

THE CHRISTIAN.

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

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"THE CHRISTIAN,"
P. O. Box 56
St. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

ANNOUNCEMENT.

The churches on P. E. Island will hold their Annual Meeting with the church at New Glasgow, July 9th to 12th. A programme is being prepared and will appear in next issue of THE CHRISTIAN; also other particulars in connection with the meeting.

G. A. JEFFREY,

Summerside, May 21, 1897. Secretary.

NOTES AND NEWS.

When our readers change their place of residence they should notify this office, so that the proper change may be made in our mailing list. Give us on a post card both the old address and the new.

Have our Sunday-schools been making good use of the lessons in Acts of Apostles? It will be a long time before the International Lessons will run through this book again.

The skip-about method of Bible reading does not give the best results. It is usually better to begin a book and finish it in course. The writers did not cut their books up into chapters and verses.

Geo. F. Hall has recently closed a meeting in Decatur, Ill., with one hundred and forty additions. It was followed by a general sociable. About 1000 were present. The new members were on the platform. All joined hands and sang: "Blest be the tie that binds." He says, "It was a moment never to be forgotten."

Christ was a man of prayer. His followers must follow him in this. There are very many who follow him so far off that praying is an almost unknown thing in their lives. When a person ceases to pray he ceases to be a Christian.

The International Convention of Christian Endeavor will meet in San Francisco, July 7th to 12th. The programme promises to be one of the best ever provided. Important subject will be discussed by competent speakers. The Disciples of Christ are represented on the programme by B. B. Tyler, E. L. Powell, H. L. Willett, and others. Prof. Willett will

conduct one hour of Bible study every morning from 8.30 to 9.30.

How many of our churches took up the collection for Home Missions in May? If the matter has not been attended to it should be this month. Send to B. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

The committee appointed to prepare the programme for the N. S. and N. B. Meeting is at work. We hope to give our readers the result next month. Timely topics will be brought to the attention of the brethren. It is expected that there will be a helpful exchange of views.

A. S. Orne, in the *Christian Standard*, claims to have found the secret of success in soul-saving. He and five others left Haverhill, Mass., in a "Gospel Wagon" in which they lived, and from which they preached a free and full gospel. They thus were able to reach neglected nooks; and eternity alone will reveal the amount of good done. Jesus said: "As ye go, preach."

T. H. Capp has been tendered a unanimous invitation by the church in Albany, Mo., to become their minister and also to act as financial agent for the college there. Evidently, some of the people in Missouri have discovered his powers as a money-raiser, and in these hard times they turn to him. However, the Plattsburg church, where he is at present, is unwilling to give him up.

A. M. Haggard in the *Christian Evangelist*, says that W. Bayard Craig has been elected Chancellor of Drake University, and adds: "Bro. Craig in a very real sense belongs to Iowa. Our state cradled him and gave him to the world. It is therefore with a double share of cheer that we greet him once more upon his return to labor with us." THE CHRISTIAN thinks that "in a very real sense he belongs to" New Brunswick. If we mistake not, he was born here, and here grew up to manhood.

"Give attention to reading,"—a piece of good advice given by Paul to Timothy. It also applies to us. To read a good book greatly helps a person in many ways. Every family among our readers should have a number of the most valuable works published by the Disciples of Christ. Money spent for such books is well spent. "On the Rock," by D. R. Dungau, is a most interesting and instructive volume. "Orthodoxy in the Civil Courts," is a unique book which few who begin to read leave unfinished. If a person wants entertaining and strengthening sermons, we can recommend a volume by J. M. Tribble. Such books as these should have a place in every family library.

Our churches in St. Louis have undertaken an old work in a new way, and the outcome of the innovation is being awaited with much interest. They have combined in a tent-meeting in the interests of the unsaved. The tent is pitched in a central place. It will seat three thousand people. J. H. C. Smith

is the preacher. W. E. Hackleman leads a chorus of 150 voices. Meetings are held both in the afternoons and evenings. The prospect for a successful meeting is bright. We commend the course of these churches. They are going out to the people, many of whom will not come to them. Jesus said, Go to the people; the churches too often say, Let the people come to us.

Ernest E Crawford is now preaching for the church in Rudolph, Ohio. He has a good field of labor. We expect to hear nothing but good of his work.

The attention of the P. E. Island brethren is directed to the announcement of the Association which appears in this paper. The meeting, we hope, will be a good one.

A good old custom seems to be going out of fashion, and it is not to our credit. The fathers used to have their family worship regularly morning and evening; but too often the sons do not continue the practice. Do they and their families need it less? If any difference they, in this busy age, with its snares and worries, need it more. Wisely conducted, it will have an invaluable influence for good on the children. It will make impressions which time cannot efface.

J. W. Gates, who has spent the last two years in college in Lexington, Ky., has returned to these parts. As he expects to spend his vacation visiting the churches in the interests of good literature, he will also seek to obtain new subscribers to THE CHRISTIAN, and be prepared to receive the amounts due by present subscribers. All the profits from this paper are used in preaching the gospel, and we feel that those of our readers who are behind will make an effort to pay, that the good work may be extended.

We are glad to see in the *Guardian* (Charlottetown) that the men who have gone to Kentucky University from the Prince of Wales College are standing very high in their classes. Herbert Martin of Montague, who went there last fall, ranks high in all his studies, and is sure to make his mark. Alex. Simpson of Cavendish, graduates this year with great credit to himself. Nelson Stevenson of New Glasgow, who graduates in Arts, is likely to receive a position as professor in Kentucky University.

To this office there has come a dainty note with the following invitation: "Mr. and Mrs. E. C. Ford invite you to be present at the marriage of their daughter, Susie, to Mr. Rupert E Stevens, Wednesday afternoon, June second, eighteen hundred and ninety seven, at their residence, Port Williams, N. S." Bro. Stevens and Sister Ford are well known to our readers as diligent and successful workers in the Lord's vineyard; and now as they go forth hand in hand and heart with heart, THE CHRISTIAN joins with their numerous friends in wishing them many years of increasing usefulness and of abiding happiness.

News of the Churches.

ST. JOHN, N. B.

COBURN STREET.

Bro Baker of P. E. Island, attended our services on Lord's day, May 5th.

We regret that in consequence of Bro. Fielden's health, he has been compelled to seek a more congenial clime, and with his wife, and wife's sister and brother, have taken up their residence in Richmond, Virginia. Bro. Fielden, during his stay among us, has been a great help to the church. The brethren in Halifax, where he spent some months, will also regret his departure.

Bro and Sister Charlton and Bro. Currie, who became Christians at our recent March meeting, have moved to Silver Falls. They will be a great help to the church there.

Bro. Wm Gates, who is pursuing his studies at the Bible College, Lexington, Ky, is in the city, and during his vacation will be engaged by the Literature Committee to circulate their books, papers, etc.

The collection taken up on Lord's day, May 23rd, for the North End Building Fund amounted to \$32.85.

