

THE CHRISTIAN.

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

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EDITOR:

DONALD CRAWFORD, - - New Glasgow, P. E. I.

FINANCIAL MANAGER:

J. E. EDWARDS, St. John, N. B.

REPORT OF THE COMMITTEE

APPOINTED TO CONSIDER THE MATTER OF CO-OPERATION WITH THE BRETHREN OF THE GENERAL CHRISTIAN MISSIONARY CONVENTION OF THE UNITED STATES.

Resolved, 1. That we assure the General Christian Missionary Convention, through its Assistant Corresponding Secretary, J. H. Hardin, of our desire to co-operate with the brethren of the United States in the prosecution of Home Mission work.

2. That we earnestly request the General Missionary Board to consider favorably the matter of assisting us in the support of evangelistic effort in New Brunswick and Nova Scotia.

3. As an evidence of the genuineness of our purpose, we hereby recommend to the churches that they take up the annual collection for General Home Missions in common with the churches of the United States.

E. C. FORD,
Chairman.

T. H. Capp, H. Murray,
George F. Barnes, J. E. Barnes,
C. H. Leonard, Henry W. Stewart,
J. S. Flaglor.

It was unanimously resolved that the Annual Missionary Collection in accordance with this report be made by our churches in these provinces the first Lord's day in June, 1893, and sent direct to

J. H. HARDIN,
Y. M. C. A. Building,
Cincinnati, Ohio.

J. E. BARNES,
Sec'y Annual Meeting.

A MESSAGE FOR THE BRETHREN.

Circulars have been mailed to all our preachers, setting forth the condition and needs of our general Home Mission work. Nova Scotia and New Brunswick have been apportioned, and each church in the provinces has been requested to send a definite sum. It has taken an immense amount of work to prepare and send an apportionment to our thousands of churches in the United States and Canada. It is hoped this labor will not be in vain.

Each pastor, so far as I have been able, has been supplied with personal canvass cards, the purpose of which is to reach every individual member of the church with a personal request to contribute. I most earnestly request the brethren to use those cards as intended. It will cost you a little effort, but it will enlarge our work ten-fold. I am sending out 100,000 small collection envelopes, intended for use in gathering the cash on the first Sunday in June. See that they are used to good purpose. If the bundle sent to you does not reach you, drop me a line and I will send you the required number.

If indications are worth anything, we are to have a large offering. But no man must relax a nerve, for it will succeed only as every man does his duty to the last.

Next Sunday every man in our pulpits should preach a rousing sermon on the importance of preaching the gospel in our own country, and then put his canvassers to work to canvass for the offering.

The eyes of God are upon us. Destitution appeals to us. Our work waits to be enlarged. Shall it wait in vain? Your efforts in the next two or three weeks will answer.

J. H. HARDIN,
Y. M. C. A. Building,
Cincinnati, Ohio.

No one seems called upon to prove the authenticity and genuineness of the Koran or other sacred books of the false religions of the world. Scholars seem to be willing to assume and concede that the books are what they profess to be; that at any rate it does not matter much.

There seems to be no disposition to question the hereditary belief that Virgil and Homer and Horace wrote the books assigned to them. How differently the matter stands when we come to the Bible. It has met opposition in every age and from almost every quarter. The vile man has assailed it, because it uncovers his wickedness; the scientist often is tempted to discard it, because its statements of fact do not correspond with his hypotheses; the philosopher is constantly coming upon things which he is unable to explain, and he concludes that mistakes are profusely scattered through the book; the theologian, too, being at times somewhat puffed up, and fearing that he will not be able to rise as high as his compeers in investigation, is not unfrequently drawn into admissions which the truth does not demand, but emphatically forbids. What shall be the end of these assaults? The more complete establishment of the fact that the Bible is indeed the Impregnable Rock. It is the anvil upon which the sledges of unbelief have been falling for centuries. All around are broken hammers, but "God's anvil stands." Newly constructed hammers have been produced; their manufacturers have gone forth in confidence, they smote the anvil, it suffered none from the blow, its flawlessness became more apparent; but the hammers have all been shivered. The Christian need not fear the result of present assaults. Let him rather say:

"Come on, come on, ye hostile bands;
Your hammers break, God's anvil stands."

It is hard for those in the valley to see beyond the mountain tops. It may require a long and tiresome journey to reach the summit. But once attained, what a view stretches out before the weary toiler! How much farther he can see! How glad he is that he made the ascent! The result more than pays him. He would not be willing to descend. So it often is with the Christian. There are roses on the other side of the thorn hedge. We know they are there, although we may not understand why we should sometimes have to suffer pain in order to get them. God's ways are not as our ways; but they are better. His thoughts are not as ours; but they are wiser.

If we could see as He does we would be more willing to say: "Thy will, not mine, be done." And when our vision is clarified we will be ready to say: "He doeth all things well." We are but children here. Our knowledge is bound by many limitations. We see through a glass darkly. What seem now to be so many tangles in the web of life will yet be developed into the most beautiful forms. We have need of patience. Then these afflictions will be transferred into glory. The lightness of one will be in striking contrast with the greatness of the other. We endure one for a moment. We enjoy the other throughout eternity. If we did not know better we would say that he is a very foolish man who in the spring time scatters good wheat over the ground and then covers it up. To his starving children he would seem to be cruel. They don't understand. He does. In the fall when they see the abundant harvest they will be willing to say that the mysterious conduct of their father was marked by wisdom, whereas their opinions were crude, and to have followed them would have been folly. So we often mistake our blessings. We sometimes murmur when we ought to rejoice. Let us be willing to have the cloud come that the rainbow may appear.

New York City was struck with amazement last July when it was invaded by an army of 40,000 young people who professed to love

A great Jesus and were seeking to follow Him. The great city has not yet recovered from the shock; and it is

to be hoped it never will. No religious convention on record approaches that gathering of the Young People's Society of Christian Endeavor. This year Montreal is to be the place of meeting. July 5th to 9th will be the time. The provisional programme will soon be issued. On it will be found the names of many of the most prominent Christian workers in this country. Extensive preparations are being made for the accommodation of all young people who desire to attend and catch the spirit of earnestness and devotion that is sure to be found in the convention. Many who are prejudiced against the society would do well to go and find out if their objections are well grounded or not. We are too frequently led to form conclusions without the necessary data. The Disciples of Christ should be the first to welcome whatever in God's providence happens to arise, the tendency of which is toward the consummation of our avowed aim—the restoration of the unity which is needed before the gospel shall triumph, and all the ends of the earth shall praise our God. When the young people of the various denominations, "trusting in the Lord Jesus Christ for strength, promise Him that they will strive to do whatsoever He would like to have them do, that they will make it the rule of their lives to pray and to read the Bible every day, and that just so far as they know how throughout their whole life they will endeavor to lead Christian lives," something good is sure to come. The union which Jesus desires will be brought about only as the rising generation is willing to give constant and prayerful study to the word of God, only as they seek constantly that guidance which He has promised and are willing to do whatsoever He has commanded. It will probably be many years before the International Convention shall again be gathered on Canadian soil. In 1894 it is to be held in Cleveland, and San Francisco claims it for 1895. The Maritime Endeavor Convention will meet in Halifax, August 1st to 3rd. Arrangements are being made to insure its success. This would be a good time for many of our brethren to make the acquaintance of the church in that city, to see their new building, and to encourage them in their work.

News of the Churches.

ST. JOHN, N. D.

Bro. Bowers, M. P., worshipped with us on Lord's day, April 2nd. He was on his way home from Ottawa.

Bro. Wm. Gates made a short visit to his home in Southville and passed through St. John for northern New Brunswick, where he will do business during the summer.

