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THE CHRISTIAN.

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

Vol. XIV.—No. 3.

SAINT JOHN, N. B., MAY, 1897.

Whole No. 167.

The Christian.

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P. O. Box 56

St. JOHN, N. B.

EDITOR:

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

OFFICE EDITOR:

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

NOTES AND NEWS.

It is time the programme committee for the N. B. and N. S. meeting were getting to work. Good meetings do not usually come by accident.

If people read their Bible with as much diligence and anxiety as they do the newspapers, they would be better Christians even if poorer politicians.

THE CHRISTIAN wants money. If your subscription is not paid up let us hear from you. One cent a week is all we ask for it. Any one who cannot pay that must be very poor indeed.

The P. E. Island brethren will be interested in knowing that U. G. Miller is working at Shelby, Iowa. Three were added to the church a few Sundays ago, two by letter and one by confession and baptism.

Our churches this year have had much to encourage them in the way of additions. A church is not doing its duty that is not trying to reach the unsaved. A Christian is a very poor specimen (too poor to get to heaven) if he has no desire to see others saved.

The doctor must have his medical magazine, the lawyer his legal journal, the merchant his commercial paper and the farmer his agricultural periodical, but the Christian—that is a good many of them—well he thinks he does not need a religious paper.

We know of no church in the brotherhood that has increased as rapidly as the University Place Church, Des Moines, Iowa. *The Christian Guide* says that in 1893 there were 252 additions; in 1894, 221; in 1895, 319; in 1896, 174; and so far this year 115; a total increase of 1081 in a little more than four years.

The article on "The Sabbath and the Lord's day" is deferred until the June CHRISTIAN owing to the illness of the editor. The readers will regret the absence of the article and particularly the occasion of that absence; but will rejoice to know that he is getting better.

The *Christian Standard* says that J. A. Wickham is laboring with the Third Church in Portland (Oregon) and has lately added to his congregation five young Baptist ministers. Surely a church with six ministers ought to be able to do a vast amount of missionary work in that city.

We see in the *Christian Standard* that W. J. Lhamon who has been preaching for the Cecil St. Church, Toronto, for several years has been called to minister for one of the largest and best churches in the United States,—that in Allegheny City, Pa. It is understood that he will accept. The thought of his leaving Canada is painful to us and we sympathize deeply with Toronto.

A. M. Atkinson of Wabash, Ind., who is laboring most assiduously to increase the Ministerial Relief Fund, has given another proof that he is the aged and worn-out preachers' friend. He has just made another gift of \$5,000 to the fund. A man like that can consistently go among the churches pleading earnestly in behalf of the pioneers or their widows. He asks from each preacher an annual contribution of two dollars.

The subject of E. B. Barnes' address at the Illinois Ministerial Institute, held in Atlanta, Ill., April 27-29, was *The Necessity of Loyalty to our Plea Now*. A good subject, and in this day of compromises one that needs to be kept well to the front. Our present success is due to our past loyalty, and loyalty now means future success. We notice also that Bro. Barnes is to deliver an address at the Sunday School Convention to be held in Danville, Ill., May 18-20. His subject is: *Why I am in the Sunday School*.

C. H. DeVoe, pastor of the church at Richmond, Ind., reports nineteen accessions at regular services since Feb. 1st. Thirteen confessions from the Sunday-school on March 28th. We do not know, but suspect that Bro. DeVoe took Review Sunday to impress upon the scholars' minds the plan of salvation as exemplified in the first few chapters of Acts of Apostles. How would it do on every Review Sunday to give the children of the school, while in the school, a chance to confess the Christ? How would it do to give the opportunity occasionally during a protracted meeting?

The Christian Evangelist says: "Ten years ago the Disciples in Iowa, in numerical strength, stood sixth, now they stand second among the great Protestant bodies. They have in this time passed the Congregationalists, Presbyterians, Baptists and Lutherans. As an illustration of the manner in which we are forging ahead in Iowa take the following: In five years in Mason City, a place with a population of about 6 000, the Disciples built up from nothing a congregation of 680 communicants with a house of worship worth \$10,000.

In the *Christian Oracle* of April 15th, Allan Hickey says: "It may be helpful to the Disciples that intend to have Easter ser-

VICES to note that the Roman Catholic and Episcopal churches of our city have been for the last six weeks preparing for Easter by keeping Lent, and that last Sunday the St. John Lutheran, Sixth Presbyterian and Pilgrim Congregational churches joined their procession by holding Palm Sunday services. It must be gratifying to the venerable Leo XIII. to see so much of the Protestant world turning and looking lovingly toward Rome and learning her ways."

It is not too soon for the brethren on P. E. Island to remember that the Association is to meet with the church at New Glasgow on the Saturday before the second Lord's day in July. With the force of preachers now on the Island there is no reason why this should not be one of the most helpful meetings ever held there. It would not be unwise for the churches to plan some co-operative work. Activity in this direction will quicken the life of the existing churches and no doubt lead to the establishment of others.

F. D. Power of Washington says in the *Christian Standard*. "The Southwest Church in this city was born in an old hut seven months ago and now numbers one hundred and twenty, with a school of one hundred and fifty, and in their hired hall in the third story of a wheelwright shop, has an audience of four hundred people." It does seem as though in many places in the East a hearty welcome awaits our plea. All that is needed is the men to sound out the old gospel in these places. Bro. Power further says: "Put ten men like W. J. Wright in the cities along the Atlantic seaboard and sustain them for five years and they will return you not a hundred but a thousand fold."

The last number of the *Christian Messenger*, Toronto, is largely given over to home missions. It contains eleven short articles, discussing in a practical manner almost every phase of the subject. The *Christian Standard* of April 17th and *The Christian Evangelist* of April 22nd also had symposiums on the same subject. We will now wait expectantly. There should be generous giving to home missions on the first Lord's day in May. The person who does not believe in foreign missions, but does in home missions, now has his chance. If he fails to take it, he will excuse us if we conclude that he does not believe in missions at all.

For several years the American Christian Missionary Society has been aiding the work in these parts. This year they are spending here \$550 and they would gladly spend more if the funds would allow. One condition upon which this amount was given (and upon which no doubt its continuance depends) is that the churches in N. S. and N. B. take up the annual collection for general home missions, sending it to B. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio. The churches in the States are asked to make the offering on the first Lord's day in May. We hope each of our churches will some time in this month make a liberal contribution to this work and thus show sincere gratitude

for the aid rendered. Only a few of the churches gave last year, and some of those that gave, gave sparingly. Let us correct that mistake and give at least half as much as we receive. The needs of the work are great and pressing.

God is no respecter of persons. A good many preachers seem to be. They would hardly report to the world that during a meeting a very poor, despised, degraded man was converted. To be singled out a man must be prominent or eminent, or of high standing. A few weeks ago three Indiana preachers in reporting their work says. "One addition, a prominent business man of the city;" "one from the Quakers, quite a prominent man who is in the mail service at the Union Depot;" "one lady and two gentlemen added, one gentleman is an eminent lawyer, mayor of the city and post-master elect, all of high standing." Is the conversion of such people a greater triumph of the gospel's power than the conversion of the outcast would be?

