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# THE CHRISTIAN.

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

Vol. XI.—No. 6

SAINT JOHN, N. B., APRIL, 1894.

Whole No. 126

## The Christian.

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ST. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

J. E. EDWARDS, . . . . . ST. JOHN, N. B.

BRO. STEVENS reports one addition at Lord's Cove.

BRO. HARRY MINNICK has started a meeting with the brethren at Leonardville. We hear that a good interest is shown in the meeting, and that one person has made the good confession.

BRO. FORD's work in Halifax is highly approved of by the brethren there. The church is growing in usefulness and prospects are bright for the future.

We are devoting considerable of our space this month to the General Christian Missionary Society. We trust the brethren and sisters will remember that at our annual meeting we resolved to take up at least one collection—to assist in sending out preachers in our home fields. Send to J. H. Hardin, Y. M. C. A. Building, Cincinnati, Ohio.

THE March Quarterly is now being held with the Coburg Street Church, St. John. Bro. Lhamon, of Minneapolis, is assisting Bro. Stewart in the meeting. The attendance at the meetings is excellent, although bad weather has interfered somewhat with the progress of the meeting. Six persons have been led to confess the Saviour at this date. Bro. Lhamon is an earnest worker and a fine speaker.

THE first Lord's day in March was the day for the annual collections for foreign missions in the United States. So far as heard from, the collections generally were good. The prospects for the present year are bright, notwithstanding the very hard times. It seems clearly to be the will of the Lord that the laborers shall not be driven from the heathen harvest, nor allowed to suffer extreme want while in these fields. This will strengthen the faith and hope of those who sympathize and help.

OUR preachers in different places are greatly cheered in seeing the people turn to the Lord. H. T. Morrison, who preached a few months in Nova Scotia and P. E. Island last summer, writes the 1st of March that he and his son, a singer, were holding a meeting in Atterton, Iowa, with thirty-five added to date.

HIS son, C. C. Morrison (called the boy-preacher, who is yet in his teens) was conducting a meeting in Osceola, and up the 6th of March had 102 additions. One of the converts was the principal infidel in the city, a man eighty years of age.

There is no lack of talk about giving, no lack of writing on the subject, no lack of needy places and worthy objects, no lack of means to meet the demands, but there is a sad absence of the giving spirit.

Think of people whose whole aim in life seems to be the accumulation of wealth, going to the house of God regularly and singing with a sham earnestness, "I care not for riches, neither silver nor gold." Think, too, of professing Christians of independent means refusing to sing until paid for it; and then, when shining sovereigns are before them, singing, "Were the whole realm of nature mine," etc. This is not the spirit of Christ, for the spirit of Christ is the spirit of giving. He gave himself for us. We should give ourselves to him, and giving ourselves we put all that we have at his call. He will never call on us for more than he needs, never for more than we can give. He needs what we spend in luxuries, and if his followers would give to him what they spend in fashion or in foolishness his treasury would be full, and his heart would be emptied of the sorrow that must swell it, as he sees those who claim to be his disciples dwelling in their coiled houses while the Lord's house is in desolation, as he sees them spending on their own little bodies more than they give for the souls of millions, as he sees them eating and drinking the best the land or all lands can supply, while myriads are dying for the bread and the water of life. When will people learn to sacrifice for Christ? Not till they learn to give up luxuries and scrimp in necessities, not until they say we will first satisfy the claims of God by giving the best we have to him, instead of saying, as is too often done, we will spend all we can on ourselves and if there is any left we will give it to the Lord. *Wonderful generosity!*

Our missionaries in the foreign field have felt the pressure of the financial crisis in the western world. Owing to the slowness with which money came to the Board, under whose direction they are working, they have learned lessons in economy and self-sacrifice, such as those by whose gifts they should be supported have never studied. The churches were hurrying God's blessings from them when they permitted nearly all the self-denial to be practiced by the missionaries. The last few months have been months of great anxiety, great earnestness and great activity on the part of Bros. McLean and Rains, of the Foreign Christian Missionary Society. They had thrown their whole souls into an effort to make the March collection for foreign missions nearly proportionate to the ability of the churches. Few know the suspense in which they have waited for the result. It may be that few can sympathize with them in the greatness of their joy as the encouraging reports are coming in. Churches that seemed to never think of the heathen abroad, and, consequently it may be, paid little attention to the heathen at home, have been enlisted in the work. Now that they have tasted the sweetness of participating in this work, it will not require so much effort to keep their eyes turned from self to the world. Churches that in years gone by have been doing something, have in many instances doubled

### A Good Collection.

their offering to the Lord. The result is that the first few weeks since the collection show that an increasing spirit of liberality is abroad, but it is by no means the spirit of self sacrifice. In the week beginning March 7th, \$5,318.78 were received. To us in these provinces that may look like a large sum, but to the dying world it seems very, very small, and to Jesus it appears smaller still. It is a good sum to be received in one week; but if as much were to come in during each week in the year—and there is no reason but selfishness why such should not be the case—the whole amount would be but a trifle compared with what is needed to sustain messengers of light in the regions of darkness.

As our readers will remember, Bro. J. H. Hardin, the Corresponding Secretary of the General Christian Missionary Convention, was present at our annual meeting in St. John in 1892. He was then assured of the desire of the brethren assembled to cooperate with the brethren in the United States in the prosecution of home mission work; the General Board was asked to consider favorably the matter of assisting us in the support of evangelistic effort in New Brunswick and Nova Scotia; and as an evidence of the genuineness of our purpose, it was determined that all our churches be recommended to take up the annual collection for general home missions in common with the churches of the United States. The outcome of this was that by some of the churches the collection was forwarded to the General Board, and Bro. Northcutt was sent down here by them to assist in evangelistic effort in these provinces. His labors, as is well known, were successful, not only, or mainly, when measured by the members added to the churches, but also by the momentum he imparted to our work and the greater good feeling and earnestness he helped to enkindle in our churches. So well pleased were the churches with the willingness of the Board to assist us, and with the man whom they sent for that purpose, that the churches, gathered in the annual meeting at Lord's Cove last year, passed a resolution that all our churches in Nova Scotia and New Brunswick be requested to take up a collection for general home missions this year. It may be worth noting that this "resolution passed by a unanimous standing vote." Bro. Hardin is making herculean efforts to enlist all the churches in the United States in this work. He sees the great needs of the western states and he is not ignorant of the needs of the Canadian north-west. Thousands of places are appealing, some loudly and others silently, but no less truly, for help; and his heart at times must be heavy, because so many of these cases have to be heard, but cannot be answered. The offering for this work is to be made on the first Lord's day in May, and if every church in the United States, and in Canada, too, will do what it can—or even half so much—the work that should be done among the heathen in the large cities and the unchurched and indifferent thousands in the west and north can be undertaken. What we give to the General Board will in time come back to us laden greatly with blessings. But we should help, even if there were no such prospect. Will we?

Another Duty.

## Home Mission Notes.

SPECIAL ATTENTION! We ask all our churches to take up a special collection in May for home missions, and send to J. H. Hardin, Y. M. C. A. building, Cincinnati, Ohio. These brethren are aiding the work in Canada. They have done us a vast amount of good this past year at considerable cost to them. They are pledged to give \$250 00 a year to support a preacher in Halifax. Bro. Northcutt's work here cost them \$150.00. We ought to give them a large collection—to show we appreciate their kindness, to show that we want to continue our co-operation with them, and above all to show our love for the cause of Christ. Let us show that we are as liberal, according to our means, as any part of America.

We notice in the *Standard* that the Sunday-school at Westport has contributed \$6.00 to the G. C. M. Fund of the United States. This is a good collection, and a good work is helped along.

The Coburg street Sunday-school sends a good collection to our fund, as it does every quarter.

The Sunday-school in Halifax intends to take quarterly collections for our fund. They began the first Lord's day in March, and we acknowledge the amount—\$7.10. Remember this school is only about one year old, and has a small membership. All things considered, this is the best yet for any of our schools. We hope all our Sunday schools will follow the good example of Halifax and St. John.