Again we are called on to mourn the loss of another from our communion, Bro. Robert Cunningham, who died on April 7th. He was of a modest, retiring disposition. Although never speaking in our meetings, no one enjoyed them more, and no one was more interested in the success of the cause than he.

The attendance at the last Mission Band was good and the collection the largest ever taken.

The following were elected officers of the Endeavor Society for the next six months: President, J. W. Barnes; Vice-president, Emma Christie; Treasurer, C. H. Leonard; Secretary, ———.

The following is the report of our society's work for the year, which was read at the Union meeting by Sister H. M. Clark. It was considered one of the best, if not the best, report of work that was given:

ST. JOHN, N. B., 10th April, 1893.

To the Local Union of Christian Endeavor:

The Y. P. S. C. E. of Coburg Street Christian Church beg to submit the following report:

Our membership now is 36 active, 24 associate and 1 honorary, making a total of 61. We regret to say that we have lost quite a large number of active workers by removal from the city. We have eight committees working, viz., Lookout, Prayer-meeting, Sunday-school, Social, Sick-visiting, Missionary, Calling and Tract. We hold our consecration meetings the first Tuesday in each month, and each committee is expected to read a written report of the month's work. The reports for the year are as follows:

The Lookout Committee has been bringing in new members to the society, and since April, 1892, has secured thirty-four active, and eight associate members—five of these having changed from associate to active membership. They also secured promises from members who have removed from the city to send a verse or verses of scripture, or a short note expressing renewed consecration, to our monthly consecration meetings. Several have done this, and it serves as a connecting link between our absent members and ourselves, keeping one another in touch with the work here and elsewhere.

The Sunday-school Committee has secured forty-one new scholars in the past year. They have introduced the temperance pledge into the Sunday-school, and the chairman of this committee gives occasional black-board lessons on temperance to the children of the Sunday-school. Aided by the Missionary Committee they opened a Mission Sunday-school over in the North End. It was opened in January with an enrolment of forty-two, which has now increased to sixty-two.

The Prayer-meeting Committee has done the usual work of appointing the leaders for each meeting, and during our protracted meetings tried to assist our pastor in his work, and held three special meetings of prayer for the success of the work.

The Social Committee welcomes all strangers to our meetings, and has held one social.

The Calling and Sick-visiting Committees have made 296 visits, besides twelve to the hospital. They have written several letters for the sick, distributed clothing, delicacies and medicine, and find their work a labor of love, remembering the words of our Saviour, "Inasmuch as ye did it unto one of these, ye did it unto Me."

The Missionary Committee assisted in bringing a returned missionary here, who gave us some very interesting and practical addresses on our mission work in India. Six months ago they started holding monthly missionary concerts on Sunday afternoons after the close of the Sunday-school, at which a collection is taken up and sent to Japan for the support of our missionary there. The collections in the six months have amounted to \$21 57, and the interest in foreign missions, awakened among the children, is rapidly increasing. They

have also received several letters from one of our foreign mission fields, and have forwarded copies of those letters to other mission bands in the Maritime Provinces.

The Tract Committee has distributed three thousand tracts, and collect our Sunday-school papers after we have read them, and send them to those who cannot procure such literature. They also bought one hundred new Bibles and presented them to the church, to be left in the pews.

Our society has remitted \$5 00 to the Secretary at Montreal to go towards the expenses of the coming convention.

Last October some of the young ladies organized a class for Bible study, which has been meeting on Saturday afternoons at the home of one of our members. Shortly afterwards a number of the young men, being unable to meet with us on Saturdays, organized another, which meets Sunday afternoons after the close of the Sunday-school. The course we are now studying is the "Life of Christ." It takes one year, and is conducted on the Chautauqua plan, under the direction of W. R. Harper, of the Bible Study Publishing Company. As our motto is "For Christ and the church," we would learn more of the life and teachings of our great Leader, that we may become better qualified to carry on His work for the advancement of His church here on earth, and it is only by more intimate knowledge with our guide-book—the Bible—that we can accomplish this result. We cannot too highly recommend this course of study to all Christian Endeavor Societies.

We heartily wish increased success to every Christian Endeavor Society represented here to-day, and wish to still further fulfil our motto, "For Christ and the church."

Submitted in Christian Endeavor,

MISS H. M. CLARK,
Secretary, pro tem

As will be seen from the following, Bro. Stewart has been honored by being made president of our Local Union. We know he deserves it, and that he will give it his earnest attention and wise counsel, and that success will attend the Union under his leadership. This is a proof to us that others as well as our own people appreciate him.

The annual meeting of the St. John local union of the Y. P. S. C. E. was held in the school-room of the Centenary church yesterday afternoon and evening, the President, J. T. Purdon, in the chair.

After devotional exercises the reports of the different societies were submitted, showing the number of members to be as follows:

	Active.	Associate.	Honorary.
Germans Street Baptist,	68	16	..
St John Presbyterian,	44	19	..
Union Street Congregational, 34	17
Coburg St. Christian Church, 56	24	1	..
Reformed Presbyterian,	18	11	2
Carleton Presbyterian,	12	18	7
" Methodist,	22	18	14
Exmouth Street Methodist, 60	7	8	..
Centenary Methodist,	36	56	5
Carmarthen Street Methodist, 28	8
Carleton F. C. B.,	33	51	3
Carleton Baptist,	29	44	..
St. John Presbyterian, Jr.,	15
Totals,	460	289	40

The Treasurer's report was next read. It showed the receipts of the past year to be \$44 22, and the expenditure \$32 76, leaving a balance of \$11 46.

There are thirteen societies in the city, two of which failed to report at the afternoon session. All those which did report spoke very encouragingly of the work being done by their respective societies. The various committees are doing very efficient work. The Sunday-school Committee has done special work in nearly all of the societies. Quite a number have been added to the church, and altogether the outlook is very encouraging. The increase during the past year is 240 active, 152 associate and 37 honorary members.

The evening meeting opened at eight o'clock and was very largely attended, every chair in the large school-room being filled. After devotional exercises the Secretary was requested to again read his report.

The following officers were elected for the ensuing year: H. W. Stewart, President; W. O. Slipp and Geo. Henderson, Vice-presidents; Charles J. Morrison, Secretary; D. Hunt, Treasurer.

Rev. Geo. Steel moved that a vote of thanks be tendered to the retiring officers—carried unanimously.

Mr. Purdon replied, thanking the meeting, and assuring it that his interest would be no less now, that he was not the presiding officer.

The society has one more officer this year than formerly, having elected two vice-presidents instead of only one as in former years.

The topic which engaged the attention of the meeting after the disposal of business was, "Our Deliverer in the Time of Trouble." Many persons took part, including the President, H. W. Stewart, Rev. G. M. Campbell, Rev. George Steele, and several others.

The consecration meeting which followed was conducted by Rev. Mr. Young, who made an appropriate address in reference to Christian endeavor work and the great necessity of more concentrated effort on the part of the members of the society.—*St. John Sun, April 11th, 1893.*

We enjoyed a short visit from Brother and Sister Ford on their way home from Lord's Cove. They attended our Young People's meeting on the 18th, at the close of which a lady made the good confession and was baptized on the 23rd.

LEONARDVILLE, N. B.

The brethren here are still endeavoring to keep up its spiritual interest. The meetings are very well attended, and more taking part than formerly.

The young people have a social meeting before preaching Lord's day evening and is doing us good.

The Ladies' Sewing Circle, Thursday evenings, is to work to raise means to repair the meeting-house. Wednesday evenings the young people meet to improve their singing. Thursday evening our prayer and social meeting. And last, but not least, is Sister L. Leonard's band of little workers that meet Friday evenings at Bro. G. Leonard's. They make very useful articles and then take them to the neighbors and sell them. They are working for our foreign mission, the only mission work that is done here, sorry to say.