Every member of a church should be a contributor to its funds. Even the youngest and the poorest should give a little. The person who depends on charity is not exempt. At any rate the charitably disposed should give him enough to enable him to give something to the Lord. Those who are blessed with plenty will find that plenty a curse if they hoard it up or spend it on themselves. Those who here will deny themselves nothing for the Lord's sake need not be surprised if in the future they need a drop of water to cool their tongues and are denied even that. Many churches that imagine they can not support a minister could do so easily if all the members were willing to deny themselves. The Lord loves a cheerful giver. He has no admiration for a miser.

News of the Churches.

ST. JOHN, N. B. COBURG STREET

The evangelistic meetings which commenced on Lord's day, March 7th, continued for five weeks, closing on Lord's day, April 11th. Eighteen persons made the good confession and were baptized. Two others united with the church.

The collection taken up on Lord's day evening, April 11th, for foreign missions amounted to \$50. Bro Hermann Miller of Owen Sound, Ontario, who is in the employ of the C. P. R. and who has been in the city since last November, left for his home on Thursday, April 22nd. During his stay among us he has made many friends, and assisted us in our services, particularly in singing.

Sister Hattie Banks, one of our faithful members, has recently moved to Boston.

LETETE, N. B.

Our meetings here are interesting. Some who have not been to the Lord's table for a long time have again taken their places there. Two whom I baptized in Back Bay some time ago have taken membership here, making twenty added to our membership since I came here in January. I feel sure that if the brethren could see the importance of keeping a preacher here all the time, others would be added to the saved. My time will be up May 15th.

WM. MURRAY.

MILTON, N. S.

Our meeting closed with thirty additions, and so we feel that our efforts were not in vain. The church members were greatly interested, one hundred different ones taking part during the

meetings, something we have not known for years. Bro. Murray left this week to hold meetings at Summerville, and we hope good results will follow.

C. B. O.

HALIFAX, N. S.

Since I wrote the last notes for THE CHRISTIAN we have had one confession at the North street church. Our average attendance at the Lord's table for April has been the largest, since our coming here, of any month. We have had no removals from the church this spring, and we are expecting some additions to our members by immigration in the near future. Emigration has for years been the bane of this church, and it is encouraging to see even a little turn of the tide. We are still embracing every opportunity of bringing the church before our citizens. The writer on yesterday delivered the annual sermon to the I. O. O. F. in the "Academy of Music" to a splendid turnout of the order, and a fine audience beside, hundreds being in attendance.

Our Y. P. S. C. E. will hold a "missionary rally" on Lord's day evening, May 10th, in aid of the American Home Missionary work. This church appreciates what our brethren in the United States have done for us, and our young people are entering into the work with much earnestness.

The mission service lately held by our Y. P. S. C. E. at the "Halifax North-end mission" has been pronounced by Mr Theakston, the city missionary, as the best meeting of the kind held there by any of the churches. It was the first time our young people had attempted such a public service, and they are to be congratulated on their success. The pastor was present and was called upon to say something as to why we call ourselves "the Christian Church." We did so.

T. H. BLENUM.

WESTPORT AND TIVERTON, N. S.

The church in Tiverton showed their appreciation of their pastor and wife recently by a donation. We all met at the home of Bro. Norma Robbins. The presentation speech was made by Bro. D. McLean, who happened to be with us. The donation amounted to \$47 in money and useful articles. Mrs Bolton was presented with a purse of \$9.40. The occasion was enjoyed by all, especially by the recipients.

The Young Peoples' Missionary Society in Westport held their first meeting April 2nd. A good programme was given and the efforts were rewarded by a liberal silver offering.

On April 15th the different missionary societies of the church in Westport gave a missionary-ship concert. It was given to a crowded house, and an offering of over \$7 was received. It was a very interesting concert, and will be given in Tiverton before long.

The pastor preached an Easter sermon in Tiverton last Sunday night, after which a prayer-meeting was held in which six were reclaimed, none of whom had taken part in meeting or communion for many years. One of the reclaimed was a Baptist brother, but he took his membership with us.

After the Endeavor meeting last night a Young Peoples' Missionary Society was organized in Tiverton with officers as follows; Norma Robbins, President; Mrs. Kendrick Outhouse, Vice-President; Annie Cossaboom, Secretary; and Ethel Outhouse, Treasurer.

J. W. BOLTON.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

Since last report Bro. R. W. Stevenson, of Montague, and the writer exchanged pulpits. Words of encouragement and good cheer were given, and the band of faithful disciples was greatly strengthened by the visit of our brother minister in the gospel.

A few weeks ago the congregation was presented by one of the leading brethren with a very hand-

some and ohaste quadruple silver gold-lined communion set. The heartfelt thanks of the members were tendered to our brother for his generous gift to the church.

On account of my sickness Bro Emery kindly filled the pulpit on April 11th. In him we have found a true yoke-fellow and co-laborer in the gospel, and this is but one of the many kindnesses which I, and the congregation to which I minister, have received.

On April 25th we intend to make another move, this time to worship in the well-known hall on Prince and Grafton streets. This used to be the old Philharmonic Hall, but it has been renovated and fitted up in a becoming manner, and is capable of seating at least 400 people. We have secured this hall for a year, having the use of it on Sundays and Wednesdays at a rental of \$150.

The first Lord's day in April we took up a collection for foreign missions, which reached the modest amount of \$20.55. GEO. MANIFOLD.

MONTAGUE, P. E. I.

We had one addition on last Sunday evening. Bro. Geo. Manifold lectured for us a few weeks ago. It was fine. His subject was New Zealand. The attendance was good considering the roads. The writer has been laid up with a severe cold.

R. W. S.

SUMMERSIDE, P. E. I.

Since my last notes I have had the pleasure of visiting the good brethren of New Glasgow. The exchange was appreciated very much on my part, though I felt somewhat restrained before an audience so long accustomed to the teaching of so worthy a man as Bro. D. Crawford. The time was short, and I could not see as many of the friends as I would like to. Bro. Crawford's visit to Summerside was appreciated very much. Those who sat under his teaching in the past were glad to hear him again. His health is remarkably good. We hope to have him again soon, as we are to have our first quarterly meeting the 28th. Bro. Geo. Manifold, Bro. R. W. Stevenson, Bro. O. B. Emery are expected to take part in 'his meeting. We hope to have a good time and that good may result from our meeting together.

I am glad to hear of the good work in St. John and Milton, and also Deer Island. Bro. H. Murray is doing a grand work in his home church. He is very highly spoken of by the brethren of New Glasgow, P. E. I. I always like to hear the preacher spoken of in such a way, for it makes one feel at home. Of course this is Bro. Murray's record everywhere.