The annual business meeting was held on Tuesday evening, May 11th. Reports of the treasurer, secretary and relief fund were read. Bro. J. B. Allan was elected a trustee in the place of Bro. J. J. Christie, deceased. Bro. Stewart was unanimously engaged for the seventh year.

SILVER FALLS, N. B.

On the evening of May 11th the annual business meeting of the church was held. Edward Shellington was elected treasurer and David Garnett clerk. The elders of the church are Thomas Garnett and Henry Shellington. David Garnett, John Arthurs and Albert Day are deacons. The following trustees were elected for the ensuing year: Thomas Garnett, Edward Shellington, Henry Shellington, Joseph Arthurs, David Garnett, D. A. Morrison, O. B. Stockford, J. S. Flaglor and W. A. Barnes.

We break bread Lord's day afternoons. The Lord's day evening prayer meetings are well attended and the interest in them is so good that they are generally kept open an hour and a half, sometimes for two hours.

We are glad to have Brother and Sister Charlton and Brother Currie of the St. John church in our neighborhood and to worship with us, and hope they will reside here permanently.

We had one addition during the month Bro. Albert Day who who was received into membership on a letter from the St. John church.

Brothers Philip MacIntyre and O. B. Stockford are present at our Lord's day services occasionally. We are glad to have them present.

Brothers David Garnett and O. B. Stockford addressed meetings at Willow Grove in the afternoon and Garnett Settlement in the evening of May 16th. There was a good interest manifested in both meetings especially the evening one, which was well attended.

HALIFAX, N. S.

Our correspondents will please note our change of address to 140 Brunswick Street.

On the evening of the 13th, a large number of the members of the North Street Christian Church gave us a genial surprise, coming to us with full hands and glad hearts. A pleasant evening was spent, and many were the expressions of Christian joy.

The writer delivered a sermon on the evening of the 21st, to the Baptist Young People's Union of

Dartmouth. We had a splendid audience of young people and an interesting service.

Our Junior Y. P. S. C. E. had the pleasure recently of an address from Miss Lena Woodil, of this city, the Superintendent of the Junior Local Union.

The North St. Church took its collection for the American home missions on Lord's day, the 9th. The collection was a very good one, and we think not a dollar more than it ought to have been.

Bro Geo. McDormand of Westport, N. S., is at the Halifax Victoria General Hospital, and is improving under treatment there. Sister McPhee of West Gore is also in the hospital. Bro. Peters of Westport, worshipped with us several times during the month.

Another family has removed to Halifax and are helping to swell our regular attendance—Mr. McIntosh and family of Springhill. Sister McIntosh was baptized by the writer in Pictou Co., a number of years ago, but being without a church home, has been affiliating with the Baptists, and now will return to this church of Christ. She has been faithful, and rejoices at present privileges. Her husband was one of our regular attendants for some time prior to the family removing here.

Our Sunday night services still continue to attract a good number of strangers, while many of them are becoming regular worshippers with us.

T. H. BLENUS

WESTPORT AND TIVERTON, N. S.

Through the courtesy of members of the church in St. John, both of these churches were permitted to use their missionary ship. This is a good model of a ship, about eight feet long and ten feet high when built. When the children put the different parts of the ship in place they repeat appropriate verses. It makes a very interesting concert, appealing to the eye as well as the ear. It was given in Westport as I noticed in my last letter. Since then it was given in Tiverton. We had a good-sized audience, the singing was good and the children did splendidly. The amount realized from the concert was \$10.10. We are very grateful to the church in St. John for the use of the ship.

May 9th the Young Peoples' Missionary Society in Tiverton had its first meeting. They report having a good time. One new member was added to their number.

At the May meeting of the Y. P. M. S. in Westport, the country of India was taken up, and the stations of the Foreign Christian Missionary Society were especially treated of. Papers were read on the various stations, a map of India was shown, charts with the names of missionaries and stations were displayed and a large picture of G. L. Wharton, Hurda, was presented. It was an interesting and instructive meeting. What we need is to become more familiar with our missionaries and their work.

The church in Tiverton has purchased new wall paper to put on the walls of their house of worship.

As my year closed the 1st of May, I will present a summary of work done from May 1, 1896—May 1, 1897.

Sermons preached,.....	166
Pastoral calls made,.....	982
Baptisms,.....	10
Additions,.....	19
Marriages,.....	4
Funerals,.....	5

Amount of money raised in both churches.

Churches for missions,.....	\$76 00
C. W. B. M.,.....	18 51
Mission Bands,.....	12 25
Y. P. M. S.,.....	2 45
Churches for expenses,.....	61 14
Church debts,.....	106 46
S. S.,.....	34 34
Y. P. S. C. E.,.....	4 20
Support of Pastor,.....	514 64

Total amounts raised, \$930 05

A unanimous call has been given me to remain another year.

J. W. BOLTON.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

From the basement parlor of the Y. M. C. A. we have moved to the large upstairs hall on Prince and Grafton Streets. Quite a gratifying increase in the audiences is the result.

Elder John Kennedy was taken very sick five weeks ago, but is now slowly recovering. We hope soon to see him in his usual place in the meetings.

By removal to Lot 48 we have lost two members from our little band, in the persons of Bro. and Sister Daniel Kennedy, who have gone to live with their married son there. The old home in town is broken up, but their son and daughter are making their home for the time being at Sister Williams'.

We have had the pleasure of having several brethren and sisters to worship with us, amongst whom were Sisters Donald Crawford and daughter from New Glasgow, and Bro. Bagnall from St. John.

At a special meeting of the church a week ago, the announcement that Elder John Kennedy wished to donate \$500 for the building of a new church worthy of the cause and free from reproach, caused a joy too deep for words. At his request Bros. Emery, Manifold and McLeod were appointed to hold his money in trust and to be empowered to receive all other donations for the same purpose. Now, brethren, who will be the next?

GEO. MANIFOLD.

SUMMERSIDE, P. E. I.

Our quarterly meeting is over, and we must say it was a means of spiritual uplifting to us all. Bro. R. W. Stevenson and Bro. Manifold were with us, and we had manifold blessings indeed. We enjoyed some of the most excellent sermons (from both of them) that has ever been our lot to hear. Bro. R. W. Stevenson did most of the preaching, and he is a workman that needeth not to be ashamed. His splendid natural ability and pleasing manner in presenting the gospel make him a power for good. He is one of our best and most forcible preachers. Bro. Manifold is a younger man and a fearless and zealous servant of God.

I had the pleasure of meeting the good brethren of Montague, while our meeting was in progress. Montague is one of the prettiest places on P. E. I. Bro. R. W. S. is well spoken of among his people, and he deserves it.

One confession and baptism at our quarterly. One of our Sunday-school scholars, and daughter of Sister Connors, whose family are all in the church but the youngest little boy.

My visit of late to Tignish was a pleasing one. Our congregations were large, and many good friends cheered us in the good work.

On May 16th I met with the church at Tryon. We had the pleasure of speaking to the largest congregation we ever met in this part of the field.

