Jesus had said: blessed are they that are righteous.—Where could such be found? Not on earth, for "all have gone astray, and there is none righteous, no not one." Such blessedness, therefore, could not be ours. A righteousness of our own is worse than nothing, as it only prevents us from seeking and obtaining a better, "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." But Jesus has said, "blessed are they which do hunger and thirst after righteousness." It is those, therefore, who hunger and thirst after that righteousness of God who are blessed. All need it, and God bestows it on true believers in Christ.

This beatitude opens a whole volume of important truths.

1. Man is without righteousness. Angels do not hunger for it; neither did Adam in his pristine purity. They and he were blessed in being right. But by his sin he and his offspring became wrong. It is the sick that crave health, and it is the wrong that hunger and thirst after righteousness.

2. God has a righteousness for man in his need, and bestows it freely on all who hunger and thirst for it. He justifies or makes right the ungodly. That righteousness has so much of God's glory in it that it required four thousand years for it to rise upon the nations, in which time it was foreshadowed by the

law and testified by the prophets. But it has risen and will shine for evermore, the song of the redeemed and the admiration of the universe. When Jesus uttered these words he well knew the love that originated this righteousness, and the spotless life and ignominious death by which it was to be brought in, and who can imagine the raptures of His heart when describing the blessedness of those who would be filled forever with its glory?

Jesus does not call those blessed who hunger for anything but righteousness. He does not call those blessed who hunger and thirst after health, although it is so precious, for afflictions have proved a blessing to many. Paul was very anxious to have the thorn in the flesh removed, but it was not; for the Lord's grace was better for him than its removal, showing us that we should not be too urgent for temporal blessings. But we cannot be too urgent for righteousness, or to be right.

An earnest minister of the gospel hungers and thirsts for the conversion of sinners, but sees few or none turn to the Lord. He is disappointed and is ready to conclude that his labors and prayers have been in vain, and that he has mistaken his calling. Stop, my brother, let us reason together. Jesus has not said, blessed are those who hunger and thirst for the conversion of sinners, for they shall be filled or satisfied, but He has said: "That he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men labored and ye are entered into their labors."—John iv: 36, 37, 38.

If our great desire is to be righteous, we will labor patiently and hopefully as sowers, and if it please God to permit us to reap, we shall be glad, but if, instead, he sends others to reap where we have sowed, it will also gladden our hearts, and in the great harvest both sowers and reapers shall rejoice together. In our great anxiety to be reapers, selfishness may mingle with our prayers, but nothing can make us too anxious to be right.

If we are disappointed in our anxiety for men's conversion, let us remember Him of whom the prophet wrote: "Who hath believed our report and to whom is the arm of the Lord revealed." And when we read the 53rd chapter of Isaiah and behold the Man of Sorrows, despised and rejected of men—as a root out of a dry ground, without form or comeliness, let us not forget that it is as blessed to be in sympathy with Jesus then as when he shall see of the travail of His soul and be satisfied. The great company in white robes were those who follow the Lamb whithersoever He goeth, through hardships and discouragements, as well as what we might esteem success.

This beatitude is wonderfully suited to every member of the Church, which is the body of Christ. It can be understood by every member, and can be most helpful to all. This body has many members with different

offices. Each of the officers has important duties to perform, and each who knows his place and responsibilities, exclaims, at least to himself, "Who is sufficient for these things?" Jesus pronounces such of these blessed who hunger and thirst after righteousness. How appropriate for each of them to be continually and most anxiously pleading with God that he may be right, be in the right place, and may fill it according to the will of God. If he is in Christ and led by His spirit in all righteousness and truth, he will be a useful man and a happy man. The man that thus hungers and thirsts shall be filled.

The same is true of every member as well as of the officers of the church. If constantly inquiring what the Lord would have them to do, and hungering and thirsting to be right, God would hear them and grant their desires. Let every child of God consider this matter and he or she will be surprised to see how plainly Jesus speaks and how easy it is to enjoy his promised blessing. One may feel his great weakness and his shortcomings, and that when he would do good, evil is present with him. But Jesus says: Blessed are they that want to be right, that hunger and thirst for it. This puts it within your reach. He says such are blessed for they shall be filled. How wonderful is the love of God to us, that by hungering and thirsting after his righteousness we will be filled and enjoy Jesus' blessings! Let us see that we do not refuse it.

Since Jesus came not to call the righteous, but sinners, to repentance, there is encouragement in this Beatitude to the lost. They have no righteousness, they have sin. But Jesus died for their sins, and with a heart overflowing with divine compassion invites them to come by him to God, who will forgive all their sins and make them righteous. It is right for sinners to hear Jesus, to believe him, to obey him, to come into the divine family and be filled.

Original Contributions.