But while we have our seasons of rejoicing, we have our times of sadness. This time we sorrow with Bro. and Sister Major Linkletter in the death of little Arthur, a bright blue-eyed boy of fourteen months. He died of the dread disease—pneumonia. God comfort the sorrowing parents.

H. E. C.

Home Mission Notes.

Brethren, let there be a general and hearty response to the appeal from the Home Board of the United States. They are extending a helping hand to us, let us give them a good collection in return.

But do not forget our own needs. Our receipts are away below what they ought to be this month.

There is a cheering report from Halifax. The brethren are working faithfully at Pictou, and Main St., St. John, gets seven additions through the united harmonious efforts in that city. We have had most urgent appeals for help, but cannot give it on account of lack of funds.

Last month we said another house of worship would soon be erected in New Bruns-

wick. It will be at Mascarene, Charlotte County. There are eleven members there now. Capt. S. Dick found it was necessary for the Disciples of Christ to have a meeting house, so he headed a list with \$100, and from friends in New York, St. John and at home, he has raised \$600.00. He gives the land also. The materials are all bought and a neat house will soon be finished and paid for. Now for a grand opening and a meeting that shall result in great good to the people there and great joy to Captain Dick, because his efforts will be crowned with success.

To the Churches in Nova Scotia and New Brunswick,

GREETING :

Another year has rolled around and again we ask for a collection in aid of our International Home Mission work.

Do you know they have been working forty-six years. During this time they have sent out hundreds of preachers, there have been thousands of additions and new churches have been organized all over this continent.

They helped preach the gospel here before the American war.

Lately they have spent \$1,300 in these provinces.

They are spending \$550 this year.

We want them to continue to aid us.

We trust every church will take up a collection in May and send it to B. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, and thus show that we appreciate what they are doing for us, besides being sharers with them in their grand work for the Master.

Home missions is the base of all our missionary work.

If you fail to give you lose an opportunity to do good.

Be generous, help others and thus lay up for yourselves treasures in heaven.

J. S. FLAGLOR,
Secretary.

RECEIPTS.

Previously acknowledged,	\$120 12
St. John, Main St. S. S.,	4 02
" Coburg St. Mission Band,	3 80
Kingston, N. S., Ellis Ford,	1 00
Taunton, Mass, Isabel D. Dewar,	50
Roslindale, " Miss A. Freeman,	1 00
Milton, per Miss A. A. Cyllie,	3 50
Leonardville, per Wm. Kay,	2 00

\$435 94

J. S. FLAGLOR,
Treasurer.

Foreign Missions.

Maritime C. W. B. M.

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

Extract from a letter to Mrs. J. S. Flaglor, received from Miss Graybiel, missionary in Mahoba, N. W. P., India, dated February 1st, 1897.

MY DEAR SISTER,—

It seems good to be writing to you again after so long a time. In hearing from and writing to those who are beloved in the Lord and in his work, I always feel the bonds of Christian fellowship and service growing stronger and sweeter. Yes, dear sister, it is

indeed terrible to see the distress about us and have so little ability to relieve it all. This morning already (I am writing before breakfast) a woman has brought her baby, about two years old, to give away that its life may be saved. The child is utterly naked and the woman is clothed in the merest of rags. Yesterday four children were offered us. What today may bring before its close only God knows, but our hearts are sure to be wrung at the sight of misery we are utterly unable to relieve.

There is a government poor house in the town. When I visited it a few days ago there were said to be between seven and eight hundred famine victims in it, about one-third of them children. The buildings are temporary sheds. The food seemed good as native food goes, but, of course, it was not very liberal in quantity. Even these meagre provisions are costing the government large sums of money considering its resources. The opium crop from which large revenue has been derived has been almost a failure of late, and many are wondering if He who rules in the affairs of men is not punishing the rulers as well as the ruled, for the iniquitous opium traffic that has been carried on so long to the ruin of at least two nations, India and China. Surely this famine is opening up to the church wonderful opportunities. We cannot expect that the adult India of today will become Christian, but our greatest hope is in the coming generation; and now it seems that India is offering us her children to save them from starvation. Surely, but has not God a deeper purpose in all this?

I shall send very shortly now about twenty girls to another mission because of lack of room here. It is an undenominational mission, for which I am thankful.

We expect to enlarge our orphanage so we can take in more children during the year, and in the meantime I am a sort of forwarding agent to transport those destitute children from heathenism to where they will have Christian training.

You have mourned with us over Miss Frost's long and serious illness and you will rejoice with us in her gradual restoration to health and strength. She cannot yet walk but is gaining daily and we are hoping to see her on her feet before very long.

Affectionately yours in faith and service,
MARY GRAYBIEL.

RECEIPTS

Previously acknowledged,	\$180 43
Eldon, P. E I, A Sister,	2 00
St. John, Ladies' Aid, Feb,	2 05
" " Mar,	1 45
Coburg St. S. S.,	3 10
Halifax, Ladies' Aid,	6 71

\$196 40

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.]

DEAR BOYS AND GIRLS,—

Some of you are forgetting me, I am afraid, for I haven't heard from some of the bands for a long time. Can't you all wake up and send me a letter this month? I have heard lately from the Summerside "Sunbeams" and from the "West Gore "Golden Rule" Band. Both these Bands are working faithfully. And the leader of the Lord's Cove Band writes me that we may count on at least \$25 from their

Band this year. Isn't that a good large sum? Can't some more of our Bands follow their example and decide among themselves just how much they think they can earn for our work this year? then you will have something definite to work for, and if you go beyond your pledge, why so much the better.

The circular letter has reached St. John again, and we were glad to open it, but I want to hear personally from all our Bands—Halifax Band send me a letter and tell me about your work. I hear you have been transformed into a Junior C. E. Society. I like the change and I hope you will have one meeting every month a missionary meeting. And Milton "Daily Workers" and Summer-ville "White Stars," are you still working and shining for Jesus? I don't believe I have had a letter from either of you for several months. I have heard indirectly from my little friends the "Willing Workers" in Westport, but I would like to get acquainted with the new secretary if he will only write me a few lines. And then I want to hear from the "Golden Circle" in Kildare and the Charlottetown Band. Now I hope I will get a whole shower of letters this month and I will answer them as fast as I can.

We have lately changed our day of meeting from Wednesday to Sunday afternoon in our St. John Band and we like the change very much.

Your loving friend,
Mrs. D. A. MORRISON,
Sup't Children's Work.

CHILDREN'S WORK.

Previously acknowledged,	\$73 94
Charlottetown, Golden Link Band,	1 00
West Gore, Golden Rule Band,	2 00

Total, \$76 94
SUSIE B. FORD, Treasurer.
Waverley,
Halifax Co., N. S.

COMMITTEE ON LITERATURE.

