

THE CHRISTIAN.

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

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NOTES AND NEWS.

May, June and July are hard months financially for THE CHRISTIAN. We hope any who have failed to renew their subscription will remember this, and not let our receipts fall below our expenses.

On the first Lord's day in May the churches are asked to make a special offering for American Home Missions; but if the collection cannot be taken on that day, we would suggest that it be taken as soon after as possible.

The shortest sermon we ever heard of was preached by Dean Stanley, when requested to make a special appeal in the orphan's behalf. His text was: "He that hath pity on the poor lendeth to the Lord." All he said was: "Now, brethren, if you are satisfied with the security, let him have your cash."

There are times when warships are in great demand. *The Christian Evangelist*, in a recent number, has an admirable article on "The Ships we Need. Three are mentioned: *Worship*, *Fellow-ship* and *Friend-ship*. With more ships of this class the nations would have less need for floating batteries.

We were mistaken in stating last month that the good offering for foreign missions from the Lord's Cove church was made on the first Lord's day in W. H. Harding's recent visit. It was made before he came and when no preacher was on the field. This is even more encouraging. It shows that the church has been trained to give.

None of our scribes has made a reference to "A Suggestion" by E. C. Ford in the last CHRISTIAN. This may be because they do not approve of it, or because they endorse it so heartily, and think that every one will at once see its wisdom, that they thought it unnecessary to say so. In the absence of information each reader can select the reason that commends itself to him.

Is the church member who unnecessarily suffers from the Lord's house and the Lord's supper dead spiritually. Evidently F. G. Tyrrell, St. Louis, Mo., thinks so. On a Lord's day morning not long since he draped the pulpit in mourning. When asked the meaning, he said it was "mourning for the empty pews." He threatened to drape the whole church unless the attendance increased,

and it did. We do not endorse his plan, but it is suggestive of the spiritual state of many a church member.

For six months the *Christian Standard*, Cincinnati, O., has been engaged in a systematic and persistent effort to put "a Christian paper in every Christian home." In this time it has added about 10,000 new names to its subscription roll. Other papers are now engaged in a similar effort. We wish them all success, for a Christian home without a Christian paper is without one of the most helpful allies in building Christian character, and one of the greatest stimulants to Christian activity.

J. A. Judah and his wife came from Pocatillo, Idaho, to Salt Lake City, Utah — a distance of 170 miles — she to unite with the church by letter, and he by confession and baptism. She is the great-granddaughter of one of the heroic pioneers of this Restoration Movement. Some of the old blood is in her veins. We feel safe in saying that it was she who showed her husband why he should and how he could become a Christian. We shall expect to hear, after a time, that a church has been established where they reside.

We read in an exchange that an old deacon in a certain church had long annoyed the brethren by insisting that they were violating the plain order of worship by collecting the weekly contribution after, instead of before, the Lord's Supper. He was never known to put a farthing into the treasury of the church. He belongs to a race that is not yet extinct. May they speedily disappear and their places here be filled by those who believe that the Lord is more interested in the amount that is given and in the spirit of the giver than in whether the offering is made at 11.30 a. m. or 12.10 p. m.

Our missionary to Japan, Miss Mary M. Rioch, is now on her way to Canada for a rest. She expected to start about the middle of April. It is not unlikely that she will visit the Maritime Province churches and tell us of her work. She hopes to be at the annual meeting of the Ontario churches in June. We believe she would be willing to attend the Island Association at Montague, if a request is sent to her in time. It is confidently expected that she will attend the meeting at Tiverton. It will do us good to see and hear one who has, in a special sense, been working for us in a heathen land.

The University Church, Des Moines, Ia., has introduced an innovation, as we learn from the *Christian Oracle*. Ten minutes before the morning service begins, the preacher, the two elders, and the twelve deacons repair to the study and spend a few minutes in prayer. The paper adds that "it would be well in every church, if there is a convenient room, for the preacher, elders and deacons to have a season of prayer before beginning the public service." We would suggest that where there is no such room, each officer, before starting to the place of worship, go to his closet and there pray for the Divine blessing on the services of the day. Indeed it

would be good for them and good for the success of the truth if all the members would do the same.

Reference is frequently made on this page to meetings where more than 100 were added to a church. This month we are pleased to call special attention to the meeting lately held at Lord's Cove by one of our own preachers, W. H. Harding. It is significant that about half the additions are heads of families, and that only a very small proportion are under sixteen years old. The Lord's Cove church has now probably a larger resident membership than any of our other provincial churches, and we hope to see it exerting a mighty power for good both at home and abroad.

The convention of the Disciples of Christ of the Maritime Provinces is to be held with the church at Tiverton, N. S., Aug. 11-14. The church is already making preparations. The programme and rates committee appointed at Leonardville are D. A. Morrison, Geo. Manifold, T. H. Blenus, E. F. Burnaby, and J. W. Bolton. We also notice that the sisters passed a resolution last year, asking for an evening meeting at the convention, and also that the programme be so arranged that their business meeting shall not conflict with any of the regular meetings.

We believe in systematic Christian work — in the good work that is planned and in the good plan that is worked. We believe, too, in the systematic Christian giving — in giving a definite sum each week to the work of the Lord. If a person is obliged to be absent one Lord's day, we believe in him laying aside the amount he would have given if present, and adding it to his offering on the next Lord's day. If he is away on a vacation, we believe in him following the same principle. The expenses of the church go on just the same whether the attendance is large or small, whether the day is fine or stormy, whether the people are at home or on a vacation. Therefore we believe in systematic giving, both as to time and amount.

When a Disciple of Christ goes from one community to reside in another where there is a church of his brethren, he should, we think, take his church letter with him, present it to the church in his new home as soon as possible, and do all he can to build up that church. If his brethren have no church where he moves to, we believe it is better for him to leave his name on the church roll, and to do what he can from a distance to advance the interests of the old church. He cannot attend the services, nor teach in the Sunday-school, nor lead the prayer meetings; but if he is a member of the mission band, or some other society, he can send in his monthly dues, and he can also continue to contribute to the support of the church. When the time for the annual foreign mission collection comes, he can send his offering; also when the home mission day arrives; also when there is any special collection. This, and sending an occasional message to be read in the prayer meeting, will do both him and the church good.

News of the Churches.

ST. JOHN, N. B.

COBURG STREET.