The first half of our year has passed and we have received \$317.00. Our expenses have been a little more than that. In the meetings held and assisted by the "Board," forty-five have been added to the churches. So far, this is much better than last year. The brethren will notice we are not receiving as much as we are paying out. We hope those who have been giving will give more liberally, and many who have failed to give will at once contribute something for our home mission work.

The meeting at Westport was a grand success—nineteen were added to the church. The Board assisted this meeting to the amount of thirty dollars. The church in Milton, for letting Bro. Murray go, and Bro. Murray, for holding this meeting, deserves the thanks of the Disciples in these provinces. It was a good work and well done.

A good sister, who does not want her name known, has given \$5,000 for the support of the Bible chair at Ann Arbor, Michigan.

Bro. F. M. Rains went to Frankford, Mo. to open a church. They wanted \$3,000 to pay the debt. He raised \$3,178; and at Ruskville, Ind., they wanted \$13,000. He raised \$15,571, a pretty good collection for one day.

The following meetings were taken from the last four numbers of the *Evangelist*, St. Louis, Mo. Twenty-three meetings with 3,142 additions is encouraging:

Place.	Preacher.	Additions.
Gibson City, Ill.	Creighton	107
Taylorville, "	Pearl & Weedon	164
Bloomington, "	Cilliland	312
Ancena, "	Wright	119
Decatur, "	Hall & Hackleman	202
Mackinaw, "	Stewart	107
Delaver, "	Boyer	104
Bristow, Iowa	Devoe	105
Farragut, "	Omer & Quick	102
Osceola, "	C. C. Marrison	102
Centerville, "	Morris	131
Hutchinson, Kan	Lockhart	106
Lyons, "	Rose & Rogers	125
Ezbon, "	LeBaron & McPherson	101
Neodesha, "	Harlan	130
Sedalia, Mo.	Myers	135
Carthage, "	Speck & Birdsall	151
Elwood, Ind.	Schofield	150
Delphi, "	Boyer & Millard	100
Sherman, Tex.	Larimore	140
Fairbury, Neb.	Putnam & Kirk	137
San Bernardino, Cal.	Martin	107
Aberdeen, S. D	Romig	189

Sister Page, the oldest member of the Norfolk Church of Christ, is a remarkable woman. She is

ninety-six years old, and has been blind for twenty-nine years. Her memory is excellent, and she converses on all topics, especially the origin and miraculous progress of the Disciples of Christ. She was a charter member of the first organization, effected by A. Campbell, and has lived to see the little body of twenty-nine, with which she identified herself, encircle the globe and stand prominently among the various religious bodies of earth—over a million strong.—*Norfolk Christian*.

## RECEIPTS.

Previously acknowledged, . . . . .	\$287 62
St. John Mission Band—	
Per Miss B. Barnes, . . . . .	3 45
St. John Sunday-school, . . . . .	15 42
Halifax, " . . . . .	7 10
" Per E. C. Ford, . . . . .	25 00
Westport—	
Per H. Murray, . . . . .	30 00
Tiverton—	
Per H. A. DeVoe, . . . . .	1 75
St. Croix, N. S . . . . .	
Mrs. M. Sanford, . . . . .	50
Southville—	
Wm. Gates, . . . . .	1 00
Milton—	
Per Miss A. A. Collie, . . . . .	3 50
Lord's Cove—	
Per R. E. Stevens, . . . . .	2 50

\$377 84

J. S. FLAGLOR,  
Secretary.

Post Office, St. John.

## Foreign Missions.

## Maritime C. W. B. M.

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

## SERVICE.

Dear Sisters,—I have been reading a very helpful leaflet, "The Responsibility of not Doing," and I want to give you two or three quotations from it.

To do is to live, to refuse to do is to die. When we do the best we can, the responsibility is God's; when we refuse to do, the responsibility is ours. Everywhere this is true—in our homes, our work-rooms, society, church, in all the interests of life. The responsibility of not doing is loss of power to us, and serious loss to the world. Is it not true that the responsibility of not doing is that of defeating our great purpose of Christ's life on the earth? We cannot realize the weight of this responsibility until we catch the spirit of the Master's teaching, until we see that the law of loving, self-denying service is the law of this kingdom. Then, heaven really begins here, and this life is but the vestibule of that larger life beyond. Then one is ready for every work to which the Master bids him go. Hearts and hands and purse are at the Master's disposal for any form of loving service.

Sisters, let us give ourselves to the Master for loving, self-denying service during the remaining months of our missionary year. Do you realize that six months have already passed? When the importance of the work comes to me with greater force than usual, this always comes to strengthen me—"workers together with God." What a privilege to be a worker with God! And then with Him all things are possible. With this assurance we ought to be willing to undertake greater things "in His name." Cheering words come to me from so many sisters. God is indeed blessing their efforts. Let us work and pray that all may know Him—whom to know aright is life eternal. Yours in the Master's service,

CARRIE F. PAYSON.

Westport, N. S., Feb. 16, '94.

We have received the following letter from our sister in Japan:

You remember in a former letter I spoke of some students from the school not far from our home coming to ask us to teach them the Bible? We had become acquainted with them through their attendance at the Sunday services. Most of them

were already Christians, seeking after more light, especially the leader of the party—Kairai San by name. He it was who banded together the few Christians that belonged to this great Buddhist school, and seemed to watch over them with a fatherly interest. He induced them, for some of them were becoming weak, to come to his room for prayer and reading of the scriptures every day, and when he heard of us, he immediately sought means of becoming acquainted and enlisted us in his self-imposed task. We were, as may be supposed, glad to teach them—yes, to teach them the whole of the gospel as it is in Christ. As a result, for the last month this young man has had a stern conflict with himself. Before he, or in fact any of them, had met us, they had never heard of the immersion of a believer as Christian baptism. He saw, after his attention was drawn to the fact, that that was the only true baptism. Yet, he said, "My mother and sister were not immersed. Shall I have to leave them?" At last, one morning during the week of prayer, he came to say he was ready. The same afternoon we had the joy of seeing him buried with his Saviour in baptism and rise to walk in newness of life with him. He is like a different person, he is so happy, and how hard he is working with the others to get them to see as he sees. He brings them to us to talk to, and where they do not understand English very well he takes them to Mr. Garst.

There is one student I would like to mention particularly. He was a scoffer, but Kairai San induced him to join our Bible-class. He probably came for the sake of the English he would learn. He has ceased to scoff, and told us at the last meeting that he felt nearer to God than he had ever thought possible. He wishes, however, to study longer before casting in his lot with us. Besides these signs of Christ's growing kingdom, others of our missionaries have reaped bountifully for Christ, till we exclaim: "What has God wrought!"

The charity-schools, Sunday-schools and women's meeting are about the same, interest good.

My new Bible-woman comes next week. Was so sorry to lose my old one, am afraid it hinders the work in the women's meeting, where we had hoped to claim two souls for Christ.

The Sunday-school in our house increases every Sunday.

Dear sisters, don't cease praying for all of us.

Your loving sister in Christ,  
MARY M. RIOCH.

## RECEIPTS.

Previously acknowledged, . . . . .	\$164 47
St. John—	
Sunday-school, . . . . .	3 10
Woman's Aid, . . . . .	2 05
Halifax—	
Per Laura Blois, . . . . .	2 81
Milton—	
Per Zola Collie, . . . . .	7 00
Tryon, P. E. I.—	
Mrs. John Crawford, . . . . .	2 00
Mrs. Bell, . . . . .	1 00
Total, . . . . .	\$182 43

## CHILDREN'S WORK.

Previously acknowledged, . . . . .	\$28 79
St. John—	
Wide Awake Band, . . . . .	33
Gracie Johnston, . . . . .	1 00
Halifax—	
Mission Band, . . . . .	1 38
Lord's Cove—	
Little Workers, . . . . .	5 00
Total, . . . . .	\$36 50

SUSIE B. FORD, Treasurer,  
No. 1 Belle Aire Terrace,  
Halifax, N. S.

## Children's Work.

[Address all communications to Mrs. D. A. Morrison, 137 Queen Street, St. John, N. B.]

I cannot complain for want of news this week; the letters have rained upon me in the last three weeks, and that is just what I like to see.

We are glad to hear that Sister Cooke is recovering from her illness.