We hope for better things. One baptism here since last report.

W. MURRAY.

SOUTHVILLE, N. S.

Bro. Wm. Gates reports that the church in Southville, although without a preacher, is doing good work. They attend to the Lord's Supper every Lord's day, maintain two Sunday-schools and have three prayer-meetings each week. We are glad to hear this, and will add that one of the sisters there gave a larger sum than any other individual for home missions this year, also the church has given quite a sum to it. This shows their deep interest in the cause, and such a church will be blessed.

HANTS CO., N. S.

The writing of my notes for this month is a short work, although if I had to write them while passing over this abominable road, I might, and no doubt would, find it more than tedious. My health is not what I desire, I am run down and will have to rest for a time and try, by the blessing of the Father on high, to build up again. I filled my appointments till the 2nd inst, when after speaking fifteen minutes I gave up.

On Monday, 3rd inst., I drove to Elmsdale, twelve miles, where I met Bro. H. Murray from Halifax full of the matter, and he filled my appointments to the satisfaction of the fine audience gathered to my perfect satisfaction, and I think he felt pretty well over the matter himself. On Tuesday, although the day was unpleasant, we drove around and saw the brethren of some of the friends. In the evening the weather and roads combined against us, and for all we had quite a gathering, some walking one and a half miles to hear him.

Everything appears favorable for an ingathering here later on. Thursday I returned home to the Gore, where I found a message from Bro. John Anthony, to be with them in their deep sorrow of sadness. On Sunday I drove down to Newport, and as far as my health would allow, spoke words of comfort and consolation to the family and

friends. After the funeral on Monday I went with Bro. Benjamin Vaughan and enjoyed the hospitality of his Christian family, which they know so well how to bestow till I felt able to drive home, and surely it was as bad a road as I ever undertook to drive over. I found them well and looking for me. I have had the best of care since that could be given by loving hearts in my home with Bro. John T. Wallace and family. To-morrow I intend (D. V.) to start for my home in Weymouth. I hope, by the blessing of the loving Father, that I may soon be able to return to my work here.

J. A. GATES.

West Gore, April 18th.

HALIFAX, N. S.

We have been associated, more or less, with the work and the workers in Halifax for the last ten or twelve years, and we never saw the prospect for success so promising as at the present time. The congregation is gradually increasing. Another confession last Sunday evening and others very much interested in their soul's salvation. The Sunday-school is prospering under the efficient care of Bro. Harris Wallace. Our prayer-meeting is growing better every week. Last Wednesday evening there were seventeen who took an active part in the worship. The brethren here realize that to build up here in this city means work, and they are coming up to the work nobly. Their hearts and hands and pockets are consecrated to this work. If their pockets were as full as their hearts, there would be no doubt as to the speedy success of the cause here. But just here is the unanswered question, "How can we get and sustain a permanent preacher for Halifax?" Any one who will answer this question to the satisfaction of these brethren will be suitably rewarded.

H. MURRAY.

CORNWALLIS, N. S.

After an absence of near six months we are again at home and settled down to our usual work. We left Lord's Cove, April 12th, having labored with the church there just five months. While the immediate result of our labor was not all that we could wish, there was still enough to gladden all our hearts. There were five additions by baptism, and others, some of whom had been away from their Father's house for many long years, returned to the fellowship of the church, thus greatly encouraging their brethren and bringing much joy to their own souls. In all our five months labor at Lord's Cove we had the hearty co-operation of the brethren and enjoyed our stay among them immensely. Could we have seen those we had learned to esteem so highly, many of whom, we believe, were almost persuaded to be Christians, come out from the world and consecrate their lives to the service of Christ, our joy would have been full. But we shall still pray that the lives of these may be spared, and that they may yet, in the near future, be found among the saved. For those who did take their stand so nobly on the Lord's side, we are daily praying that they may be kept from falling and be very useful in the kingdom of God's dear Son.

There is a bright future for the church in Lord's Cove, as indeed on all that island, if the children of the kingdom are but true to the charge committed to their trust. We are glad to know that Bro. R. E. Stevens is to labor with the brethren there, beginning his work the last of May, or the first week in June. Judging from his work here during the months that we have been absent, we are more than ever convinced that he will be the right man to assist the brethren in building up the cause of the Master in that very promising field of labor.

From Lord's Cove we went over to Letete and preached to the people there for a few days. Our stay there was only long enough to see what might be done. Indeed we left a week sooner than we

really need to have done, feeling assured that another week would only make it much harder for us to leave. There is a fine opening for a good meeting both at Letete and Back Bay. Could I have had at least four or five weeks to spend, I would gladly have made an effort to "set in order the things that are wanting" in those churches, and also to bring to Christ those bright and intelligent people who seem to be so anxious to see the cause of Christ prospering in their midst. I could but publicly commend the young people for their effort to keep up the Sunday-school and for their interest in the singing. We were much pleased with the singing and with our congregations, considering the state of the weather and roads, and feel assured that with a good man to labor with those two churches a grand work can be done.

We preached at Letete six times and at Back Bay once. The roads were in such a bad condition that we could not get over to the Bay as much as we hoped to do. And when we did go we had but few out to meeting, as the word had not gotten out as we expected. We talked with some of the brethren, and all seem anxious to see the work of the Lord prospering in their midst, and feel the need of a good man to break to them the word of life and to lead them in the great work of saving souls. My prayer is that such a man may be found, and that the cause of Christ may again prosper in that field, as in days gone by.

From Letete we came to St. John and spent a few days there very pleasantly, as we always do, when permitted to enjoy this privilege. The brethren there are truly alive to the interest of the cause in that city, and have great cause to feel encouraged. Bro. Stewart is doing all any one man can do, and is very successful in his work, and has a large place in the hearts of his brethren.

We were disappointed in not being able to remain longer in Halifax, as we only had about one hour and a half there. But we make the best possible use of this short time in seeing quite a number of the brethren and taking a look at the pretty little meeting-house and in talking of the interest of the work there. We found Bro. Murray very hopeful as to the future, and judging by the smiling faces of the brethren we met, all are feeling happy. But when I have more time I have a word to say on behalf of the work in Halifax.

I find the work here in Cornwallis has been kept up with an unusual regularity all winter, and the appointments at Cold Brook and Sheffield's Mills have been regularly filled.

Many are the good words that I hear of the faithfulness of Bro. R. E. Stevens, who has taken charge of the work here in my absence, and of the efficiency of his work. But my letter has grown long enough. We are thankful to be again at home, though we have had a very enjoyable winter, the recollection of which will always be pleasant, and to find all well. We are being heartily welcomed by all.

E. C. FORD.

Port Williams, April 27, '93.

CHARLOTTETOWN, P. E. I.

Our meetings are fairly good with a continually increasing interest. Three baptized recently and one confession in our meeting last evening. This seeming growth is in our regular meetings—no special effort being made. We hope for an increase in membership, in unity and in influence. We hope, also, that every member of the church will seek more and more the things which make for peace and for the edification of the body.

My desire and prayer is that the little church in Charlottetown may long stand as a support of the light which is revealed to a dark world in the gospel of the grace of God.

My labor with the church will terminate the last of June, but I hope ere that date there will be a better report. It cheers my heart to see men and

women accepting the salvation so freely offered to the world through the Lord Jesus Christ.

In "Alphabet for Young Readers," in the April CHRISTIAN, at the letter "P," the printer put "passions" for "possessions," thereby destroying both rhyme and sense.

O. B. E.

April 24th, 1893.

NORTH SOMERVILLE, MASS.

Bro. Bowell left us on the 9th to assist Bro. Darst in the work in Boston. We were all very sorry to have our meetings, which proved to be so successful, come to a close. Bro. Darst came out and preached for us on Monday evening, the 10th, and our four weeks series of meetings closed.