THE HEBDOMADAL SICKNESS.

T. H. BLENUS.

I am not quite sure in which of the four primary classes in Dr. Farr's system of Nosology the hebdomadal sickness should be placed; but, probably, that of Class 1st, which treats of zymotic diseases. Be that as it may, this disease is a widespread disorder, found in almost every climate, and in its character is more endemic than epidemic; although, at times, in some localities it seems to prevail periodically. It is said that, in a strictly scientific sense, there may be disease without much pain and uneasiness, in the ordinary and generally accepted meaning of these words. This is to some extent the case with the disease under consideration, and for this reason, by being too often neglected, it becomes deep-seated and prolonged. While

there may be little or no pain or disquietude in the system, there is functional disturbance and incapacity of some kind or another. It is strangely alternating, recurrent, and periodic, in its attacks, and closely resembles a well-known type of fever and ague, with the fever usually running single for six days, followed by a cold chill on the following day. This chill falls with wonderful regularity on the "first day of the week," or what is also termed the "Lord's day," and ordinarily comes on, gradually, about the accustomed time of arising in the morning. There is, at first, a sensation of general debility and passivity pervading the whole body, causing the one attacked to have a feeling of weakness, and a disinclination for exertion. After a lengthened period of yawning, and many futile attempts at arising, the patient finally gets up from the bed with a headache, and a sense of chilliness in the region of the heart. The limbs are weak, the brain is listless, and a general tired feeling is experienced. Strange as it may seem, it is nevertheless true, that the appetite is rarely ever impaired. The meals of the day are all well relished, and the demand is usually for extra food, especially for dinner. In the morning, and between meals, the feelings of lassitude and weariness, on account of the fever of the past week, are very marked. The noise of singing hymns, of the reading of the Bible, of prayer, or of loud talking, or the delivery of lengthy addresses, are especially distasteful to the afflicted ones, and for this reason they usually remain quietly at home, in a cosy little nook, with the "latest" n— soothing device. The attack usually lasts about twenty-four hours, when the coldness begins to give place to warmth, the face assumes its natural appearance, the heart warms into wonted action, the brain becomes clear, the eye intelligent, and the whole body assumes its normal condition, and the patient enters upon the duties and cares, the worldliness and business, and the social amenities of life, as if nothing had happened to mar the even tenor of existence. This disease is correctly called the hebdomadal sickness, as it occurs weekly, but it is commonly known by many people by the unscientific name of the "Sunday headache." The latest, and, we believe, the most accurate diagnosis of this trouble is that it has its origin in *heart failure*, hence remedies that do not act most directly upon that organ are of little or no benefit. The following prescriptions have been selected from the pharmacopœia of heaven, and contain tried specific remedies from some of the most illustrious physicians of the universe. Testimonials could be given by the million as regards their thorough efficacy and reliability. They can be procured at all hours at the dispensary of the living oracles.

R.—Ezekiel xviii., 31, 32.
Jer. xxix., 18.
Matt. xxii., 37.
Matt. xxiii., 25, 26.
Rom. ii., 28, 29.
Rom. x., 8, 9, 10.
1 Tim i., 5.
Prov. iv., 23.

Sig.—To be taken promptly in faith and prayer as needed.

The late Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago and calculated the interest of a dollar at compound interest, and found that in less than two hundred and forty years it amounted to more than two and a half millions of dollars. And I asked if God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade."

ENVOUS OF EVIL DOERS.

GEORGE D. WEAVER.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Seldom are words more aptly written than those just quoted from the Psalmist. In a time when the conflict is raging so fiercely between the servants of God and the "workers of iniquity," when the vantage ground seems to be gained alternately by each, the conflict seems so hard and the Christian's exertions so great, the good fret and become envious of "evil doers." We forget that evil doing has ever been associated with the human race, and no generation can claim the distinction of being without "worker of iniquity." No decade has closed without feeling his influence and transmitting his evil deeds as a legacy to each succeeding one. So artful are their designs and oftentimes so persistent, their triumph seems assured. They exist in all conditions of life, from the skulking brigand to the purple robed J. zobel; from the avowed enemy of God to the pretended proclaimer of truth in the temple of the Holy One.

In looking through history and pondering over the knowledge it affords with respect to the workings of the human heart and the deeds of iniquity it has conceived for man to place upon the earth, and seeing so many of the present generation still delight in the deeds of their ancestors, Christians are given to fretting. Probably it seems beyond human control for those who are interested in the world's redemption, to look upon "evil doers" pursuing their evil ways and yet be cheerful. It is hard to look upon those who have no sympathy with our purposes and zeal for the world's redemption, and not utter a word of complaint for their ingratitude; hard to look upon those who make light of our prayers, and meet our tenderest appeals with mocking and laughter, and still retain a joyous spirit. There are many temptations to give way and fret over the seemingly prosperity of "evil doers" and their assured advantages over God's people, and to think there are greater kindnesses shown to them than to the followers of the Nazarene.

