

THE CHRISTIAN.

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

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The Christian.

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"THE CHRISTIAN."

P. O. Box 56

ST. JOHN, N. B.

EDITOR:

DONALD CRAWFORD,—NEW GLASGOW, P.E.I

NEWS AND NOTES.

All communications intended for publication in THE CHRISTIAN should be sent to this office not later than the 25th of each month. Please bear this in mind.

Credit should have been given Dr. R. Bentley Ray, who was appointed official reporter for THE CHRISTIAN, for the very full and interesting account of the proceedings of the annual meeting held at Westport, N. S., which was published in the September number.

With this number begins the eighteenth volume of THE CHRISTIAN. That it has grown in usefulness and is appreciated by the brotherhood is seen in the letters which are received from time to time.

With this issue we send out bills for the subscription to this paper. We ask for a prompt remittance. We hope our readers know that the profits are divided for the home mission work in these provinces.

The great commission "Go yet into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned." Mark xvi: 15, 16.

Bro. A. Martin has just closed a grand meeting at Monteith, Iowa. There were forty additions, thirty by confession and baptism and the remainder by letter and restoration.

Prayer Meeting Topics for November:

7—Burden-bearing. Gal. vi, 1-6; Rom. xv, 1-7.

14—The Wise Choice of the Young Man Moses. Deut. xxxiv, 10-12; Heb. xi, 24-27.

21—The Church at Ephesus. (A Scripture Study) Rev. ii, 1-7.

28—Reasons for Thanksgiving. Luke xvii, 11-19; I. Thess. v, 18.

Bro. M. B. Ryan, of Erie, Pa., during the past months has written for the columns of this paper several articles, which have not only been interesting but instructive. He has kindly written four others on "Why we plead for Christian Union;" "Why we reject Human Names and Creeds;" "Why we do not Baptize Infants;" "Why we practice Immersion only as Baptism," which will be

published in due time. These are timely and should be read with interest by our readers, but especially by the young.

Last year Lathrop Cooley gave \$5,000 for foreign missions. The gift was to plant a mission in the Sandwich Islands. He has again remembered the Foreign Society by a gift of \$5,000 this year to plant a mission in Osaka, Japan. These are munificent gifts and go immediately into the work. Preaching the gospel has been the chief aim in the life of this venerable brother. He has devoted fifty-seven years to the ministry of the Word. Now in the evening of life his heart is upon the needs of the whole world and providing means for the preaching of the gospel.

F. D. Power, of Vermont Avenue Church, Washington, D. C., has just completed his twenty-five years' ministry with that congregation. On the first of September he delivered his twenty-fifth anniversary sermon. During his term of service, New Testament Christianity in the city has grown from one to four churches, and from a membership of 150 to 1,800. To the membership of the Vermont Avenue Church there have been 1,346 additions, and \$200,000 has been contributed to Christian work. Bro. Power has held 7,500 services, preached 4,000 sermons, and made 36,000 visits.—*Christian Standard*.

Rev. Charles M. Sheldon, whose story, "In His Steps," has had a sale of more than four million copies, has been making a special study of the servant-girl question. A new story from his pen, entitled "Born to Serve," is the result. Critics who have read the manuscript predict that it will be as popular as any of his former stories. He will read the story in Berkeley Temple, Boston, on four successive evenings, during the first week in December, and in Plymouth Church, Brooklyn, where Dr. Hillis is pastor, during the second week. The proceeds of the readings will be used to establish a training-school for servants in Topeka, Kan. The story will be published as a serial, beginning Dec. 6, in the *Christian Endeavor World*.

The past year has been the most prosperous in the history of the Foreign Christian Missionary Society. The receipts from all sources amount to \$180,016.16. This is a gain over the previous year of \$27,288.78. The contributing churches number 3,067 a gain of 16. The churches as churches gave \$65,964.39, a gain of \$9,182.62. The offerings of the churches average \$21.50; this is a gain of 40 per cent over the average four years ago. The churches that reached their full apportionment number 972, a gain of 125. The contributing Sunday-schools number 3,260, a gain of 73. Those that reached their full apportionment number 1,089, a gain of 87. The whole amount given by the Sunday-schools in the year is \$42,705.04, a gain of \$3,633.22. The contributing Endeavor Societies number 335, their offerings amount to \$2,965.82. There has been a gain of 791 in the number of individual offerings; the whole number is 1,681.

REFLECTIONS.

R. BENTLEY RAY, M. D.

I once sailed on a beautiful river,
Through a land that was fair like a dream;
And I saw there a wonderful picture,
As my boat floated soft on the stream;
Up above was the sky a pure azure,
As when washed by the warm rains of Spring;
Across it the birds flew in gladness,
And I heard the sweet songs they did sing;
Far away where the blue ended earthward,
Some cloud-flocks by shepherds were led;
And my boat sought the rest of the shadows,
Cast by rocks lifted high o'er my head.

The trees with their blossom and fragrance,
Right down to the water had pressed;
And they sang to the river a love song,
As they shook out their bloom on her breast;
Over all was a beautiful mantle,
Out of light in the Heavens was spun,
And it fell like a sweet benediction;
The glory and gold of the Sun.
And this was the picture above me;
By its beauty my heart was made glad;
Yet I knew I must sometimes look downward;
At this thought I was restless and sad.

I was sad, for I knew that beneath me,
Was the river's bed earthy and bare;
That the rocks lay exposed on her bosom,
And the path of the serpent was there;
Yet I looked, and my eyes sought the river,
When lo, what a wonder to know,
The vision of Heaven above me,
Was found in the water below;
The sky, and the birds that flew, cross it,
The shepherds still leading their flocks;
The Sun and the trees with their love song;
And the rest-shadows cast by the rocks.

I have sailed on that river since often,
And the picture has always been fair,
Yet never since then I've forgotten,
The lessons of life taught me there;
While others with eyes looking upwards,
Have been filled with a wondering delight;
I've remembered with joy, that beneath me,
Was reflected the beautiful sight.
I have loved the dear picture above me;
Yet I think I've been gladder to know,
That whatever its wonderful beauty,
I could find it by looking below.

And now as I sail on life's river,
Drifting softly or stemming the tide,
I have learned that the fair scenes above me
May be found in the stream at my side;
I have learned, and the knowledge has blessed me
That on earth, all the Father hath given,
Like the river, hath some where with-in-it,
A beautiful picture of Heaven;
I am glad; for life's duties I'm stronger,
Since I know that this earth which He trod,
Even man though he wandered far from Him
Was made in the image of God.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Sister Kimball, of Brooklyn, N. Y., worshipped with us on three Lord's days during October.

Bros. L. Outhouse and J. Ossinger, of Tiverton, worshipped with us Lord's day, Oct. 21st.

Bro. W. H. Harding was at our Young People's meeting Monday evening, Oct. 22nd. He was returning from Keswick, N. B., where he has just closed a meeting with 15 additions.

The Woman's Missionary Aid Society held their regular monthly meeting, Friday afternoon, October 26th. The following officers were elected for the ensuing year: Sister J. E. Edwards, president; Sister Dickson, vice-president; Sister L. A. Miles, secretary; Sister Ethel Barnes, treasurer. The collection amounted to \$8.00.

We are glad to learn that Sister Winnie Flaglor, one of the nurses in the General Public Hospital, is recovering from an attack of typhoid fever.

Sister Wisdom worshipped with us Lord's day, October 27th.

DOUGLAS AVENUE.

One addition this month—a young man made the good confession on the 14th and was baptized the following Thursday (at Coburg Street Church.) This is another instance of God blessing faithfulness.