Much sickness prevails and the weather keeps cold and wet. But we look for the promise of God in all things.

H. E. COOKE.

MONTAGUE, P. E. I.

On last Lord's day we re-organized our Sunday-school. It starts out very well. There was a good attendance. The children are learning to sing nicely.

Our first quarterly meeting on the Island was held with the church in Summerside. Bros. Crawford and Emery, on account of sickness, could not be present. Bro. Manifold and myself, with Bro. Cooke, the pastor of the Summerside church, had a fairly good meeting considering the bad roads and the very wet weather. I remained over Lord's day, while Bro. Cook served the Montague church. The brethren seem to think favorably of the quarterly, and we hope to hold them regularly and visit all the churches on the Island. R. W. S.

Home Mission Notes.

"A CENTER ESSENTIAL TO A CIRCUMFERENCE — Influence extends from the centre toward the circumference. Power starts from the centre, even though it is manifest in every portion of the periphery. This is true with reference to the limitless sphere of the universe, and to the contracted sphere of the humblest individual. Until the world had a fixed centre, all was chaos. If the world should lose its centre, chaos would return. The man who does not love one person above all others, cannot have real love for all persons. There is no true feeling of human brotherhood in the heart of him who begins with trying to love everybody alike. When Jesus wanted his disciples to have and to show a missionary spirit, he told them to begin at Jerusalem, the home of their love, and to work out from that center to "the uttermost part of the earth." From that day to this no disciple of Jesus has been a good missionary, or has had the true missionary spirit, who lacked devoted love for his home fold. First the centre, then the circumference; not first the circumference, then the centre. He who does not love his own household first and best, does not love his fellow-men or his fellow-disciples with a true and increasing love. From the centre of love for one fellow-being, the increase can be unceasing toward the love of all beings, so long as the centre is retained. But when the centre is lost, progress is at an end, even though motion continues."

The above is from the *S. S. Times* and seems appropriate at this time to our home mission work.

We are in need of more funds at once in order to keep the pledges made at the "Annual." We think the brethren love the cause and will see that the good being done in these provinces is not retarded for the lack of funds.

We are pleased to see our smaller churches showing an interest in the fields we are aiding. It is a case of the less blessing the greater; and it is needed, for we are in debt again and want \$100.00 before the annual.

The reports are encouraging from all points. Main street, besides those reported last month, has had two more additions—one from the Baptists and one from Coburg St.

We are glad to know that our aged Bro. Fullerton is still spared to his family and to the extension of the cause in Pictou. May he live to see his hopes realized and be able to say, "Lord, now lettest thou thy servant depart in peace, for I have seen what I hoped for."

RECEIPTS.

Previously acknowledged,	\$435 94
St. John—Main Street, Woman's Aid,	3 28
Coburg Street, Mission Band,	6 65
Kempt—Per Helen M. Freeman,	4 00
Westport—Per E. A. Payson,	6 00
Nine Mile River—Per W. H. Harding,	2 00
Shubenacadie, " " "	1 50
Milton—Per Miss M. G. Freeman,	3 00
Pictou—Per R. E. Stevens,	5 00
South Range—Per H. A. Devoe,	1 00
Total,	\$468 37

J. S. FLAGLOR,
Treasurer.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS.—You will remember that at our last annual meeting there was a motion to set apart one day in the year for special effort in behalf of our C. W. B. M. work. A day on which we should strive to enlist all our sisters in working for and giving to Foreign Missions. It has been thought best to call it C. W. B. M. Day, and observe it on the first Lord's day in July, the day set apart by our American sisters for the same purpose. There is a large number in nearly all our churches who do not belong to our C. W. B. M., and are not specially interested in our work, perhaps because they have never been directly appealed to. Will you not each feel yourself commissioned to see just as many of those sisters as possible, and invite them to your meetings on that day; to contribute something for the work, and to join your society. Much depends upon the personal efforts put forth.

Where there is no society we ask the sisters who are interested to take up the work, to arrange for a missionary meeting, and to do all they can to make it a success. We ask all the ministers to preach on the subject of missions on that day, and to assist in every way possible in its observance. From the manner in which they have always encouraged and helped us in the past, we feel confident that they will willingly co-operate with us in this effort to enlarge our work, and to arouse a deeper interest in Missions.

There is need of earnest efforts on the part of each one, that we may be able to meet the obligations resting upon us. To do this quite a large sum must be raised before our annual meeting. Will you not each endeavor to make this, our first C. W. B. M. Day a success—a day far-reaching in its influence for good—a great day in the history of our missionary society.

MRS. J. S. FLAGLOR.

LEONARDVILLE, N. B.

Mrs. M. B. Ryan and Mrs. F. B. Richardson, of Lord's Cove, met at Leonardville, March 17th, with the purpose of organizing an auxiliary to the C. W. B. M. at said place. Several of the ladies met at the school house. Mrs. Ryan took the chair, and after the regular organizing work was done, the following officers were elected:—President, Mrs. James G. Wilson; Vice-President, Miss Eva Lena Richardson; 2nd Vice-President, Mrs. Alonzo Leonard; Treasurer, Miss Ada Doughty; Secretary, Mrs. Elmer Richardson. Twenty-eight members were enrolled, who pledged themselves to give from five to ten cents. Only one copy of the *Tidings* is taken, and if any of the older societies have old literature, it would help us very much.

Lord's Cove has already contributed, and has promised to help us all they can.

We are looking forward to the annual meeting, when we shall all receive fresh courage, new inspiration, and a greater knowledge of the work in which we have enlisted.

Yours in the work,
MRS. ELMER RICHARDSON,
Secretary.

RECEIPTS.

Previously acknowledged,	\$196 46
St. John—Coburg Street Sunday-school,	6 75
" Ladies' Aid,	2 20
" Main Street,	3 27
Milton—Ladies' Aid,	6 40
Tiverton—Ladies' Aid,	2 00
Westport—Ladies' Aid,	2 75

\$210 83

SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

CHILDREN'S WORK.

Previously acknowledged,	\$76 94
St. John—Wide Awake Band,	1 35
Charlottetown—Hazel Stewart's Star,	1 00
Westport—Willing Workers,	2 75

Total, \$82 04

SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 139 Queen Street, St. John, N. B.]

CHILDREN'S DAY.

The day is the first Sunday in June. It is important that every school observe the day. Each school is asked for a definite amount. Aim to raise your full apportionment, and place your Sunday-school on the roll of honor.

We have seven more missionaries in heathen lands than there were one year ago, and three more are to sail soon. It will require several thousand dollars more to support the work this year than last.

Send the names of all the children that raise \$1.00 or more and we will send certificates of membership in the one dollar league. The children planted our missions in heathen lands and they will see that the work is enlarged if given an opportunity.

Send the Children's Day offering promptly to F. M. Rains, Treasurer, Box 750, Cincinnati, Ohio, who will return a proper receipt.

MAIN STREET BUILDING FUND.