But while in the moments of our petulance, if we would call reason and revelation to our aid, we would see the surpassing excellence of the Christian's position. Is not the Christian's state, in every respect, superior to theirs? Can earth and its scenes give them pleasure? They can to the Christian in a greater degree. Does the world give them liberty? The Christian has the true liberty that comes through Jesus. Do they derive honor from the world? The world honors the Christian more; and at last heaven honors the Christian but dishonors the "evil doer."

The mistaken and ungenerous thought is frequently expressed that the religious do not enjoy earth and its scenery to the full extent that the irreligious do, that their minds are ever harrowed with the thought that, enjoying earth's blessings, they are worldly minded and displeasing to God. Is this true? Do

unbelievers and the "workers of iniquity," in viewing the beauties of nature, receive from them the many thoughts, as do Christians, that give true and lasting pleasure as they speak to the soul; or do they, as they regale the eye, give a pleasure as changeable as the landscape itself, and spend their influence in the body alone? Evil doers can not, as the Christians, see, in all nature's works, the marks and wisdom of the all wise Creator. Their minds are not directed by them to the words he has spoken to man. They do not see, as does the Christian, in all things a testimony in favor of his glorious revelations. It gives God's people pleasure to look upon the herds and flocks as they graze on the hill sides and in seeing them to be reminded that the Divine One said, "The cattle upon a thousand hills are mine." They view the grass in its livery of green; then comes stealing over their minds the words of Jesus, "if God so clothed the grass of the field which today is and tomorrow cast into the oven, shall he not much more clothe you, oh ye of little faith?" The Christian sees the flowers in their various tints and hues and again the Galilean says, "Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." The fountain flowing from the hillside calls to mind the words of the Psalmist: "For with thee is the fountain of life; in thy light shall we see light. Oh continue thy loving-kindness to them that know thee, and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. Then are the workers of iniquity fallen; they are cast down and shall not be able to rise." Thus the mind of the thoughtful Christian is ever led by nature "up to nature's God." It gives delight to the soul unencumbered with care, and peace to him who seeks his peace in God. There is a joy in meditating upon and viewing the wonders of God that cannot be experienced by evil persons. It is reserved for those in communion with Christ, for those who are his. They have a joy the world cannot give neither can it take away, a pleasure more durable and more holy than those that regale our senses—the "joy unspeakable and full of glory."

Is liberty a possession of theirs? What more have they, in this respect, than the children of God? Indeed, have the "workers of iniquity" liberty in its fullest sense? Haunted by an evil conscience, a servant of his baser passions, under the bane of suspicion of his fellow beings, under a cruel and morbid desire of self-seeking, the only liberty he possesses is of the base sort to carry out the bent of his own desires in so far as he does not seriously interfere with the just rights of others. How different is the liberty of the Christian. His freedom is the only true freedom, his liberty the only true liberty. Freed by Christ from base and unholy desires, he rises into a higher and nobler sphere of aspiration. Taught by Christ, he is instructed in principles of true and holy action. Led by him he is conducted in the paths of peace and holiness. In fellowship and communion with him, he is given that freedom that Christ alone can confer. All true liberty of earth is ours; all ennobling liberty is the possession of God's children. They can claim it as their property. They can turn their eyes to heaven, with all its purity and freedom, and say, "This is likewise ours." For having been made free by the Son we are free indeed to enjoy heaven and its glories.

But should we consider the final destiny of each, the sentence pronounced upon the one is most severe, while the honor bestowed upon the other is great and pleasing. To the former the great Judge says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But to the latter comes these words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Often there is the fretting because evil doers seem prosperous in their way, while many devoted Christians are exposed to hardships. Upon such indeed the Psalmist himself stumbles, for he says: "I was envious at the foolish when I saw the prosperity of the wicked, for there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish." Thus with the Psalmist we are envious of the wicked and their illy gotten gains and almost charge God with bestowing special prosperity upon the worldling, forgetting that much of his gain was acquired by means, that the restraining influence of an enlightened Christian conscience would prevent the Christian from using. An act of deception, to the Christian, bears a different estimate than to the worldling; the former sees in it an insult to the spirit of Jesus, the latter sees in it a useful accommodation to reach his goal in the acquirement of earthly possessions. The Christian recognizes that he is not his own, but that he has been bought with a price, even the precious blood of Jesus. "The worker of iniquity" recognizes no master, neither on earth nor in heaven, and that all deceptions are useful accommodations to gain his ends. "The present and self," is his motto. The Christian calls God his Father and looks upon heaven as his home. His motto is, "Christ and the Church." The sinner living for the present and self, receives his chief good in life. The Christian, in life, preparing and developing himself for the home in glory, will receive his chief good in the hereafter.