On Wednesday, the 10th, St. John was visited with a big rain storm, and it did not seem as if there would be anyone to attend the prayer-meeting. The unpainted doors of the church were so swollen that they could not be opened until after considerable effort. But at 8 o'clock, six adults and two children were present and the meeting was held. After the benediction, the only adult who was not a church member spoke to the minister, and expressed his desire to become a Christian. The next Lord's day, this desire resulted in the confession of the young man—George Titus. Moral: Never miss a service on account of bad weather!

The baptism was held at Coburg Street Church on account of our present inability to put in the baptistry. It is a source of regret that this ordinance cannot be observed here, so that the example may be before the people attending Douglas Ave. The effort is now being made to pay off the floating debt of \$500, and the officers feel that no further expense should be incurred until this debt is liquidated. Are there not some churches or individuals in these Provinces with sufficient love to God and desire for the upbuilding of his kingdom who will raise \$150 or \$200 in order that the ordinance of the Gospel may be worthily observed in connection with the services at this place? Who will forward \$10, or \$5, or more or less, for this purpose?

The report of the receipts of the Building Fund published this month are from February 2nd to October 31. Month after month the report has been crowded out, and doubtless our friends thought that this fund was completed. Now that you know differently, come to the help of the Lord, and see that before the dawn of the 20th century this congregation shall be placed in a position to properly observe the ordinances of the Gospel.

This month two of our members have been quite sick. Robert Roberts was unable to be in his place at some of the services, and was greatly missed. We are glad that he is better now. Mrs. Curry is quite sick, and probably will not be able to attend church for some time. There is an improvement in her condition, and we hope the crisis has passed.

The S. S. is recovering from the effects of the vacation season. Miss Alice Purvis, Miss Annie Evans, and Jas. W. Barnes, have returned. Miss Maggie Roberts is still in Uncle Sam's dominion.

Sister Robinson has returned from P. E. I. and is loud in praise of the new building at Charlotte-town. We rejoice that our brethren have succeeded so well, and pray that the good work of the past may become the best of which they are capable, that the Lord may be glorified.

On the 28th Bro. Appel preached on "Christian Citizenship, or the Duty of a Christian Voter."

Mrs. L. A. Miles entertained her S. S. class this month, much to the satisfaction of the boys.

Mrs. Wisdom, of Halifax, and Lyman Outhouse, of Tiverton, visited us this month. They were heartily welcomed. We are always pleased to see and hear from the Lord's people in other parts of his vineyard.

Bro. W. H. Harding was in the city this month, but could not be at any of our services. In spite of many obstacles, God gave him great success at Keswick and the prospect of building up a good congregation seems very encouraging. There are many similar struggling bands, in these Provinces which would be much encouraged and helped by the visit of an earnest evangelist. Our Home Mission Board should be kept supplied with funds so that they may prosecute the work of building up the small congregations in the best way possible.

LETETE, N. B.

The church here is still keeping up the Christian warfare. Our numbers are few, as the men and some of the women are away, but we hope when the fishing season is over that we shall turn our attention to the saving of souls. Business is very dull here, as fish is very scarce, and I fear that some of us, if we do not trust in the Lord for bread as well as salvation more than we do, will lose both. May the Lord help us to know that he has a care for our bodies as well as our souls. May he help his poor erring children to learn more of the lessons of his love and care that we may love him more and serve him better.

WM. MURRAY.

PICTOU, N. S.

Three baptisms at our regular prayer meeting since last month.

W. H. ALLEN.

MILTON, N. S.

We have nothing startling to report at this writing. Our meetings are fairly well attended. What we need is a deepening of the spiritual life.

The writer enjoyed a trip to Boston and had the privilege of meeting with some of the brethren there, also at Everett and Swampscott.

WILLIAM STIFF.

MURRAY HARBOR, P. E. I.

At our regular monthly visit to Murray Harbor on the 7th inst., three persons made the good confession and the same hour took the name of Christ upon them in Christian baptism. The service at the water was most impressive, everything combining to add intensity to our religious feelings. The time, for it was early morning, the beauty of the scene, the sun shining brightly on the calm, clear water, of the Murray river, converting them into a sheet of gilded canvas under its pencilled rays; the fishing schooners and little boats anchored at intervals in the bay and river; the sinuous lines of the shore, now bold and precipitous as if bidding defiance to Neptune's angry march, now low and receding as if inviting the waters into the meadows and on to the uplands; the little congregation standing with uncovered heads

upon the pebbly beach, now bowed in prayer, or now singing praise to Jehovah; the newness of the act, for many in that small group, and perhaps all of those who looked on from afar, saw for the first time Christian baptism administered—all these combined to add beauty and solemnity to the occasion, and while the candidates were being led from the water it cannot be wondered at that strong men wept, for the day, the hour, the act, the song and the prayer pointed to the risen Lord and to the future when that same Lord who came from the tomb as conqueror of death, will by his power bring from the grave, even as were brought from the waters of baptism, all those who have been buried in his name. G. NELSON STEVENSON.

MONTAGUE, P. E. I.

On the third inst, at our regular prayer meeting, three young women confessed Christ. Two of these have been baptized.

At our Sunday night service on the 14th inst., two others made the good confession and were baptized on the following Wednesday night. The Lord has many people yet in this place and we believe that the gospel will soon discover them and draw them to him who is the author of life.

Believing that the young people must come more directly in contact with the vital Head of the Church than they generally do through the channels of the usual church exercise, I have asked the young people to meet on Sunday evening one hour before our regular service. They have responded well and we hope to make this Young People's Meeting interesting and edifying both to the saved as well as the unsaved, and also a means of strengthening the church in general.

The Ladies' Aid Society which, by the way, is an important factor in our church work here, is beginning its regular winter campaign. Plans have already been mapped out for the holding of a grand bazaar in the near future, and the women are now hard at work collecting and preparing the articles necessary to make it a success. With women such as we have here, unselfishly devoted to the church and possessed of keen business-like qualities, we have no fear for the future of the cause in Montague.

Already we can see a strengthening of stakes and a lengthening of cords in our parsonage free from debt, our auditorium fittingly painted and frescoed, and some of the burden taken from the shoulders of the few faithful brethren at Murray Harbor by a substantial grant towards the lifting of their church debt. You will hear from this society again. G. NELSON STEVENSON.

To have laid up treasure on the earth only and none laid up in heaven, is a mistake that thousands are making to-day. A great many people can never be wealthy although they may work hard for to gain riches. Even if they should gain them and enjoy them, when the time comes for them to go hence, to be no more seen of men, being rich in a worldly sense, will avail them nothing. "Nothing but leaves, the spirit grieves over years of a wasted life."

Mr. John Eliot was once on a visit to a merchant; and finding him in his counting house, where he saw books of business on the table and all his books of devotion on the shelf, he said to him, "Sir, here is earth on the table, and heaven on the shelf. Pray, don't think so much of the table as altogether to forget the shelf."—*Whitecross*.

Correspondence.

NOTES BY THE WAY.

After the meeting at Westport, I went to Prince Edward Island in company with Bro. Mohorter of Boston. Bro. Mohorter remained in Summerside while I went on to Tignish. I enjoyed a few days fishing and shooting with my old friends Bros. Rayner and Haywood, preached for the brethren one Lord's day and had far too short a stay, but my time was limited. I rejoined Bro. Mohorter at Summerside where he had preached very acceptably to the brethren and they had treated him so kindly that he was loath to leave. But we were compelled to leave on account of other engagements. We spent an evening in Charlottetown enjoying the hospitality of Bro. Whiston. From Charlottetown we went to Pictou where we met Bro. Allan, the bishop of Pictou county. In company with Bro. Allan we were soon on our way to River John. Bro. Allan seemed so pleased to see us that we were glad to see him. We spent a few days in River John and Pictou, and then, like Paul and Barnabas, we had to part, but not because of contention. I went to St. John while Bro. Mohorter went to Charlottetown to preach at the opening the new house of worship.