Bro. James Emery died suddenly at his home on the morning of 31st of March. This church has met with another loss in the death of our brother. In another column will be found a suitable obituary.

Bro. W. H. Harding, who recently held a meeting at Lord's Cove and Leonardville, Deer Island, with 125 additions, was at the Y. P. S. C. E. on Monday evening. He left for his home at West Gore, N. S., on the following morning.

Bro. John Baker, of P. E. I., was at our prayer and social meeting Thursday evening, 14th.

Sister Charles Pitt left for her home in England on the steamer Gallia on Wednesday, 27th.

The "Wide Awake" Mission Band gave a concert on Easter Sunday afternoon. One little boy, while reciting, held a large bag in his hand, containing numerous smaller bags of money, saved by the boys and girls. The amount raised amounted to \$9.75.

The Young People's Society of Christian Endeavour of the Coburg street Christian Church elected the following officers for the ensuing term, from April, 1898, to October, 1898: Officers—D. A. Morrison, President; J. Herb Johnston, Vice-President; Miss Emma Lynn, Treasurer; Miss Bertha W. Barnes, Secretary. Committees: Look-out—Miss Ada Emery, Miss L. Hoyt, Mr. G. F. Barnes and Mr. O. B. Stockford. Sunday-school—Mr. J. E. Edwards, Misses J. Hoyt, Bertha Stockford, Laura Emery and Lillie Bowen. Prayer Meeting—Mr. H. W. Stewart, Mr. Herb Johnston, and Misses Annie Edmonds, Nellie Flaglor, Lou Clarke. Missionary—Miss Mabel Boyce, Mrs. J. S. Flaglor, Mrs. J. E. Edwards, Miss Nellie Johnston, Mr. A. E. Coates. Sick Visiting and Calling—Miss Emma Christie, Mrs. S. Dixon, Miss Emma Lynn, Miss Bertha Barnes, Mr. H. W. Stewart. Special Information—Misses Annie Edmonds, Nellie Flaglor, Emma Christie, and Messrs. A. E. Coates and D. A. Morrison. Good Literature—Messrs. O. B. Stockford, G. F. Barnes, Herb Johnston and Herb Ellis.

LORD'S COVE, N. B.

In the last CHRISTIAN a short notice appeared about our meeting at Lord's Cove. Since that time many inquiries have been made as to the result of that meeting. It continued three and one-half weeks, Bro. Harding preaching every night. The result was as follows: 87 were added by baptism, 8 from the Baptists, 7 restored, making 102 altogether. We believe this to be the grandest meeting ever held in the Maritime Provinces. The attendance and interest remained good until the last; there was no excitement to speak of, but an intense interest.

The majority of those added were heads of families, and a large number came in from the Sunday school. As a result of the meeting the church is very much strengthened, the attendance at the Sunday-school is largely increased, and now with proper teaching our church should be a power for good.

Bro. Harding labored faithfully and diligently, he was fearless in the denunciation of evil, and presented the truth of God clearly and definitely, many times using blackboard illustrations, and the effect of this preaching has been felt all over the island. The congregations were very large and attentive, and an interest was manifested that has never been equalled here. An effort is being put forth to retain Bro. Harding on the island.

J. SIMPSON LORD.

LEONARDVILLE, N. B.

As others will tell about our work at Lord's Cove, I will add a few words from this place. I preached here for two weeks, and as a result sixteen were baptized, five restored, and one received the right hand of fellowship, making twenty-two in all. Bro. S. W. Leonard was with me the first week and helped in many ways. I made my home with Bro. Buhot, where his wife and family made it as pleasant and comfortable as I could wish.

On Sunday (23rd) I preached in Lord's Cove; two made the good confession. The next morning a young lady made the good confession on the shore, and all three were immersed. This makes 125 additions in less than six weeks. During my stay in Lord's Cove I made my home at Bro. D. F. Lambert's. Bro. and Sister Lambert are too well known to need any praise as to how they treat the preachers who are willing to preach.

W. H. HARDING.

KEMPF, N. S.

Our worst month is over, and we are now ready for harder work.

Several of our members are sick, and are not expected to get any better.

We are sorry to lose some of our young sisters for the summer. They will be greatly missed in the church.

The church here has decided to have a June Quarterly, commencing June 10th and continuing till June 14th. A cordial invitation is extended to all. We promise a hearty welcome, and hope that a good number will accept of our invitation and come and help us enjoy a rich spiritual feast. Will write more next month about this. Any who are planning to come will please drop me a card.

F. C. FORD.

SOUTH RANGE, N. S.

We had four confessions at our regular service on Lord's day evening, April 3rd; one since, and one from the Baptists, making five baptized and six added to the church here during the month. No protracted meeting. These new converts are all making themselves heard in our prayer and social meetings.

H. A. DEVOE.

WESTPORT AND TIVERTON, N. S.

May 1 closes the writer's second year's work at Westport and Tiverton.

The writer is preaching a series of sermons on "Christian Unity" to his congregations.

The brethren and sisters in Tiverton are beginning to prepare for the annual meeting to be held there in August.

Our meeting in Tiverton was a success. Bro. Devoe helped us twelve days. His sermons and labors were very much appreciated. The meeting resulted in three being baptized, a number being reclaimed, and in a deep spiritual feeling among the brethren and sisters. The church is in a better state now than any time since I have been acquainted with it.

The church in Westport cheered our hearts in a marked manner recently. On April 12 friends came to the parsonage and took possession. After spending a pleasant time together, a donation of good things and money were left for the pastor and wife to the value of \$28. Such occasions are bright spots in the pastor's life.

The "Willing Workers" Mission Band gave the Easter exercise, "India's Easter Call." Annie Titus represented America, while Leslie McDormand, Edna Collins and Bessie Gates represented the three widows of India. They were dressed in costume. Melba Peters and Lottie Ellis also ren-

dered recitations, while we were favored with a song by the quartette, besides other songs by the band. A good offering was received from the crowded house. All did well. J. W. BOLTON.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

Bro. H. E. Cooke of Summerside and the writer exchanged pulpits on Lord's day, April 17th. The brethren and sisters here speak very highly of the two discourses given.

Quite an epidemic of sickness has broken out among the congregation. In addition to those mentioned in last report, Sisters D. K. Scott of North River has been very seriously ill, necessitating the attendance of two physicians. We are glad to say that she is now out of danger.

Sister Shaw, one of the most devoted and purest of women, always in her place at church, has been sick for over three weeks, and is still very weak.