Why be envious or fret? Suppose by their principles, they gain the world, yet they have not, as we, a title to the "inheritance incorruptible, undefiled and that fadeth not away." Have some acquired great treasures? They have not "the pearl of great price." Time's things may be theirs to a greater degree than ours. The treasures of eternity are ours alone. Earth's treasures must pass away, earth's liberty will soon be no more, earth's beauty must fade and its joys disappear. Heaven's treasures are enduring, heaven's liberty is as lasting as God's throne, heaven's beauty is unfading and its joys eternal.

Why envious? It has well been said: "Just as soon should the imperial eagle, whose undazzled eye drinks in the burning splendor of the cloudless sun, envy the worm that never rose an inch above its native dust? Shall the sun itself envy the flickering rush-light which the feeble breeze can extinguish? Shall the majestic mountain, whose breast is wreathed with clouds and whose head towers into the bright azure, envy the mole-hill which the tread of a child may sink to the level of a plain? Shall the heaving ocean, bearing in its bosom the rich merchandise, and reflecting from its deep blue eyes the glories of the firmament, envy the little summer pool, which a passing cloud has poured into a footprint?"

Let those who love our Lord and Saviour dismiss all fretting and silence every complaint. Give to the world a cheerfulness

created by the glorious gospel of redemption. Let those fret who have no God, who enjoy no hope of a future home, who have no faith in a risen Lord; but thou whose sins are pardoned through the atoning blood of Jesus and who hope for unending life in the world to come, let them "Come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness and sorrow and sighing shall flee away."

FORM IN CHRISTIANITY.

O. B. STOCKFORD.

The history of reformations almost invariably teaches us that their promoters are apt to go beyond proper bounds in their changes. Indeed reformers quite frequently have gone as far in one extreme as their opponents have in the opposite.

The Disciples of Christ plead for the restoration of pure Christianity—the reformation of the church. I feel confident that our interpretation of Christian doctrine would, if it were applied, restore to Christianity much of its true simplicity. In one particular, however, the course we are pursuing may be leading us beyond the bounds of true reformation.

We, in common with other Christian bodies, protest against the use of an elaborate liturgy in church worship.

I think the position we take in this matter is the correct one. In extravagant forms of church service the spirit is apt to be lost sight in the importance attached to the outward act. Heartfelt worship is apt to be cramped by rigid conformity to rite. A system of worship which is pervaded by inflexible ceremony tends to lead the observer to depend upon salvation by works. An elaborate liturgy was necessary for the worship of the Jews during the last dispensation. Types, sacrifices and fallible mediators were necessary until the Divine antitype, sacrifice and mediator appeared. The people apparently could only be educated by signs and symbols until he who is the Way, the Truth, and the Life marked out the perfect path. Until the gospel, upon which man's redemption depends was accomplished, God gave his people ceremonies to set forth, in type, the great facts herein involved. Until a perfect example in life was given, a law, pelled obedience by outward force, was necessary.

But since the Seed came there has not been any necessity of external force to compel, and but few forms and ceremonies to teach, true religion. The great motive power of Christianity is the "faith which worketh by love."

But we should not push this principle too far. Forms cannot be dispensed with in religion in this life. It may be said indeed that the ordinances of the Christian religion educate us in the same manner in which the types of last dispensation educated the Jews—with this difference the types point forward while the ordinances point backward to the great gospel facts.

But aside from the ordinances, forms in Christianity are apparently only necessary to express or convey a knowledge of religious principles and do not of themselves contain instruction. That is, the religious education is not derived so much through a particular form now, as in prior dispensations. In the Jewish economy the manner in which a rite was performed brought before people the lesson God sought to teach. The very form itself was an educator. Having passed the age of types we have necessarily almost entirely outgrown this system. Peculiarity of form, in any age, is only essential so far

as it is required by the law of God. It can rest upon nothing but the Divine will. As God has given us but few commands on this line the Christian is often left at liberty in the matter.

In the early history of the race God educated the people by figures. The child has to pay particular attention to the alphabet before it can read, and to step any before it can walk. At this stage of our progress the time is taken up with the mode by which we are to attain the end, rather than the end itself. When, however, we learn to read well, we do not think of the alphabet. When we can walk readily, we do not have to think of every step we take. So the Christian, having advanced further than his forefathers, is often unconscious of the form he uses while he seeks to worship his Heavenly in spirit and in truth.