By arrangement with the Home Mission Board I went to Burt's Corner for a few weeks. There are some disciples here, and about two years ago they started to build a house but did not get it completed. Bro. H. W. Stewart has preached here, and in 1894, organized a church. He is loved and respected by all and many were the enquiries concerning him. I found the brethren somewhat discouraged and also found other items of discouragement, and at first I thought the outlook for a meeting very poor indeed, but as you know I am not easily discouraged and after a few days' visiting around I came to the conclusion that there was something to be done. So I began to preach and the people began to come, and then the rain came seven days and seven nights and the biggest freshet and washout ever known in that part of the country; bridges were washed away and the roads became impassable. Of course this added another to my difficulties and I began to think I would have to report that I was laying the foundation for another meeting, or was sowing the seed, or something of that kind. However, we worked away and closed with thirteen baptisms and two added who had previously been baptized. There was a grand interest up until the last meeting. The brethren want to finish their house and I have been thinking that you would like to help them. I do not know of a more promising field than this and I believe that if we take hold and help these brethren now that in a short time we can have a self-sustaining church in this place. I am going to write to a number of the churches and Bro. L. A. Miles will write to others asking aid for this work. Many have told me they like

to read my letters. Now I ask you to show your appreciation by sending a donation to this work. I am not rich but I have given five dollars myself and I am going to try to give five more. You can send money to Mr. Ellwood Burt, Burt's Corner, York Co., N. B., or to L. A. Miles, St. John, or to me and I will forward it. How much notice will the brethren and sisters and friends who read this take of this matter. We shall see.

During my stay in Burt's Corner I made my home principally with Bro. and Sister James Wilson. Mrs. Wilson is a daughter of the late Elder George Garraty, who was so well known in these provinces. Their son "Jack" is in South Africa fighting the Boers.

On my way home I came through St. John. On Monday I attended the Y. P. S. C. E. meeting, and on Tuesday evening I went to the "People's Mission." The notice on the door told me that it was undenominational, evangelical and aggressive. The leader of the meeting seemed an earnest man. I did not agree with his explanation of some passages of scripture, but I felt him to be a man who was in earnest. Brethren, we have the truth, have we the earnestness?

W. H. HARDING.

Lord's Cove, N. B.

ON PRINCE EDWARD ISLAND.

DEAR CHRISTIANS—A few lines from the writer may be of some interest to at least a few of your readers. I have now been on the Island over a month, having spent five weeks in my native province, Nova Scotia, where I preached fourteen times and at ten different places. One Sunday was spent with the few brethren in River John, where I held my first meeting thirty-two years ago, and baptized my first converts. Two Sundays were spent in Truro and Anslow, where I was born and grew to manhood and where my aged mother, now eighty-three, and other near relatives still reside. In the city of Truro I had the pleasure of preaching to the second Presbyterian church, in this commodious house of worship which I helped to build thirty-eight years ago when a boy, learning the carpenter's trade.

On the train from Truro to Pictou, I was most agreeably surprised to meet with Bro. A. N. Simpson, pastor of the church at New Glasgow, and his bride, a daughter of Mr. Richard Bagnell, of the same place, who were just returning from their wedding tour in the "Land of Evangeline." The company of these delightful young people added much, indeed, to the pleasure of the remaining part of my trip. At the station at Pictou we had the pleasure of meeting W. H. Allen, the pastor of the church in that city. We were sorry to learn of the severe illness of his wife but glad to learn that she was then on the road to recovery.

After a two days' visit in Charlottetown with the Shaws and Chandlers, pillars in the church in that city, I went to New Glasgow, where I preached on Lord's day morning for Bro. Simpson to a very large and appreciated audience. Bro. Simpson coveted the pleasure

of sitting in the pew with his bride the first Sunday after their return home, and prevailed upon me to go up and take his place in the pulpit.

New Glasgow is one of the most lovely spots on the Island and seems to grow more lovely every time I see it. The very short visit I was compelled to make in the lovely home of Bro. and Sister Crawford, lost much of its pleasure on account of its shortness. These noble servants of God are greatly beloved on the Island and throughout the Maritime Provinces on account of what they are as well as what they have done. Their work will be enduring. After preaching at New Glasgow I was driven to Charlottetown again, where I preached in the evening for the Central Christian Church, ministered to by R. F. Whiston, a young man of much push and promise.

During the last four weeks I have been preaching for the church at the East point, which has been for some time without a pastor. I expect to remain a few weeks longer. There are many worthy and devoted people in this congregation. They have a good house of worship, the second one they have built since the cause started here. They have labored at a great disadvantage on account of of being somewhat scattered and also a long distance from all of our other churches on the Island. Since coming here I have preached fifteen times, and at four different places. Last Lord's day I had the pleasure of baptizing three noble young converts. I look for others.

After leaving the Island I could hold one or two meetings either in Nova Scotia or New Brunswick. I can be addressed at Kingsboro, P. E. Island.

H. T. MORRISON.

KESWICK BUILDING FUND.

Mrs. Dickson,...	....	....	....	\$0 25
Lida Hoyt,....	....	....	....	0 25
Jessie Hoyt,...	....	....	....	0 25
Mrs. Horton,...	....	....	....	0 25
Emma Lynn,...	....	....	....	0 25
Nellie Johnson,	....	....	....	0 50
Mrs. Edwards,.	....	....	....	0 25
Ethel Barnes,...	....	....	....	0 50
J. S. Flaglor,...	....	....	....	1 00
L. A. Miles,...	....	....	....	1 00
Mrs. L. A. Miles,	....	....	....	1 00
				\$5 50

Married.

SMITH-GREENLAW—At the home of the bride, Lord's Cove, Deer Island, October 15th 1900, Thomas L. Smith and Maggie N. Greenlaw. William Murray officiating.

STOCKFORD-GARRATY.—At St. John, N. B., on Oct. 21, by J. Chas. B. Appel, Lucinda Garraty, of Woodstock, N. B., to David W. Stockford, of Gagetown, N. B.

Died.

HUNT—At New Grafton, Queens Co., N. S., Oct. 9, Bro. Edrid Hunt, in the 62nd year of his age. Bro. Hunt had been in failing health for some three years, and no tongue or pen can express or describe the intense suffering he endured. But there was a corresponding strong faith in Christ and he bore his sufferings and pain without a murmur. Bro. Hunt became a Christian some twenty-five years ago. He was a man of strong convictions and unwavering confidence in God; a man of integrity and a friend to the cause of Christ in every particular. He was a deacon of the Christian Church at Kempt, and the church and community will feel the sad loss. His brother, Mr. Richard Hunt, M.P.P., was at his bedside in his last hours. His faithful wife and family were constantly with him in the parting moments. They feel their sorrow keenly; but Christ is a present help—he is a personal Saviour to each member of the family. The mother, four daughters and two sons survive him. All are members of the Christian Church.

H. E. C.

The Christian.

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

EDITORIAL.

INFLUENCE OF THE HOLY SPIRIT.