Brothers Fullerton have sent in their third subscription. If there were a few more like them we would soon have sufficient funds. Besides the amount they have subscribed to this fund, these brethren have done good work in their community by circulating a number of our best books and distributing many valuable tracts. If our position is not understood in their neighborhood they will not be to blame. Brother J. W. Gates has written to us saying that he will probably start for the provinces about the 20th of this month (May) and that he will be ready to take up the work as soon as he arrives. We are in need of funds in order to place our Brother in a position to do good work. If any of the brethren and sisters have made up their mind to subscribe to this fund they will greatly benefit the cause by remitting at once. This is a critical time for the work. If we do well now the work may be placed on a firm basis.

RECEIPTS.

Previously acknowledged,	\$16 50
David and George Fullerton, Pictou, N. S.,	5 00
A Brother, New Glasgow, P. E I,	1 00

Total, \$22 50
O. B. STOCKFORD,
Secretary-Treasurer.

St. John, N. B.

The Christian.

ST. JOHN, N. B., MAY, 1897.

EDITORIAL.

WHAT CALLEST THOU THYSELF?

Sometimes those who are pleading for the restoration of primitive Christianity, and who therefore refuse to wear any denominational name, are, on account of such refusal, regarded as exclusive and presumptuous. The charge is made that they appropriate to themselves names that belong to all believers in the Lord Jesus Christ. But surely it would not be wrong for the apostle Paul if he were to return to earth to decline to wear any one of the denominational names that today are so numerous, and by some so highly esteemed. If he should insist on being known by the names he wore when here before, who would dare object? Any attempt to fasten upon him a name that did not honor his Lord would, we doubt not, be warmly resented. If it was possible in the days of the apostles for people to be Christians without wearing a denominational name, why should it be impossible for people to be Christians only today? It is not impossible.

When we call ourselves Christians, Disciples of Christ (or by some other scriptural designation), we do not, however, use the terms in an exclusive sense. We do not claim to be the only Christians or the only Disciples of Christ. We do not say what other people are or are not. We simply state what we are. When a man claims to be an honest man he does not state nor imply nor insinuate that all other men are thieves. While claiming, as has been said, to be Christians only, we do not claim to be the only Christians.

But look at the names the different denominations wear, and then think of the inconsistency of the charge made against those who persistently and successfully refuse to be known by a similar name. Are the Baptists the only people who baptize? No; with one or two insignificant exceptions every denomination claims to practise that ordinance. They are not the only people who *in fact* baptize. Why, then, should they wear a name which (if the charge made against the Disciples of Christ be well founded) implies what they are? Are the Congregationalists the only people who hold to the congregational form of church government? No; strictly speaking the Baptists and several other religious bodies have just as much claim to the name. Are the Congregationalists presumptuous in appropriating it? Are the Episcopalians the only people who have overseers? (The Greek word *episcopoi* means overseers.) No; other religious bodies claim to be patterned after the apostolic church in this particular. Who, then, can excuse the Episcopalians for taking this name to themselves? Are the Methodists the only people who believe that work should be done methodically? No; every denomination, probably, claims to

be just as devoted to methods. Why, then, do they not object to this use of the term? Are the Presbyterians the only people who believe in having elders? (*Presbuteroi* is the Greek word for elders.) No; many denominations have elders. Why, then should one denomination appropriate this name? The trouble with these names, as names for Christians, is that, of themselves, they do not indicate any relationship to Christ or to God. A heathen with them alone to guide him, would not suspect that those so designated claim to be followers of the Christ. Upon learning their historic significance his ignorance would be dispelled.

The Disciples of Christ, laboring to reproduce the Church of the first century, believes in baptism as much as the Baptist; for in the days of the apostles they that gladly received the word were baptized. He believes in the congregational form of church government as much as the Congregationalist; for he sees it exemplified in the New Testament. He believes in having overseers as much as the Episcopalian; for the Church in Ephesus had overseers. He believes in doing his work methodically as much as the Methodist; for all things should be done decently and in order. He believes in having elders as much as the Presbyterian; for in apostolic times it was customary to have elders in every church. He believes in all this because he believes apostolic Christianity should be restored.

But he believes in more than this. He believes in observing the Lord's Supper; but he is not going to take his name from that sacred ordinance, though he might as well do so as take it from any other ordinance. He believes that the church should now, as in the days of Paul, have deacons; but he is not satisfied with a name that, of itself, simply indicates that fact. He believes in singing and praying and working, but he wants a name that shows on its very face that he believes in more. He is ambitious to wear a name which, of itself and at once, proclaims him to be a follower of Jesus.

There are irrefragible reasons why we should resolutely refuse to be known by names which unduly emphasize ordinances or forms of church government or the officers of the church; and just as good reasons why we should determine to be known by names that honor our Lord. Let him have the pre-eminence. When we give him his proper place there is little danger of our dishonoring any of his appointments.

H. W. S.

GOD IS LOVE.—Mr. Spurgeon saw on a country weathercock what he thought was a strange motto, "God is love," and asked his friend if he meant to imply that the divine love can be as fickle as the wind. "No," said he; "this is what I mean: whichever way the wind blows, God is love. Though the cold north wind, the biting east wind, still God is love, as much as when the warm, genial breezes refresh our fields and flocks." —*Ex.*

Original Contributions.

A PRACTICAL QUESTION.

E. C. FORD.

(Continued).

To make good the claims of the Disciples that they are *not* a denomination, and that their plea is not sectarian, it is but necessary to show that they are not only in harmony with the Bible, but that their position is practically admitted by the different denominations. Hence things that are held in common can neither be sectarian nor denominational. It is true there are some things taught and practised by the denominations that are neither believed nor practised by the Disciples. On the other hand, it is claimed that the things the Disciples do believe and practise are virtually admitted to be true by the denominations. Thus while these different religious bodies teach and practise some things peculiar to themselves and which clearly distinguish the one from the other, the position of the Disciples, being practically admitted to be scriptural, is not peculiar but common. If this can be made clear then those brethren in these denominations who "are becoming dissatisfied" may find a religious home in which they may be free from the bondage of sectarianism, and still hold to all that is true and according to the Word of God.

Let us look at the position of the Disciples to which they are calling the attention of the religious world today, and to which they are inviting those in the denominations who are dissatisfied with sectarianism and who would love to stand upon the Word of God alone.

1. *They take the Bible as their rule of religious faith and practice.* Do any of the denominations object to this? I think not. True they add to it a human creed and such articles as they think wise, but their contention is that these are good because they are in harmony with the Bible. Thus the position of the Disciples as to the divine origin of the Bible is accepted by all; hence not sectarian.

But any human creed must be peculiar to the denomination which formulates it and becomes the rule by which it is governed. It is thus denominational. The Bible is not sectarian. To stand then upon the Word of God alone is to be free from the bondage of creeds and confessions of faith, etc.

2. *The Disciples of Christ believe in a personal creed.* That is, they require faith with the whole heart in Christ, the Christian's creed, and not in some theory about Christ. They accept Christ as the Son of God and their Saviour. To believe this with the whole heart and confess it with the mouth is the only experience demanded of those who would come to Christ for salvation. Is this peculiar to the Disciples? Will any one object to this hearty faith in Christ and to an honest confession of it with the mouth before the world? Most assuredly not. Then is this faith and confession common and not sectarian. Nor is the repentance which is a result of a hearty faith in Christ peculiar to the Disciples, for all the religious bodies of the Christian world hold to this. This, too, is common ground.