Brethren and sisters, we earnestly desire your prayers, that in our weakness we may be made strong. GEO. MANIFOLD.

SUMMERSIDE, P. E. I.

It will be learned with general regret that Rev. H. E. Cooke purposes leaving his present charge in Summerside and returning to Nova Scotia, where he has accepted a pastorate. He will preach his farewell sermon at Greenmount church, Tignish, Sunday, May 1st, at 7 p. m.; at Tryon on the 8th, at 7 p. m., and at Summerside on the 15th, at 6.30 p. m. — *Guardian*.

Selected.

WHY AM I A DISCIPLE OF CHRIST?

F. D. POWER.

It is said, now and then, that many of our young people do not know why they are Disciples. To give them clearer ideas as to our position we devote this quarter to a study of "the doctrinal position of the Disciples in the light of the scriptures." Thirteen outline lessons are published in the Bethany C. E. Bulletin. In line with this study I take occasion to state briefly my own personal reasons for standing identified with the people known as Disciples.

I. Because they stand for *the original names for the church and the followers of Christ*. "The disciples were called Christians first at Antioch." Not only is it scriptural and right that the Lord's people should be known by his name, but human names are divisive and wrong. Disciples in no sense esteem themselves better than others, but less the "only Christians," but they would be known as Christians *only*, and their churches as "Christian churches," or "churches of Christ."

Only under the name found in the New Testament will the great body of the Lord's people become united. "I pray you," said Luther, "leave my name alone, and do not call yourselves Lutherans, but Christians. Cease to cling to these party names and distinctions. Away with them all, and let us call ourselves Christians after him from whom our doctrine comes." "Would to God," said Wesley, "that all sectarian names

were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read his Holy Word, imbibe his spirit, and transcribe his life into our own."

As the bride of Christ the church should wear the Bridegroom's name, not the name of the Bridegroom's friend, John the Baptist, nor the names of the Bridegroom's servants, Luther, Calvin, Wesley or Campbell. Party names perpetuate party strife. It is enough to be a Christian, and the only name in death, in judgment, and in eternity, will be Christian. "His name shall be in our foreheads." So we would persuade men to be Christians, simply Christians, and have all the King's people wear the King's name.

II. Because the Disciples plead for the restoration of the original creed of the church in place of all human substitutes. Said Jesus, in answer to Peter's confession—"Thou art the Christ, the Son of the living God"—"On this rock will I build my church." Peter's declaration is the only Apostle's Creed, the divine New Testament creed, the statement that must ultimately be the universal creed of the universal church.

It is the grandest proposition in the universe—the one that shall stand when the heavens and the earth shall pass away. Martha said: "I believe that thou art the Christ, the Son of God, that should come into the world." John declared: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Paul commanded: "Believe on the Lord Jesus Christ and thou shalt be saved," and declared: "Other foundation can no man lay than that is laid, which is Jesus Christ." The apostles preached "Christ," earnestly testified that "Jesus was the Christ," "determined not to know anything else but Christ and Him crucified," and when men heard, believed, and would confess their faith, they said, "I believe that Jesus is the Christ."

It is a person, not a system, upon which faith centers. It is a divine Person, not a body of human speculations, upon which the church is founded. "What think ye of Christ?" is the great question. "Thou art the Messiah, the Son of the living God," is the answer. "On this rock I will build my church," is the great oracle. Not upon a book, a statement, a series of propositions, but upon himself Christ founded his church. "Jesus is the Christ," is the creed of Christianity; the creed of the churches in Judea and Samaria, in Corinth and Ephesus and Rome; the only article of faith in the creed of inspired men, and in the churches established by inspired men. All other creeds stand in the way of the peace, union, cooperation and triumph of the followers of the Son of God, and should be put away.

III. Because Disciples stand for the administration of the ordinances as given by Christ and the apostles. Taking Christ as our creed, we must necessarily hold to what Christ taught and practised, and the things he commanded his apostles to teach and

practise, as God gives us to see them. Protestants are unanimous in accepting two ordinances, baptism and the Lord's supper, but they differ widely in their observance. All agree that the institution of the Lord's supper was observed weekly, but many celebrate it monthly or quarterly, instead of on every first day of the week. Not so with the Disciples.

Universal agreement also obtains as to the action of baptism, that it was administered in the time of the apostles by immersion only, but many have departed from the original practice. Disciples read the Word, and do the thing. "And it came to pass in those days, that Jesus came from Nazareth, of Galilee, and was baptized of John in the Jordan; and straightway coming up out of the water, the Spirit descended upon him." "John was baptizing at Enon, nigh unto Salem, because there was much water there." "He commanded the chariot to stand still, and they went down into the water, both Phillip and the eunuch; and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Phillip that the eunuch saw him no more, and he went on his way rejoicing." We are "buried with Christ in baptism," "planted in the likeness of his resurrection." So, in administering this ordinance, Disciples go to the water, go where there is much water, go down into the water, bury men in the likeness of Christ's death, plant them, raise them in the likeness of Christ's resurrection, come up out of the water, and thus men are born of water. This is done, not to unconscious little ones, but to intelligent, believing persons who, on their own motion, accept Christ. This is in accord with the decision of scholarship as to what is the action of Christian baptism; in harmony with the lexicographers who, with united voice, give "dip," "immerse," as the meanings of the Greek word *baptidzo*; in agreement with ecclesiastical history, the universal practice of the Greek Church, free admission of the Catholic Church and frank acknowledgement of such reformers as Luther, Calvin and Wesley. Disciples of Jesus should recognize fully and only the authority of Jesus, and find the scriptural basis. "One Lord, one faith, and one baptism."

IV. Because the Disciples plead for the resurrection of the primitive life in regeneration and service. They would give to inquirers the scripture answers to the question, "What must I do to be saved?" In times of revival sinners are bidden to pray, or to stand up and be prayed for. They are kept seeking, waiting, and in doubt as to when they are accepted! Disciples say to the unbeliever, "Believe on the Lord Jesus Christ," and preach to him the Word of the Lord, that he may believe. They tell believers, crying under conviction, "Men and brethren, what shall we do?" "to repent and be baptized every one in the name Jesus Christ, for the remission of sins," and they "shall receive the gift of the Holy Spirit." They instruct the penitent believer like Saul of Tarsus, in the words of Anna; "Arise and be baptized, and wash away four sins, calling on the name of the Lord." They assure them that thus believe, repent and

obey the Lord Jesus, that their past sins are pardoned, as our Lord said, "He that believeth and is baptized shall be saved."