Instead of the usual editorial, we give this extract from Mr. Campbell's speech, on the "Influence of the Holy Spirit" in the Rice debate (Page 615-16):

Man, by his fall or apostasy from God, lost three things—union with God, original righteousness and original holiness. In consequence of these tremendous losses, he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of this world. He is therefore, with the earth on which he lives, doomed to destruction; meanwhile, a remedial system is introduced, originating in the free, sovereign, and unmerited favor of God; not, indeed, to restore man to an Eden lost—to an inheritance forfeited—to a life enjoyed before his alienation from his Divine Father and benefactor. The supremely, glorious, and transcendent scheme of Almighty love, contemplates a nearer, more intimate, and a more sublime union with God, than that enjoyed in ancient paradise—a union too, enduring as eternity—as indestructible as the divine essence. It bestows on man an everlasting righteousness, a perfect holiness, in the presence of God forever and ever.

To accomplish this a new manifestation of the Divinity became necessary. Hence the development of a plurality of existence, in the Divine Nature. The God of the first chapter of Genesis, is the Lord God of the second. Light advances as the pages of human history multiply until we have God, the Word of God, and the Spirit of God, clearly intimated in the law, the prophets and the Psalms. But it was not until the Sun of Righteousness arose—till the Word became incarnate and dwelt among us—till we beheld his glory as that of the only begotten of the Father, full of grace and truth; it was not till Jesus of Nazareth had finished the work of atonement on the hill of Calvary—till he had brought life and immortality to light by his revival and resurrection from the sealed sepulchre of the Arimathean senator; it was not till he gave a commission to convert the whole world that the development of the Father, and of the Son, and of the Holy Spirit was fully stated and completed. Since the descent of the Holy Spirit on the birthday of Christ's church, since the glorious immersion of the three thousand triumphs of the memorable Pentecost, the church has enjoyed the mysteries and sublime light of the Father, and of the Son, and of the Holy Spirit, as one Divinity manifesting itself in those incomprehensible relations, in order to effect the complete recovery and perfect redemption of man from the guilt, the pollution, the power and the punishment of sin.

No one, Mr. President, believes more firmly

than I, and no one, I presume, endeavors to teach more distinctly and comprehensively, than I this mysterious, sublime and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all though comprehended by none. It has its insuperable necessity in the present condition of the universe. Without it no one can believe in, or be reconciled to the remedial policy as developed in the apostolic writings. And, sir, I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit, as co-operating in the illumination, pardon and sanctification of fallen, sinful and degraded man. While, then, I repudiate with all my heart, the scholastic jargon of the Arian, Unitarian and Trinitarian hypothesis, I stand up before heaven and earth in defence of the sacred style—in the fair, full and comprehension of all the words and sentences, according to the canons of a sound, exegetical interpretation.

I would not, sir, value at the price of a single mill the religion of any man as respects the grand affair of eternal life, whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion that it is *spiritual*, that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God. But while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the work of the Father with that of the Son, or that of the Holy Spirit, or the work of any of these awful names with that of another; or which represents our illumination, conversion and sanctification as the work of the Spirit without the knowledge, belief and obedience of the gospel as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon.

The revelation of the Father, Son and Holy Spirit is not more distinct nor are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in the words "My Father worketh hitherto, and I work." "I and my Father are one." "Whatsoever the Father doeth the Son doeth likewise," but not such a concurrence as annuls personality, impairs or interferes with the distinct offices in the salvation of man. For example, the Father sends his Son, and not the Son his Father. The Father provides a body and a soul for his Son, and not the Son for his Father. The Son offers up that body and soul for sin and thus expiates it, while the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his

own cause. The Holy Spirit now animates the church with his presence and not Christ himself. He is the Head of the church while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design and mission belong to the Father, reconciliation to the Son, sanctification to the Spirit. In each of these terms there are numerous terms and ideas of subordinate extent to which we cannot now advert. At present we consider the subject in its general character and not in its particular details.

In the distribution of official agency as it presents itself to our apprehension with reference to the subject before us, we regard the benevolent design and plan of man's redemption as originating in the bosom of our Divine Father, the atonement or sacrificial ransom as the peculiar work of the Messiah; and the advocacy of his cause in accomplishing the conversion and sanctification of the world the peculiar mission and office of the Holy Spirit. Thus the Spirit is the author of the written Word as much as Jesus Christ is the author of the blood of atonement. The atoning blood of the everlasting covenant is not more peculiarly the blood of Jesus Christ than is the Bible the immediate work of the Holy Spirit, inspired and dictated by him; "For holy men of old spake as they were moved by the Holy Spirit." Now as Jesus the Messiah, in the work of mediation, operates through his blood, so the Holy Spirit, in his official agency, operates through his Word and its ordinances.

THE BEGINNING OF ORGANIZED HOME MISSION WORK.

From the June Number of the "Christian" 1840.

The congregations of the Lord, taking his word as their only rule of faith and practice, meeting for worship in Cornwallis, Rawdon, Douglas, Newport and Falmouth, March 2nd, 1840, for the purpose of raising funds to support evangelists, in order that they may travel through Nova Scotia, to disseminate the principles of the Apostolic Gospel. Elders Howard and Doyle were invited to travel one year from May 1st. Each church is to raise by voluntary collections, what they can, and put it into the treasury, which money is to be placed in the hands of a general treasurer who is authorized to pay over to those evangelists a limited sum."

"The evangelists are to make public contributions when they deem it proper, and render an accurate account to the several congregations."

The number of missionaries in the employ of the American Christian Missionary Society for the year ending Sept. 30, 1900, is 168. The amount of money received from all sources for all purposes, a total of \$63,627.30 as follows: From churches, \$32,393.90; Bible schools, \$2,778.87; Christian Endeavor Societies, \$625.17; Ladies' Aid and other societies, \$578.60; Individuals, \$6,975.07; other sources, interest subscriptions, \$20,275.69.

Original Contributions.

THE INVISIBLE.

R. BENTLEY RAY, M. D.

"Seeing is believing" is an old and well worn saying, and is in most cases doubtless true. A man under ordinary circumstances is safe in believing that what he sees has an existence; but a man who believes that all that has an existence he sees, is very far from right and exceedingly unsafe in his conclusions. We have abundant proof that up to the present time a part of our material world, both extensive and important, has been entirely invisible as far as man is concerned; and if we are to judge the future by the past, there are yet things many and wonderful to behold in this physical world of ours that the research of the scholar and the art of the inventor shall reveal unto us.

Within years almost recent the original investigators in the medical profession have made visible to the eye a busy and important part of our world in the discovery of bacteria, beneficent and harmful. These little workers are found to-day in uncounted millions in almost every place. They are looked at, at rest and as they move about; they are studied and classed; their habits are known, their likes and dislikes are ascertained; they are watched at birth and at death, and volumes are written concerning them, yet it has been but comparatively a short time since they, numerous as now, perhaps went about their work, making possible great and necessary changes upon the earth and yet never seen.

The blood of a man or an animal was once supposed to be a red fluid endowed with some power of life giving. This was about all that was seen. To-day we know that the blood that courses through the arteries of a man or an animal is peopled we may say with little bodies many and varied that have a work to do and which they accomplish with an exactness and devotion to duty wonderful to contemplate. These little bodies are seen every day counted by the million, named, measured and their habits known; and yet, common and important as they are, they are of those things that not so long ago belonged to the invisible world.

Sight is the result impulses or sensations received from the waves or undulations of the ether through which the light passes. If these waves or undulations be either too slow or too rapid we shall get no light, and consequently no sight. Of course there is a wide range, some two hundred and twenty two millions impulses per second from where the waves become rapid enough to make vision possible to where the undulations become so fast that all vision is lost. Without a doubt, the ether about us is carrying many million of impulses some too slow and others too fast for us to perceive, leaving us utterly blind it may be to scenes all about us more wonderfully beautiful than any we have ever witnessed.