3. *The Disciples require this penitent believer who has confessed Christ, to be immersed into the name of the Father, and of the Son, and of the Holy Spirit.* Is there a body of Christians that will not receive such an one as a baptized believer? This action is really not in dispute. Though there are individuals who may question the validity of immersion, I know of no denomination that does not practically admit that this is Christian baptism by receiving those into their fellowship who have been thus baptized, though they practise something else for baptism.

So far I think it is clear that the position of the Disciples is purely undenominational, hence unsectarian, and those who come to us from the denominations come into the freedom of the gospel, while those who go from us become entangled in the yoke of bondage.

PREACHING THE WORD.

JAMES DICKIESON.

On page seven of the April CHRISTIAN Bro. R. W. Stevenson has written his opinion of "The Minister and his Calling." He says, "It is as reasonable to expect doctors, lawyers or professors to make success of their respective vocations and spend every day at the mechanic's workbench or the farm, if they have one, as for a minister of the gospel to preach the gospel and spend his time at the workbench or on the farm. They might succeed in making one or two passable sermons on first principles, as is sometimes the case, but a fiddler with only one tune soon ceases to be interesting."

May I be excused for asking the question what has 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 work of preaching the gospel of the Son of God to fallen men and women. If this is the reason I think he should rather glory that such men, filling those humble positions, are able to speak a word for their Master "in season and out of season," so that the glorious gospel of our Lord and Master may be sounded from pole to pole, that men and women may hear, believe, and turn to the Lord, and be eternally saved. This should be our prayer. 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.

Times have now 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. When we consider the many advantages that we are enjoying at present, we are led to ask: 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. Something must be wrong—either the brethren are leaving too much for the minister to do or they are not using the fiddle as they ought.

INFLUENCE OF LITERATURE.

O. B. STOCKFORD.

Literature, in the strict sense of the word, consists of those writings which have become permanent through the impression they have made upon a large or influential number of people. Hence the literary works of the leading and most popular authors of a nation often either determine or reveal its history. While portions of such writings are great factors in moulding the character of a people, other portions reflect pretty accurately their leading peculiarities. The noblest and the meanest thought, the best and the worst passions, the most distinctive characteristics of a nation are clearly delineated in the literature its writers produce and its masses read. I am referring now to general literature, and not particularly to those writings which are directly historical. These facts will be abundantly exemplified by comparing the history of the foremost nations with their literature.

It seems to be natural for an intelligent people to give enduring expression to their best and most distinctive thought. And so all great people have had a literature. No nation has ever wielded a mighty and lasting influence over the affairs of humanity whose people have not been controlled, to a great extent, by some literary work or works. Even people who are not, strictly speaking, literary or intellectual, may be almost entirely governed by literature—for instance, the Turk by the Koran, and the Chinese by the writings of Confucius. If these statements are facts—and I think an appeal to history will prove them so—then literature has much weight in the concerns of men.

It has been truly said that the history of the Bible is the history of God's people. It contains most accurately the history of the Jews and the early Christians. Besides this, however, the record of the treatment this Book of books has received from men is that of its believers also; and its teaching has determined, to a remarkable degree, the course in life of those who accept it as a guide. The fortunes of God's people must necessarily be bound up with the revelation of his will to them. It is impossible for the Christian to grow Christlike without learning of his Lord through his written Word. The study of no book or books can be substituted for that of the Bible. We must obtain all religious knowledge directly or indirectly from its pages. Indeed there seems to be a large portion of this knowledge which can only be obtained directly from the Holy Scriptures. In a peculiar sense they may be said to be the source of all true religious literature. Not only should nothing be promulgated that is not in accordance with them, but nothing should be advanced as the will of God which is not found therein. They contain an inexhaustible mine of instruction, in which the student always finds some fresh truth to reward his efforts. There is a spiritual blessing obtained through the perusal of these holy

writings which can not be obtained elsewhere.

But although the Bible is thus the source from which we must derive all knowledge of the will of God, yet we may be aided in our studies of the Word by the writings of those who, through superior talents and great devotion to its searching, are able, at times, to facilitate—both by a consideration of external evidence and by exposition of inner truth—the knowledge to be acquired therefrom. In our search for truth we may reasonably expect to profit by the writings of intellectual men and women, of honest purpose and impartial mind, who have devoted the best part of their lives to its study. Among the writings which are thus profitable we may class those of the leading authors of the Disciples of Christ. The professed aim of these men—and I trust that it is an aim in deed and not in word only—being solely to seek after and practise God's will as revealed in his word, they may be expected to afford the Bible student much aid. The literary works of these men breathe a spirit of freedom which it would be difficult to surpass. While they contain errors—as all human productions must—yet I think we may be justified in supposing that the writings of those who are not bound by any statement of belief apart from the Great Authority will help the Bible student considerably. It would be hard to find men who are less biased or enslaved to set opinions than our representative writers. Who can read the candid expositions of these men without being strengthened thereby? The spirit of loyalty to truth which will be found permeating them will alone repay their perusal. Their sincere treatment of Bible subjects must impress fair-minded persons as being at least an impartial attempt to expound the truth.

There can be no question as to the ability of these men. Reference to the effect they have had in controlling the religious thought of the century will determine this. Many of the interpretations advanced by our pioneers which, at the outset, were considered unorthodox by able Christians, are to-day endorsed by leading religious thinkers. As an example of this we may cite Alex. Campbell's distinction between the law and gospel which is now recognized by many of the foremost advocates of Christianity. Some of the positions taken by the promoters of our movement—for instance, that respecting the necessity of Christian union—have been adopted by many Christian bodies.

We are a Bible people, and as such plead for its reception as the only authority to which we can go to know the will of God and of his Son. But we are not thereby precluded from obtaining any outside help toward the better understanding of the book. Taking the Bible as our fixed and certain standard, we cannot go astray while seeking other good literature to aid us in our studies. The true Disciple of Christ must always be loyal to his Bible. To it he must resort as the end of all controversy. But he may

gain much of its truth through the efforts of others.

The continual change of point of attack by the adversaries of the Bible, its loose and careless interpretation by advocates, its peculiar adaptation to the needs of each generation, together with other reasons, call for clear interpretation of its truths by those who are competent.

We can therefore see the necessity of spreading our literature if we would do all we can to advance what we believe to be the truth. As it has been in the secular history of the world, so is it in the kingdom of Christ. We must advance our cause largely through the distribution of literature. Our first duty is to put in the hands of the dying the Word of Life. Then we should seek to aid them as far as possible to a true understanding of it.

In the Maritime Provinces we have been very backward in this work. The brethren would profit greatly if they would more faithfully read and study the works of our leading writers. They would, I think, be better able to meet much of the false teaching of the day. We have done very little toward spreading our literature among outsiders. This branch of work needs our attention as much as any other. Our Literature Committee need all the aid, financial and otherwise, that they can obtain. Time lost now not only effects our generation, but succeeding ones also. This is a time of religious enquiry. We should take advantage of it.