Born again, having entered the kingdom, subjects of the King are to follow the New Testament rule of life. "Continuing steadfastly in the apostles' doctrine and fellowship, the breaking of bread and in prayers," adding to their faith all the graces of Christian service.

V. Because the Disciples are pleading for the union of Christians upon the basis of New Testament Christianity. They believe that sectarianism is the curse of the church; that the millennium will never dawn upon a divided Christendom; that the kingdoms of this world will not become the kingdom of our Lord and of his Christ so long as our sinful and foolish divisions prevail; that millions of money are wasted, and thousands of souls lost, and the heathen made to stumble, and God's name to be blasphemed, by the differences, controversies and conflicts among the Lord's people. They maintain that the teaching of the apostles is the only and all-sufficient means of uniting all the people of God, and that the union of Christians with the apostles' testimony is all-sufficient to the conversion of the world to Christ. With the restoration of the original, evangelical, apostolic, New Testament foundation, doctrine and title, ordinances and fruits, the Disciples humbly and confidently believe will come the glorious answer to the prayer of our adorable Redeemer, that "they all may be one, that the world may believe that thou hast sent me."

Because the Disciples stand for these things, which seem to me eminently worth standing for, I am a disciple.—*Bethany Reading Course.*

Married.

PORTER-SABEAN—At South Range, N. S., April 4th, by H. A. Dovee, Mr. Alexander Porter and Miss Lennie Sabean, second daughter of Elder Benjamin Sabean, all of South Range.

Died.

MINARD.—At his home, Milton, N. S., Allan Minard, senior elder of the church in Milton. (A suitable obituary will appear next month).

EMERY.—The Coburg street church has again been called upon to give up an earnest, useful member. On Thursday, March 31st, 1898, at his home on Exmouth street, Bro. Jas. Emery entered into rest, being at the time in his 60th year. His death was a great shock to his family and friends. Though feeling somewhat indisposed, he was attending to his business as usual on Wednesday. He arose at his accustomed hour on Thursday, made some preliminary preparation for the day's business, and then, while seated at his breakfast,

"His spirit, with a bound,
Lest its encumbering clay;
His tent, at sunrise, on the ground
A darken'd ruin lay."

Truly, "in the midst of life we are in death." But "death cannot come untimely to him who is prepared to die; and we rejoice in the assurance that, when the sudden summons came, it found Bro. Emery waiting. In early life he united with the church of Christ in this city (his father and mother being members before him) and he sought to walk worthy of his high calling. When the faithful of Christ assembled to remember the Lord's death, he was seldom absent. He was a man of independent thought, of a noble self-reserve in expressing accepted speculative opinions, and of great loyalty to the simple gospel of Christ. As a citizen he was respected, and by his friends highly esteemed. He enjoyed the confidence of those with whom he did business. Besides his many friends and relatives Bro. Emery left behind him a family that sorrows, yet rejoices. The wife for thirty years is now a widow, and the four sons and three daughters are fatherless; but they can glory in their tribulation, knowing that he is at rest.

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary way-worn feet,
Rest from all labor now."

H. W. S.

The Christian.

ST. JOHN, N. B., MAY, 1898

EDITORIAL.

THE BLESSEDNESS OF GIVING AND RECEIVING.

Although all things else are changing and passing away, the words of Christ remain the same—as true to-day as when they fell from His lips; they are the living bread of which a man may eat and never die.

In this solemn and affectionate address of the Apostle Paul to the elders of the church at Ephesus, he appeals to the example he had set before them from the very first day he had come among them. The gospel he had preached was the power of God to save every believer of it, and his deportment was such as to commend itself to every man's conscience in the sight of God. Although some of the Ephesians were rich, he had coveted no man's silver or gold or apparel. He did not even claim what was justly due him as a preacher of the gospel, but with willing hands labored for his own support and for that of his needy brethren. He had shown these elders all things which were right, and especially how to labor to support the weak, and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

These words are not recorded by the four evangelists, but preserved to us by this apostle as Jesus' "legacy of love." They seem to be used by Him as an important aphorism, and their preciousness will be manifest in proportion as we remember them coming from the heart of Him who gave even Himself for us.

Happiness comes from both giving and receiving, but it is more blessed to give than to receive. It is happier to have power to give than to be obliged to receive, and that labor is blessed which gives the power. There is far greater comfort in giving; there is more of grace, more of love, more of heaven, and more of the Divine image in giving than in receiving. It is sacrifice which makes the giver blest. When Jesus saw rich men casting much into the treasury of God, and a poor widow cast in two mites, He said her's was more than all of theirs. They gave of their abundance; she gave her all. There was a sacrifice in her gift which was not in theirs; therefore she was more blessed than they. How sad to think of giving to a good cause only what we can spare without feeling it. We should give our best and consider it our very best investment, for he that giveth to the poor lendeth to the Lord, and has His promise of the best interest.

When Lazarus desired to be fed with the crumbs which fell from the rich man's table, it does not say that the crumbs were refused; but the beggar's food cost the rich man nothing, and, behold the end! Let our gifts be mingled with self-denial and sacrifice, in the love of God, and we will be the greatest gainers, for "the Lord loveth a cheerful giver."

A story is told of a needy minister, many years ago, in one of these provinces, visiting one of his wealthy members. It was soon evident that the man had no thought of aiding him or his cause; times, he thought, were altogether too hard for anything of that kind. One thing, however, he could do, and he eagerly did it—he took his minister into his fields to show him his superior crops. Next he showed him his fine horses and superior herd of cows. At last he pointed to him a huge pig, nearly ready for the knife. When all was done they returned to the house, and the minister addressed the good woman as follows: "Your husband has shown me strange things to-day—a fine potato field, an excellent piece of wheat, and such a crop of corn! And he showed me his beautiful horses, and, Oh! such a herd of superior cows, and the greatest hog I ever saw! He then left his friends (?), to take his meaning and reflect upon it, if, indeed, reflection was among their possibilities. It is well that such cases are not as common as they were, and all the time "growing beautifully less."