The range of the ear is much greater than that of the eye and yet this very acute sense at its best is greatly limited. If impulses come too slow or too fast, the sound is too loud or too low, and no matter how sweet the melody we are deaf to it all.

These things have only to do with this material world, yet even here we see that much has remained invisible for centuries and probably not a little of it is yet so. However, in speaking of the invisible world, the mind of the Christian naturally turns to the spiritual, as over against the material universe, which, though not ours by sight, yet belongs to us by faith; whose sights we see, whose vibrant melodies we hear and whose joys we comprehend by faith through the revelation of the Spirit that dwelleth in us. It was *this* world, with its beauties appealing to every sense, invisible, yet by faith seen, which won and held Abraham, Moses, Paul and others to the great lives they led. To-day, among Christian people, there is much talk of this other world—its beauties, its peace that passeth understanding, and its joy so full of glory, yet not one has seen it. Though we may believe this other world is all about us, yet we are not conscious of it. Paul says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man . . . but these things hath he revealed unto us by his Spirit." And we believe *these* eyes shall never see, nor *these* ears hear, nor *these* hearts comprehend the things which are to-day more or less real to us, not by sight but by faith.

But what is it must take place before we shall see and hear and comprehend. At present we are prevented by these bodies; they limit our senses by their presence. And if there are scenes that we cannot see and sounds that we cannot hear, it is not because the Spirit cannot comprehend these things, but because the eye and the ear cannot transmit them.

In these bodies the Spirit is an exile from home surrounded and pent in for the time being by temporary and unusual conditions. If a man is compelled to see all that is permitted him through a window, no matter how acute his vision, the power of the glass to transmit will measure the range and correctness of the sight. The soul that sees must look out through the physical eyes, and no matter what its powers of comprehension may be it can see no more than the eye will transmit. But some day there will be a change; the man will go outside the window, or else the glass will be broken and then the measure of his vision will be his own power of sight. And so with us; some day the soul will go outside of the eyes, the ears and the brain, and see and hear and comprehend for itself, and then unconfused by even these delicate instruments of the flesh, it shall, surrounded by environments of a kind like unto itself, through the more delicate instrumentalities of the Spirit, come into a real relation with both the world and its creator from which the body here kept it apart.

We are in a sense as though sleeping. The mother places her child in the cradle and then as she rocks sings:

"Hush, my child, lie still and slumber,
Holy angels guard thy bed."

After the child sleeps she rocks and sings, but the child is not conscious of either. By and by she stops both rocking and singing, yet the little sleeper realizes the absence of neither. Then she places her hand upon its forehead and her lips upon its cheek and, though the distance is not far from waking to sleeping, yet there is no response.

Are we not much like the sleeping child, and will not our awakening reveal unto us in a perfectly natural way, sights, sounds and thoughts which, up to that time, our physical existence has prevented us from comprehending?

At the beginning of the book of Revelation John says, "I was in the Spirit on the Lord's day, and I heard behind me a great voice 'as of the voice of a trumpet.'" The Isle of Patmos was a dreary place and little of interest to be seen, and tradition tells, though John was in his old age, he was compelled to work in the mines, yet he saw things on that island that were never permitted to flesh and blood. It seems to me John explains his part in that wonderful book when he tells us "I was in the Spirit." It was then he heard the voice, saw the golden candlesticks, and in their midst one like unto the Son of Man. He was in the Spirit and, as was perfectly natural, he saw and heard spiritual things. It was the spirit that was speaking, yet John understood. Freed from the body and its limitations for the time being, he had eyes that saw, ears that heard and hearts into which *did* enter the things God hath prepared.

It has been my privilege a few times to look upon a life, trembling as it were for a moment on the border land, standing between the visible and the invisible world, and there I have witnessed sights and heard testimony that proved to me beyond a doubt, that while the body and its senses were all but dead, the soul was waking to new life, and even there in the presence of the body coming into its real relation with all things. There in the moment of transition, when the dying body was so far dead as to be blind to the faces of friends and deaf to the sound of their voices, I have heard the lips testify to sights and sounds not to be recognized by any physical sense.

I call to mind a scene, in one of the wards of a large hospital, like the following: A little girl some eight years of age while engaged in some sport with her playmates was accidentally shot, a small bullet that was intended for a sparrow entering her body and causing a fatal injury. She lived some few miles from the city but was seen to at once, being brought into the city on a special train and was soon at the hospital. It was quite late in the evening when she came in. Everything possible was done but it was plain that she could not live. Her mother and a friend that came with her remained by the cot all the time. She grew rapidly worse and by and by though the ward was quite brightly lighted she said, "Oh, mama, I cannot see you, why have they taken the lights away." But the lights were not taken away, and the child's mother was just beside the cot with her face almost close to that of the little sufferer. It was not because the room was

dark but because death was stealing away the physical senses, and that of vision was the first to go. Later the child's father came. He had been away from home when the accident happened. She heard and recognized his voice, though she could not see him. As he bent over her and she felt his nearness, she said: "Is this Papa?" and then she reached up her hands, placing one on his brown forehead and the other on his tanned cheek, and as she moved her hands about over his face she said, "Yes this is Papa. Good-bye, Papa; say good-bye to Ned and Jessie for me; tell Ralph I forgive him; good-bye, Papa." Exhausted by the effort to talk she lay quite still. Her pulse so weak and rapid it could hardly be felt at the wrist; her respiration so slow and shallow as to be imperceptible, except with great care. After remaining silent for a long time she began to be a little restless and soon spoke again. "Mama, I see the angels;" and then a little later, "I hear them calling me." Then after another period of silence she reached out her hands that had been quite still for a long time, and as a smile crept over her face, she said, "And now they're coming." And just then, as through the windows eastward we could see the first gray of the dawn, and when the hands of the clock on the white wall of the hospital ward told us that the early morning of the long summer day was about to begin, the angels came. The little hands fell softly upon the white counterpane, and the smile remained where the sight of the angels had left it.

And you may talk to me about visions and hallucinations all you like, but I believe the child saw with the eyes of the spirit just what she testified to with the lips of the flesh.

It is sometimes permitted to men in the flesh to come into close relation with the other world. Especially is this so as the time of separation of body and spirit draws nigh, and the more so when the physical faculties once keen are dulled or lost.

How beautiful are those lines of Milton, written when he was old, worried by domestic troubles, neglected, blind and almost poor. Hark, how he sings as he is being freed from material things:

"Oh, I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapt in the radiance of that sinless land,
Which eye hath never seen.
Visions come and go—
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.
In a purer clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought,
It is nothing now,
When heaven is opening on my sightless eyes;
When airs from Paradise refresh my brow,
That earth in darkness lies.
Give me now my lyre;
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine."

Mark how this aged singer testifies to the awakening of every dead or dulled sense.

"Eye hath not seen"—Yet Milton stood so near the other world that physical blindness could not keep him from seeing.

"Visions come and go—
Shapes of resplendent beauty round me throng."
And then again—

"It is nothing now
When heaven is opening on my sightless eyes."

"Nor ear heard."—But Milton stood so near the place where his faith was going to be changed into realization that he could say:

"From angel lips I seem to hear the flow
Of soft and holy song."

And again—

"Strains sublime,
Break over me unsought."