HALIFAX AND PICTOU AND THE AMERICAN H. M. BOARD.

T. H. BLENNIS

A recent letter from Bro. Benj. L. Smith, Corresponding Secretary of the American Home Missionary Society, hints at the neglect of some of our provincial churches in the matter of taking collections for the American Home Mission work. I have been informed that at our Annual Meeting a few years ago, it was decided to take a yearly collection in the provincial churches for this especial work. This decision has only been carried out in part. Halifax and Pictou are now receiving aid from the American Board, without which, owing to peculiar circumstances, combining difficulties of the fields of labor, and unnecessary and groundless currents of opposition, neither place would be able to sustain regular preaching. Both of these important fields have been greatly strengthened, and the brethren of these churches are grateful and appreciative. Through the support given to these fields they are slowly but surely reaching that position when they will be self sustaining in a short time. The brethren in the United States have shown a willingness to help us, and a concern for us, that we ought to appreciate and reciprocate. It is certainly an encouraging feature of our work in the provinces to see a growing interest in missions in general, but as Spurgeon

once said, "thus far we have only given for missions our cheese-parings and candle-ends." Self-sacrifice was the essence of Christ's life, and is also of the Christian's life.

Christianity in its spirit and genius is a missionary religion, and God's plan is that every Christian should have a hand in this work. This is the high calling of the church, and it is great gain to the church that finds it out. Missionary activity helps tone up a body of Christians to doctrinal soundness. An idle church may have a formal orthodoxy, but you can hardly call its faith a living faith. A missionary church has the advantage of knowing that it is laboring aggressively instead of only defensively. The best reply that we can give to those who deny the plea we make, is to push that plea to the front and prove its truthfulness by our evangelizing efforts. Better than "Paley's Evidences" and "Butler's Analogy" are missionary zeal and evangelistic success. One word concerning the North street church of Halifax. We have preached, labored and practised arduously to broaden and deepen the spirit of missions at home and abroad in this church the last year. We have to an encouraging extent succeeded, and when that day comes, and may the Lord hasten it, when the Halifax Christian Church can call its home its own, these provinces will hear from this body in no uncertain way. For a short time yet these brethren in Halifax and Pictou ought to have the fostering concern of the churches at home, and the aid now being received from the United States. It is not "money and effort wasted," such a thought even ought to be a slander on the character of even the most immature Christian. I have promised Bro. Smith to lay this matter before you, gentle reader. I have written. Let every church take the May collection for the American Home Mission Society. Our honor, our gratitude, our expectations of success, in some fields at least, demand this of us.

LET THE BRETHEREN ON P. E. I. CO-OPERATE.

R. W. STEVENSON.

I am persuaded that all the brethren on P. E. Island are anxious for the rapid growth of the cause of Christ on the Island. There is something fascinating about a growing institution. A rapid healthy growth in any department of life is pleasing. This is certainly true of the cause of Christ. When we read of the splendid increase of the brotherhood in the United States we are pleased to be identified with such a movement. People readily turn towards everything prosperous. We prefer to be with the living rather than with the dead. Where there is no growth there is something decidedly wrong.

The cause of Christ we most surely represent. Our work has been, and still is, to reproduce the primitive Church of Christ in this age of denominational and sectarian strife. Our growth in the Maritime Pro-

vinces has been slow. It has not been in keeping with the character of our work. We have something for the world that will do good. We have, in the work in which we are engaged, the solution of many, if not all, the difficult problems of the age.

The cause for this slowness is the want of co-operation in the work. Each church has been satisfied with keeping up worship on Lord's days, and made no effort to strengthen the work and increase the borders of Zion. In many places the work has been at a standstill. Things are little better than they were years ago. Some are disposed to blame the preachers for this unhappy condition of things. Those fault-finders are generally obstructionists. They do little but find fault. They are generally the first to grumble and the last to help. They are of those "who say and do not." Instead of finding fault because things are not always done as we think they should be done, let us one and all give ourselves to the work of making the cause of Christ grow on P. E. Island.

There should be co-operation with the churches of Nova Scotia and New Brunswick. We should have a union of the churches in the Maritime Provinces. The Baptists, Methodists and other denominations have their maritime union of the churches. I also think it would be a good thing if we had a union of all the churches in Canada,—at least have convention of all the Canadian churches once every three or four years.

The denominations find this union a good thing, or they would not continue it. May we not learn a lesson from them? See how the work is systematized in the different states of the union. What advantage would be derived from a union of all the Maritime Provinces? There would be very many. There would be some system in our work. An effort would be made to help the weak churches. Work would be started in places where our cause is not represented. There would be a centralization of our work. We would have the most capable and experienced persons to help execute the work. Weak churches could be materially helped. Old churches aroused to greater activity. New fields opened up. The work undertaken with a united brotherhood at the back of it would make it an assured success. Fortified in this way new work cannot readily be broken down. Men soon became interested in such a work. The union of the Maritime Provinces would bring us into touch, so far as our work is concerned, with the whole of the brotherhood. We shall have vastly better annual meetings. The majority of the brethren are ignorant of the power for good these splendidly successful meetings are. Such an one as was had with the church at West Gore, N. S., in 1896—an annual meeting where men—business men—came together and perfected plans for great things for Christ in the two provinces, and are instructed in "the faith once for all delivered to the saints." By union more money can be raised, more men brought into the fields which are white and ready for the reaper, and more and better revival meetings held. Brethren, the cause of Christ will grow most surely and grandly if we stop our pitiful cry of poverty and inability to do. Let us shake off the dust and cob-webs that have been weighing us down and making us sick and

weaklings. Let us get out into the fields where there is sun, light and work for the day. If each one can do but a very little, let that little be done along the line of co-operation, "as many littles make a muckle." If but fifty dollars is all we could raise each year, it would be much better than doing nothing. It would provide for a very good revival meeting in some ready place. I should very much like to hear from others on this question of co-operation.

HARD FIELDS.

R. E. STEVENS.

A friend said to me, "You have a hard field." I answered, "Yes." He said, "I would think you would seek a larger and a more congenial one." And assuming the air of a martyr I replied, "Oh well, you know *some one* has to work in the hard fields." When he had gone I began to meditate upon the subject. Have I, after all, so hard a field of labor? If so, in what does its hardness consist?

We have a beautiful church house in which to meet, well heated and lighted, and kept neat and clean; as faithful, appreciative and generous a band of men and women to work with as can be found anywhere; a comfortable house supplied with all the necessaries and many of the luxuries of life; with all our time to devote to the preparation for and execution of our work. A kindly greeting awaits us on every hand, and no enemies so far as we know. If we go on a little missionary tour, it is in a comfortable, first-class railway coach, to be met at the train and driven to our place of meeting, where we are warmly greeted and gladly heard, and afterwards taken to a good home, assigned the best bed and fed with the choicest viands the house affords.