Still there are some who contend that a man's life does consist in the abundance of the things which he possesseth, who are determined to live unto themselves. Such a man can refuse every appeal made to him for help whether it be to feed the poor or to send the gospel to the lost. He makes no one happy, and how can he be happy himself? Streams of prosperity may seek him, and, like a sea, he may receive them all; but it is as the Dead Sea, so far below the common level that it has no outlet, but wastes itself in a poisonous evaporation, shunned by fish and fowl.

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

Jesus has, by His own example, glorified giving, and has recommended it to His followers on every occasion. He tells a man in making a feast how he can have it all giving and wait for the receiving till the resurrection of the just. Such an example, such companionship, such work and such hope, can turn every duty into a delightful privilege. He can well afford to lay aside every weight and the sin that doth so easily beset him, and run with patience the race set before, who is looking unto Jesus, the author and the finisher of his faith.

Those who have the endearments of home and friends, and give their life to the heathen to gain them to Christ, make a noble choice. They lose their life for Christ, but will gain it unto life eternal. Like the corn or wheat which falls into the ground and dies, they will bear much fruit.

Let our life, which is so precious, be given to Christ and his service and his people, that thus losing it we may gain a new life which can never be lost.

We appreciate the many kind words the readers are writing us about the paper.

Correspondence.

BURTON, PA.

Since leaving New Brunswick I have held meetings at Williamsport and Troy, Pa., and am now in a meeting at this place, which will close in a few days. At Williamsport there were thirty persons added to the church during the meeting. The Troy meeting resulted in twenty additions to the church; and thus far in the present meeting forty-two persons have taken their stand for the better life, with many more who are deeply interested. Our work is growing in this part of the great field, and the outlook is inspiring. The people are outgrowing denominationalism and are ready to give a candid hearing to the New Testament teaching. The time is ripe for a grand onward movement by our people. The fields are white to the harvest. M. B. RYAN.

April 21st, 1898.

LEXINGTON (KY.) NOTES.

The second term in the College of the Bible is drawing to a close. This year has been pleasantly spent in the study of God's Word, and as I look back I find that my faith has been strengthened, and under the teachings of such pious and godly men (McGarvey, Grubbs, Dewesse, etc.) I have been enlightened in the way that I should walk.

Lexington is a beautiful city, and the College of the Bible stands as a beacon on the hill, shedding the light of the gospel all over the world. Men who have left these sacred walls, filled with the fire of enthusiasm, have gone preaching the glad tidings of salvation to the dark corners of the earth, some in Japan, others in China, and the islands of the sea; but still there is room for more.

Young men who are considering the advisability of attending college will do well to think of Kentucky University. This grand, historic institution has for many years been sending out some of our very best men, fitted for their life's work. No grander calling can be followed than the ministry of Jesus Christ. The fields are ripe unto the harvest, but the laborers are few. Young men will be wise in preparing to enter in to reap.

Lexington is pleasantly situated, has a good climate, and in the college there is a splendid moral atmosphere. The fellowship of Christian boys will be helpful in moulding lives into the Divine model—Christ Jesus. The tuition in the College of the Bible is but \$20 a year of nine months, board can be had for \$1.50 a week, and rooms for \$1 a month; so it is probably the cheapest and best school in the United States. Come, by all means, but first write to President J. W. McGarvey for a catalogue. O. HOWARD BUCHANAN.

Read Romans XIII. 8. Then read the date on the address label on your paper. If they do not harmonize, let us hear from you. Fifty cents in many cases will effect a reconciliation. In some cases more will be needed.

Original Contributions.

INDIVIDUALITY.

T. H. BLENUM.

I have much faith in the committee of one. What is everybody's business, is nobody's. Individualism is too often lost in associationism. Some men lose their consciences in stock companies and corporations. They sin in the aggregate, and then wash their hands in the waters of innocency.

So in our churches. The man who does next to nothing takes credit to himself for what others have done. He gives a cent in a collection, and then, with an air of the most charming hypocrisy, says: "That was a fine collection we had last Sunday night." He never offers a prayer, attends a prayer-meeting, Sunday-school or Bible class, and never points a sinner to Christ, and yet privately prates about what he "would like to see done." Is that honest? This is one of the dangers of our day. We expect too much from committees, and not enough from the individual. The individual conscience, duty, development and final reward are blended with the mass. We cannot repent for one another, or by committees; we cannot believe by proxy; we cannot shrink or escape responsibility by simply once in a while attending church. We will not die in companies. One by one we pass over the river. We will not be judged as assemblies, but as individuals. We will wear our own crowns in glory, and not appear in borrowed array. Hence, I am authorized to write, that any theory of life which tends to destroy, and not to assert the individuality of man, is inhuman, unreasonable and anti-Christian.

But we must distinguish between the true and the false individuality. We must remember the double nature in man, the soul life and the sensuous life. The latter has a seeming life, which is actual death; and the former a seeming death, with is actual life. Hence the language of scripture, "He that seeketh to save his life shall lose it, and whosoever shall lose his life shall find it." That is, the development of the unselfish nature, is life and true individuality. The purely selfish man does not preserve his individuality, for his life is sure to grow less. He loses his friends, the world drops him, humanity shuns him; alone he lives, alone he dies, and the wind and rain, as they wear out the letters on his tomb, are the only haunters of his pretentious grave. Hence, individuality is not a great bundle of selfishness, is not a nauseating, flaunting egotism, is not a personal isolation—but it is man escaping the curse of self-involvement and spreading his being over the world. The stronger the centre and more intense the heat and light, the more the radiation. Therefore let us be ourselves. Our peculiarities, or our eccentricities, as men call them, are our divine endowments for personal use and personal success. We should never let others do our duty and wear our laurels.

"Let no man take thy crown."

PARDON.

W. R. McEWEN.

We find pardon conditional, according to the gospel of Christ. The law of pardon is revealed in Acts, chapters 2, 16, and 22. What must I do to be saved? is the question asked under the reign of Christ, and today many answers are given which confuse the mind of the inquirer. Three times this question is asked and three times answered; first, in Acts 2:37, answer 2:38; second, Acts 9:6, answer 22:16; third, Acts 16:30, answer 16:31. While the inspired men of God were ministering to the world they gave no other answers than believe, repent, and be baptized.