We have almost enough to pay balance due on lot. Will all give who can? We want to begin building this fall, and ought to have at least one thousand dollars to start with. Many have said, "As soon as you start we will help." Please remember that by aiding us now you will put us in a position to make a better canvass in the vicinity of the new house.

RECEIPTS.

Previously acknowledged,	\$771 52
Halifax—	
Mrs. Wisdom,	1 00
Westport—	
J. W. Bolton,	1 00
St. John—	
Coburg Street,	32 85

\$806 37

J. S. FLAGLOR, Treasurer.

The Christian.

ST. JOHN, N. B., JUNE 1897.

EDITORIAL.

THE SABBATH AND THE LORD'S DAY.

The first day of the week commemorates the resurrection of the world's Redeemer, and is hence the most precious day to the redeemed of the Lord. God proclaimed at his open grave, "Thou art my Son, THIS DAY have I begotten thee." Ps. ii. 7; Acts xiii. 33; Heb. i. 5. The disciples must have had some urgent reason for meeting on the day their Lord arose, even when they did not expect to see him. Had they met on the seventh day they would have no fear of molestation; but on this day the doors were closed for fear of the Jews.

Jesus approved of their meeting and met with them. The sight and loving words of their risen Lord so gladdened the hearts of the disciples that they were begotten again into a living hope by his resurrection.—(1 Peter i. 3.) So that on the very day the Lord was begotten from the dead his ten apostles were begotten into living hope. Thomas was not with them when Jesus came; but on the next first day of the week when Jesus met with them Thomas was there and he also was begotten into a living hope—(John xx. 24)

The Holy Spirit honored the Lord's rising day in coming from heaven and filling the apostles so that they would tell the assembled nations in their own languages the wonderful works of God, and so preach the gospel as to lead three thousand souls to Christ. From that day forward his people were called "the church," and the birthday of God's Son proved to be also the birthday of his church.—(Acts ii; Lev. xxiii. 15.)

It is no wonder then, that this was ever after the meeting day of the church—a day of worship and of joyful remembrance of their Saviour's death and resurrection. There can be no surer sign of apostacy than a willful abandonment of such meeting.

Many are horrified to hear of the ten commandments being done away. They regard it as the grossest infidelity and utter disregard of God's authority and law—a rejection of the Old Testament, etc. This alarm arises mostly from a misconception of what is meant by *done away*, supposing it to be a condemning or destroying of the ten commandments when it has no such meaning. A young sailor on his first trip is on a rocky coast at midnight. At 1 a. m. he accidentally hears the captain say, "In a few hours the stars will be *done away*." He hears no explanation, and is in terror at the thought of being left in utter darkness on that dangerous coast. But at 9 a. m. he tells the captain of his terror and of his mistake. "Now I see how the stars which were so helpful and so glorious at 1 a. m. are *done away* and have no glory. We cannot see a star now because they are swallowed up in

the greater and grander light of the sun." In this way the decalogue or ten commandments are *done away*.

In II Cor. iii, Paul tells plainly that what was written on stones had once been glorious, but now has no glory by reason of the glory that excelleth. For if that which was *done away* was glorious, MUCH MORE that which *remaineth* is glorious, showing that the light of the decalogue has been as completely swallowed up in the glory of the gospel as the star-light was lost in the excelling light of day. Yet in the face of all this Adventists deny that the decalogue has been *done away* and contend that its light is so perfect that no glory can excel it. Even in the Old Testament are *two* commandments so much greater than the ten that on them hang all the law and the prophets. The first is, "Thou shalt love the Lord thy God with all thy heart and soul and strength." The second, "Thou shalt love thy neighbor as thyself." These are unchangeable and eternal, and cannot be *done away*.

If the decalogue were perfect it would perfectly describe the life of the Son of God. He kept that law, but he did more. It is true that he had no God but one. That he made no graven image or likeness of anything in heaven or earth, or bowed down to them, or worshiped them. He did not take the name of God in vain, etc. He remembered and kept holy the Sabbath. He did not steal or kill. Did not bear false witness against his neighbor, etc. He honored his father and mother, and did all that the decalogue commanded; but was this a perfect description of his wonderful life? How would that description compare with that of the New Testament? The peoples' testimony who saw what he did was, "He hath done all things well." After Pilate's earnest search to find a reason why he should crucify him, "I find in him *no fault*" was his testimony. That of his inspired apostle who was with him day and night for years is, "Who did no sin, neither was guile found in his mouth," etc. But better than all is the repeated testimony of God, "Thou art my beloved Son in whom I am WELL PLEASED."

What does the decalogue say of Jesus' intense love of God? or his love for his neighbor, even of his enemy? It has in it no command to love any one.

Let the reader place side by side the decalogue and Jesus' sermon on the mount, and ask, Does one excel the other in glory? or are they equal?

When the man came kneeling to Jesus and asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus repeated a number of the ten commandments. The man answered, "Master, all these have I observed from my youth." Jesus did not deny that he had done so, but looked on him and loved him. Still these commandments were not enough. That law was not perfect and made nothing perfect, but the bringing in of a better hope did. He said to the young man, "One thing thou lackest; go

thy way, sell whatsoever thou hast and give it to the poor, and thou shalt have treasure in heaven," etc. (Mark x, 17, 22).

What this man lacked was not an obedience to any of the ten commandments, but of obedience to the second of the *two*.

The priest and the Levite who passed by the man who fell among the thieves without helping him did not break one of the ten commandments, but they broke the second of the *two*. Let him who disputes this tell which one of the ten they broke. (Luke x. 31, 32).

The Jews in Paul's day did not believe that the glory of the decalogue was *done away*. They read the Old Testament and Moses' law to justify and guide them to heaven. But they saw there no mercy for the transgressor. The man who was found gathering sticks on the Sabbath was taken out and stoned by his brethren without pity till he died. He would not feel the love of God when dying, nor would they when thus stoning him. Those who read Moses had veiled hearts, keeping out the love of God. In this law shone the terrible justice of God, filling them with terror, but no love to reach their hearts.

But when the reading turns to the Lord Jesus, the veil is taken away. They see the strict justice of God as it shines in Jesus Christ who took the sinner's place and died the just for the unjust to bring us to God. His cross removes the veil and the love of God reaches and conquers the heart. The gospel thus reveals a glory that eclipses the law, and the Lord's day is much more glorious than the Sabbath.

To keep the first day of the week as primitive Christians did is immensely profitable now. To meet their brethren around their Lord's table to remember his dying love, to learn his will and sing his praise, kindle afresh their love to Christ and to one another and assists them through the week to honor their Lord.

In I Cor. xv., Paul tells what the gospel is, what it had done for these believers, and what it would finally do for them, "If they KEPT IT IN MIND. To *commemorate* is to call to remembrance by a solemn act (*Webster*) or about the same to *keep in mind*. Now, says Paul to Christians, You will be saved now and forever if you keep in mind the gospel. When you take the Lord's Supper you commemorate his death for our sins. When you do it on his rising day you commemorate his resurrection. So that this at least greatly helped them to keep the gospel in mind and be saved, just as the fourth of July celebration helps the American to keep in mind the nation's independence.