"Neither hath it entered into the heart of man."—Not yet; no, we are still too much hindered by these bodies. Our thoughts are not yet God's thoughts. But if we have in us the principle of spiritual growth, we shall tend in that direction. And if we progress in Christliness, being changed into his image day by day, shall it be any wonder if, when we stand very near to that place where we shall be like Him, some are able to say with the old Bard, who often had peopled his songs with spiritual things:

"In a purer clime,
My being fills with rapture; waves of thought
Roll in upon my spirit."

THE PROVINCES FOR CHRIST.

By J. C. B. APPEL.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I Tim. v: 8.

If Paul wrote thus regarding the converts who failed to supply food and clothing for those dependent upon him, what would be said of those who disregarded the spiritual needs of home and native land? The very name of *Home Missions* should cause a thrill of generous liberality to vibrate throughout our churches, and should insure a bountiful provision for the carrying of the Gospel into every city, town, village and home of our land.

As Christians, we must be interested in missions. To fail here is to cease to walk with Christ. Our Saviour's commission to us is to evangelize the whole world; but in looking through the Foreign Christian Missionary Society telescope at the "utmost parts of the earth" let us not forget our "Jerusalem and Judea." The evangelization of the heathen fields cannot be accomplished without me and money from Christian lands and the stronger—numerically, financially and spiritually—the churches in the Maritime Provinces, the more assistance available for other needy sections.

Canada has proved her willingness and ability to share in the defence of the British Empire. Money, blood and life were not withheld when the battle flag was unfurled and the war drum beat. Some of the hardest fighting has fallen to the lot of the Canadians, and right well have they honored the Dominion. The Commander-in-chief of the army, the Colonial Secretary and our most Gracious Queen, have all recognized the prowess of the men that sailed from our shores; and all loyal Britishers are proud of the record made. Shall we be loyal and devoted subjects to Queen Victoria, but stingy, selfish, self-indulgent servants of the King of Kings and Lord of Lords—our Saviour, Redeemer and Friend? "*The Provinces for Christ!*" is the battle cry. The enemy is Legion—carelessness, indifference, infidelity, pleasure-seeking,

greed of gain, the saloon, a church weakened, divided and cursed by denominational divisions—all these are in battle array against the recognition of the Divine mission of the Lord Jesus Christ and the acceptance of His Gospel.

As Christians who are seeking to bring the world religious and irreligious to Apostolic Christianity, we have a tremendous responsibility. It is our privilege to win the Maritime Provinces to "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Already a wonderful gathering together has been witnessed in the union of the various sections of the Methodist and of the Presbyterian churches. It is our privilege and duty to show them and all other denominations that the Bible requires still more comprehensive union. It is a great work, we are a feeble band, but *we have God with us* and therefore, if faithful, *must conquer*. Shall we be faithful? Shall we rise to our privileges and responsibilities? Shall we be true to the Christ who died for us?

HOME MISSIONS AT HOME.

By R. F. WHISTON.

There may be a question in some minds concerning the relative value of home and foreign missions. God's field is the world! Wherever the curse of sin is found, there should be preached the gospel of Jesus Christ. While God knows no home and foreign field, the same cannot be said of the Christian. He is to begin first in Jerusalem, then in Judea, then Samaria, then the uttermost parts of the earth. Or, to bring it more vividly before us, allow me to put it in this way: My first duty is to Charlottetown, then Prince Edward Island, then Canada, and then the uttermost parts. Should I support our colleges in the United States or in France before those in Canada? Certainly not. Should I give the evangelization of Africa or India precedence over that of Prince Edward Island? Most certainly not. Love and support begin at home, and the greater our interest in the progress of the home work, the greater will be our interest abroad.

I am profoundly impressed with this fact: that home missionary effort in the Provinces is not what it should or might be. Far be it from me to detract in the least from the value and necessity of foreign missionary effort. We have not done sufficient along that line, and are capable of much more. The "eternal go" is as applicable to China as to Nova Scotia. Nevertheless, with a few exceptions, the home work in the Provinces is largely at a standstill. Pictou looms up as a noble exception. A goodly offering and a spled house of worship is Pictou's gift. But that isn't all. Pen cannot describe the sacrifice and self-denial of Bro. D. Fullerton, that the Apostolic faith might be firmly established in that place. His indomitable faith and remarkable zeal, coupled with a royal generosity, have been rewarded in a measure, and more is to follow.

Halifax has improved this past year. Their last offering to the American Home Board was but five dollars, according to the report of '99. This year that has been augmented by over twenty dollars.

New Glasgow, P. E. I., has certainly made a splendid showing so far this year. Heretofore they have not contributed to the States Home Board as a church. This year they raised twenty dollars.

Charlottetown, Pictou and Halifax are helped annually by the American Home Board.

and each one of them has given more for home missions this year than ever before.

It is to be deeply deplored that some of our province churches have to be helped by a foreign board. This would not be necessary, if only our own home work were supported as it should be. The selfishness of the pulpit, the pew and the purse is gradually shadowing the missionary spirit. All we have belongs to God. We are simply stewards. Alas, we are selfish ones, and use God's money to further our own interests and for personal aggrandizement. We talk of sacrifice and self-denial, and when the opportunity comes for action we make an offering to *ourselves* rather than to the cause. A dollar for Christ and twenty for self. Everything is made to give way to worldly prosperity. Self is Dives in the mansion, clothed in purple and faring sumptuously every day;—the cause of Christ, is Lazarus lying at the gate of self and fed only with the crumbs which fall from his table.

Shall we not this year give Christ the pre-eminence in all things? Shall we allow the principle of benevolence and charity to be driven from our hearts? When we exalt our own interests we defraud God of his glory, the Church of its prosperity and the world of its redemption. To down this great usurper of the rights of Jesus Christ, and this great antagonist and obstacle to his universal reign, we must give Christ "the pre-eminence in all things."

Home mission is first, it is to the front. We have no right to put it in the rear. Only a coward will do that.

In closing permit me to write a prophetic vision that has come to me. It is the year 1909. I hold in my hands the fifth Annual Report of the Canadian Board of Home Missions. In it I find several remarkable things. Over one hundred weak churches in Canada are helped annually. \$25,000 had been turned into the Home Treasury during 1909. The churches that had been helped in 1900 were now self-sustaining and each year were giving large offerings. New churches had sprung up in Fredericton, Halifax, Sussex, Moncton, Sydney and many other places. But the best of all, I felt assured that the Canadian Home Board had come to stay.

As it is the Province Home Board is doing all it can to establish new churches and to help weak ones. It has been established for the churches and must be supported by the brethren. I am with you heart and soul for Home Missions.

THE GREAT QUESTION!—ARE YOU A CHRISTIAN?

This is an important question to you, fellow traveller to eternity. The answer unfolds to you your present condition, and on your condition depends the salvation of your soul. If you are a Christian you are safe from "the wrath to come;" but if you are not you will be involved in the world's ruin, and be one of those who will be finally banished from the presence of God (2 Thess. 1: 8, 9.) Men are apt to put off, until a more convenient season, duties pertaining to their God and concerning their soul's safety. Procrastination is not only the thief of time but also the thief of eternity; of salvation. Satan receives more souls from the class that put off till to-morrow what ought to be done today, than from any other. Then waste not away the day of God's goodness and grace,

for "Now is the accepted time; behold, now is the day of salvation," to-morrow or the more convenient season may never come.

To know whether you are a Christian or not, you should know what it is to be a Christian! Many think themselves Christians when really they are not. It is not to be simply good. Mere goodness saves no one, yet if you are a Christian you cannot help being good. Some think if they do not lie, cheat, nor swear, that if they walk uprightly deal justly, do good to their neighbor when in need, they are very good Christians. But this is a misconception of what it is to be a Christian. They may be the very best of people, so far as these things are concerned, and not be Christians. So may infidels.