In looking over the work done, we have great reason to be thankful to the giver of all good gifts, for, not only has our members been increased, but we ourselves have been greatly benefitted.

There was twenty-five confessions during the four weeks, seventeen baptisms and two united by letter from Baptist churches. Some are to be baptized at our next prayer-meeting, while some are sick. Our congregation has continued to increase since Bro. Bowell left, which shows that the good work is not yet ended.

At our evening meeting last Lord's day, one more confession, and some are thinking the matter over seriously.

A new board of officers is to be elected next Lord's day.

Bro. David Jardine was re-elected Sunday-school superintendent; Bro. McPhee, assistant; Bro. Currie, secretary; Sister Yeomans, Treasurer.

On Tuesday evening, April 18th, a large number of our members took the South End Tabernacle, Boston, by storm, and visited Bro. Darst and Bro. Bowell in a body. A great many of our members have attended Bro. Bowell's meetings in Boston. He has won a place into the hearts of the people in the district, and if he ever returns will be received with open arms and large audiences. A large number of new members have been added to our Y. P. S. O. E. within the last four weeks.

We can say with feelings of thankfulness that the interest keeps up, the attendance last Lord's day evening being as good as any during the meetings. This is very pleasing to see, and warrants us in saying that good seed has been sown and will soon bear much fruit.

Let us all look us Him who rules above for guidance and strength, and with the word of God as our guide and Jesus as our King, carry the glorious work along, until Him, whom we have accepted as our King, shall say, "Well done, good and faithful servant, enter thou into the joys of the Lord."

R. CURRIE.

GULLIVER'S COVE BUILDING FUND.

Previously acknowledged,	\$157 31
Gulliver's Cove—	
J. Reid,	3 50
St. John—	
The Ladies' Bible Class,	5 00
	\$165 81

H. A. DEVOE,
Treasurer.

Tiverton, N. S.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,213 61
For Jennie L. Morrison—	
Mrs. M. C. Lord, Tryon, P. E. I.,	2 00
James Black, " "	72
Mrs. R. P. Morrison, " "	2 28
Miss Bettie Wilson and Miss Nettie Killmore, Cincinnati,	5 00
	\$1,222 61

HENRY CARSON,
Treasurer.

Halifax, N. S.

The Christian.

ST. JOHN, N. B. . . . MAY, 1893.

EDITORIAL.

REMARKS ON THE 18TH CHAPTER OF MATTHEW.

The earnest, intelligent reader often pauses to say to himself, "Here is a chapter that every one would do well to commit to memory." This may be truly said of the 18th of Matthew. In it the subjects treated and instructions given are so plain and so needful for us we cannot afford to forget them.

The disciples longed for a temporal kingdom, and often disputed about which of them would hold the highest office in it. For a time they kept these disputes from the Master, as if ashamed for Him to know the meanness of their ambition. But their eagerness for place and power would be no longer restrained, and they asked himself, "Who is the greatest in

THE KINGDOM OF HEAVEN?"

In the midst of little children Jesus seemed most at home, and He called one of them to Him to show the disciples who is the greatest in the kingdom—the one most like that little child. What did that child care for the greatness which agitated their anxious hearts? He loved those whose goodness he best understood, he believed all they said and willingly obeyed them. It was now and would ever be his highest ambition to be near Jesus and to enjoy His approval. Verily, verily, I say unto you, except ye turn and become as little children ye shall not even enter into the kingdom. His

TEST OF GREATNESS

is entirely different from theirs. He who has most servants and most attention shown him here is the greatest with them; but he who humbles himself most to serve others is the greatest with Jesus.

Their erroneous views leads them to mind high things and high persons, and despise men of low estate, and to hold the former as dear as a right hand or a right eye, although they cause them to stumble, and Jesus commands them to cast them from them, because it is better to enter into life without them than to be cast into hell with them. At the same time He warns them not to despise the little ones who believe in Him. Though they seem of so little importance to them, being more a burden than a benefit to the church, yet they are so precious to His Father that He sends the angels who behold His face in heaven to minister to them. "My ways are not your ways, saith the Lord." He who stands in solitary glory far above principalities and powers, and every name that can be named, once descended from the form of God to the form of a servant, and finished that service by the death of the cross. The Son of Man came to minister and to give His life a ransom for many—and by these instructions He is moulding His disciples into His own likeness and leading them into His own ways. The justice and goodness of these ways He illustrates by the anxiety and toil of the good shepherd for the lost sheep and His joy over its recovery. In the same line he shows how to treat

AN OFFENDING BROTHER:

"Go and tell him his fault between thee and him alone," etc., etc. We will briefly consider some of the known objections to this order of the Master and also how they may be answered. A thus objects, "I have given this brother no offence, he is the offender and ought to come to me if he wants reconciliation." B answers, "I admit he is wrong and likely not seeking to be reconciled." Is it right for your brother and you to be alienated?

A. No, but he being the offender ought to move first and bear the expense of the reconciliation. If he came to me I am willing to forgive him and to be reconciled. Every law on earth requires the person who has given the trouble to bear the expense of its removal.

B. But there is a law higher and better than the laws of earth. Though no law of earth may demand the offended to bear the expense of a reconciliation, no tribunal can condemn him for choosing to do so, especially when the offender is unable or unwilling to do so. Jesus gave this law, and to prove its practicability and righteousness He has Himself set the example. When we were enemies by wicked works, He moved in the matter and bore the expense so that we were reconciled to God by the blood of His cross.

Two points are to be gained by this command of Jesus—your reconciliation and your brother's salvation. Your brother is on the crumbling precipice of destruction, another step may prove his final ruin. Is it not worth your while to save him? A. But he will not hear me if I do go. I have reasons for so saying.

B. Then if he does not hear you, take others with you. If he still refuse, tell it to the church. And if he will not hear the church he proves himself unfit for its communion, and he takes his stand where he ought to be outside, and the church, by these kind and wise steps, is relieved from the reproach and trouble it bore on his account.

How many are ready to condemn an offending brother! How few to go and labor for his restoration! Nor is it by any means the purest in heart that casts the first stone. If we bruise a finger he would be deemed a horrible specimen of humanity who would look on and urge its amputation. In such a case we use the kindest and quickest means in our power to heal it, and so the Great Physician prescribes for the members of the church, which is His body.

But Jesus gives

CHEERING HOPES OF SUCCESS

to the disciple whom He sends to the offending brother. "If he hear thee, thou hast gained thy brother." Not gained riches nor worldly honor, nor a kingdom, nor a crown. Thy hast gained thy brother. "Thou hast saved a soul from death and hidden a multitude of sins." (Jas. v. 20). And that soul is thy brother's. Christian reader, cease to tell others of your brother's trespass, but go and take the name of Jesus with you and gain your brother. Angels will rejoice over it, it will cement your heart to the faithful brethren on earth, and it will be such work as Jesus will ratify and seal in heaven.

It is by obedience to the commands of Jesus that men are

UNITED IN HIS NAME,

and He proceeds to describe the high privileges of such a union. If two of them agree and meet to ask a certain thing of God, God will do it for them, because the Mediator is in that little meeting. A merciful Father will not deny the united petition of His children and His own dear Son.

After Jesus had said so much about an offending brother, Peter asked, "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" Jesus did not say until seven times, but until seventy times seven, or as often as his brother might sin against him; or as often as we ask God's forgiveness. The elders taught the Jews to forgive three times, but not four, perhaps gathering it from these words: "For three transgressions and for four I will not turn away my wrath." (Amos i. 3) Peter might think that adding the three and four together might free him from his obligation to forgive his brother.