The Westport Willing Workers held an "open meeting" on February 28th. After scripture reading and prayer the children took part in some

exercises, and were then addressed by Bro. Murray. A collection of \$2.30 was taken up. They have also had some new members lately. Well done, Willing Workers!

Sister Dora Lord is taking charge of the Children's Band at Lord's Cove during Sister Lambert's absence. We expect a good report from them this month.

The Halifax Band has had an increase of eight members since I heard from them last. They intend to name their Band after our little girl in Japan. They sent me some cards to send to Japan. Before sending them I would like to receive some from other Bands. Will the girls and boys collect some and send them to me?

Our new Band at West Gore had nineteen present at their last meeting. That is a grand beginning.

The Halifax girls and boys have been asking for a *Mission Band Badge*. Now that is something worth thinking over. I would like to get an opinion from all the Bands. Write and tell me whether you would like to have a badge, and let each Band suggest what they would like the badge to be. Then if all agree in having one, we can choose one from those suggested, and all adopt the same.

It has been suggested that we procure mita boxes for the children. They can be gotten from Miss Lois White, and only cost twenty cents a dozen. The children can collect quite a lot in this way, and have an "opening" every quarter, or every six months.

It appears that the little girl whom Miss Rioch had taken for us had had a part scholarship from some sisters in the United States, and they were unwilling to give her up. We, of course, wanting to take the whole scholarship, could not take her from them, and so Miss Rioch has procured another little girl for us. We need not feel at all disappointed, however, for we have done better by the change. See what Miss Rioch herself says:

"Don't be the least bit disappointed, for if anything the child you are to support promises much better than the other. Let me tell you a little of her history. Last year she was Miss Wirick's English pupil, and joined the church under her instructions. She always attended prayer-meeting and the Lord's supper regularly. In the prayer-meetings she always took part, either by reading or praying. She seemed so zealous, and Miss Wirick was quite hopeful of her. When she ceased to be Miss Wirick's pupil, a rich old couple adopted her, this being the usual thing for people to do, one out of every five persons one meets is adopted. Well, this old couple made a great pet of her, dressed her up finely, gave her everything she could wish for, and at last wished to marry her to their only son. This was a mark of the highest esteem on their part, but alas, this did not suit my lady. She said, 'No, he is not a Christian, and I cannot marry him. When I marry my husband must be at least a Christian—and I hope a minister, that I may help him bring souls to Christ.' They still loaded her with favors, thinking in this way to change her mind. But no. One evening she took off all her finery, put on her old dress she had come in, and went home to her sisters. She has never seemed to regret her brave action. It was her bright happy face that first drew my attention to her, and on asking Miss Wirick about her, this is the story I heard. I at once thought 'there is the right kind of girl to train. She will appreciate it.'

"Before telling the child we wished to educate her, she was asked what she most wanted to become. She answered, 'I should like to be a Bible-woman, but I have no education.' After a little trouble getting the consent of her brother, who in the long run gave it willingly, she was put into the school by me, under Miss Wirick's care. As, of course, by this time you have heard that Miss Wirick has the girls till we get the language a little better. The child is almost fourteen or fifteen. Always, always pray that she may be strong, and at the last reach our expectations.

"It is so good to hear of the children taking such an active part in this work. With such noble little willing workers it will indeed be no trouble to raise the whole \$60. Perhaps by the next mail, or the one later than that, I shall send the girl's photograph. Will send one half-dozen, so each Band can have one.

"I received the cards and scrap-book last mail, many, many thanks. Business cards are as useful as the scripture cards, as they cannot read English, and we write a verse in Japanese on them anyway. I give one to each child who has been there every Sunday in the month. Last month, gave at least thirty away."

Wishing you many blessings in the coming year, I am, your sister in Christ,

MARY M. RIOCH.

Oh, children, just think of it! I wonder how many of us could have made such a sacrifice as our little sister in Japan did! Giving up kind friends, a lovely home, and pretty dresses, and all those things that children like, for the sake of Jesus! Wasn't she a brave little heroine? and won't you all remember to send up many prayers from our loving hearts, asking God to give our little sister strength to remain steadfast in her love and loyalty to Jesus?

Your loving friend,

Mrs. D. A. MORRISON,  
*Sup't Children's Work.*

ACKNOWLEDGEMENTS.

SILVER FALLS BUILDING FUND.

Collected by Mrs. Edward Shellington—Mrs E Shellington, \$5; John Kimble, 1; Geo H McKay, 1; Robert Thomas, 1; Sam Thomas, 25c; H F Green, 25c; J Finlay, 1; J A Gordon, 50c; Waterbury & Rising, 1; J J Johnston, 1; Walter Scott, 1; Dr. Daniel, 1; W D Simon, 1; W H Simon, 1; Daniel & Robertson, 1; J Dunlop, 1; H Clarke, 1; Gilbert Murdoch, 1; Charles McGregor, 50c; F A Dykeman, 50c; Mr. Simon, 1; C H Maxwell, 1; Macaulay Bros & Co, 1; G L Barbour, 1; W F Hatheway, 1; W H Thorne, 2; J A Jones, 50c; J B Hamm, 1; Patrick Higgins, 25c; Andrew Christopher, 1; McAvity & Sons, 4.25; Miss A Garnett, 2; H McFarland, 25c; A Logan, 1; W Hawker, 2; J P Wells, 31c; — Chamberlain, 2; J Bullock, 95c; John Ross, 1; J R Calloun, 1; James Kelly, 1; Dr. Morrison, 2; R A C Brown, 1; A Dunn, 2; W C Allen, 1; W Quinton, 2; N Cameron, 1; A W Adams, 1; M B Dixon, 1; John McLeod, 2; M A Finn, 1; H R McLehlan, 1; Henry R Jones, 1; G Dibble, 1; J King Kelley, 1; G Vincent, 1; J Collins, 1; D Russel, 1; Robt McLeod, 1; M Fowler, 1; Robt Steward, 1; J S Climo, 50c; J Hunter, 25c; J Cullinan & Son, 50c; Wm Shaw, 25; Alex Philip, 50c; B Smith, 50c; R O'Shaughnessy, 1; J Mackay, 50c; Geo Robertson, 50c; W Vassie, 1; Wm Pugsley, 1; C L Drury, 1; Kerr & Robertson, 1; J E Fitzgerald, 1; J Mc Dade, 1; F Sandall, 1; T W Peters, 1; F F Collier, 50c; W Robinson, 50c; — Cushing, 1; W C Pittfield, 2; A G Blair, 1; H T, 50c; C H Humphrey, 1; J S May, 1; R T Hayes, 1; E L Whittaker, 1; J F Estabrooks, 1; J H Parks, 1; A G Skinner, 1; Maggie Clark, 50c; C Stackhouse, 1; J D Hazen, 5; C A Stockton, 1; — Jack, 10c; J Thomas, 50c; — Quinn, 7; O H Warwick, 3 75; Ella Shellington, 1.80; 1 Friend, 10c, 1 Friend, 35c; 1 Friend, 85c; 1 Friend, 2; 18 Friends, 25c each; 15 Friends, 50c each; 11 Friends, 1 each. Total, \$197.90

Collected by Thomas Garnett—Thomas Garnett, 40; H McKay, 1; — Croudall, 1; — Doeir, 25c; William Johnston, 25c; John Johnston, 5; Chas Johnston, 2; 2 Friends, 2 each; 4 Friends, 1 each; 1 Friend, 50c. Total, \$58.00.

Collected by Miss Alice and Ada Garnett—Alice Garnett, \$5; James Naves, 25c. James Sparks, 1; Mrs J S Gibbons, 25c; Sam Johnson, 25c; Chas E White, 1; R McKenzie, 1; Edward Day, 1; Joseph H Naves, 50c; Wm Marshall, 1; Mrs A Johnson, 50c; Mrs Geo Allan, 50c; Miss Garnett, 1; Alex Clark, 1; John Edwards, 25c; Mrs R Garnett, 50c; Mrs. Henry Appleby, 50c; A Rowan, 1; 1 Friend, 20c; 1 Friend, 30c; 1 Friend, 40c; 2 Friends, 1 each; 7 Friends, 50c each; 16 Friends, 25c each. Total, \$27.90

Collected by David Garnett—David Garnett, \$11.80; Chas Willis, 25c; Ira B. Keirstead, 1; Fred Godard, 50c; J B McGowan, 1.25; J D Seely, 50c; J J Bostwick, 1; Troop & McLaughlin, 2; Geo W Davis, 25c; T W Gard, 50c; Charles Clark, 25c; J Calder, 25c; J Sinclair, 50c; Mr Sherwood, 1; 7 Friends, 25c each; 6 Friends, 50c each; 2 Friends, 1 each. Total, \$29.80.