Paul's instructions to Timothy to "Hold fast the form of sound words," evidently meant that he should "speak as the oracles of God," and not that he should follow a particular ritualism. The gospel and the gospel alone should be preached by the minister of Christ. But while loyally proclaiming the plan of redemption, exact words are only necessary so far as they are required to state the facts.

But as before stated forms cannot at any time be dispensed with, although peculiarity of form is now but seldom required. By form we convey our religious thoughts to others; give expression to our heartfelt prayers; teach the Scriptures and sing praises to God.

The beautiful confession by which a person acknowledges with the mouth the Lord Jesus; the baptism by which the candidate puts on Christ—is buried with his Saviour to walk in newness of life; the Lord's Supper which has been ordained to keep before the mind of the Christian that death and suffering through which he may obtain eternal life, all involve forms.

This confession and these ordinances, together with the use of sound words I think constitute the form of doctrine delivered by the apostles.

Christian forms arise from a true and contrite spirit; either as the natural expression of the emotion within, or the humble submission to a Divine command. As regards the person using them they are more frequently the effect than the cause of Christian life. Without a pure heart religious forms are mere expressions of hypocrisy. But they are the natural accompaniment of an honest Christian life.

It follows that as they are necessary to true religion they should not be lightly treated. In another issue of THE CHRISTIAN I will give instances in which I think we are negligent or careless in our use of them.

HOLDING FORTH THE WORD OF LIFE.

H. MURRAY.

The word of life is the light of the world, and the Christian is the light bearer. Truth must find its power in thy person. "Ye are the light of the world." This word of life is the word of Christ. In the language of Peter: "To whom shall we go, for thou hast the words of eternal life. We have in this also the doctrine or gospel of Christ. How careful we should be that we hold forth nothing but the word of life. We regret to say that there is much held forth to-day that is not the word of life. The unsettled and unsatisfied condition of the religious world shows plainly that much is taught that has no life in it. The world is calling for the

pure and untarnished word of God. This is an intelligent and practical age. The spirit of investigation is in the air, and a strong desire to know the truth wherever it may be and whatever it may cost. Dr. Storrs said in his address, delivered upon the occasion of the close of his ten years service as president of the American Missionary Board, at the 97th anniversary of New Haven: "There is no other power now known to history or conceivable to man that can take the place of this old gospel which the earliest disciples heard, received and preached. * * * The power to transform the world is in the New Testament of our Lord Jesus Christ." Ian Maclaren expresses the same idea in his late sayings, *i. e.* "It is hoped that every branch of the Christian church will soon exact no other pledge of her teaching than a declaration of faith in Christ as the Son of God and the Saviour of the world; and a promise to keep His commandments." These sayings, with many others we could produce from all denominations, show that the trend of the times is along the line of one Book, one Creed—the sonship of Christ, in whom is the word of life. We rejoice to know that the world has come to the beginning of the end of the fog and mist of ecclesiasticism. When party names, "the cheese that baits the theological trap," are rejected, and only the name of Christ accepted, then we will see the universal triumph of the word of life.

The work enjoined upon us to-day is the holding forth this word of life. Not holding on simply, but holding it up, so others can see and hear, and feel its power. We must not hold it as the miser holds his money, but as the merchant holds his goods. We must hold forth the truth wisely. We must be careful to so hold it forth that its power will not be lost on the minds and hearts of others. Tact is better than talent. We must draw rather than drive. We must hold it forth constantly. "Instant, in season and out of season." Always at it. Indolence is heresy of the worst type. To be sound in doctrine and sound asleep is horribly sound. Let us not waste any of our precious time over the way or plan, the man is more than the plan. A good, earnest, live man, with a poor plan, will do more than a constitutionally tired man will do with a good plan. The best way or plan to bring the truth before the people is left to common sense. Moses commanded that a serpent of brass should be lifted up upon a pole so that all could look and live. We have no account of what kind or style of pole it was, whether rough or smooth, white or black, crooked or straight, large or small. Common sense taught them that the pole that would successfully present the serpent to the view of the people was best. What word could we use to express the depravity of the hearts of those who would see their friends dying all around them while they refused to lift the serpent because they could not agree on the kind or size of the pole on which the serpent was to be lifted? Would we to-day be any better or wiser than they, if we lost any time over plans and methods as to how the word of life is to be carried or presented to a dying, perishing world? Whosoever we see seeking to hold forth the word of life, forbid him not because he followeth not with us, but encourage him, "For he that is not against us is for us."

The new watch word of the Foreign Christian Missionary Society is, "\$100,000 for foreign missions, by collections only." Let every church aid in raising this amount. Let every member of every church give something. Give as the Lord has prospered you.

PREPARE FOR THE MARCH OFFERING.

Preparation is the *great* word. Without preparation little or nothing will be accomplished. With it a great offering can be secured.