Jesus put this matter in a strong light by telling of the king who found one of his servants that

owed him ten thousand talents (about ten million dollars). He had likely held a high office and was an unscrupulous spendthrift. But he had nothing to pay this enormous debt and his lord, according to eastern custom, commanded him, his wife and family to be sold, and all he had to be confiscated to pay the debt. He fell at his feet and pled, "Lord, have patience with me and I will pay thee all." His lord graciously forgave him the debt. But the man found another who owed him one hundred pence (fifteen dollars), and would show him no mercy, though he pled in the same words he had used himself. He thrust him into prison till he should pay the debt. This grieved others, who told the king of it. Behold his rebuke and awful doom! The man seemed to act worse than he did before the king forgave him the great debt he could never pay. He would not wait for his debtor to pay the small debt which he could pay. It is better for men not to have known the right way, than after they have known to depart from it. Such have no excuse and will find no mercy. When a sinner is awakened to see his ruin he first thinks he can pay the debt by prayer, or weeping, or other meritorious acts. God knows He can't, and through Christ offers freely to forgive all. How happy he is when he accepts it, lives in it, and freely forgives others who offend him.

I was glad to see in the last CHRISTIAN the portrait and short history of Mary M. Rich, our young missionary to Japan. I have no doubt but it is the love of Jesus and her anxiety to lead the lost to Him that induced her to leave all the endearments of relatives and home to go among strangers, spend years in learning their language, and then be exposed to all the hardships of a climate dangerous to the health of strangers.

This sister is Canada's missionary to Japan, and Canadians are and will be happy in sympathizing with and supporting her in her work. Is it not a privilege to be permitted to dozy ourselves that we may support the cause of Him who gave up everything and then gave Himself for us? We would have never known anything of this had not His friends carried the gospel to us, and now we may assist in carrying it to others who need it as much as we do.

Some kind friends have sent me money this year for foreign missions, and I take this opportunity of thanking them sincerely. I would also say to others who might wish to send, that as we have at present no societies on this Island known to me to take charge of it, I will be glad to receive any money sent to my address for that purpose and to forward it.

D. CRAWFORD.

New Glasgow, P. E. I.

Original Contributions.

IS IT A MATTER OF CONSCIENCE?

One of our St. John weekly papers contained, not long ago, an editorial, entitled, "A Matter of Conscience," about which I would like to say a few words. The subject discussed was whether or not a person is justified in attending and taking part in dances, balls, etc. I do not wish to take up the dancing phase of the article here, but wish merely to reply to the arguments put forward by the writer in favor of making the conscience a tribunal of right and wrong. "The Christian test," says the writer, "of the right or wrong of any act is whether he can ask God's blessing or it. If his conscience tells him he cannot do so, he should refrain, but if he can honestly ask that blessing, he is justified in proceeding." I must say I cannot see any logic in such a statement as that. Merely asking God's blessing on an act cannot make that act right, if it is in itself wrong. It would be just as reasonable for us to say that whatever a child thinks is right

and asks its parents for should be granted, as to say that conscientiously asking God's blessing on our actions will make them right. I suppose that the Apostle Paul, who "lived in all good conscience," and was always a devout and God-fearing man, asked God's blessing upon his work while persecuting the early Christians. Yet would such conscientious asking render his actions justifiable? I cannot see that it would change the right or wrong of the matter an iota. The writer then goes on to say: "It is a matter of conscience, and what may be wrong in the eyes of one man is innocent and desirable in the view of another man. So it is very often in regard to things of this world, the right or wrong of which is a debatable subject. They are right for some and wrong for others. It is largely a matter of conscience." According to this doctrine one might hold the persecution of the early Protestants by the Catholic church, the sacrifice in heathen lands by parents of their children, and the tenacity with which the Jews hold to the old covenant, or Mosaic laws, is right if it is or was done conscientiously, as indeed much of it has been done. And how would such a belief stand in secular affairs? If a man violates a law, is he allowed to plead in court that he was entirely ignorant of the existence of such a law, that he was sincere, and conscientiously believed that what he did was right? No. The judge or court would not listen to such a plea, and the prisoner will be told that he cannot plead that he firmly believed he was doing what was right, or even that he had very reasonable grounds for believing he was right, that he must never rely upon his own reasoning, but must examine the laws themselves, and that nothing will be an excuse for violating them.

I might give further illustrations, but these examples will answer my purpose. Can right be such a fluctuating principle as the above quotations would make it appear, only ruled by time, circumstances, surroundings, and the reason of the person who is to be governed by it? I cannot see that it is. To lay down such a rule would mean that there is no fixed standard of right. Right would be a principle that could be made to suit all the varied ideas and inclinations of man. Instead of setting up one standard for all mankind to aim at, it would create a different standard in every person. Such a position, and there can be doubt that that is the meaning of the words quoted, as well as to be gathered from the article itself, is, I think, illogical, unphilosophical and untenable. And then to what mischief would it lead to? A person might do a thing in good conscience, without even giving the question any consideration. A person who acts conscientiously, or who believes he does, if influenced by such a doctrine as this, might not care to investigate the truth. Then how often do people take a wrong foundation or starting point and conscientiously hold to a view which is manifestly against the teachings of Christ. How often do persons, through continually pursuing and practising a certain act, become convinced by their conscience that they are right? Yet would it be proper, on that ground, to say that they are right? And again, a person may, by placing confidence in some person or persons, believe that a certain matter or action is right. Yet would such conscientious belief make, of itself, the matter right? I cannot see that in any of these cases that such a belief would make the action right, or even excuse it. But are there any circumstances under which a person may be excused, not on the ground of a conscientious belief, but through any circumstances which will excuse such belief? I think there may be. When a person is placed, by circumstances, in such a position that he does not know, nor has any means by which he can find out, what is right, then if he does the best he can and conscientiously believes that it is the best that can be done, I think he will be excused for holding what might

otherwise be a erroneous view. But I cannot see that the rule can be extended any further. To trust in ourselves without such a full unprejudiced examination of the truth would be to make the mind or reason of man infallible. We have no right to accept any opinion or theory of our own without a full, fair and impartial investigation. And yet are not many persons' consciences satisfied with a good deal less? The mode of judging the right or wrong of actions, as I have laid down above, is, I think, especially true of Christianity and the dogmas connected with it.

Christianity contains truths and doctrines, about which the conscience of man could never tell him of, and of which he must remain ignorant with reference to unless he seeks the right source. Such principles can only be gathered from God's word. While holding that, under peculiar circumstances, there may be an excuse for a conscientious belief, I do not wish to be understood as saying that such belief makes the matter right. A wrong act is wrong and can never be made right by reason of the person performing it being innocent of the wrong. It is my belief, also, that in a country where the word of God has such free course and where the knowledge of the truth is so easy to be obtained, as ours is, that there is very little, if any, room for even this excuse. The right or wrong of any action can only be judged by a thorough, honest and unbiased investigation of God's word, and not by any impulse or prompting from within.

O. B. STOCKFORD.

A PLEA

FOR SYSTEMATIC TRAINING OF THE YOUNG PEOPLE OF OUR CHURCHES WITHOUT FORMING A SOCIETY WITH AN EXCLUSIVE CONSTITUTION AND PLEDGE

For some time Endeavor leaders have been seeking to adapt its methods to work among the older members of the church. The name for such an advanced society as is proposed is the subject of some discussion. Dr. Clark has suggested the name of "Affiliated Society of Christian Endeavor." Rev. W. F. Wood, in the last number of the *Golden Rule*, votes for "Senior Society of Christian Endeavor." This is certainly a descriptive name, and one which seems in every way practicable. By all means, let's have it.

The foregoing paragraph, copied from the *Young People's Standard*, a paper devoted to the interests of the Young People's Society of Christian Endeavor of the Christian Churches, is full of significance.