It is not to belong to any of the sects as some suppose, for Baptists, Methodists, Presbyterians, Lutherans, and all in general, even Roman Catholics, admit a man may be a Christian without belonging to their particular party. It will not be asked of us in the day of judgment, whether we are Methodists, Presbyterians, Baptists, etc., but whether we are Christians. We had better be here what we will have to be there to secure an entrance into the kingdom of heaven. But you may ask, "May not one be a Christian and also a Methodist or Presbyterian?" Admit it; but why be more than God requires us to be? Does it not appear to be adding to the things which are written in the Book? (Rev. 22, 18) Besides, the spirit of division is clearly condemned in God's Word: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3: 4.) "For to be carnally minded is death." (Rom. 8: 6.)

But what is it to be a Christian? Is it to be a follower of Christ? How a follower of Christ? By observing his precepts and keeping his commandments. With these he has instituted ordinances by which all who wish to become Christians can become such. These ordinances, precepts and commandments (by the observing of which we may know that we have passed from death unto life, and that we love God, Christ, and the brethren, see John 14: 21-23; I John 3: 14; and 5: 2, 3) are clearly taught in the Word of God, which the Father has given to be "a lamp to our feet, and a light to our path," through a world of sorrow and sin.

Now, what are the commandments and ordinances by which you became a Christian? Let us see: You are first to believe with all the heart that Jesus is the Son of God (Mark 16: 16; John 20: 30, 31; Heb. 11: 6; Acts 8: 37; Rom. 10: 9.) If you will consult these passages, dear dying reader, you will perceive that belief, or its equivalent, *faith* in Christ, is indispensably necessary to constitute a Christian. This you must exercise and this you can exercise; for where would be the propriety in telling one to do what he could not, as in the case of Paul and the Jailer (Acts 16: 31.) But this is not enough; you may have all "faith" so that you could "remove mountains" and it will profit you nothing

(I Cor. 13: 2.) You must put your faith or belief in practice, and when you comprehend this, you will wish to know what more you are required to do. You should be told what was told others who were once in a similar condition: "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2: 38.) Now, *repentance* is simply a change of mind in reference to sin, wrought and produced by godly sorrow for sin (II Cor. 7: 10.) Whereas you once sought it, you now shun it; you once loved it you now hate it, and are resolved, with the help of God, to live in it no more. When you have got thus far, why should you tarry? (Acts 22: 16.) "Arise and be baptized, and wash away your sins, calling on the name of the Lord."

"But," says one, "there is so much controversy about what baptism is, that I am bewildered." Well, dear reader, if you should read faith and repentance in the light of the speculations and controversies of the day, you will be as much perplexed to know what faith and repentance are, as you are to know what is baptism. But let me say right here, that all the controversy and debating are not whether immersion is baptism. This all admit; but it is whether or not sprinkling or pouring is baptism? Read baptism in the light of the Lamp of Truth, the Word of God and you will have no trouble to decide what baptism is:

1st. There is "going down into" and a "coming up out of" water in baptism (Matt. 3: 16; Mark 1: 9, 10; Acts 8: 38.)

2nd. There is an overwhelming in baptism (Matt. 20: 22, 23; Luke 12: 50.) A person may be overwhelmed in debt, grief, suffering, oil, sand, water, or any other element or influence, whereby he can be overwhelmed. Our Saviour was overwhelmed or immersed (not sprinkled) in suffering and grief.

3rd. Water is the element of Christian baptism (Acts 8: 36, 38; 10: 47.)

4th. Baptism requires *much water* (John 3: 23.)

5th. There is a burial in baptism (Rom. 6: 4; Col. 2: 12.)

Now, if sprinkling is baptism it will accord with the above facts. Let us see: 1st. In sprinkling there is no "going down into" nor "coming out of" water. 2nd. There is no overwhelming. 3rd. There is, however, water. Keep this in mind when you read Rom. 6: 4; Col. 2: 12; Eph. 4: 5; ("one baptism.") 4th. There is no need of "*much water*." 5th. There is no burial.

Now, try immersion; if it is baptism it will accord with the facts. 1st. There is a "going down into" and a "coming up out of" water. 2nd. There is an overwhelming. 3rd. There is water. 4th. There is need of *much water*. 5th. There is a burial.

Now, you can no more become a Christian than you can become a mason, without complying with the ceremonies, or ordinances of initiation. These ordinances, as I have already shown, are: 1st. Faith in Christ. 2nd. Repentance of your sins. 3rd. Baptism for the remission of them. As baptism is the last inductive act by which you are brought into the "one body" (Eph. 4: 4) or Church; see I Cor. 12: 13; Rom. 6: 3; Gal. 3: 27; Eph. 1: 22, 23; Col. 1: 18, 24; some say it is in this act that you review the "remission of sins," or pass out of a state of condemnation into a state of justification. Like a criminal who, upon complying with certain conditions, is pardoned and let go free; but not until he has complied with the last condition does he

receive pardon and liberty. Thus you become a Christian.

Now, let us consider your work as a Christian. You must not think that in becoming a Christian you have done all that is necessary. You are to diligently follow in the footsteps of Jesus—doing good unto all men as God gives you an opportunity; striving to save some. You must frequent the house of God and the place of prayer, laboring to show forth at all times and in every place the praises of him who has called you out of darkness into his marvelous light (I Peter 2:9.) You are to “visit the fatherless and the widow in their affliction, and keep yourself unspotted from the world.” (James 1:27.)

But time would fail me were I to enter into all the particulars of your work as a Christian; but you will find the sermon on the Mount, which includes the 5th, 6th and 7th chapters of Matthew; also the 12th of Romans the 13th of 1st Corinthians, and the 5th of 1st Thessalonians, short compendiums of Christian duties pertaining to practical life. But let me exhort you to make the entire New Testament, nay, the whole Bible, your careful and prayerful study through life. May God in his loving-kindness bless you, and permit us to meet in the land where there are no strangers. E. L. A.

Home Missions.

Address all communications and remittances to L. A. Miles, Sec'y-Treasurer, 50 Queen Street, St. John, N. B.]

Home mission work just at present is stationary, and finances are progressing backwards. Under these circumstances I would kindly urge upon all the brethren who have made pledges to home missions to send, at least, a portion of the amount pledged, and also ask all others, when they read this, to examine their purses and send us whatever amount they think the Lord should have out of it for his home mission work. We shall need the money urgently very soon.

Bro. Harding's meeting at Keswick was a success. Held, as it was, in a building belonging to another religious body, and during a season of very unfavorable weather, it speaks of hard, earnest work and God's blessing. Bro. Harding preached twenty-eight sermons, baptized thirteen believers, and collected \$25.47 for home missions; more than this, the church has been revived and the brethren filled with fresh courage and a determination to finish their building at once. There is now a membership of about forty-one earnest and faithful brethren, anxious to have a church house and to spread more fully the truth in their community. The field is such that it is abundantly possible to build up a large and self-sustaining church there.

Your Board felt that an excellent start has been made and are anxious that the brethren there should have a building of their own, in order that a future meeting may be held under more favorable circumstances. It is now the intention of your Board to hold another meeting there next summer when, with a more favorable season and by the blessing of God, it is confidently expected that there will be a large ingathering. In order to help these brethren to attain their laudable desire, your Board have started a fund called the “Keswick Building Fund;” the beginning of which, though small, is no indication of what can and will be done if we will let the Lord open our hearts. Bro. Elwood Burtt writes us that four hundred dollars will probably finish the church, and it is estimated that two hundred dollars can be collected

there; the remaining two hundred dollars we propose to collect through the Fund begun in this issue of THE CHRISTIAN.