Collected by O. B. Stockford—J L Stockford, \$1; Simon Stockford, 1; Robert Reed, 1; Geo Holder, 1; Herbert Waite, 1; Isaac Stockford, 4; William Banks, 4; J E Edwards, 2; James Emery, 2; Byron Lingley, 1; Phillip MacIntyre, 1; Joseph Stockford, 2; R Johnston, 50c; 2 Friends, 2 each. Total, \$25.50.

Collected by Henry Shellington—Henry Shellington, \$62.50; J K Hamm, 3; A Friend, 2c; Sam Douglass, 25c; Wm Jones, 15c; Howard Creighton, 1; John Garnett, 1; A Friend, 1; A Friend, 50c; Sam Armstrong, 5; Frank Hamm, 1; James Arthurs, 50c; Wm Arthurs, 1. Total, \$77.25.

Collected by Sophie M. Lamont—J. M., 25c; W Andrew Barnes, \$2; Henry W Stewart, 10; A D M Boyne, 1; J J Christie, 2; J Barry Allen, 2; Mr. Currie, 1; Charles Leonard, 10; Miss Hattie Banks, 1; L A Miles, 5; Miss Alice McNeill, 2; Jas Barnes, 10; Mr. Prince, 50c; C H DeVoe, 2; B Armstrong, 4; D Morrison, 1; Miss Jessie Robertson, 50c; R A Christie, 1; Miss M Hopley, 2; E W H, 1; R R Barnes, 5; John Leonard, 2; J F Leonard, 3; Mrs Owens, 1; Miss Alice M McNeill, 1; Wm Banks, 1; E B, 1; Miss Bowen, 50c; Carrie Payson, 25c; Harry Barker, 10.30; 1 Friend, 3; 1 Friend, 2. Total, \$90.30.

Deer Island Collected by Sophie M. Lamont—Fred Leonard, 50c; Geo Welch, 50c; Winslow Richardson, 25c; Charles Conley, 25c; John Welch, 25c; Church at Leonardville, 2 11; Wallace Stuart, 2; Mrs Geo Gowan, 50c; Jas Stanley, 50c; Mrs Dan Richardson, 50c; Mrs Frank Richardson, 1; Mrs D F Lambert, 2. Total, \$10.36.

Edward Shollington, 60.50; Benj Hicks, 28.88; John Arthurs, 25.00; Joseph Arthurs, 15.00; Concerts, 47.00. Total, \$113.88. Grand Total, \$705.39.

The Building Committee appointed by the brethren residing at Silver Falls to superintend the erection of a house of worship in that place, take this opportunity to thank the brethren, sisters and friends who have contributed to the building of such house. To our friends and the members of the Deer Island churches particularly we feel grateful. Such offerings will not go unrewarded.

The land was given by Mr. and Mrs. Edward Shellington. The Coburg street church gave six windows. The organ has been provided for by a few families at Silver Falls.

HENRY SHELLINGTON,  
DAVID GARNETT,  
JOSEPH ARTHURS,  
J. S. FLAGLOR,  
O. B. STOCKFORD, } Committee.

B. FAY MILLS ON QUESTIONABLE AMUSEMENTS.

'Some people would say to you young converts: "You are to settle this question yourselves. Follow your conscience and you will be all right;" but I do not say this to you. I say let the Bible settle it for you, and the Bible says if you doubt whether it is wrong for you to do this, then it is a sin for you to do it. The Bible also says, that it is wrong for you to do anything "whereby thy brother stumbleth or is offended or is made weak." Therefore the Bible is explicit on this matter, and if you want to be a Christian after the Bible pattern, you must be willing and glad to give this thing up, if there is any question in your mind whether it is right for a Christian to do it, or if you see that though it is innocent for you it may cause your brother to stumble or become weak. Others may say to you, "Go anywhere that Jesus will follow you," but I say to you that you are to follow Jesus and go where he goes. That is very different from going where you please and then asking Jesus to follow you. He did follow you in your sinful wanderings and has now brought you to the gate of the harvest field and calls to you, "Follow me! Follow me!" The man who is not willing to follow Jesus into the harvest field is not following him at all. That is what you are here for and that is what Jesus Christ saved you for.'

Died.

PORTER.—Westport, N. S., February the 18th, Sister Hannah Porter, beloved wife of Bro. Edgar Porter, in the 55th year of her age. Sister Porter was a noble Christian lady. Devoted and consecrated to Christ, whom she loved and faithfully served. Her last moments were filled with brightness of that sweet hope of eternal rest. H. E. COOKE.

BOWERS.—A Westport, March the 11th, Mrs. Gussie Bowers, beloved wife of Bro. Geo. Bowers, in the 47th year of her age. Sister Bowers was one of Westport's most highly esteemed residents; for over twenty years she was a consistent member of the Baptist Church. She was a woman of noble principles, and loved by all who knew her, an active worker in temperance and in all benevolent enterprises. She is mourned by many friends. H. E. COOKE.

CAMPBELL.—Mrs. Elizabeth, the beloved wife of James Campbell, Esq., of the Montagu Hotel, Montague Bridge, P. E. Island, died at their home Saturday morning, March 3, 1894, aged 78 years. Sister C. was a member of the Church of Christ, Montague Bridge, and, being perfectly truthful and upright in character, she lived a faithful Christian life. For those in whom she had confidence, her friendship was strong and lasting as life itself; while, for that which was low, insincere or false, she had the utmost contempt. For some years before her death she was a sufferer (physically) becoming near the last, almost helpless, and therefore greatly dependent on the tender care of her faithful husband and loving daughter, who, with many relatives and friends, deeply feel their loss. But, although there was the failing of the outward life, yet the inward was renewed (strengthened) day by day. Her trust in the blessed Jesus never faltered, but, leaning on Him, she passed down into the sleep which knows no waking, until the voice of the Archangel and the trump of God "shall awake to a life immortal." "He giveth his beloved sleep." O. B. E.

## The Christian.

ST. JOHN. N. B. APRIL 1894

## EDITORIAL.

## REASON OF THE CHRISTIAN'S HOPE.

But sanctify the Lord God in your hearts and be ready always to give every man that asketh a reason of the hope that is in you with meekness and fear.

*Question*—As much is said about your peoples' belief, I would like to ask what you regard as the creed of the church?

*Answer*—The creed of any religious body which is likely to hold long together, whether true or false, called also its foundation, is a statement so brief and plain that its members can grasp it. It is also a statement concerning a person whom they can trust and look to in time of need. We will first mention false creeds, then true creeds. "Mohammed is God's supreme prophet" is a creed or foundation. On it is built Mohammedanism. All who believe this are Mohammedans, and bound to trust to him and take the Koran—his book—as their guide. "Joseph Smith is God's supreme prophet" is another creed. All who believe it are Mormons, and bound to accept the book of Mormon—Smith's book. These creeds are brief and plain with a person in the centre. We will next consider true creeds. Oh, Israel, "The Lord thy God is one Lord." On this creed rests the Jewish church, and it distinguishes Israel from the nations around which worshipped a plurality of gods. The signature to the laws of Moses is "I am the Lord." Christianity has its *creed*—the most extraordinary statement ever heard by human ears. God revealed his mind to prophets and messengers, who told it to others, but this great truth he spoke himself from heaven in the hearing of men. When Jesus went up out of the water of baptism the heavens were opened, the spirit of God descended like a dove and lighted upon him, and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." This is the creed of the church of Christ. All true believers of this creed shall have everlasting life. On the coast of Caesarea Philippi, Jesus asked, "Whom say ye that I am?" When Peter answered, "Thou art the Christ, the Son of the living God," Jesus blessed him, called the truth which he had confessed "this rock," and affirmed of it: 1st, "My Father had revealed it unto thee." 2nd, "I will build my church upon it." 3rd, "The gates of hades shall not prevail against it." Jesus died for confessing that he was the Son of the living God. The Holy Spirit confirmed the great truth by Jesus' resurrection. If he were not the Son of the living God he would remain in the grave, his flesh would see corruption, and death, or the gates of hades, would prevail. But his divinity, which was first announced by his Father, confessed by himself in his death and confirmed by the Holy Spirit in his resurrection, shines on the brow of Christianity, the creed and foundation of the church of God. It is a plain truth, which can be received by the people of common intellect. It tells us that the man who died for our sins and rose again is as divine as he is human, and because perfectly fitted for the work is the only mediator between God and man.