It suggests first, that the Young People's Society of Christian Endeavor has had a mission in this nineteenth century. It has taught the young people in the churches that Christ has a work for them to do. It has taught them that they can do this work if they will. It has taught the Christian world, and especially the denominations, that there is strength in union.

While it is painfully apparent to all careful observers, and especially to those who superintend the work of the societies, that the number of careless, thoughtless and inactive church members, whose names lengthen the roll-call of a society, frequently equals and often exceeds the number of consecrated members; still, it is unquestionably true that to the true and earnest young disciple just entering upon the Christian life, the path of duty is more clearly defined and the energies stimulated to activity in the cause of Christ by the methods of the Young People's Society of Christian Endeavor than by any previously adopted methods of work.

The Y. P. S. C. E. movement has taught us something. There is a bright side to the picture called up in our minds by the paragraph quoted above.

Let us receive the brightness into our lives and remove the shadows, some of which we must consider. This organization, which has succeeded in

drawing more closely together the young people of a divided Christendom, has not hesitated to make division in the local churches. The society does not come to the young people of a congregation, saying, Because you are a follower of Christ, an endeavorer for His cause, you are a member of the Christian Endeavor Society. No, the primary object of the society is to divide. It comes with an exclusive constitution and pledge and excludes from fellowship and work with its members those who for any reason refuse to comply with its demands. Not infrequently it happens that the most earnest and consecrated young people of a congregation, seeing this dividing tendency as a result of thus introducing a test of fellowship formulated by men, will not sanction such an organization. Unhesitatingly the society turns from such, declaring that those who will not acknowledge the superiority of the requirements of the *Christian Endeavor Society* when compared with Christ's simple and well defined commands are not *Christian Endeavorers*.

More frequently, perhaps, the fathers and mothers, pastors and elders of a congregation object to this exclusive organization of the young people of the church. It is our place, they say, to decide who of the members of the church shall be withdrawn from, if there be any who walk not in the footsteps of Christ. Still the answer is the same. Those who will not sign the constitution and pledge of the Young People's Society of Christian Endeavor are not Christian Endeavorers. And here is the dark side of the picture, growing more densely dark when the proposition comes to apply this test to the senior members of the church. Those of us who have possessed our souls in patience while the young people have been trained by this pledge system, must rise up and remonstrate against such a proposition. Let us render unto the Christian Endeavor Society its due. Let us honor its leaders, because they have shown Christian young people the pathway of duty leading away from idleness and selfishness, even as we honor the authors of the many creeds of Protestant churches, because they taught us to protest against the corruption of Rome. But let us avoid the mistakes of both. Let us accept nothing as a test of fellowship among the young people of the different churches, but obedience to Christ. Let the young people be trained, not in a distinct society in the church, but as the young people of the church—each young person, because he is a child of God, being a worker in this department. And do not let us make the mistake of supposing that the young people in the church are any more capable of superintending their own work than are the young in the home. The pastor should have an especial care for the young people of the church, even as do the parents over the young in the family. If the pastor is over-worked or otherwise unable to personally direct the work of the young people, the most judicious and consecrated member of the church should be chosen as superintendent.

Let the young in the family of God be trained in a special department, even as the young of our families are trained in the nursery until they are strong. Let them have special meetings and special duties for each, that all things may be done in order. Certainly the committee system adopted by the Y. P. S. C. E. is an admirable one, and one which we can safely adopt.

Brothren of the Maritime Provinces, you have been called conservative, selfish, slow, because you have refused to divide the church into societies. Will you not advance in this emergency and prove to the world that constitutions and pledges, formulated by men, are not the moving force of Christian people. When Christians unite, they will not unite in the Y. P. S. C. E., but in the church of Christ. Those who stop in the Y. P. S. C. E. will have one step more to take.

This is *your* task, to prove that young people can be trained as well in every respect in Christ's own institution, which requires only faith, repentance, confession and baptism, and whose pledge is obedience in all things, as in the Y. P. S. C. E., which has been "gotten up" since. Great revolutions have ever moved westward. This also must come from the east. Will you start it?

Yours in Christian endeavor,

AN ABSENT SISTER.

Milwaukee, Wis., April 6, '93.

CHIPS.

"A brother when uniting with the church told the preacher that he felt there was great danger without and he wanted to come into the church to rest. My friend, said the preacher, you are joining the wrong church. There is a church around the corner called the church of the Heavenly Rest, that is the one you should have joined. This church you are joining is the church of Heavenly Work."

The noted Dr. Parkhurst says: "That the dominating thought in the bulk of our pulpit work is how we can fit men and women for heaven. There seems to be a kind of tacit confession that this world here must be given up as a bad job and the present life converted into a sort of scrub-race for the life to come. There is a want of grip and prowess in the mode of teaching that alienates from Christianity a good deal of the best sterling sense of our times. In this way the entire matter of religion comes before the mind costumed in the robes of a funeral. Many a child has shrunk from becoming a Christian for fear if he did it would be the death of him, thinking of goodness as a kind of a gallows drop upon which, if he inadvertently slipped, he would be instantly strangled into the presence of the angels. I doubt if there is any single influence that has done more to alienate the young mind from religion than this custom of planting the church in the middle of the graveyard. The common expression, 'too good to live,' tells the whole story. Goodness conceived of as something that is strictly relevant only to another life, that so far from adapting him to terrestrial conditions and service, it disqualifies him for the same and makes of him, if he is a good man, an uncomfortable inutility and terrestrial supernumerary. The great question is not how many men and women we can get out of this world into heaven, but how much heaven we can get into the men of this world."

Our actions belong to others as well as to ourselves. "No man liveth unto himself." We either help or discourage others. The influence is felt on others. When our actions have gone forth and our life work is done, we are not done with our deeds. The result of them is in us and will remain with us, and by them we produce so much character, whether noble or ignoble, and by them others are led to lives of misery or happiness. "Let your light so shine that others may see your good works and glorify your Father in heaven."

Professor Graham, of Lexington, once said: "That the person who did not contribute to the support of the gospel according to his means, his name should not be found in the list of church members, for that one fact proved he was not a true Christian, as covetousness was as great a sin as robbing, and in this case far greater, for he was robbing God."

"Paul's missionary creed is thus summed up by the Christian world:

1. I believe that whosoever shall call upon the name of the Lord shall be saved.
2. I believe that no heathen will call on Him in whom he has not believed.
3. I believe that in order for the heathen to believe the gospel they must hear the gospel.
4. I believe the heathen will never hear the gospel till a preacher preaches it to them.
5. I believe that in order for the preacher to preach it to them he must be sent.
6. I believe the preacher must have some one to help send him." Rom. x. 13-14.

Bro. Briney, in the *Christian Beacon*, October 13th, 1892, says: "For women to preach the gospel is violating the word of God, and they are doing harm instead of good."

This is the worst thing we ever saw. To say that the precious souls that are being brought to Christ by the preaching of women is an evil! What next? This is placing the Bible against the most glorious work that is being done on earth.

Let us not mistake the hand of fellowship for the hand of membership. We extend the hand of fellowship, not to constitute them members of the church, but because they are already members, and as a recognition of this fact. Better do away with the hand of fellowship than to convey the idea that it has any initiatory force whatever.

"We should use each day as a seed time for the future." We must reap as we sow. The harvest will be just what we make it in our sowing and cultivating. The prospect of the coming harvest brings us great joy if we are sowing the seeds of righteousness. But if not, we have nothing to which we can look forward.

"Just see that horse." He will not pull a pound unless he is put on the lead. Put him in the shafts and he is not one might of good. Well, a horse is a four-legged animal and what better can you expect? But when we see two-legged animals that will not pull unless they have the lead, then we are discouraged.