Missions do not belong to the realm of experiment or doubtful expediency or logical inference. The Scripture teaching on this subject is clear and positive, and the obligation is imperative. It is clearly the will of Christ that his church evangelize the whole world. If the churches can be made to understand this great truth, it will be a long step in the preparation. *Missions are not a side issue.* They are the very heart of the gospel. Preaching the gospel to the lost is the churches' first duty.

Prepare for the March offering as follows:

1. By announcing it well.
2. By stirring sermons.
3. By distributing the *Missionary Voice*. Place one in each family.
4. By distributing the *March Offering Envelopes*. Place one in the hands of each member of the church.
5. By making a thorough canvas of the congregation for an offering from each member.
6. By using the February *Prayer-meeting Topics*.
7. By observing the *Foreign Missionary Rally* Sunday evening, Feb. 27th.

The *Missionary Voice* and *March Offering Envelopes* will be furnished, upon request, *free of charge*.

Every Christian should make an offering every year to preach the gospel to every creature.

A. McLEAN,
F. M. RAINS.

Cincinnati, Ohio.

LITTLE ITEMS OF GREAT INTEREST.

From Here and There.

We see a remarkable instance of giving in the example of a girl who recently sent \$11 to the treasury of a mission society, and said: "I earned it by sewing at night after my day's work was done."

A traveller, who did not believe in missions, visited Fifi, and counselled a Christian chief to give up his faith in the Bible, which, he said, was no longer believed in by the cultured intellect of Europe. The chief pointed the visitor to a huge stone, and then to a large oven on the hill-side, and told him that on the one they were accustomed to murder their captives, and in the other to bake them "for eating;" "and that," he added, "is what we would have done with you if the Bible had not come here."

Mrs. Joseph Cook has said: "A true zeal for missions will lead anyone to do something or do without something for Jesus' sake." Christian people spend for pleasure and luxuries, that they would be better without, enough in one year to support thousands of missionaries in every heathen country under the sun. Suppose we do without something this year, and give what we thus save to the work of the Lord?

An old Hindu worshipped many idols, and washed in many streams, drinking even the water in which he had first washed a Brahman's dirty feet, hoping he would thus find peace. But no peace came. "I at last," he said, "heard of the water of salvation furnished by Jesus Christ, and I went to that and found that it was a well of water springing up unto everlasting life."

There are 1,000,000,000 heathen in the world. There are 10,000 missionaries to the heathen. Evenly divided each missionary would have the care of 100,000 souls. Forty million of heathen people die every year, without God and without hope. This is at the rate of about 100,000 each day.

The gospel is triumphing in islands once cannibal. News comes from Paton, the venerable missionary to the New Hebrides, of an ingathering of more than 1,000 souls during the past year.

It is a significant fact that the Anglo-Saxons hold the leadership of the missionary world. Out of 139 missionary societies in the world, 121 are organized and supported by Anglo-Saxons. Out of \$12,500,000 given for missions, over \$10,000,000 is raised annually by the societies of the Anglo-Saxon race.

Missionaries toiled in New Zealand for eleven years without obtaining a single convert. Their work, however, was so thoroughly done that now 95,000 of the island's native population are Christians.

Giving is doing. A poor man's missionary dollar stands for one day's work in preaching the gospel. Surely everyone should give at least the price of one day's work each year to carry out Christ's great commission.

There are 400 Christian Chinese in San Francisco who pay \$6,000 a year for foreign missions. This is \$15 a year for each. Their incomes are not large, but their hearts are. They believe that the Lord meant what He said when He gave the Great Commission.

At the funeral services of Dr. A. J. Gordon a Chinaman sent a sum of money with the following note: "Goon Woy gives the inclosed for missions instead of flowers, as he thinks Dr. Gordon would have desired."

A few years ago the *Missionary Herald* told of a Scotch woman who gave regularly a penny a day to missions, living, meanwhile, on porridge. A friend, out of pity, gave her a sixpence to buy meat. She reasoned: "I have done very well on porridge, and will give the sixpence to God." The story was told to a missionary secretary, who told it at a missionary breakfast. The host and his guests were so impressed by it that they subscribed immediately \$11,000, the host giving \$2,500 of this, saying he had never denied himself a chop for the Kingdom of God.

The Friendly Islands, fifty years ago, had not a native Christian. Now there are more than 30,000 church members, who give annually from their scanty store \$15,000 for religious purposes.

An English soldier estimated that a proclamation from the Queen put in the hands of the army and navy of Britain could be carried to every person on the globe within eighteen months. For eighteen hundred years the church has had a proclamation from the King of Kings to be delivered to the whole world, but so far only about one-third of the 1,500,000,000 on the globe have heard the name of Jesus.