Different opinions are held respecting these terms. Some think part essential and part non-essential; some say we are saved without baptism, because it is not given in the last answer. If so, a man might say we are saved without faith, as it is not spoken of in the first answer, and so of repentance as it is not found in the second answer. Giving way to such ideas, a man might rule all three answers out. It is not for us to say, when only one command is found in a passage, that we are saved by that alone. I might write a book about the human body, saying we live by eating, drinking, and sleeping; but should I dwell largely, in one or more of its chapters, upon drinking and sleeping, would that go to show that we live without eating because not mentioned in these chapters. Evidently not. It takes all three together to make a healthy body. So with the conditions of pardon, all must be complied with. Notice, Peter commands two things, repentance and baptisms; Ananias commands one thing, baptism; Paul and Silas one thing, belief; but all together command the three, faith, repentance and baptism.

The reason the Divine answers are different is to suit the inquirers. Peter would not ask his hearers to believe when they already believed, but Paul commanded the jailer to believe as he was an unbelieving pagan, and so Ananias tells Paul to be baptized because he was already a believer and a penitent man.

A person must do what is commanded in the book of God in order to enjoy the full and free pardon which is conditioned on obedience. There are commanded, belief to change the mind, repentance to change the heart, and baptism to change the state or relation.

The latter is not held to as having any virtue of itself, but is a test of faith. Noah was saved by water, says Peter. The antediluvians had just as much water as Noah, but no faith; so had to die. The soul that sinneth must die unless the requirements of the gospel are fulfilled. Let every soul then do as God bids and pardon will be his to enjoy in this life, and he shall have a home in the sweet bye and bye beyond the confines of the tomb.

Home Mission Notes.

MAY COLLECTION. — Do not neglect this good work. Our brethren over the line are showing, year by year, their interest in us by extending the helping hand. Let us prove that we are one with them for extending the cause that is dear to all. By our collections we can show our good will and be partakers with them in the glory and blessings of such wonderful victories for the truth.

Out of the small sum given to the home board last year the following results were reported: Helped 224 places in twenty-one states and provinces; organized 34 churches; 16,493 days' work done by missionaries, equal to fifty-two years and two months. Total number of additions by missionaries, 4,849, of which number 3,174 were baptized. Such splendid results claim our support. Give it in a greatly enlarged May offering.

Latest advices from Bro. Romig indicate that he will be able to give us eight weeks, beginning in July. It may be that the U. S. war will cause him to change his plans.

The grand results from Bro. Harding's meetings on Deer Island prove that we ought to have an evangelist in this field. How much longer shall we hesitate? Brethren, it is yours to say by your contributions whether you wish to see our work go forward. Over two-thirds of the amount pledged at the annual has been paid, the other third would be acceptable now.

A good sister says: "Though you have much sympathy and many prayers, they will not materially lighten your burden. Do not hesitate to remind us of our duty, we are prone to forget." This sister also said some things that made the heart of the secretary glad. He has been trying to remind the brethren of their duty in these provinces for nearly eight years; and the prospect of coming to the annual meeting in debt is not cheerful. When a man sees a necessary work undone, and calls on others for help, yet many answer not, nor give heed to the cry, how can he feel anything else but sad on account of their want of material sympathy.

Brethren, let me remind you again, we are in debt, and need over \$200 before the first of August to meet the grants made at the annual meeting. If every reader of THE CHRISTIAN would send a twenty-five cent piece at once, we would be able to pay as we go, and help other needy points as well. Send along the quarters and the dollars if you can. See how the money is flowing in the United States and Spain for the sake of each cause. Shall we not pour out our wealth for the sake of the Master's cause? Let all answer promptly and generously.

RECEIPTS.

| | |
|---|----------|
| Acknowledged, | \$373 36 |
| St. John, Coburg St. Mission Band, | 4 00 |
| South Range, H. A. Devoe, | 5 00 |
| Westport, Y. P. M. S., per Mrs. Bolton, | 2 00 |
| " per E. A. Payson, | 3 00 |
| Thornvale, Hants Co., Mrs. A. L. McDougall, | 2 00 |
| Taunton, Mass., Miss J. Dewar, | 50 |
| Cornwallis, Mrs. C. Woodworth, per | 15 00 |
| E. C. Ford, | 15 00 |

\$405 46

J. S. FLAGLOB, Secretary.

NOTES.

"How came you to be interested in our Home Missionary work?" was the question asked of a poor man, who labored hard for his daily bread, and who brought an offering of \$10 to our office. "Just being a Christian," was his reply. That is coming at missions in a natural way, and all the learning of the schools could not improve it.

If one church shines with missionary light the church next to it will catch some of the beams.

If number one (in the pulpit) is filled with enthusiasm and zeal for the May offering for home missions, number two (in the pew) will be drawn by that enthusiasm.

Better than the conscience that *drives*, is the love that *draws* to the help of missions.

Will you help send the gospel light to at least one dark place this year by a liberal offering for home missions this May?

Send in your offering promptly that it may help inspire others.

Send in your home missionary offering promptly that it may not be hopelessly mixed up with local expense funds.

"Whatsoever he saith to you, do it,"—Just now the voice of duty says, make a liberal offering for home missions in May. God's providence, in placing us in this part of the new world, the best and ripest mission field in the world, with the grandest plea made under heaven among men, says to us: "Ye are able to possess this goodly land for New Testament Christianity." The way to do it is to make strong the Board of Home Missions; will we do it by the offering for home missions?

Remember the work of home missions is not the work of a society that asks our help, but is our work of which they are agents. The Disciples of Christ are the society, the home board and secretaries are our clerks, they tell us what they do with the means, they report the work done in the home mission field. They show us that America is the ripest harvest field in the world for our plea, they tell us that \$300 a year will sustain a home missionary, they echo the appeals that are constantly coming up to them from our scattered brethren for a little help to establish the cause we plead. It is the Lord's work and we are in partnership with him; we should respond liberally to help forward this great enterprise. Let the May offering show our appreciation of the great opportunities that are before us in this land to win souls to Christ.

We ought to emphasize the fact that home missions is a profitable investment. It cost our General Board \$2100 to organize the church in Milwaukee, and in the few years since it was declared self-supporting it has paid back \$3900 into our mission treasury. Every church planted by our Home Board is a supporter of all our missionary enterprises.

My brother, or sister, as you read of the work, the field, the needs, and the splendid opportunities, perhaps your heart is stirred within you to make an offering for the great work of home missions. "Quench not the Spirit" and you will help the cause of Jesus Christ among the needy. Will you not write at once to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O., and send him your personal offering to help this great cause onward. Do not neglect this good impulse. Do not put it off. It is better to follow at once the promptings of your heart toward good deeds. The Lord will rejoice to receive your help to his cause. Send at once.