My mind wanders back to one of God's noblest workmen, a greater preacher than I can even hope to be, who preached on the river bank and in the prison at Philippi, yet complained not of the inconvenience; to one who endured the cold, dark prison at Rome without a murmur. I remember him who trod the winepress alone, from whom even his own chosen followers turned away and left him to die unattended. I think of his worthy followers who wrote, "at my first answer no man stood with me, but all men forsook me." When I think of him who, though he was rich, yet for our sakes became poor, so poor that he had not here to lay his head, and fed upon the bounty of others; or of his greatest follower who was compelled to labor with his hands that he might provide for the temporal wants of himself and of those who labored with him, I am led to exclaim, "God forgive my ingratitude."

The early missionaries travelled not in parlor coaches, but by long, weary marches on foot; they met not the kindly greeting and applause of men, but frowns and scourgings and imprisonments; they received not liberal contributions and generous entertainment, but labored with their hands and suffered want and deprivation; and in response to their best efforts some mocked and asked, "what will this babbling say?" and I

conclude that I never had a hard field, and practically do not know what enduring hardness means.

I remember in my boyhood days to have lingered lovingly over the sentiment of that dear old hymn:

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word."

and to have grown impatient waiting for an opportunity to show my willingness to "endure hardness as a good soldier of Jesus Christ;" and if now the opportunity comes, shall I shrink from availing myself of it?

And what if men should speak evil of me and even persecute me. They persecuted one who was purer than I, and who has said, "if they persecute me, they will also persecute you." The servant is not greater than his Lord. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

As I take up THE CHRISTIAN to-day and read of the success attending the efforts being put forth in Milton, Westport and Halifax, in St. John and LeTete, tears of gratitude unbidden fill my eyes, and I exclaim, "Praise the Lord for this success." But then I am reminded that these, too, were once hard uncultivated and unproductive fields, in which some faithful souls had to toil and sow and wait, in the hope of the results that are now being realized. And why should not I patiently prepare the soil and sow the seed, even if another succeed me and reap the results of my sowing? If at the journey's end I shall be able to look back and truthfully say, "I have fought a good fight, finished my course, kept the faith;" and then forward and say, "Henceforth there is laid up for me a crown of rejoicing," what will it matter how hard the field of labor has been, or how difficult the task, when I hear the final "Well done."

SPRINKLING, POURING, IMMERSION: WHICH?

W. H. HARDING.

IV.

I love my Methodist brethren, and I am sure it would not be treating them fairly if I passed them by in this investigation. I do think that if I were to change my religious views, and wanted to be something else besides a Christian, or a Disciple of Christ, I would be a Methodist. A man once told me that he thought I was meant for a Methodist minister, and I thought it was a compliment, for these people are noted for their zeal and earnestness. I have always looked upon John Wesley as one of the great men of the earth, so when I wanted to know which was the right baptism, I searched his works. The first I saw was "Wesley's Notes on the New Testament." On Rom. vi. 3, I read: "We are buried with him, alluding to the ancient manner of baptizing by immersion." Now that is what I wanted to know. I did not care so much for the modern practices. I wanted to know what Christ commanded and what the apostles performed, and I take it for granted you would read this want to know the same thing.

In my last I referred to a work on "Immersion," by J. T. Christian. I refer to it again, as he gives us some particulars concerning Mr. Wesley that I want you to have. He says: "I have been examining Mr. Wesley's works and will give the result of my investigation. Turning to his journal, Vol. I, page 20, under date of Saturday, February 21st, 1736, Mr. Wesley says: 'Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion, the child was ill then, but recovered from that very hour.' The next instance occurred in Savannah, Ga., May 5th, 1736. Mr. Wesley says: 'I was asked to baptize a child of Mr. Parker, second bailiff of Savannah, but Mrs. Parker told me, Neither Mr. P. nor I will consent to its being dipped!' I answered, 'If you certify that your child is weak it will suffice (the rubric says) to pour water upon it. She replied, 'Nay, the child is not weak, but I am resolved that it shall not be dipped.' This argument I could not refute, so I went home and the child was baptized by another person.' (Journal, Vol. I, p. 24). But this was not the end of the matter. On the first day of September, 1737, Mr. Wesley was tried by a grand jury of forty-four men, found guilty, and ordered to leave the country; and one of the charges was, to use his own words, 'by refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify that it was weak and not able to bear it.' (Journal, Vol. I, pp. 43). This is a strange record for the father of the Methodists. John Wesley was tried and found guilty by the courts of the land for refusing to sprinkle a baby!

On June the 25th he re-baptized John Smith, and March 21st, 1759, he baptized two adults by immersion (Journal, Vol. II, pp. 16)."

As I write I have "Clarke's Commentary" lying before me. I think that Adam Clarke was one of the greatest Biblical scholars, not only of the Methodist church, but the world ever saw. He refers to the ordinance of baptism many times. I give his comment on Colossians ii. 12: "Alluding to the immersion practised in the case of adults, wherein the persons appeared to be buried under the water, as Christ was buried in the heart of the earth, his rising again the third day, and then emerging from the water, was an emblem of the resurrection of the body, and, in them, of a total change of life." There are several other authors from whose works I would like to quote; but from what I have written and from what I have read, I learn that the scholarship of the Methodist church says—in answer to the question at the head of this article—*Immersion*.

GENERAL HOME MISSIONS.

The friends of foreign missions should be the most enthusiastic supporter of home missions.

There are two ways in which the farmer may increase his harvest: till the land already under cultivation with greater care, or break up more land. By combining the two methods he will raise the largest crops. Just so the churches already established should be cultivated with more thoroughness, so that they will abound in every good work; and new churches should be built up that in turn will assist in planting others. This is the kind of work the American Christian Missionary Society is trying to do.

Ten men can do a piece of work in less time and with greater ease than five can. Ten churches can evangelize a district in half the time that five would require and with only half the expenditure per church. The best way for a church to make the calls coming to it in behalf of home missions both less frequent and less loud, is to go labor earnestly now in building new churches which in the future will share in bearing the burdens and in carrying on the work. "Many hands make light work."

Nothing lives in the Dead Sea, and vegetation cannot thrive near it. Dead itself, its deadly influence affects its surroundings. Why? Simply because it has no outlet. The Jordan pours its waters into it, and the waters are laden with minerals washed down from the mountains and hills. Evaporation goes on, and the Dead Sea, year by year, becomes more deadly. There are many people like this sea in that they are always receiving but never giving; and like it, the more they receive, the worse they become. Instead of becoming the dispensers of God's blessings they prove to be the grave of his bounties. Some churches and some Christians are dying of selfishness. Giving is the only cure. Give, and beautiful graces will live in your heart, and the barren places around you will begin to blossom as the rose.