When Judson had spent ten years in Burmah and could show but eighteen converts, he was asked, "What of the prospect?" His heroic answer was: "Bright as the promises of God."

Book Reviews.

"After Pentecost What?" By James M. Campbell, author of "Unto the Uttermost," and "The Indwelling Christ." 239 pages. Christian Publishing Co., St. Louis, Mo. The first pages of this book were a surprise and a delight to me. My interest deepened as I continued to read, and at last I have laid the book down with many passages underscored, very few question marks on the margins of its pages, and a feeling of personal indebtedness to its author and publishers. Mr. Campbell's literary style is terse and vigorous. He has a fondness for antitheses and he is a master in putting force and clearness into balanced sentences. Not unfrequently there are passages of mingled force and beauty, as, for example, the following: "As the Roman Emperors caused perfume to be rained down upon the people through the silken awning of the amphitheatre, the ascended Christ hath shed forth the Holy Spirit upon the world like a shower of fragrant rain."

As a rule, however, the author reaches his effect by the vigor, the originality, and the lucidity of his thought. The book does not juggle with texts, but it seeks their historical continuity, their literary values and their spiritual content. It is too practical to be dangerously mystical, and too mystical to be dangerously practical. Its theory of inspiration might be considered, from certain standpoints, lax; but a book that actually inspires may be allowed some leeway for its theory of inspiration. It is Christological rather than theological, and it is replete with reverence, and all through it there is an air of calm and meditative piety. Above all, it is absolutely refreshing to find an author writing a book about the Holy Spirit who knows enough about the Holy Spirit not to call him the Holy Ghost.

The title of the book is indicative of its historic starting point. The study of the Holy Spirit's presence in the church begins with the day of Pentecost. On that day Christ returned in the Spirit, and the event is the decisive one in the world's redemption, "the event to which his advent in the flesh was preliminary and preparatory, the event by which the purpose of his earthly mission was to find its accomplishment." "The incarnation was God manifest in the flesh, Pentecost was God manifest in the Spirit; the incarnation was God dwelling with man, Pentecost is God dwelling in man." The Holy Spirit testifies of Christ, takes of the things of Christ and shows them to the world, convinces, convicts, teaches, leads, renews, indwells, strives with our spirits, bears witness with our spirits, intercedes for us. The author is quite absolute in his application rather than his interpretation of the New Testament Scriptures upon all these points. Indeed one of his first merits is this that he is so spiritual as to be able to take such scriptures literally. He believes that the Spirit is the indwelling Christ, and the guiding genius of the Church of Christ; that we should be submissive to his guidance; that he will lead us to unity, but not without variety; that the Spirit filled and the Spirit guided church is an organism rather than an organization, and that this organism has for its ultimate earthly object the kingdom of God.

There is a great body of Christian people in the world today who have experienced the following difficulty in their doctrine of the Holy Spirit; in seeking to avoid on the one hand foolish and repulsive mystical extravagances they have found themselves, on the

other hand, in danger of embracing a cold and lifeless, and repulsively literaristic, "word alone" theory. To such, therefore, as recoil from both extremes, and who have long been groping for a simple, and scriptural and workable doctrine of the Holy Spirit, this work will in the main be like a beacon light, and many while turning its pages will pause now and again to wonder why they had not seen it so before. One thing without doubt the author has done for us. He has set the great day of Pentecost flashing before us historically in the light of the Holy Spirit as it flashed once literally "with tongues of fire."

The book is gotten up in the usually good style of The Christian Publishing Co., and bears the copyright of the Fleming H. Revell Co.

WEAVER-FULLERTON.—Tuesday morning, Dec. 28th, witnessed one of those pleasing events that comes to most of us but once in a lifetime, when Miss Laura H., youngest daughter of David Fullerton, Esq., and the Rev. Geo. D. Weaver, of New Holland, Ohio, were united in marriage. The ceremony was performed by Rev. R. E. Stevens, assisted by Rev. W. T. D. Moss. The groom was supported by Rev. H. W. Stewart, pastor of Coburg Street Christian Church, St. John, N. B., and Miss Kate Thomson, of Pictou, accompanied Miss Fullerton as bridesmaid. The bride was tastily dressed in cream nun's veiling trimmed with cream satin and lace, and draped with smilax. The bridesmaid was also dressed in cream challie, trimmed with chiffon and ribbon. Miss Jean Olding, of New Glasgow, played the wedding march. The home was handsomely decorated with evergreens, potted plants and flowers. After lunch the happy couple took the express for Halifax, where they will be tendered a reception by their numerous friends. They purpose spending about two weeks in New England and New York states before going to their home in Ohio.—*The Advocate, Pictou.*

TENT FUND.