To those that are without, it is also a great blessing—an enduring monument to the truth of the gospel.

Jesus' death was public. All readers of history are told that he was crucified. Not so with his resurrection. Only a few saw him. His enemies said he died for blasphemy, for saying he was the Son of God,

But God raised him from the dead, and declared, "Thou art my Son, this day have I begotten thee," and thus assured all men that he will judge the world by Jesus Christ.

All nations read that Jesus was born in Bethlehem. No letter, paper or document is of any use without the date of A. D.—the year of our Lord. So far the people confess that Jesus is Lord. So the Lord's day tells all people that Jesus rose on that day.

On a certain Monday a traveller asks an infidel, "How is it that your factory, with its hundred of laborers, stopped all operations yesterday?" He replies, "It was Sunday; and the law requires all work to stop." "But why was such a law made?" "Oh, just because the people must have it so." "But why do the people want it?" "Because they say that Jesus, whom Pilate crucified, rose on that day. But it's all fiction; he never rose." "Is this day, then, kept to commemorate a fiction?" "That's so." "Will you name another case, since the world began, where a day is kept by law, from age to age, by the most enlightened nations of earth, to commemorate a thing which never happened?" The man is mum; no such case can be found. This day tells all men that Jesus rose.

Some men say that the law which compels all men to stop business is unjust. But the law does not compel all men to worship on Sunday, but merely allows all others who wish, to worship on that day. Unless the law protected that day, Christians could not worship publicly. The law allows them this day to worship, and to preach the gospel to the unsaved, as well as to rest.

It is affirmed of the Seventh-day Adventists that they are a very honest and pious people. It would be very hard to deny that this is true of some of them. But if they are so, it is not through their system, but in spite of it.

Let us hear what Mrs. White, whom they hold to be inspired, says of them: "The Spirit of the Lord has been dying away in the church; the church has nearly lost its spirituality and faith. Covetousness, selfishness, and the love of money are all through the ranks of Sabbath-keepers. Many of them are not even honest." "There is little prayer; in fact, prayer is almost obsolete." Not one in twenty of those who have a good standing with Seventh-day Adventists is living out the self-sacrificing principles of the word of God. Of the Battle Creek church she says, "I can select family after family of children in this house, every one of whom is as corrupt as hell itself." Such are a few of her testimonies of her brethren.

Very many of their leading men—preachers, college professors, and physicians—have left them. Some have joined other churches but vast numbers have gone into infidelity.

We could name a number of our own young members, who bade fair for Christian usefulness and heaven, that left home when young in the faith, fell among Adventists, and found the system a stepping-stone to hardened infidelity. These we cannot reach, but

would most affectionately plead with others who may be similarly tempted, to shun this dangerous Niagara.

Let the many thousands who, a half-dozen years ago, in the country and cities of the United States and Canada, bought that Advent book entitled "Bible Readings," say whether their selling said book and concealing its teaching, savored most of honesty or of cunning craftiness whereby they lie in wait to deceive?

But we are most concerned with Advent teaching. They say that Jesus is not a king, that he will be one, but is now only an heir. "Now an heir as long as he is a child differeth nothing from a servant although he is Lord of all?" (Gal. iv. 1). If Jesus is not a king he has no kingdom and no subjects. He said, "All power is given unto me in heaven and in earth." God says, "Sit thou at my right hand until I make thine enemies thy footstool." (Ps. cx. 1). "But this man sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool." (Heb. x. 12, 13). For he must reign till he hath put all enemies under his feet. (I Cor. xv. 25). But Adventists say he is not reigning at all, he is only an heir, that is a servant. If young Christians think so, what will they think of Christ?

Again, Adventists hold Moses to be the law-giver. Nearly all their trouble is about keeping the seventh day. They cannot find where Christ has commanded to keep the Sabbath; but Moses commanded the Jewish fathers to keep it, and that binds us as well as it did them. Thus they hold Moses and not Christ as the law-giver. Again, they can see nothing in Christ's resurrection worthy of a commemorative day. There is nothing that awakens their ire like Christians worshipping their Lord on his rising day. All their other teaching, such as soul-sleeping, the annihilation of the wicked, etc., they seem to hold at bay so as to turn their whole artillery on the worship of the Lord's rising day. They call it Sunday worship, and the *mark of the beast*. It is with them the damning sin. We ask, What system can do more to dishonor Christ? This shows plainly how it is a stepping-stone to infidelity.

What, then, is the aim of Seventh-day Adventism? It must be not only to induce Christians to give up their day of worship, but to prevail with civilization to put Sunday on a level with Wednesday and Thursday, and to put the arm of the law around Saturday so that the world's creation shall be remembered and the world's redemption be forgotten.

Christ reigns over a willing people; his law is in their hearts; his love binds them. But this people are determined to have a law written on stones, to get to the mount that might be touched, and bring all people with them. Will they succeed? Will Christians break his bands asunder and cast away his cords from them? No; no! Adventists have undertaken a work too great for them.

They will find it hard to kick against the goads, very hard to dash themselves against the Rock of Ages. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Because he has set his King upon his holy hill of Zion." He has declared the decree; the Lord has said unto him, Thou art my Son, THIS DAY have I begotten thee.—Psalm ii.

Original Contributions.

A PRACTICAL QUESTION.

E. C. FORD.

(Continued).

The object of these papers is not to show that there are no Christians in the denominations, but that denominationalism is not Christian; that while one denomination may be as good as another, none are as good as the Church of Christ. And let it be understood that we are not comparing the moral or Christian character of the members of these different religious bodies, but rather the tenets which distinguish the one from the other. It is evident, as shown in our last article, that the fundamental principles of Christianity as taught by the Disciples, are practically acknowledged by the denominations, from the fact that they do receive members from these churches without questioning them as to any change of views along these lines.

From this, it would appear, that it is not the essential principles of Christianity that separate the children of God, but rather certain things which are purely human, and will be admitted to be non-essential to the salvation of the soul, though essential to the existence of the denomination. Love to God, faith in Christ, and obedience to His commands, is not peculiar to any one religious body, but common to all. There may be, and indeed there are different views as to what is involved in this faith and obedience, but the principle of love to God, and obedience to his commands, is common to all who claim to be in Christ.

But there is another side to this question to which we would call the attention of our readers. So far, in this discussion, we have been trying to emphasize the fundamental principles of Christianity which are held in common by the several religious bodies; in the Christian world, believing that if it were not for the untaught things which are divisive in their nature, there would be a united church to-day.