*Q.*—Many understand Jesus to mean Simon Peter by "this rock," and hold Peter to be the head of the church on earth. Do the words *Peter* and *this rock* mean the same?

*A.*—They are different words. Both mean *rock*, but very different rocks. Jesus called Simon *Petros*, but called the truth which he confessed *Petra*. *Petros* means a moving stone or rock, but *Petra* means an immovable or bed-rock. The first was fit to be dressed and put into a building, the second fit for a foundation to hold up a building. Peter proved himself to

be a changeable moving-stone, but this *rock* can never be moved. *Petros* was a strong man, *Petra*, a rock truth. Jesus confessed this truth before his judges and died for it, and those who come to God by Jesus' death make the same confession. Paul tells Timothy that he had made a good confession before many witnesses, and in the next verse said that Jesus Christ had before Pontius Pilate witnessed a good confession. When the anxious eunuch heard Philip preach Christ, and came to a certain water, he asked, "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." On this confession he was baptized. This illustrates what Paul says, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. x 10) The man that believeth with all his heart what God said of Jesus at the Jordan, sets to his seal that God is true, and is so affected with God's compassion in giving up his beloved Son to die on the cross to save him, that he gladly goes to his Saviour's arms and before men repeats the record that God hath given of his Son. No other creed can soften his heart and seal it with the Holy Spirit. He who thus confesses Jesus before men and faith fully hold fast the good confession till death, will hear Jesus confess him before his Father and the holy angels.

*Q.*—But do you not say that the Bible and it alone is your creed?

*A.*—Certainly, because the Bible and it alone is Christ's book. He who believes with all his heart that Jesus is the Christ, the Son of God, accepts of him as a divine Saviour, and all he says as divinely true and perfect, therefore his book is his perfect guide. Though he may not understand all that Jesus says, he firmly believes it, because the Son of God has said it. When Jesus told Martha what would happen at the resurrection—that believers, though dead, would then live, and living believers would never die, he asked her if she believed this; her reply was, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Whether she fully understood it or not, she fully believed it, because he had said it. The true believer searches Christ's book, earnestly asking, "Lord, what wilt thou have me to do?" and does it *because* it is *his* command. He asks for no better reason.

*Q.*—But all Trinitarians believe in the divinity of Christ.

*A.*—This fact is gratifying, for all should believe it. But many who hold it as true do not regard it as a *foundation truth*, nor its belief with the heart and confession with the mouth a proper test of Church membership. When persons seek admission they are often questioned on other points more than on this. It is not unfrequently said in disparagement of receiving persons on this *creed* that "everybody believes it."

*Q.*—Do the Disciples always receive persons for baptism and church membership on a confession of this creed?

*A.*—So far as known to me there is no exception. They uniformly require of applicants just what Philip did of the eunuch.

*Q.*—Do they never require a vote of the church as to the fitness of the applicant?

*A.*—Never.

*Q.*—How can the preacher know that the candidate's heart is changed?

*A.*—The preacher cannot look on the heart, neither can the members of the church. Man looks at the outward appearance, but God looketh upon the heart. For that very reason men ought not to vote on that which none but God can know. The outward appearance, though generally, is not always, an index of the heart. So a preacher and members of a church can be deceived. But a man's baptism is a matter entirely between himself and Christ, in

which the church is not responsible, and has no right to vote for or against. The New Testament nowhere even hints at such a vote.

*Q.*—Did not Peter ask advice of others about the baptism of Cornelius and his friends?

*A.*—By no means. He had fully decided on their baptism before he said a word to others about it. Up to that time Peter and all believing Jews thought it decidedly wrong for Gentiles to be baptized, or have the gospel preached to them. But now God had shown him his error, and he came and preached the gospel to these Gentiles, and while preaching to them the Holy Spirit fell miraculously upon them, as upon the apostles at the beginning, so that the Jewish brethren who came with Peter heard them speak with tongues and magnify God. He then asked these brethren if any man could forbid water that these should not be baptized who had received the Holy Ghost as well as the apostles had. And he commanded them to be baptized in the name of the Lord. (Acts x. 45-48). There was no voting there.

The miracles granted at the coming of the Gentiles into the fold of Christ were to convince believing Jews and all others to the end of time that God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted with him. It was a new revelation of God's philanthropy. He gave his beloved for the whole world, and not for one nation only. While parties are disputing about man-made creeds, some seeking to revise them and others opposing, God is graciously calling all to hear and receive what he has said of his beloved Son, and to build on that foundation which he has laid in Zion—clear enough, strong enough and broad enough to hold up the whole family in heaven and earth.

We intend to speak in our next on *repentance*.

## Original Contributions.

## IMPRESSIONS OF CANADA.

I struck St. John by way of Toronto. My impressions of Canada began there. No American ever saw such a quiet Sunday in any similar city of his own land; no street cars rattling everywhere, no saloons with back doors open, streets thronged with pedestrians going to church, and, marvellous to an American, more of such a turn-out in the evening than in the morning. One says to himself: "The cars don't run; there won't be anybody at church to-night." But, bless you, people come out better in this foreign city, where Sunday is respected by street car corporations and saloons, than in our own boasted "city of churches," where an army of men are bound as mechanically to their cars as the cars to their track seven days every week. Toronto is an object-lesson on the Sunday question that make one stay and think. How a hundred and eighty to two hundred thousand people can get along without street cars and saloons one day in the week is a great mystery to an American—but they do seem to do it, and what seems stranger still, they seem thoroughly satisfied with their chance of footing it all day amidst the monotony of sober and civil people.

One takes a drive about the city and finds himself surprised and pleased, first, by the absence of wooden houses; second, by the power and neatness of the brick houses that stand in rows miles long; third, by the fewness of tenement houses—it is a city of homes; fourth, by the great number and seeming richness of the church buildings; fifth, by the university buildings. I had heard of the university of Toronto, but was not prepared for the revelation that came to me. This university is one of the greatest on our continent, and bids fair to rival those of the mother country in all but age. Last of all to surprise and delight one is the provincial building—a noble structure in granite,



massive, and with carvings not stinted. One can never know what an ornament the maple leaf may be in art, as it surely is in nature, till he sees the frescoes in the parliament chamber of that building. The provincial building stands on the university grounds—all belonging to the province of Ontario, and our church building is but a five minutes' walk away. One thinks, but doesn't say, that if all Canada is like Toronto, the Queen's domains rival those of Uncle Sam.

But on the way to the Maritime Provinces one who takes the shortest cut is destined to pass through hundreds of miles of fine stumps and granite boulders. He wonders if the Canadian Pacific Railway was cut that way, because the land could not be used for anything else. He is told, however, that there is good country out of sight all along the line. Turning from the deserts outside the car window one falls to studying the map of the C. P. R., and taking measurements with thumb and finger, used as compass and square, he concludes that Canada can afford a good deal of such land, and yet have enough and to spare of the choicest land beneath the sun.

One reaches St. John at last and finds it all up hill, with a surplus of March weather. But it is a fine old city, this city by the sea, and loyal to the Queen to the very back-bone of itself. One must not say anything about "annexation" here, except timidly to inquire what is thought about it. I had been told that people here will go to church through a blizzard, and I find that that is true—of some of them. But all in all I believe that the Coburg street church is as loyal to Christ as it is to the Queen, and that's not finding fault with it a bit, for the Queen herself says on her coins, "*Victoria dei gratia Regina*" "The preacher is to be congratulated who can induce the St. John Christians to think as well of him as he ought to think of them, and I extend my most hearty congratulations to their present pastor. I take it for granted that he joins me in asking all the Christians in the provinces to pray for us, that our meeting here may do great good.