This reminds us of the fact that different animals have different peculiarities. There is the sheep, if it gets astray it will bleat around till it gets back into the fold again; but the hog when it gets astray and out of its place, it will turn around and try to root the pen down. H. M.

N. S., N. B. AND P. E. I. BUILDING FUND

RECEIPTS.

James Wallace	\$1 00
Madame Ramsdal,	1 00
George Wallace,	1 00
	\$3 00

JAMES WALLACE, *Treasurer.*

W. J. MESSERVEY, *Secretary,*
155 Agricola Street.
Halifax, N. S.

Dear Christian brethren, it is with pleasure that I now find out that any good thing started for the advancement of the cause of Christ is so readily taking hold by all interested in these provinces. The only thing needed to advance the cause is for some one to start the machinery going, and you need not fear but the brethren will heap on the fuel and keep up steam. I have often thought how is it that so many of our good scribes, who can write, and don't, only when they see something that they think is not according to the word. Then we hear from several quarters at once. Now what I would like to see, that as many as can write would do so, and write often for THE CHRISTIAN, and suggest something for the advancement of the cause of Christ. My suggestions may not be taken as good by some. Therefore, it would be well for us to have many giving us their ideas on the work of the Master and the best plans for building up the cause. Brethren, my idea is that a great work can be done by a united effort; and that is, each member contributing to the fund that is now fairly started. Preachers who should be always in the fore-front of the battle encouraging others, let us hear from you. If you don't feel like writing, send in your dollar and that will acknowledge that you favor the plan, and encourage others. I have not much time at present to say more, but will in future stir your minds up by way of remembrance.

Yours in the work,

W. J. MESSERVEY.

Correspondence.

SUMMERSIDE LETTER.

This has been a long, cold winter and it seems hardly over yet, for as I look out of my window to-day (April 17th) the ground is covered with snow and the sleighs are running as in mid-winter. Then when you look out the harbor you see nothing but ice. It has a depressing effect upon the spirits when it continues cold so long, especially when anyone is looking and longing for warm weather. "La grippe" has been among us this winter, keeping some of the church people at home. I hope it will soon leave. There seems to be a little stir among some of the people just now—religiously. I do not know how deep it may be. I have commenced preaching in a new station—Alberton—since I last wrote. Bro. Crawford preached here upwards of twenty years ago; several at that time were baptized, but those who lived in Alberton moved away. Lately one of these families came back and gave me a home, and I think it will prove a fruitful mission point if I can only attend to it. But I have a number of other points at which I preach that I cannot neglect. Several persons are waiting baptism just now—one, an old lady, seventy-eight years of age. We have put off attending to the ordinance for several reasons. I have not been to Tryon lately, but have heard that Bro. John Crawford, who was so badly injured during the winter, is improving. We are all glad of this, as we could not spare him from Tryon very well just now.

We are hoping and praying for a good work to go on in our midst this summer. When Christians are united and show to the world that they are disciples by their love to each other, then good results must follow. But on the other hand, if they back-bite and talk disrespectfully of each other, pass each other by without speaking, when they can only see the black side of a brother's action, when after hearing something about a brother or sister that is not just what it should be, they go and repeat it—adding to it. This is the kind of work that is going to pull down, and all the preaching in the world will not cause a church to grow where such work is carried on. No man or woman will ever enter heaven who does not love the brethren, *every one of them.* And this love must please God, not outwardly to please man. How much God must have loved us when we were enemies to Him! It is not much for us to love those who love us, but the world will see that Christ is really in us when we love those who disrespectfully use us or say all manner of evil against us.

"How sweet, how heavenly is the sight,
When those that love the Lord
In one another's peace delight,
And so fulfil the word."

Matthew Henry, in his comment on I. John, iii. 18, says: "It includes a peculiar love to the Christian society, to the Catholic church, and that for the sake of her Head, as being His body, as being redeemed, justified and sanctified in and by Him; and this love particularly acts and operates towards those of the Catholic church that we are personally acquainted with or informed of. They are not so much loved for their own sakes, as for the sake of God and Christ, who have loved them. And it is God and Christ, or if you will, the love of God and grace of Christ that are beloved and valued in them and toward them."

Love is the greatest thing in the world. Praying that we all may be filled with all the fulness of God and know the love of Christ which passeth knowledge, so that His work may prosper in our midst, I close.

W. H. HARDING.

Summerside, P. E. I.

Home Mission Notes.

Below is a list of good meetings, which shows that our people are gaining additions very fast. The United States Census Commissioner says: "The Disciples" from 1880 to 1890 increased 210,000 members—a gain of 83 per cent, which is greater than any other religious body." All the indications point towards a far greater increase from 1890 to 1900.

Place.	Preacher.	Additions.
Colusa, Cal.,	W. A. Gardner,	113
Cythiana, Ky.,	Martin and Easton,	143
Madison, Ind.,	J. V. Coombs,	203
Guthrie, Ok.,	H. A. Northcutt,	139
Marshalltown, Ia.,	G. L. Brokaw,	136
Panbury, Conn.,	W. L. Bowell,	101
Des Moines, Ia.,	J. Small,	260
Ulysses, Kan.,	A. Newby,	115
Crescent City, Ok.,	W. S. Rehooor,	129
South Bend, Ind.,	J. V. Coombs,	169
Brunswick, Mo.,	B. F. Hill,	134
Quitman, Mo.,	J. P. James,	111
Boone, Ia.,	W. A. Foster,	155
Clarinda, Ia.,	G. L. Brokaw,	124

As the United States Mission Board has decided to send one of their best evangelists here, and help to support him, it will be interesting to know that they are only carrying out the plans adopted by them before the civil war. From their reports we learn that in 1858 W. W. Eaton spent five months in Nova Scotia, and this mission was self-sustaining. From 1859 to 1861 Wm. Paterson, John McDonald, George Garraty and John Knox were employed in New Brunswick and Nova Scotia. There are no particulars of the work done by these men; but the secretary reports for the year 1860, "All our home missions have been successful and prosperous beyond anything we have been able to report in any previous year. Work has been done in thirteen states, one territory and three British provinces. Twenty-six churches have been organized, and more than 1,000 persons baptized. The next year there were 929 baptisms, 1,404 other additions, and thirty churches organized." Samuel Lowery (colored) labored among his people in Canada. The older brethren will remember these preachers and the work they did.

Would it be too much to say that our present standing is due largely to efforts put forth by these men? We trust the work now about to be done will be as productive of good, and hope all our churches will join hands with our United States brethren in this effort to build up the cause in these provinces. There is no better way to show your appreciation of this more than by contributing liberally to these home mission funds. In union there is strength, let us unite our forces.

At the time of this writing Bro. Murray has been eight weeks in Halifax. A little over half of his expenses has been borne by the "Board," or committee, if you please to call it so. The Board is not able to do all it would like to do for Halifax, because they have not the funds to do it with. So far this year we have paid out more than we have received. In fact we have drawn on last year's balance and the profits from THE CHRISTIAN. We have been strongly urged to do more for Halifax, because they need it, and are worthy. They have a heavy burden to bear, and are working hard to make success sure. We ask all who want to see them succeed to send contributions right away. If you do not respond to this appeal for help, we must take it for granted you are not in favor of establishing a strong church in this large city. We urge you, we beg you, to give liberally, so that a grand work may be done in Halifax.

Reports of work done in Halifax for the Home Mission Board:

H. W. Stewart, two weeks in February, 11 sermons, 42 visits, 2 additions, \$8 00 collected. Salary and expenses, \$42 60.

H. Murray, six weeks, beginning first Lord's day in March, 22 sermons, 106 visits, 1 addition, \$30.00 collected. Salary and expenses, \$81.00.

These reports speak for themselves, and we publish them to show that something is being done in and for Halifax.