Acknowledged,	\$99 23
Summerside, G. A. Jeffrey,	50
Westport, J. W. Bolton,	2 00

\$101 73

J. S. FLAGLOR, Treasurer.

MAIN STREET BUILDING FUND.

Previously acknowledged,	\$17 35
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H. W. Stewart, St. John,	1 50
Main St. Sunday-school scholars' banks,	21 55

Collected by Miss E. Christie—		
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A friend,	1 00
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Mrs. O. M. Packard, New York,	2 00
Miss Annie H. Davenport, Kentucky,	1 00
Concert, per Mrs. Gibson,	3 00

111 40

O. B. STOCKFORD, Treasurer.

Married.

DAVIS-HUSKINS.—At Summerville, Queens Co., N. S., January 27th, 1898, at the home of the bride's father, by F. C. Ford, assisted by E. C. Ford, Mr. Lemuel Davis and Miss Minnie Huskins, all of Summerville.

TOWKSBURY DOUGHTY.—At Leonardville, N. B., Dec. 25th, 1897, by M. B. Ryan, Frederick Towksbury to Miss Advianna Doughty, both of Leonardville.

EBBETT LAMBERT.—At Lord's Cove, N. B., on Jan. 11th, 1898, by M. B. Ryan, Arthur W. Ebbett, Esq., of Gaucetown, N. P., to Miss Lillian A., daughter of D. P. Lambert, of Lord's Cove, N. B.

DICKIESON-BULMAN.—At the residence of the bride's father, by D. Crawford, on the 17th of January, Mr. J. Brenton Dickieson to Miss Harriet M. Bulman, both of New Glasgow, P. E. Island.

McLURE-McKAY.—At Summerside on December 28th, at the residence of Capt. Geo. McKay, Adrain R. McLure, of Rustico, P. E. I., to Ida M. McKay, of Summerside. H. E. Cooke officiating.

McKINSTRY-JELLY.—At Summerside on January 19th, at the residence of John Jelly, Robert L. McKinstry, of Mayfield, P. E. I., to S. J. Jelly, of Summerside. H. E. Cooke officiating.

DICKIESON HOOPER.—In Charlottetown, December 30, 1897, by Geo. Manifold, James Dickieson, of New Glasgow, and Mrs. Hannah Hooper, of Charlottetown.

THOMPSON-BINGAY.—At the Christian Church, in Westport, Jan. 25th, 1898, by J. W. Bolton, Capt. Colin C. Thompson and Miss Ethel May Bingay. Both parties are from Westport. The reception was held at the home of the bride's sister, Mrs. Albert Barley.

Died.

CAMPBELL.—In the absence of Bro. R. W. Stevenson, who is now holding a meeting with Bro. R. E. Stevens in Pictou, N. S., I was called, by telephone, to attend the funeral of Mrs. Peter Campbell, who died at the home of her son, Bro. D. M. Campbell, on the Lower Montague Road. Sister Campbell had been a widow all but four years. She died on the 22nd inst., having reached the age of 84 years and 11 months. Three sisters and one brother survive her, also four sons and one daughter. As a long-time member of the Church of Christ at Montague, she had the respect of all who knew her, because of her faithfulness, truthfulness and sterling honesty of purpose, and although she had reached a good old age, many others besides her family and immediate friends will sadly miss her. She had become somewhat weary in the earthly pilgrimage, because of declining strength, and longed for the rest into which she has now entered. As she had lived, she died, in child-like trust in the goodness of her Heavenly Father and the merits and work of the Redeemer. So her passing into the great unseen was like the little child going to sleep in its mother's arms, without a shade of fear. "He giveth his beloved sleep." O. B. E.

STEWART.—Mrs. Roberta Stewart, the beloved wife of Benjamin Stewart, of Mount Herbert, died at the home of William Millar, Esq., Marshfield, on the 17th inst., aged 49 years. She had been in poor health for some time, and, having gone out to visit her sister, Mrs. Millar, her strength failed to that degree that she could not be removed until death relieved her from all suffering. She left a sorrowing husband, with three sons and five daughters, and many other relatives and friends: Her daughter, Ethel, who is a trained nurse, attended her through all the weary nights and days until the end came; and, although not in her own home, she was surrounded by loving hearts and tender ministering hands, so that, as far as mortal care could provide, every want was well supplied. She was a member of the Church of Christ, Lot 43, and trusted wholly in Him who "came to seek and save the lost." On that line she had no doubts; she knew "He was able to keep that which she had committed to Him." She was anxious about those who were being left behind, in a world where temptation and sin abounds, not knowing what may befall them here. But, committing them to the care of the all-Father, and, as it were, leaning on the arm of the Beloved, she passed into the valley and the shadow, assured that she would enter into rest—the rest promised to all who come to Him.—O. B. E.

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