W. J. LHAMON.

#### A BIT OF HISTORY.

Bro. Hardin is asking that our churches take up a collection. It is not for himself, it is not for the General Christian Missionary Society, it is not even for the men who are working under its guidance in the destitute parts; it is for the Lord. He asks that the churches raise as much as they can and send their offering to him, as Corresponding Secretary of the G. C. M. C., in order that he may send it, in the Lord's name, to those whom the Society has promised to support in the field.

This society was organized in Cincinnati, O., on the 29th of October, 1849, and it had for its first president Alexander Campbell. He occupied that position till his death in 1866; and it may be that if he could have been spared in strength till the present, he would still be holding that office; for he was thoroughly missionary in his spirit, and so he gave the society his hearty support. Many of our most consecrated and best known preachers have been his successors in this office, among whom may be mentioned D. S. Burnett, Isaac Errett, W. K. Pendleton, C. L. Loos, J. H. Garrison, etc. The office is now filled by J. W. Allan, of Chicago. The present corresponding secretary, as the readers of THE CHRISTIAN know, is J. H. Hardin, and for predecessors he has had some of our great men, such as Benjamin Franklin, the long-time editor of the *American Christian Review*, and O. A. Burgess, who is well remembered by some of our older brethren and sisters in these parts.

The management of the affairs of the society is in the hands of a board in whom the churches have full confidence. The present chairman of the board

is J. A. Lord, who was born on Deer Island, and has now become one of our strong men in the United States. Perhaps the knowledge of these facts will not diminish our interest in the society nor in its work. The board meets in Cincinnati for the transaction of business on the third Friday of each month. No one should object if the members received pay for their services, but not one of them does—not even travelling expenses. They give time, labor and money to this work, and do it willingly because it is the work of the Lord. The treasurer gives bonds for the faithful performance of his duty, but nevertheless serves free. Those contributing to the society's work have thus a double security for their money—the word of a Christian man and his bond. Surely these must be godly men who freely do so much to help us in doing more and better work for the Lord than we could do without the advantage of this wisdom and experience. H.

#### THOUGHTS FROM PAUL'S LIFE.

Paul, the apostle to the Gentiles, in his life and work, his doings and sayings, is a vivid illustration of the longing, the hungering and the thirsting of the earnest, loving, faithful child of God, not only after more righteousness and purity in his own life, but that others might taste, and be partakers of that salvation which is so richly provided in the Lord Jesus Christ, for a lost world.

Paul's work was not that of a fanatic. His desire for the salvation of men was not fitful. It was a continuous stream. His efforts were not spasmodic. His work needed not the motive power of a fevered excitement. His cry was not "blood and fire," nor did he spend any time in "throwing red-hot shot at the devil."

Jesus of Nazareth did not (under the great commission) send His followers to fight the devil. That was His work; and, that which was, or is, peculiarly His work shall be accomplished. He will destroy him that had (not, has now) the power of death, that is the devil, and deliver them who through fear of death, were all their life subject to bondage. Heb. 2: 14, 15.

It appears to me that the Christian who does not believe in the utter over-throw of all malignant powers, has very little faith in the ultimate triumph of the Son of God, or the grand completion of His work.

The blessed Jesus did send His followers to preach the gospel, to tell a story of love and mercy, the most wonderful which ever touched the ears of angels or of men. It was the story of God's good-will to all the children of men.

Paul, in doing this work, as it was committed to his hand, was not to be found sometimes on the mountain-tops of wonderful achievement, clothed in the armour of faith and hope, with perfect trust in the the good-will and power of the infinite One; and again, down "in the valley," with hope nearly gone, faith almost "dead," and himself trembling in the uncertainty of his own sonship—of whether he is a child of God or not, saying: Well, after all, I may have made a mistake, I may not really be a child of God. I may not have been truly converted. All my labor and hope, hitherto, may not be on a good foundation. I may be a child of wrath, and therefore, all that I've said or thought or done, only sin in the sight of heaven.

No, we do not hear anything of this kind from Paul. His faith did not give the variations of sunshine and shadow. His love for God and for perishing humanity was not sometimes "hot" and sometimes "cold." His labor was one continuous effort, day after day and night after night, as time passed along, to add a little more to that already accomplished—to gather another soul into the vineyard of the Master, or to strengthen some weary pilgrim in the pathway of life.

Paul met with difficulties. Obstacles stood in his way, but his faith never faltered, his determination to labor night and day to the end of the chapter, never varied, nor did its intensity ever wane.

When he wrote to the Thessalonians: "We would have come unto you . . . but Satan hindered us," he had been met, for the time being, by adversaries of the cross of Christ who had prevented him carrying out his design of visiting that church, but his faith and confidence remained intact, and he would come when this Satan (adversaries) no longer controlled his actions.

In looking at Paul's work as an example of undivided service, it would be well for us to bear in mind that when he failed to go forward in the great work which he had in hand, with all the determination and perseverance of his nature, it was when he could not do so, because of circumstances which he could not control, and not from any doubt in the goodness of God, the love of Christ, his own standing on the sure foundation, or the ultimate triumph of the cause for which Jesus gave his life and for which he (Paul) was willing to suffer.

Paul sometimes looked back over the past of his life. Who does not? He said some things which were not pleasant to contemplate. Who does not? He saw where he had done wrong. Who does not? He saw where he had lost opportunities. Who does not?

As far as possible, he would make up for lost opportunities. He would repair the past. He is eager to "build up the faith which once he destroyed." He saw the "Greek" unsaved, and the "Bartarian" also unsaved. These terms, as did the terms "Jew and Gentile, included ALL—all mankind. He sees all unsaved. Salvation is in the Christ. Christ is in the gospel; hence the cry: "Woe is me, if I preach not the gospel." "I am debtor to the Greeks and to the Barbarians, to the wise and to the unwise"—to ALL; so, "as much as in me is, I am ready to preach the gospel to you . . . also."

One continuous, earnest longing filled the heart of Paul, that men might hear the gospel, by faith behold the Christ, accept Him, obtain the pardon of sin, and become heirs—partakers of eternal life.

Why was Paul so earnest? Because he BELIEVED.

Why is there so much indifference to-day, among professed followers of the Christ? Because they (we) do not believe.

Ah, you say, we do believe. We are respectable members of respectable churches. We pay current expenses and otherwise support the cause. So we live, and so we die, and after we die, the minister will assure all that we have gone to heaven and all will be well.

But have we ever thought of the difference between believing, and merely not disbelieving.

Paul's believe (faith) was positive. To him those things which awaited, although yet unseen, were real. There was no misgiving in his mind, when he wrote:—"I know whom I have believed," etc. "When earthly tabernacles dissolve, we have a building of God, eternal," etc.

"He will change these vile bodies," etc.

"There remaineth for me a crown of righteousness," etc.

"The last enemy, death, shall be destroyed."

"He hath brought life and immortality to light."

"This mortal must put on immortality."

Paul's confidence that all condemnation was removed from, and all blessings awaited those who came to God the Father, through the Lord Jesus Christ, and that nothing of earth nor anything beyond the earth, could ever separate them from the love of God, which is in Christ Jesus our Lord, gave him that wonderful eagerness to pay the debt which he felt resting upon him, to give the gospel to all for whom Christ died.

Oh, that each one of us may be imbued with that spirit of eager longing for the salvation of all for whom the gospel has been given. To this end, may we drink deeply at the fountain of divine love, that we may cease forever to be as the "sounding brass or the tinkling cymbal"—cease to "savor the things that be of men," but, cleave unto those "which are of God." That we may labor for the fulfilment of the song of the angel choir: "Glory to God in the highest, and, on earth peace, goodwill toward men." O. B. E.

Charlottetown, March 22nd, 1894.