WHAT A LITTLE MONEY WILL DO

What a little money *will* do for home missions can be best illustrated by what it has done in the past. In November, 1896, I attended a State Convention at Ellenton, South Carolina, during which time \$150 was pledged toward planting a church at Charleston. In December, I went to that city and looked up a suitable location for a tabernacle. In March, 1897, the twelve disciples in that city raised about \$80 more among themselves and began the erection of the building. On April 5th, the meeting began and continued eleven weeks during which time a church with 76 members was organized, with a Sunday-school of 98 scholars, officers and teachers enrolled, and an Endeavor Society with about 72 names on record. A consecrated pastor was secured and by continuing in the tabernacle the work has been self-supporting and much good is being accomplished. The meeting cost about \$850 and the wheels were set in motion by the offering of \$150 by the convention.

In 1893 the State Board of Kansas volunteered to give \$15 per week toward a meeting in East Topeka. The work began on July 22nd, and continued until October 4th, during which time 470 responded to the invitation; a church, Sunday-school and Christian Endeavor Society were organized, and Bro. T. E. Mallory began his first pastorate with the new congregation. He still continues with them and a new church, with a seating capacity of 1000, has been erected, with a present membership of 455 and the largest trained chorus in the state—a good record for both pastor and people. The meeting was made self-sustaining, as the church has been, from the beginning and the Board was never required to pay the \$15 per week, but their noble example might encourage some one to undertake and accomplish a similar work in many fields now white unto the harvest, if followed by other boards and individuals.

In May 1894, a little band of workers erected a tabernacle in the best residence portion of the city of Macon, Georgia, and began a seige in that staid southern city, with its magnificent churches. In about eleven weeks nearly 120 were added to their number, thousands heard the gospel and the plea for primitive Christianity that never had heard it before and the church has been moving on to victory ever since. If the individuals who constitute our churches, if the churches that constitute our State and National conventions and societies were conscious of their ability and the measure of their responsibility, the above and many more instances that could be cited in the experience of the writer, could be duplicated and thousands be won for Christ who now are perishing in sin for want of the light and help that we might bring. J. A. L. ROMIG.

THE SALARY BUGBEAR.

That there are preachers who fear to preach on missions and to urge them heartily and sincerely upon their congregations, lest their own salaries may suffer, we are compelled, by many well attested instances, to believe. And further, that their fears are really groundless, nay, that they lead them to pursue a course which may end in their having *no salary at all*, we have equally good grounds for believing.

Such a course must eventuate in the drying up of the benevolence of the church. Experience has shown a hundred times over that liberality in giving is the result of *practice*. Where there is no practice there is no liberality. Where there is *much* practice

there is *marked* liberality. Our giving churches are the churches that are often called upon to give. I have heard of preachers that were afraid their churches would *kill themselves* by giving too much and too often. But so far it has never been my lot to see such a church, and I should be willing to travel half across the continent to see "this great sight." Churches are not in much danger from that quarter. They don't kill themselves that way, but they *do* kill themselves the *other* way, and that too by the thousand. All over this land there are churches that have a name to live and are dead from nothing else so much as from the disease of covetousness. They have killed themselves by *not giving*. It is literally true, as can be demonstrated times without number, that "*Giving is living, and denying is dying*," and the preacher who does not know this does not know one of the simplest and most evident facts of church life, and his pursuit of a policy that ignores this fact will speedily show him how suicidal it is. He will find out that fearing and failing to preach on missions and on other great themes that involve the duty of giving by his people, he is drying up the spirit of benevolence among them in a way that will quickly cause his own salary to feel the result of his blind and foolish course. As I once heard Robert Moffett say: "He is cutting the club that will beat his own brains out." I have yet to know of a single missionary church whose preacher's salary is allowed to suffer. I know of many non-missionary churches where preacher after preacher has had to depart from lack of support. Brother preacher, *preach on missions earnestly and regularly*, and keep your church up to its duty in this great work, regardless of your salary, and the very habit of unselfish benevolence you are fostering in it will *of itself* secure you against any possible suffering in this regard. GEO. DARSIE.

Frankfort, Ky.

HOME MISSIONS.

The reservoir from which the aqueducts of gospel truth are to irrigate the arid plains of the unchristianized world is Home Missions.

America—richest of the nations, least burdened with taxation, first in religious liberty, is now and must ever be the basis of all our missionary supplies. The Christian soldiery from which must be selected the color-bearers of King Immanuel, the companies of trained soldiers to invade all lands and to subdue them by the sword of the Spirit in the name of Jesus the risen Lord.

The Church of Christ ought to be more liberal with her home missions for it is the planting of seed that will multiply into the harvest of increased missions abroad. A strong, aggressive, growing church at home is the sure prophecy of permanent support to the stations in India, China, Persia, Japan and the utmost parts of the earth. Our heroic secretaries' call for "An hundred thousand dollars for home missions" ought to be answered with more than that amount in the treasury. America, a new world with the highest expression of Christian civilization, must be made a light to the continents on our west and on our east, that the land shadowed with wings may see our light and be guided to him who is the light of the world. Our missionary resources are here; our victory or defeat will be here. Not decreased foreign missions, but greatly increased home missions should be the prayer and the effort of every church and minister in the United States.—*L. N. McCash.*

UNOCCUPIED FIELDS.

The reader has only to look into the Year Book and ascertain the number of our churches in New England, the Atlantic and Gulf States, the states west and northwest of Chicago, and the Dominion of Canada, and then note the area and population, to know how many and how great are the unoccupied fields. Or let him take up a railroad map and trace the great trunk lines, marking all the cities of one thousand population and upward where we have no churches, and he will be surprised at our weakness as well as our strength. And in a great many of these important towns and cities will be found Disciples who will form the nucleus for a church. The state and province societies are doing much to reach these places and set up the banners of primitive Christianity. But many of these societies are weak in membership and in wealth; and just here the Board of the American Christian Missionary Society finds its vocation in coming to their support.