F. M. Rains says: "If the General Missionary Society had a hundred evangelists like H. A. Northcutt, we would shake this continent from one end to the other."

RECEIPTS.

Previously acknowledged,	\$183 92
St. John, Y. P. Mission Band,	4 85
Halifax, Per H. Murray,	30 00
Tiverton, Per H. A. Lovoe,	1 50
Milton, Per Miss M. S. Freeman,	2 20
Total,	\$227 47

J. S. FLAGLOR, Secretary.
Post Office, St. John, N. B.

Foreign Missions.

Maritime C. W. B. M.

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

In a very interesting letter received from Sister Graybiel, she states that owing to a cold and constant speaking she has been forced to rest awhile; she hoped to begin work again by April 1st. She says, "THE CHRISTIAN comes regularly, and I watch for tidings, especially in department of C. W. B. M. work." What a tie is this common work of ours, binding together hearts that but for it would never have known each other.

Mrs. J. S. FLAGLOR, Secretary.

FROM JAPAN.

To the Woman's Board of Ontario and the Sisters of Maritime Provinces:

DEAR SISTERS,—Have received your kind letters, for which receive my grateful thanks. It is a pleasure to know you all take such a deep interest in me, your missionary. I hope I may have strength for all that is required of me. Now concerning the little girl I wrote you about, and in whom you have taken such a lively interest; a little after my letter to you was posted the child was to be sold. We took her in. Before the letter could have any more than reached you, Miss Harrison had secured a scholarship for her. I was just a little disappointed, for I wanted you good women at home to support her and put her under my care, but Miss Harrison comforted me by telling me there were hundreds of such cases in Tokio. So I thought if a scholarship were secured from you, why there would be two instead of one saved. Have been looking around, or rather some of the older missionaries are looking for me, but as yet my search has not yet proved successful, as I am hard to suit.

After looking a little on the affairs of Japan, have come to the conclusion that I not only want to rescue a soul, but would like the child to be bright and intelligent above the average, as I wish to make a good Bible woman of her. We missionaries can do without them. As we have no schools for training girls for helpers, excepting Miss Harrison's, whose girls are all too young as yet, we, of necessity, have to get our helpers from the Sectarian schools. The churches of the said schools use up their best helpers themselves, so if we want good, earnest helpers, trained in the whole of the gospel, we must train them for ourselves. Am expecting any day to come across my little girl.

Now you all, I dare say, would like to know how I employ myself during the, which seems to us, short days. They certainly are so busy that time seems to fly. By 6 30 in the morning we are eating breakfast, from then till 10 30, study; 10 30 to 12 o'clock, recite to my teacher; after dinner, recite another hour. Then I take a little rest. Three days in the week teach English from one to two hours, it is as you, I suppose, know, necessary for us to teach English in order to secure passports. These English classes last from 2 o'clock to 4 o'clock. Then I take my constitutional. Get home in time for supper, after which I either read or write letters and look over my lesson for day. On Sundays go to my Sunday-school, which, by the way, is progressing finely. It was started but two months ago with about fifteen pupils, we now have from thirty-six to forty. What a dirty little crew they are, to be sure; they are a fair sample of what Dickens calls "the great unwashed." Their little black eyes are bright and intelligent withal. How they do screech the hymns; the louder the better. I remonstrate; they do their best to sing softly,

which generally ends in a louder screech than before; I subside. Then after dismissal I take a Kuruma to Mr. Stevens' meeting-house for the observance of the Lord's supper and preaching. Then I have the afternoon and evening to rest if I do not care to go out and visit any of the other missionaries' meeting places.

We have had two snow storms since I wrote you last. The last was at least a foot deep. It has not all yet disappeared. It reminded me so much of my own dear native land, Canada. Now I must close, as it is bed time. So good-night all, and hoping to hear from you soon, I am,

Your sister in the work,
MARY M. RIOCH.

P. S.—If any of you have suggestions to offer, I should be pleased to receive them.
M. M. R.

RECEIPTS.

Previously acknowledged,	\$149 75
Shubonacadio—	
Per Miss Wallace,	4 00
Total	\$153 75

SUSIE B. FORD, Treasurer.
Port Williams, Kings Co., N. S.

Married.

WILSON-LAMBERT—At the home of the bride's parents, Lambert-town, Deer Island, N. B., March 4th, 1893, by E. C. Ford, James J. Wilson, Esq., of Leonardville, and Ethel St. Clair, eldest daughter of A. C. Lambert, Esq.

Died.

McDONALD.—Dear little Arthur, the infant son of Bro. Nelson McDonald, aged about eleven months, was taken from them very suddenly. Inflammation of the bowels was the disease. April 12th was the time of his death. May the God of all favor comfort their hearts in this time of trouble, and may they think of the reunion in the sweet by and by, when the sorrow and sadness will all be over.
J. A. GATES.

PARKMAN.—At South Rustico, P. E. I., on the 1st of April, in her 66th year, Mary Jane, wife of Deacon Wm. Parkman. Sister Parkman had been a member of the Church of Christ at New Glasgow for near forty years, holding fast the beginning of her confidence steadfast unto the end. She was a true Christian, with a Christian influence, and had the satisfaction of seeing her three children and son-in-law and daughters-in-law all members of the church with her. Her last sickness was severe, but she bore it with cheerful patience and resignation to her Father's will.
D. C.

ANTHONY.—A sad occurrence took place in the family of Bro. John Anthony, of Newport. His eldest son Wilber, twenty-seven years old, who had been laboring in the States for about six years and was at home in February to visit his mother in her sickness, shortly after his return he took a severe pain in the head, which proved to be an abscess on the brain, which resulted in death after eight days of severe pain. The body was brought home on the 10th inst., and on the same day was laid in the cold and silent tomb. May the friends look to Christ as their only comfort.
J. A. GATES.

CUNNINGHAM.—Bro. Robert Cunningham had been unwell for several months, but his sudden death at his home in St. John on the afternoon of April 6th was altogether unexpected. It found him prepared. His lamp was burning. His eyes were not heavy with slumber. In the days of his youth he remembered his Creator. He confessed his faith in Jesus and stood with the people of God. In his walk and conversation he sought to glorify his Divine Father. In God's house his seat was seldom vacant. He has now gone to his reward. For thirty-nine years he dwelt among men. Eternity he will spend in the better world. Behind he leaves a wife and a large family of small children. May they all meet him by and by.
H. W. S.

CAMPBELL.—Sister Donald Campbell died at her home, Montague, P. E. I., March 2nd, 1893. She was baptized by Dr. Knox, October 16th, 1840. During the fifty-three years of her Christian life her hope was ever bright and her faith ever strong in Jesus as her Saviour. A long procession followed the remains to the Brudnell Cemetery, and as we placed her body in the grave we remembered that Christ, by His resurrection, had taken away the gloom. This thought brightened our hope of meeting her again in heaven.
G. D. W.

POOLE.—Mrs. Eva Poole died on April 13th, 1893, at Montague, P. E. I. She was born in 1867, and was baptized by Bro. R. W. Stevenson in 1885. Death is not a respecter of persons. It exults in its triumphs over those in the prime of life who are quietly resting in the hope that many years are to pass away before they are called from their earthly home. It respects not the family circle, but with a ruthless hand snatches away the one most loved.
G. D. W.

POOLE.—Again death has invaded our community. This time it has claimed as its victim Bro. Frederick Poole. He departed this life April 16th, 1893, at his home, Brudnell, P. E. I., at the age of 71 years. Bro. Poole has long been a member of the Church of Christ. He was called last autumn to serve the church at Montague as an elder, but never acted in that capacity, as he was immediately taken ill and never after enjoyed meeting with his brethren to worship. He died as he lived, trusting in Jesus.
G. D. W.



THOUSANDS

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