### THE GENERAL CHRISTIAN MISSIONARY SOCIETY.

This society was organized for the purpose of sending missionaries into the foreign as well as into the home field; but since the organization of the Foreign Christian Missionary Society it has limited its operations to America—indeed almost entirely to the United States and Canada. And here it surely has a broad field in which to work. The population of both countries is almost, if not quite, 70,000,000. Many of these are as truly without God and without hope as they would be in a heathen country. Go into any of the large cities and if you do not see the importance of making great efforts to reach the masses there, you must be blind. The need is apparent. Souls are going by the thousand to eternal perdition. The society sees the needs of the cities and is planning to carry on a great work in them. Then there are cities springing up like magic. The society wants, if possible, to have a church there before a jail is needed. It wants to have a preacher there before the saloon keeper arrives. If righteousness can get the start of iniquity, it will be more liable to hold the lead than if it starts behind. The western states are filling up rapidly, and if churches are not established promptly and plentifully, Satan will be in a fair way to rule the country. The same is true of the Canadian northwest. We should desire to see a church of Christ in every rising town and city and community. If the United States and Canada, with a composite population made up of people from almost every nation, can be won and kept for Christ, they can soon take the lead in the evangelization of the world. But if the inflowing tide of population brings with it the sins and the vices, the anarchical ideas and the infidelity predilections of the old world, and no effort is made to counteract them, then instead of these countries being won for Christ, they will become the camping ground of Satan's forces. The General Home Mission Board wants to do what it can to turn the tide of influence into the proper channels; and, that it may be able to do so, it asks the support not only of every church, but of every Disciple in these provinces. It does not seek to take the work out of the hands of the churches, but it wants to enable the churches to work in concert and consequently with the best prospects of success. It is hoped that the May collection this year will be so liberal that there can be a great enlargement in the work. Many places are calling loudly for help, but it cannot be rendered owing to the present lack of funds. Here is mission work at our doors. Bro. Hardin says: "We need a score more of general evangelists in the field. We need fully one hundred more missionary pastors. We need a multitude of consecrated men and women to rescue the perishing in our great cities. We need preachers to send among the Indians. We need competent men among the foreign population now in our country, and those still coming. We need money to sustain these and to pay those already at work. We need the prayerful sympathy and the burning enthusiasm of all our people in order that we may get these things. We need you as a steadfast friend to enlist others in this great work of saving souls." W.

### JOTTINGS.

We left home the 5th of February on our way to Westport. The weather was extremely cold, 12 degrees below zero. Monday night we remained in Bridgewater. Tuesday night we lodged at Bro. Eldridge's, Sandy Cove. It had been a number of years since we had met Bro. and Sister Eldridge. We found them quite well in body, and in good spiritual health. They still continue steadfast in the faith although deprived of the fellowship and the association of their brethren. We reached Tiverton Wednesday morning, nine o'clock. We remained here a few moments, just long enough to want to remain longer, but our appointment was out for preaching, Wednesday evening in Westport, so we hastened on, reaching there in good time and in good trim for dinner. We found the church engaged in a series of meetings of four weeks continuance, without any apparent success; but, although somewhat wearied and discouraged, yet determined to push the work along until success was attained. Bro. Cooke, although somewhat worn out, with anxiety of a four weeks' meeting, renewed his spirits and his energies, and we entered into a continued effort. Bro. Cooke was on hand every day to show us the homes we wanted to visit, and from day to day we walked and talked and sang and prayed. It seemed for the next two weeks that the elements and the many obstacles would be too much for us. But Bro. Cooke and the brethren said "keep on" and so we did, until the results were reached, that others will probably record. Many things we would like to say of these brethren and of their work, and also of the labors of Bro. Cooke, but time would fail us. Many times we have visited this church, and it seemed to us like going home, to visit them again. The church has had much to contend against, but, notwithstanding her trials she is still holding on and moving on. The Sunday-school is large enough, and in fact too large for the house. If the school keeps on growing, which no doubt it will, they will have to enlarge the house. Bro. Hicks is their superintendent and is proving himself well suited for the position. Everything now looks encouraging for growth and prosperity. Look for good reports in the future from Westport. We found the same true friends in the homes of Bro. Ruggles, McDearmond, Bowers, Powells, Peters, Hicks, More, Morehouse, Titus, Collins, Howards, Baileys and Paysons and others. We made our home in Bro. Edward Payson's family, where we received the best of care, which we shall always remember with pleasure. Bro. Cooke stood the work wonderfully well, having eight weeks steady pull, but his reward in seeing the salvation of those he loved, mitigated all his weariness of body. Sister Cooke was compelled to succumb to a cold, which we very much regretted, as she was a help to the meetings, both in singing and talking. Sister Carrie Payson, who is well known, by our brotherhood, for her interest and zeal in the mission work, added interest to the meeting by her anxiety and activity. Our meetings were made very interesting by the activity of the brethren. There were as many as twenty who would take an active part, in a thirty minutes meeting, after preaching.

On our return home we remained one night at Tiverton. Here we found Bro. DeVoe prostrated with the grippe. He labored very hard in his meeting, the result of which has been reported. He did not spare his own health in seeking the spiritual health of his friends. The meeting in the evening was well attended, and good attention to the rambling broken remarks of the occasion. The house looks fine. It is well finished and furnished and has a fine bell and clock. We were not there long enough to see whether the spiritual improvement of the church was equal to the im-

provement made on the house. We can say, however, that we enjoyed this short visit very much with these brethren, with whom we had such pleasant and profitable visits in the years that have passed. We noticed here, as also in Westport, the absence of some who were very dear and profitable to the church. Their work on earth is done, and well done. They were true and faithful to duty and to God. How sad the partings here, but oh, how sweet will be the meetings beyond the river. But how sad indeed it is to know that some are left here on earth that may never meet the loved ones again. How wonderfully strange that the heart will become so depraved as to cling to the dust and dross and husks of this fleeting life, when God is so graciously holding out the crown of immortality and the golden keys of the rich treasures of heaven. How important the work of the church, to "Throw out the life line across the dark waves."

We find on our return home the most sickness in our town we ever saw at one time. There are no less than fifty families that have more or less sickness at the present time. But we are very thankful that, so far, the sickness is not unto death.

We hope by the next issue of THE CHRISTIAN to have a good report to send from Milton.

The church in Sumnerville is still alive and active. They have organized an Endeavour Society of twenty or more, and are having splendid meetings. We are seeing the fruit of our last series of meetings there, in earnest aggressive work. How much better it is to be able to say like the Apostle Paul, "This one thing I do," than to satisfy ourselves over the many things we BELIEVE. One good deed is a step towards God.

H. M.

### A GOOD WORK DONE.

No man wants to invest his money in a business where it shall be buried and lost. If we give to the cause of Christ even, we like to see some results. Can the General Christian Missionary Society show a good work done by means of the money contributed in the years gone by? Altogether it has received during the past eleven years \$432,401.74, distributed thus: Tract Fund, \$871.90; Ministerial Relief Fund, \$2,712.25; Negro Educational Fund, \$11,387.94; Special Building Funds, \$31,286.41; Church Extension Fund, \$109,456.94; Evangelizing Fund, \$276,694.80. By means of the money contributed to the Evangelizing Fund 478 laborers have been employed for 4,267 months. There have been 7,848 baptisms and 9,707 other accessions. Not less than 210 churches have been organized. It is to this fund that our provincial churches are asked to give.

During the past year the total amount raised by the society was \$74,041.43. Of this \$45,945.79 was given for evangelizing. More than fifty preachers have labored under the direction of the board in 1893—some of them all their time, and others but portions of theirs. They preached 4,400 sermons, baptized 1,197 persons on the confession of their faith in Jesus, received by letter 565, and 600 otherwise. They visited thirty-six new places and organized fourteen churches.

This work has been done, not in one or two states or territories, but spreads out until it embraces thirty-eight states and territories. It takes in Maine on the east and sweeps to California on the west. It begins to sow the seeds of truth in Florida in the south, and never ceases till it reaches Michigan in the north. But that is not all. Perhaps if it were we would not be disposed to give to the society as freely and as unselfishly as we should. The board does not forget Canada. They know that here there is an immense and fruitful field, and they want to cultivate it to the full extent of their power. They have assisted in the work in

Ontario, and hope to be in a position to do much more in the near future. They have helped nearer home than that. They sent Bro. Northcutt to us last year, and besides paying his travelling expenses contributed largely to his support while he remained with us. The good work which he did is patent to every one who has looked into it. They have promised to help the brethren in Halifax to the amount of \$250. The board is willing to do more for us when it is in their power, and we should try to put it in their power by doing more for them. The dollars we send will come back to us with compound interest. Who will help in this good work? Will you? S.