Attention will be drawn in this paper to but one of the things that divide God's people, and which fairly illustrates others of the same nature. We refer to the name, or names, by which the several denominations are known, and which are purely unscriptural and sectarian. It will be readily admitted that a man can be a Christian without wearing any of those names, and when we admit this we admit that the name is non-essential. Thus, when any go out from us who are simply Christians, and take upon them a purely human name, they take a long step backwards, and place a barrier between themselves and those whom they believe to be the

children of God. Not only this, but they go back on the greatest movement of this nineteenth century, and show that they either never understood the religious reformation which is being carried on by the Disciples of Christ, or have but little appreciation of the great work being done by them, in breaking down the barriers which have so long divided God's children, and preparing the way for that union for which our Lord so earnestly prayed.

From these considerations can we consistently encourage any one to unite with such sectarian bodies, wearing human names, and thus render nugatory one of the strongest reasons for our existence? This is a practical question, and one we too often meet. But there is little doubt if our young people fully understood the great war in which we are engaged, they would stand alone rather than go back on the great principles for which we contend. How grand to hear one saying, when asked to unite with this or that sectarian body, "I am ready to do anything you will allow me to do as a Christian, but cannot wear a human name beside that name which is above any name."

SOME THINGS WORTH LIVING FOR

[Prepared by Miss Ada Emery for the Union Prayer meeting in the Main Street Church, May 19.]

When we have passed the age of childhood we have come to the time when we must act for ourselves and think seriously about the future.

Some would choose wealth, some power or fame, and others only pleasure. But a choice as to what we shall do or be is not always ours.

Some are content to take whatever happens to come in their way, simply drifting along without thought or care. Some have definite plans that they are fortunate enough to be able to carry out; while many others, who know what they would like to do and what they would be most successful in, find themselves so situated that it would be impossible for them to do what they desire, and have to put aside their ambitions and be content to do the common-place things in life.

But if we want to get the very best out of life, we must be sure to begin right. Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That does not mean that we shall have all we want in this life; oftentimes it would not be best for us if we did, as we find out afterwards; but we will have all necessary things. As David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Paul said, in his letter to Timothy, "Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and that which is to come."

Now we have the very best starting point. What comes next? We want the best pattern by which to model our lives and that we can find in Jesus Christ. If we want a high position in life, we have to study and fit ourselves for it; but we want more than that, for we are seeking the godliness which is profitable for both the present and future life. And the book we need to prepare us for it is the Bible.

It does seem strange when we think of it seriously, that we will study so hard to pass an examination in school or in business, and yet think we can enter heaven with so little study of our only guide. That tells us of the life of Christ—our pattern—and as we study it, it fits us to go out into the world and be gentle, kind, good and pure; to have courage, strength and patience, filling our lives with joy and the peace which passeth all understanding; and as we read in 2 Peter chap. 1. 8-11: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things you shall never fail; for so an abundant entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I know it is hard sometimes; we get tired and discouraged, and begin to wonder if life is really worth living, but I will tell you what helped me when I felt like giving up—verses 35-39 of the 10th chapter of Hebrews:

"Cast not away therefore your confidence which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

And to those who have not their confidence in Christ—I do not know what you can find in life worth living for; even if you have every thing you desire, you cannot live here always, and you cannot take anything away with you, and if you refuse to acknowledge Christ or have him for your friend, you cannot expect him to acknowledge you as such before his Father in heaven. Will you not, then, take Christ as your guide, and with us who have confessed him strive to live so as to make a success of this life, looking forward with joy for the glorious appearance of the great God and our Saviour Jesus Christ.

"BUILDING UP YOURSELVES."

H. MURRAY.

This injunction of Jude's (twentieth verse) refers to either the individual or the church. We choose to give its direction to the church, because we find in this its supreme duty and obligation. Whatever may be said of the church, as to its doctrine or soundness in the faith, if it is not growing and being built up it is not fulfilling its mission. "Holding the fort" simply, will never gain a victory over the enemy,—will never build up the cause of Christ. Shemaiah understood this when he advised Nehemiah to remain within the temple and to shut the doors of the temple. He knew this would stop the work on the walls of the city. But Nehemiah's mission was the re-building of the walls. To build or die, was his motto. While we recognize the importance of the worship and service of the Lord's house on the Lord's day, we also recognize the fact that this is not the work of the church. If this was all that is

required there would be, as some believe, no need of a preacher. The church could attend to the order of worship and save the expense of supporting a preacher. The worship is only profitable to us and acceptable to the Lord when we find in it largeness of heart and a deeper spirituality, the elements by which the love of God is to uplift and redeem the life of man.

To attend to the blessed institution of the Lord's Supper, and see in the sacred emblems the love of God in the sacrifice of his Son for our redemption, and not reciprocate that love by the sacrifice of our own self-interest for the salvation of others, is only a routine of perfunctory service. Our ideas of church-life are too low and selfish. The wheels of our being are too slow in this world of push and speed. The ideal church is a working, growing church. We would not lessen the importance of the worship of the Lord's house, but rather emphasize the need of the work that the worship teaches us, *i. e.*, the building up the cause of Christ.

The church should be faithful to the worship, comprehensive in regard to the truth, and intensely interested in the growth and increase of its strength.

We assert with renewed emphasis that the church must be a ministry if Christianity is ever to triumph. Its members must be walking epistles, read and known of all men. To maintain the worship of the Lord's day is not the *summum bonum* of the church. It requires no Daniel to interpret the handwriting on the walls of the church that is not working to enlarge its borders and to increase its power and influence.

The church at Thessalonica was a model and an example for our modern churches. They sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place their faith toward God was spread abroad, so that Paul "need not speak anything." But, says one, "the times now are such that it requires about all our time to look after our secular interest and to support our families. We have not the time, had we the ability, to seek and save the lost."

This is quite true; but it does not release the church from the duty and obligation to "sound out the word of the Lord." While it may be true that the church members have not the ability to preach the gospel, it is not true that they have not the ability to assist those who can preach it. Here is the imperative, all-important duty of the church just now, to devote a portion of their income towards the preaching of the gospel. If one church is not able to support a preacher, they can unite their forces with other churches until enough is received to sustain the work and advance the cause in the different localities. The work of the church is not done when they employ a preacher to work for them, but they are to see that he is doing his work. If we employ a man on the farm we will have an eye to his work. The church should keep the preacher at his work, and not only pay him for his labor, but encourage him in his efforts in every way possible. The preacher's duty is not completed on Sundays, but he is to work in his study—over his books—and from house to house—every day in the week. Such a church and such a preacher is as sure of success as that the word of God is true.

Think of this. Don't be satisfied with having a name, an existence only. Be sure when you pray, "Thy will be done on earth as it is done in heaven," that you will live as you pray, and that you are devoting a commendable portion of your income towards making this will known on earth. Let the preachers keep this before the people, that a Christian or church must give and build up the cause or it must degenerate. Nothing can live without growing. We have reasons for believing that the tide of indifference in this matter has reached its flood, and that better times are coming.

BRO. DICKIESON'S STRICTURES.