"That man may last but never lives,
Who much receives and nothing gives.
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

Judging their thoughts by their actions, thousands of church members think that Jesus made a mistake when he said, "It is more blessed to give than to receive." According to their opinion it should be, "It is more blessed to receive than to give." But his life is the best commentary on his words. He gave himself. He came not to be ministered unto, but to minister.

It is easy to make sacrifices when a person is thoroughly in earnest. One whose dollars accumulate slowly, and as the result of hard toil, will do it. Does he determine to have a bicycle? With a martyr-spirit he will cut down other expenditures. Has he resolved to build a house free from debt? He cheerfully gives up pleasure and luxuries. Is he going to take a trip around the world? It is a pleasure to deny himself that he may save up the amount required. Does he desire to assist in sending the bread of life to the dying? If he plans with the same care, and carries out his plans in the same self-sacrificing spirit as in other cases, he will lay by in store as the Lord prospers him, and be able to give ten dollars where now he thinks he cannot give one. It is not more money people need; it is more of the spirit of Christ.

He who helps to save souls helps in the noblest work.

Does any one want to know whether he is saved or whether his confession and baptism

were simply a mockery? Is he trying to save others? If not, he had better not sing:

"Since I can read my title clear,
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes"

Instead, let him keep on weeping; for the danger is that he has a surer title to the place where there is "weeping and wailing and gnashing of teeth."

The toil of each faithful Christian will be well repaid, and his sacrifice amply rewarded, when from the Saviour's lips he hears the words: "Well done thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

Work while it is day. Work with all your might. You will have all eternity in which to rest.

The fields are white unto the harvest. What are you doing to save the golden grain? Nothing. Then what shall be thy reward?

Married.

CLIFFORD-SMALL.—At Tiverton, N. S., April 14th, John Clifford, Jr., son of Deacon John Clifford, and Alfie Small were married in their new residence by the writer.
J. W. BOLTON.

OUTHOUSE-OUTHOUSE.—Hiram W. Outhouse and Ethlyn A. Outhouse were married in Tiverton, at the home of the bride's parents, April 18th, by the writer.
J. W. BOLTON.

Died.

RUGGLES.—At Tiverton, N. S., March 28th, William Ruggles died of a cancer in the stomach. He belonged to the Episcopal Church. Funeral services were conducted by the writer.
J. W. BOLTON.

LINKLETTER.—On April the 7th, of pneumonia, Arthur beloved child of Brother and Sister Major Linkletter, aged 11 months. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."
H. E. C.

MURRAY.—A. Elmsdale, P. E. U., of inflammation, Warburton Murray, aged 22 years, sixth son of Charles and Elizabeth Murray, of Fredericton. He had been teaching school for several years near Elmsdale. His strict attention and improved method of teaching, as well as his amiable deportment, had greatly endeared him to both pupils and their parents. This was manifest in their great kindness at the time of his last illness, and their deep sympathy for sorrowing parents who arrived in time to be with him in his last hours. He spoke much of the great love of the Saviour, and sincerely wished to be baptized as a penitent believer in Jesus. He trusted wholly in him for salvation, prayed for his presence and strength. He exhorted others to serve the blessed Lord and meet him in that happy home. This stroke was sudden and severe to the parents and family, but they sorrow not as others who have no hope. One of his brothers is a consistent member of the New Glasgow church, another is a promising young preacher now studying in Bethany College. We hope that ere long other members of the family will enter the narrow path and keep it till all shall meet at Jesus' feet. The vast crowd who came to attend his funeral showed the esteem in which Warburton was held among those who knew him.
D. C.

SCOTT.—Bro Daniel W. Scott, son of the late Bro. Alexander Scott, died at the old home at North River, Lot 32, April 2, 1897, aged sixty years, leaving an aged Christian mother, who is strong in faith, confident in hope, and, notwithstanding her years, bright in intellect. She is waiting for the change, which shall reunite her with the loved ones who have gone before. Two brothers, and four sisters, with many other relatives and friends, remain to bear the changes of the earth-life a little longer, and to sadly miss the brother deceased; whom to know was to respect, esteem and love. He loved truth as he hated falsehood, and, when necessary, in a gentlemanly way, was always ready to express his mind. To be for some time acquainted with him was one of the bright little chapters in the life of the writer. Many years of Bro. Scott's life were spent in the United States. He returned to the old home. He gave his heart's affections to the blessed Saviour and the loving father. He lived and died in the full assurance of faith. His last

work, before being utterly prostrated by disease was to build a beautiful house, on the old homestead, for those who remain there; and when spoken to of his being about to leave it, he said, "And shall I not have a beautiful home?" To his sister, who could not come to see him before he died, he sent a message, and in the message was the thought expressed by Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The testimony of his aged mother: "A kind, good, obedient boy all his life." No need for higher praise.
O. B. E.

STEWART.—After a short and severe illness, at Harbor's Mouth, Lot 48, April 17, 1897, Neil Stewart, Esq., died at the age of 69 years. Two brothers and one sister survive him. Mr. S. was not demonstrative in his friendships; nor did he "sound a trumpet before him" when about to do good to the needy or the homeless, nor would he ever, like the Priest and the Levite, pass by on the other side from the wounded, the helpless, or the distressed. While never to the knowledge of the writer, having made a public profession of attachment to Him who came "to save the lost," he had quietly, unostentatiously, much of the spirit of the Master. The "cup of cold water" was not withheld, nor were there lacking the more substantial proofs of a brotherly-kindness not always found connected with long prayers and loud professions. His memory is enshrined in the hearts of many to whom he extended a helping hand. I can not refrain from quoting, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." Before he died, he told the writer that he fully trusted the loving Father and the blessed Saviour. In trust, we also leave him in the Father's keeping.
O. B. E.

STEWART.—Death has again visited the late home of Neil Stewart at Harbor's Mouth, whose recent death is recorded in this paper, and his sister, Isabella Stewart, under its chilling touch, passed away, April 21, 1897, in the 71th year of her age, and after an illness of eighteen months' duration, which in Christian fortitude she bore, not only patiently but cheerfully, trusting Him who was able to keep her, and all which she had "committed to Him against that day." Like the little child looking up in full confidence to the loving mother, Sister S. lived trusting wholly in the love of her heavenly Father and in Him who is the manifestation of His love to a lost world. Like her brother, only perhaps in a greater degree because wholly considered, was the friend of the friendless and the helper of all who were in need. Her words and deeds of kindness will live in the memory of many who are left a little longer to fight the battle of life. Her religion was not merely sentiment. It patterned after the Master. At home and abroad she ever did good. Truly, "her works do follow her." For many years she was a member of the Church of Christ at Cross Roads, Lot 48, beloved and respected by all. Many mourn to say because her life is ended, her earthly work is done,—but she is gone to a home where "life is not a breath," nor is it dependent upon the pulsations of the heart,—"Flesh and blood cannot inherit the kingdom of God." In the immortalized, the springs of life never run low. No weariness benumbs the faculties, nor does pain ever rack the frame. "There shall be no night thence." "The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."
O. B. E.

OLIVER B. STOCKFORD, B. C. L.

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