News of the Churches.

ST. JOHN, N. B.

Bro. E. C. Bowers and Bro. Hicks, of Westport and Bro. Outhouse, of Tiverton, have worshipped with us during this month.

The Portland Sunday-school continues to grow. The average attendance for March was 160

On the 7th Coburg street Sunday-school held its anniversary at which a fine programme was carried out, and the scholars given a feast. The collection amounted to \$21.00,

The March quarterly began on the 13th with a good prayer meeting, one of the best we have ever had. Bro. W. J. Lhamon, of Minneapolis, arrived on the 14th, and preached his first sermon the same evening; has been preaching every evening since, four afternoons each week, and three times on Sunday. The attendance has been good and a deep interest manifested. So far six have made the good confession. A number have expressed their intention of doing so, and we look for more confessions before the meeting closes.

The meetings on Lord's day afternoons in the Mission Hall, North End, have been very encouraging. Last Lord's day the hall was crowded, when Bro. Lhamon preached a fine sermon on the Conversion of the Eunuch.

Bro. A. McLean wrote of Bro Lhamon as follows: "He is a gentleman, a man of God, and I consider him the peer of our best preachers." The writer fully concurs in this for he has given us grand sermons which will bear much fruit in the future. Good must follow from such loving yet profound preaching of the Word. He has the walk and conversation of a true Christian and lets his light so shine that others will be led to glorify God.

Outline of our work on Lord's day.-- For many of our young people the Lord's day is a busy one. Some of them are teachers and officers of the Mission school, which meets at 9.30 a. m. They then attend the morning service of the church and communion at 11 a. m. Sunday-school again at 2.30 p. m. A Bible study again at 4 p. m. Preaching service at 7 p. m., and social meeting of the church at 8.15 p. m.

LORD'S COVE, N. B.

Owing to the bad state of roads and weather attendance at our meetings has not been as large during the month of March as we might otherwise have expected. Still our meetings are all very well attended and interest good. Our Sunday-school has kept up very well during the winter months. We had sixty-nine present yesterday, and expect to reach a hundred in a few weeks.

One young man made the good confession on the evening of March 7th and was immersed on the day following.

Bro. H. Minnick, of Lubec, is at Leonardville holding a meeting for them. Commenced last Monday, but his meetings have been somewhat broken by last week's big snow storm. He had one confession last evening, and will continue the meeting this week. R. E. STEVENS.

WESTPORT, N. S.

The recent meeting at Westport was a decided success. We sent for Bro. H. Murray to aid us in our meeting, and he promptly responded to the cry, "Come over into Macedonia and help us." He came in good order and well condition, for his preaching was to all that heard him a feast of good things from the store-house of God. There seemed at first to be some things to retard our work, but the victory attests the truth of God, and our hearts were made glad to see precious souls coming to Christ. Bro. Murray's clear, forcible and sympathetic manner in presenting the precious story of Christ proved the power of God to save. Bro. Murray did his work well and deserves the highest credit. May he be long spared to the church of Christ, for his ability as a soul winner is of great value. We had ten confessions and baptisms; four by relation or letter, and five restorations. Our hearts are made glad and we give God the praise.

We have organized the Christian Endeavor Society here last evening, the 21st of March, with twenty members. We are looking forward now to accomplish greater work, because it brings a stronger working force into the social work of the church. We expect an enrolment of forty or more.

H. E. COOKE.

HANTS COUNTY, N. S.

NOTICE.—The new church building at Nine Mile River will be opened for the service and worship of God on the first Lord's day in May. A general invitation extended to all. A special invitation to preachers. Services as follows:

- 10.30 A. M. . . . . Preaching opening sermon.
- 11.30 A. M. . . . . Lord's Supper.
- 3 P. M. . . . . Preaching, "Our Belief."
- 7 P. M. . . . . Preaching.

Special collections at each service.

The meetings will be continued for a few evenings during the week.

At the present time we find it a difficult matter to get around just as we would like, owing to the soft state of the crust of the earth. It almost appears as though Jack Frost were a disorganizer. Notwithstanding the bad roads, the attendance at the different places is above the average. I notice the harvest is ripening fast, and I am convinced that soon some will need gathering in. I have always thought that the way the people accepted Christ on the day of Pentecost was the best way. It says that "they gladly received the word." So I think that if we can present the truth, so that it is gladly received, it will bring forth more fruit. We must offer ourselves as a free-will offering to God through Christ the great free-will offering. Paul speaks about our being "constrained" by love, the "bonds" of love. In a recent work, entitled, "The Larger Christ," I came upon this sentence: "Christ did not come so much to increase the census of heaven as to increase the status of earth's righteousness." What do you think of it? Speaking of books leads me to say a word about another work which I have just received, "The Standard Dictionary of the English Language," by Funk & Wagnalls Co., of New York. This first edition is in two volumes. The second volume is yet to come. This work is looked upon as the most complete of its kind, and receives the highest commendation both in America and England.

While I am on this subject of books, let me say a word about a series that is becoming popular at the present time. It is called "The Present Day Tract Series," and is published in eleven volumes. It consists of a series of "tracts" on living themes of the day. Anyone desiring information about points advanced by sceptics and other "advanced" thinkers will get it here. Spurgeon, just before he died, in looking over some of the first of these "tracts," said that every student should have them.

I have received the first number of *The New England Disciple*, Bro. E. W. Darst, editor. It is about the size of our CHRISTIAN, and is to be issued monthly, except July and August. It is devoted principally to church news.

There should be a strong affinity between the *Disciple* and the *Christian*.

What an amount of good we should do with so much to help us and so many of us to work!

From private correspondence I learn that the brethren both in Summerside and Tignish (my old field of labor) are meeting regularly on the Lord's day to remember their Master. I look forward with the hope of being able to run over there next summer and see them all.

The church at River John is anxious to have some one labor with it for a while this summer, so I am informed by Sister Carruthers. Who will go? W. H. HARDING.

West Gore, Hants Co., N. S.

HALIFAX, N. S.

There is nothing of especial interest to report from here this month, more than to say that the work is going on encouragingly, and the outlook is hopeful. The congregations continue good, particularly at the Lord's day evening service. The morning congregation is largely made up by the members of the church, and it is due them to say that more regular attendants it would be hard to find. I never labored for a church where its members are so prompt and regular in their attendance as here in Halifax. You may safely count on all being present at the morning service who are able to come.

The Sunday-school, too, is very interesting, and almost weekly there are new scholars being added. As soon as the weather and roads get in a little better condition we hope to form one or two new classes.

Just now we are getting ready for the meetings to be conducted by Evangelist B. Fay Mills. The greater number of the churches in Halifax are uniting their efforts in view of these meetings, and are organizing for the work. Our brethren have been asked to co-operate, and being ready for every good word and work are gladly doing so. We hope to reap some good results from these meetings. For this we shall work and pray.

The work here is continually growing on our hands. New hearers are coming in to our meetings, and now homes are being opened for us to visit. In fact the work in a city is unlimited. Every day brings new duties. If the little church here can only be fortunate enough to secure the labors of the right man, the success of the cause here is sure. The Lord has certainly blessed their efforts in the past, and we can confidently trust him for future success.

We trust that the friends of the cause in Halifax will not forget that there is still a debt on their meeting-house, and will forward to the treasurer any amounts they may be able to give. The sooner this debt can be paid, the sooner the church here will be self-sustaining. The money that it now takes to pay interest can then be turned toward the support of the preaching of the gospel.

The brotherhood have done grandly in assisting the little church here, for which the church in Halifax feel deeply thankful.

But let us not stop here, but continue our offerings till the last dollar is paid on this meeting-house, when, by the liberality of the brotherhood, the church in Halifax can worship God in a house of their own unencumbered with debt.

E. C. FORD.

Halifax, March 26th, 1894.

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