R. W. STEVENSON.

In the May CHRISTIAN Bro. James Dickieson asks to be excused for the question, "What caused Bro. Stevenson to write the above? Have any of those who work as mechanics, farmers or fiddlers been trespassing on his ground, taking from him the glory that is attached to the preaching of the gospel of the Son of God to fallen men and women?" Excuse the brother? of course I will. It is very evident that he felt such a question should not have been asked. He should have been guided by his better nature. There is no one troubling me in Montague. The brethren, thus far, are all that can be desired. They do all they possibly can to help their minister. I have no glory they do not enjoy. We are partakers of the same glory. When men and women come to Christ they rejoice, and I rejoice with them. We glory in the cross of Christ and not in men. I am always pleased that men of every vocation in life, "can speak a word in season and out of season for their Master." But I still maintain that it is unreasonable to expect a man who labors all the week, early and late, on the farm, in the workshop, or in his office, to discourse from week to week to the edification of intelligent men and women.

Bro. Dickieson speaks of mechanics and farmers "filling humble positions." Who said these are humble positions? I never said so. I always respect a good farmer or mechanic as much as any other man. I am sorry our brother feels that way about his business. For the benefit of those who are not acquainted with Bro. Dickieson, I will say he is a successful farmer, and should not feel his business is a "humble position." But I suppose we must remember,—"Blessed are the meek."

Bro. Dickieson says, "In times past the teaching of the sacred scriptures by the disciples on the Island was done by men who worked at the bench or on the farm. Churches were established that lived in harmony and peace while the brethren edified one another." I am sure all who know the situation will be astonished at this statement. All the churches on the Island, except the one in New Glasgow started by Bro. Dickieson's and my honored grandfather, were established by men who gave themselves wholly to the work of the ministry. And never was here a man who worked more willingly and

harmoniously with these men than did Grandfather Stevenson. How many of a membership were in New Glasgow church when Bro. Crawford located there? About forty members, and in a very few months the membership was doubled. Bro. Dickieson seems to ignore the men who should be highly honored by the churches on the Island. These men, Bros. D. Crawford and the lamented Dr. John Knox. I should like to give an extended notice of their work, but space forbids.

Bro. Dickieson tells us, "Times have changed. Each church must have a minister to explain the Word of Life to the saved. While the brethren (the saved) sit idly looking on." Of course times have changed if what the brother says is true. Is Bro. Dickieson speaking for himself? I do not believe the brethren on the Island would like to be considered idlers in the vineyard of the Lord. Do the saved not need the Word "explained?" Did Bro. Dickieson know it all when he came into the church? Did Bro. Dickieson ever see *all* the brethren edify one another? I have never known it to be the case. Two or three of the older brethren did the edifying while the rest sat,—well, some sat turning over a book.

Bro. Dickieson says, "Considering the many advantages we are enjoying at present, how is it that the cause is not progressing on the Island faster than it is, having five ministers giving their whole time to the work? The cause is not making the progress that it made in times past." If the cause is not making any progress, then the brethren are not enjoying many advantages. I do not see how advantages can be enjoyed that are not productive of proper results. How long have five ministers been on the Island? Two of the five have not been here one year. Bro. Cocks has not been a great deal longer. For a number of years, Bros. Emery and Crawford were the only men actively engaged in the work. And for years the latter-named gentlemen stood alone in active service. The work will surely prosper when the ministry is encouraged and helped by the united prayerful efforts of the brethren. There is much work besides preaching to keep the brethren from sitting "idly looking on." There is the prayer-meeting; the Sunday-school; regular attendance on Lord's days; urging men and women to come up and hear the gospel preached and learn to worship God. Farm for God, build houses for God, keep store for God—do all things for God, and bring means to help on the work of the Gospel at home and abroad. Every man has his place and work in the kingdom of Christ. Let him do with his might what he can do well.

NEGLECTING THE LORD'S SUPPER.

T. H. BLANUS.

The objects contemplated by the observance of the Lord's supper are at least three-fold:

- 1st. To express our allegiance to, and dependence upon the Lord Jesus as king of kings.
- 2nd. To promote the union and spirituality of the church.
- 3rd. To perpetuate in memory the great truths of the gospel, sealed with the blood of the Son of God. And if by our faithful attendance at this ordinance we profess our submission to Christ, our attachment to his cause,

and faith in his death as the only ground of our acquittal from guilt, do we not by our voluntary neglect to participate in this institution declare that we have no regard for the great sacrifice of our Lord?

Were it not from stern necessity we could never believe that a soul, made free by Christ would ever fail to commemorate the act which broke his chains and gave him liberty. This neglect is generally found, either among that class of professors who follow Christ at a distance, or those who are so unhappily constituted that they almost always find something wrong to chafe their minds. Habits of excusing ourselves on any pretext, on such occasions, are unscriptural, and against a positive command of Christ: "This do in remembrance of me." We feel that we have a right to take strong ground and say that nothing but positive neglect of duty, or weakness of faith or ignorance, or misconception of divine truth, keeps any members from this institution, when health and opportunity are afforded. Neglect of communion in individuals is a great and serious affliction to churches and peculiarly injurious to such as indulge in it, as by so doing they enfeeble their own souls, expose themselves to great temptations and deny their faith in the presence of the unsaved. Such also render themselves suspected of some sin which may be hard on their consciences and which they are not willing to acknowledge. Suspicion also is carried into the church, each fearful of being the cause of stumbling to such persons. This course is unscriptural, widely spread, of long standing, in opposition to brotherly love, always troublesome, and peculiarly disturbing to that harmony which is the ornament of the Christian church, and therefore should be discontinued now and forever.

SUN OF GOD AND SON OF MAN.

H. A. DEVOE.

Go to Bethlehem and see the infant Jesus in a manger, and how foolish sounds the declaration of the angels, or the wise men, or Simeon, when viewed from the standpoint of human wisdom alone. Like the cross, it is "to the Jews a stumbling-block and to the Greeks foolishness." Human reason looks down into the manger and them up at the cross and says, "Himself he cannot save."

But with the eye of faith how different it all appears. The Son of God becomes an infant in our flesh that the fact might be abundantly demonstrated that he is indeed man. Without his real humanity his example for man also loses its value. Jesus was born as a man, lived as a man, was tempted as a man, and conquered as a man to the credit and honor of manhood.

Without God placing his perfect strength in the weakness of Christ's manhood his mediatorial character for man loses its power and beauty. As a perfect mediator, standing between God and man, he now possesses the nature of each—Son of God and Son of Man.

Here in the two natures combined in the one being, we see the reconciling power of his sacrifice and blood. As Son of Man he offers

himself to God on account of sin for all mankind. God accepts him as a human being willing to take upon himself the sins of all other human beings in order that all the rest might be pardoned, hence the meaning of Isaiah liii. 6, "And the Lord hath laid on him the iniquity of us all." Because he has become obedient unto death as the Son of Man God now highly exalts him as the Son of God. He has carried our nature up to God in his death and now brings God's nature down to us in "the power of his endless life," and pleads with the world as God's Son that they be reconciled to his divine Father. So we see some reconciled to God by the death of the Son of Man, and some from the world saved by the life of the Son of God. These can say with Paul, Rom. v. 10, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

P. E. I. AS A HOME MISSION FIELD.

GEO. MANIFOLD.