It was expected that, ere this, a meeting would have been begun at South Range, but Bro. Devoe not having, as yet, been heard from relative to time, nothing definite has been done.

In regard to Sydney, we are still awaiting the decision of the American Board.

Below is given our Financial Report for the month.

Receipts.	
Balance of cash from last report,	\$132 63
Receipts from Keswick,	25 47
Part pledge, E. C. Ford,	2 50
	\$160 60
Expenditure.	
Bro. Harding, 4 weeks salary	\$60 00
“ “ travelling expenses,	9 00
“ E. C. Ford for October,	12 50
“ W. H. Allan for “	12 50
“ J. C. B. Appel for “	12 50
	106 50
Balance cash on hand,	\$54 10

L. A. MILES, Sec'y-Treas.

GOOD WORDS FOR “THE CHRISTIAN.”

Bro. R. H. Bolton, Findlay, O., (formerly editor of *New England Messenger*), says: “It was one of my most interesting exchanges. . . . But send THE CHRISTIAN. We want it. We appreciate it. God bless you all and the work in the Provinces.”

Bro. H. A. Ling, Everett, Mass., says: “I enclose fifty cents to renew my subscription to your paper for the year 1900. I am always anxious to peruse the columns of this paper, for I still maintain an interest in the work in the Provinces.”

Bro. J. E. Miller, South Greenwood, N. S., says: “Find enclosed \$1.00 for THE CHRISTIAN. I must take it as long as I can. It is next to the Bible.”

Bro. Will F. Shaw, Walnut, Ill., says: “For five years I have taken your paper and I have not suffered any bad effects from it either. As long as your policy is to publish church material with only a small per cent of advertisements, there is a large place in the religious journalism of the world for you, I should think. Long may you heap to yourselves subscribers not having itching ears, eyes, ailing stomachs, and weak backs, *ad nauseum*, as the pages of too many of your contemporaries invite.”

Sister O. M. Packard, of New York, says: “I enjoy THE CHRISTIAN very much, and give away the extra copies I take. I give one to our pastor, Bro. Denham; he says he gets a good many good things out of it. I am so glad the Douglas Avenue Church has their new house finished.”

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

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

DOUGLAS AVENUE CHRISTIAN CHURCH BUILDING FUND.

NEWPORT, N. S.—	KINGSTON, Jamaica,—
John Anthony, \$ 1 00	Neil McLeod, 1 00
TRURO, N. S.—	LEXINGTON, Ky.—
Mrs. Jarvis, 3 00	Missionary Bible Class Central Christian Church, 50 00
MILTON, N. S.—	TOKIO, Japan,—
Collected by L. R. Morton.	Miss M. Rioch, 5 00
Wm. Stiff, \$ 5 00	ABERDEEN, S. D.—
J. P. Freeman, 2 60	J. B. Moore, 1 00
D. Moode, 2 00	LETETE, N. B.—
Mrs. Tupper, 67	Wm. Murray, 10 00
Jas. Walker, 2 00	St. JOHN, N. B.—
J. H. Harlow, 5 00	Miss Lou Whelpley, 10 00
S. Murray, 1 00	Mrs. James Emery, 10 00
A. Ritchie, 1 00	Miss Alice Purvis, 3 00
Friend, 1 00	Miss Nina Whelpley, 15 00
Mrs. R. Burnelly, 1 00	A Friend, 10 00
A. Minard, 1 00	Miss M. Sullivan, 1 00
John Ford, 1 00	Mrs. H. Whelpley, 1 00
Mrs. and Miss Collie, 1 00	Havelock Wilson, 20 00
Aug. Hemson, 3 00	Harry Taylor, 5 00
J. G. Morton, 2 00	Miss E. Clark, 1 00
R. Harlow, 1 00	Henry Robinson, 5 00
A. Harlow, 1 00	C. H. Elston, 1 00
Dr. Prince, 1 00	Col. at Dedication, 44 86
H. B. Ford, 10 00	Mrs. E. Shellington, 5 00
Small amounts, 2 55	Mrs. Parks, 1 00
Everett Etherington, 1 00	A. J. Williamson, 1 00
Gilbert Etherington, 50	John Leonard, 5 00
Francis Etherington, 5 50	A. Martin, 5 00
L. S. Ford, 5 00	Richard Watson, 15 00
Angus McDonald, 2 00	Mrs. Craig, 5 00
Herbert H. Harlow, 1 00	L. A. Miles, 50 00
Collected by J. W. Gates.	Mrs. L. A. Miles, 10 00
SOUTHVILLE, N. S.—	Mrs. J. S. Flaglor per Geo. F. Barnes, 2 00
Geo. Wagoner, \$1 00	A Friend, 2 00
PORT WILLIAMS, N. S.—	Geo. F. Barnes, 25 00
Mrs. Jas. Jackson, 50	E. Barnes, 25 00
Arthur Stevens, 1 00	Arch Tapley, 5 00
C. W. Burbidge, 1 00	Mrs. Boyd, 5 00
MELVERN SQUARE, N. S.	J. V. Mackenzie per P. McIntyre, 4 00
A. M. Gates, 1 00	P. McIntyre, 1 00
SOUTH RANGE, N. S.	Robert Roberts, 50 00
Collection, 1 25	Collected by Robert Roberts.
Friend, 25	Mr. Mackum, 2 00
MASCARENE, N. B.—	J. Thompson, 1 00
Capt. Dick, 2 00	J. Leary, 1 00
LORDS COVE, N. B.—	J. McMullin, 1 00
Collected by Mrs. Frank Richardson.	D. Roney, 1 00
Mrs. Alonzo Stuart, \$ 1 00	Friend, 50
Mrs. Nellie Stuart, 1 00	Collected by Mrs. D. A. Morrison.
Willie B. Welch, 1 00	F. A. Dykeman, 2 00
Friend, 25	W. B. Tennant, 2 00
Friend, 25	Small amounts, 1 00
Mrs. Frank Johnson, 50	Collected by Mrs. Wm. Armstrong.
NOVA SCOTIA—	H. N. Sharpe, 1 00
A Friend, 1 00	Miss S. Vaughan, 1 00
BOSTON, Mass.—	W. H. Dunham, 50
Frank T. Barnes, 25 00	Collected by George Barnes.
NEW YORK.	Miss Vaughan, 10 00
Mrs. Packard, 1 00	Miss White, 5 00
	Mrs. Dixon, 5 00
	Cash, 5 00
	Friend, 25 00

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.
JAS. W. KENNEDY, Southport, P. E. I.
MAJOR LINKLETTER, Summerside, P. E. I.
JAMES GORDON, New Perth, P. E. I.
J. F. BAKER, North Lake, P. E. I.
PETER A. DEWAR, Montague, P. E. I.
GEORGE BOWERS, Westport, N. S.
D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
JOHN W. WALLACE, Shubenacadie,
ISRAEL C. CUSHING, Kempt, N. S.
W. J. MESSEERVEY, Halifax, N. S.
STEPHEN WAGNOR, Riverdale, Digby Co.
GRACE WILSON, Burt's Corner, York Co., N. B.
W. R. WENTWORTH, Letete, N. B.
MRS. A. MURRAY, Leonardville, N. B.
W. T. JELLEY, St. Thomas, Ont.
A. HANDSPIKER, Tiverton, N. S.

More names will be added as they are appointed