Bro R. W. Stevenson's article in the last issue of THE CHRISTIAN, with reference to the cause on P. E. I., is a very timely one. Most of us ought to blush for very shame as we think of our laxity in spreading the gospel. True, some have made every sacrifice, and accomplished great things for the Master; but the fact remains, that our growth in this province has not been anything like commensurate with our existence. The lack of co-operation and enthusiasm in the Christian service are two great causes for our stunted growth. When are we going to wake up to the fact that "there remaineth yet very much land to be possessed?"

But instead of bewailing the mistakes of the past, let us remedy them. Can we not make a start now and become more aggressive and progressive? The amalgamation of the Island brotherhood with that of the other two provinces is a grand idea. New territory must be opened up, other congregations established, the weaker churches assisted, an evangelist kept in the field, the staff of men who will give themselves continually to the ministry of the word must be increased.

But this means sacrifice and self-denial—this means money. I am willing to pledge myself to become one of thirty to give at least \$20.00 a year for Home Missions. Within three years it is possible to have ten preachers and sixteen congregations, just double what we have now, if the brotherhood only thought so. Let us plan to have the annual meeting of the Maritime Union of the brotherhood at Montague in 1898. The fields are indeed white unto the harvest. Everywhere there are indications of unrest in the religious world. People are getting tired of Pharisaical prejudice, sectarian bigotry and denominational pride. We have a message and a mission. "Back to Christ" should be our motto; "On to victory" our battle cry. Let us work, let us pray, that influences may be exerted, forces set in motion, that will "tell on ages—tell for God."

Correspondence.

HANTS COUNTY NOTES.

Since I last wrote I have been having my share of la grippe. Our whole family came under its influence. My wife was very ill and for a time we hardly knew how it would be with her; but I think we have one of the best doctors in the country, and he did his best, and with good nursing she is now better.

Our Hants Co. co-operation meeting will be held this year in Shubenacadie, and will commence June 25th. The following programme is being arranged:

Friday, 25th, Preaching,	7 30 p. m.
Saturday, 26th, Social Meeting,	3 00 p. m.
" " Preaching,	7 30 p. m.
Sunday, 27th, Social Meeting,	8 00 a. m.
" " Preaching,	10 00 a. m.
" " Communion,	11 00 a. m.
" " Reading Papers,	2 00 p. m.
" " Preaching,	3 00 p. m.
" " Preaching,	7 30 p. m.
Monday, 28th, Business,	9 00 a. m.

Our county meetings have been of great benefit and interest and we are looking forward to this one as no exception to the rule. Brethren from any other place who may be planning to come will kindly drop me a card.

The work in this county is moving along slowly, Sunday-schools that have been closed during the winter are open again. The audiences on Sunday are much larger than when the weather is cold and the roads are bad.

My connection with the churches in this county at present is only of a temporary nature, lasting until the county meeting. Unless other and different arrangements are made at that meeting, I shall look for another field. Any church or churches can write me at West Gore, Hants Co., N. S.

W. H. HARDING.

COMMITTEE ON LITERATURE.

Bro. J. W. Gates has arrived. He will (D. V.) begin at once to canvass the sale of our literature in St. John and vicinity. We trust that the brethren will receive him well and do all they can to further this good work. This undertaking needs all the help that the brotherhood can give it. Pray that the work may be a success.

We will be hampered in our efforts somewhat through the smallness of our funds. If any brother or sister intends to contribute to this fund, they will render us good service by contributing at once. We may reasonably expect from the good terms Bro. Gates has offered his services to us to have the work placed on an independent footing in a couple of months. It is, however, hard to start a work like this without a good fund. Any money contributed to our fund now will therefore aid us materially.

RECEIPTS.

Previously acknowledged,	\$22 50
George Manifold, Charlottetown, P. E. I.,	2 00
Miss R. McPhee, Boston, Mass.,	1 00
Joseph Stockford, Moncton, N. B.,	1 00

Total, \$26 50
O. B. STOCKFORD,
Secretary-Treasurer

St. John, N. B.

Married.

SANFORD-WALLACE.—In Everett, Mass., March 1st, 1897, by R. H. Bolton, L. F. Sanford and Jessie Wallace, daughter of Elder J. T. Wallace, West Gore, but both now of Somerville, Mass.

LEONARD-KELLEY.—In St. John, on April 28th, 1897, by Henry W. Stewart, Harry A. Leonard and Sadie A. Kelley, both of St. John, N. B.

COLVERT-GRIFFIN.—In St. John on May 25th, 1897, by Henry W. Stewart, Hartley Colvert and Mary Griffin, both of Windsor, N. S.

Died.

McLEAN.—At Montague, on the 14th of May, at the advanced age of 86 years, Bro. Malcolm McLean. He was baptized by Bro. O. B. Emery, and since that time lived in the fear and service of Almighty God.—R. W. S.

COOK.—On May 15th, in Back Bay, N. B., after a short and painful sickness, Bro. John Cook passed away, being in his eightieth year, leaving his wife, two sons and two daughters to feel their loss. Bro. Cook was a faithful Christian, and when circumstances would permit loved to be in the house of God and around our Master's table to celebrate his dying love. He retained his mind to the last, and longed to depart and be free from pain and to rest in Jesus. He exhorted his loved ones to weep for him, but to be faithful to Christ and meet him in heaven. Farewell, dear old brother. By the grace of God we shall soon meet again.—W. MURRAY.

AGENTS FOR THE CHRISTIAN.

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.

MRS. O. M. PACKARD, 353 West 57th Street, N. Y.

W. R. McEWEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

W. W. BOVYER, Charlottetown, P. E. I.

J. F. BAKER, North Yako, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

KENDRICK-OUTHOUSE, Tiverton & Freesport, N. S.

GEORGE BOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

MRS. C. H. CONLEY, JR., Leonardville, Deer Island N. B.

JOHN W. WALLACE, Shubenacadie,

ISRAEL C. CUSHING, Kempt, N. S.

W. J. MESSERVEY, Halifax, N. S.

GRACE WILSON, Burt's Corner, York Co., N. B.

More names will be added as they are appointed

OLIVER B. STOCKFORD, B. C. L.

Barrister-at-Law,

Conveyancer,

Notary Public, etc.

Money to loan on Freehold Property.

OFFICE:

RITCHIE'S BUILDING, ST. JOHN, N. B.

GOOD WORDS From Old Students

The Practical Business Training I received at your College has been of the greatest benefit to me. The time was most profitably spent. The training I received there fit me for business as I found it.

J. OTTY SHARP,

Head Bookkeeper for

Messrs. Scovil Bros. & Co. (Oak Hall.)

Catalogues of our Business Course and the Isaac Pitman Shorthand mailed to any address.

S. KERR & SON,

Odd Fellows' Hall, St. John, N. B.