What has been done can be done again and again. A single meeting and a few dollars have organized many a small church and this small church has become a power in the community and in the ranks of the brotherhood. Sometimes the conversion of a single individual has been the beginning of a flourishing church. There is room everywhere for the old gospel, and everywhere the faithful preacher will find attentive ears and responsive hearts. He may not at every place organize a church, and may never know the full result of his sowing beside all waters, but he knows this word does not return void, but that it shall accomplish the Lord's pleasure and prosper in the thing where to the Lord sends it. I can remember how the preachers fifty years ago preached sermons wherever there was an open door, not knowing whether this or that would prosper; and I have been told of three churches which owe their existence to a single sermon preached in two different places, and two of these churches a thousand miles away from where the sermon was preached.

"Sow beside all waters." Send up the money to sustain the sowers.—*R. Moffatt.*

"HOME MISSIONS TO THE FRONT."

The great mission of the church is the conversion of the world. This is the greatest and noblest service ever committed to man. He who has no part in it will finally see that he has lived for little purpose. The provisions of God have made the world's conversion possible. The mission of Christ has made it imperative. The Holy Spirit has taught how to do it. The responsibility now rests with the church. Its greatest wisdom, is deepest consecration, its largest sacrifice, should be for this one purpose.

England and the United States, with their power, wealth and civilization, have become the fullest recipients of the gospel influences. These God seems to have made the distributing agencies of the world. From these already flow, and in the future will flow, a great river of men and money into the foreign field. This drain must be fully met by increased activity at home. "Home Missions to the Front" is only another expression of the thought, "The Whole World for Christ."

As the missionary fields enlarge the supply from home must enlarge. A deeper piety, more liberal spirit and more givers will be demanded.

The East, full of brains, longs for better religious teaching. The west was never more white for the harvest, nor if neglected now will ever be able to regain the lost opportunities. The south with its pure American blood and noble manhood is loudly calling for the primitive gospel. The colored people need its plain teaching and are ready for a hundred missionaries today if we had them. The British possessions north of us from Newfoundland to the Klondike are ready for the message of the King. These are the fields for home missions, fields in which must grow the seed for the nations. "Home Missions to the Front!" Certainly, "America for Christ means the world for Christ." A hundred thousand for "Home Missions" is no extravagant call. It is a small sum for so great a work. We must enlarge the home work. Now every one to his place for a strong pull, an all-together pull for May 1st! —*J. G. Waggoner.*

GIVING TO MISSIONS.

It does not require much eloquence to shut up a pocket-book. A few insinuations about the need of the work at home or just a little planning for some improvement, with a promise that when that is done, then missions will be attended to, will ease the consciences of many who would otherwise be fairly liberal. But few churches fail for the want of ability. Many die from stinginess. Sometimes a church, unable to put the house in repair and pay the preacher, has parted asunder on some little question of difference, and found as the result that they had plenty of means to support two houses and two pastors. They were not very poor, but very selfish.

A preacher loses his support through the selfishness of the members ten times to where he loses his salary once on account of poverty. Men who are members of the church frequently live high, decorate their daughters with a lavish hand, and yet are so hard pressed that they are not able to pay anything for the support of the church or, at any rate, but very little. I have known men in fairly good circumstances to spend more for tobacco than for the cause of Christ. I know a man once, who was a member of the church, who was too poor to assist in the support of the work. If he had gone away he would have received the usual letter, "In good standing and full fellowship," but he was simply poor and could do nothing for the cause he loved so dearly (?). When the circus came he bought a sack of flour on time at a dollar sixty and sold it for cash for a dollar fifty. This money took him and his four children into the show. He expected to go to heaven after awhile for nothing, but in the meantime he just had to hear those second-hand jokes of the clown, or the children had to see the animals. I suppose that paying into the church treasury might have interfered with his going to the show. And it may be that giving to missions will hinder us from the enjoyment of a few luxuries, but when all become alive in Christian work and Christian giving the preacher's salary will be paid. But the church that does nothing in missions will die with dry rot and the preacher will be starved out.—*D. R. Dungan.*

Foreign Missions.

Maritime C. W. B. M.

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

Extracts from a letter received from Miss Roeb:

TOKIO, Japan, Nov. 3rd, 1897.—Today is the Emperor's birthday and all the streets are decorated and all schools are closed, also all public offices. It is a day yearly remembered by me particularly, for it was on this day that I first landed on the beautiful shores of this island kingdom. It is five years today exactly since I reached the land of my adoption, and it recalls many happy and many painful things as I look back over the years that have gone by. How wonderfully and graciously has my loving Father's hand led me on into paths of peace. Many times I have wandered, but he has always brought me back again, tired and faint and sin-stained, yet more ready than ever to say, My Lord and my God. I have learned in these five years that true happiness is to be found in him, nowhere else. We must walk as he would have us. There is no happiness except in working for him.

Today being a holiday, I went to see the rose-gardens. They are perfectly lovely, all varieties covered with blossoms.

We are having the most delightful weather, perfect. The falls in Tokio are not to be compared with anything, they are so beautiful.

O Mista Chan is just as good as ever. She is as sweet as she can be. Everything is about the same as ever here, except the hard times; and it is hard times, sure enough. I dread to think of the poor people who have to go through the winter. Prices have more than doubled.

I am enjoying my work so much better this year than ever before. I am, of course, better fitted for it, and am as busy as a bee all day long, except when forced to take a rest for an hour or so.

Isn't it lovely that I can come home to see you all so soon. I look forward to so much eagerness to the time. It has given me so much pleasure to know of your love for and confidence in me. I only pray I may be worthy.

With love to all,

MARY M. ROEB.

35 NAKANO CHO,

ICHIGAYA, TOKIO, JAPAN,

O. and M. P. C. W. B. M.:

DEAR SISTERS,—There is something so sweet and mild about the Japanese women, especially the mothers, that they twine themselves about one's heart very closely.

I always said that no women could be to me what the mothers of the children at the poor school at Matsugae Cho are, but now since my work at Tana Machi school (that Miss Oldham started and labored with so faithfully), I find that they, too, fill a large place in my heart.

The women here are bright, cheerful and very communicative when you get well acquainted with them. They are fond, careful mothers, and really live for their children; indeed, they have little or nothing outside their children to live for. They are in no sense the companions of their husbands, but are merely like upper servants. It is only when a woman gets to be a grandmother that her place is established in the household as of some importance. Thus women in Japan do not mind growing old or looking old, but welcome old age as the time of their emancipation, so to speak. One can tell pretty accurately the age of a woman by her dress as

well as the style of her hair. To look as old as possible is the aim.

When calling on them one of the first questions asked is, "How old are you?" You return the compliment by asking her age. If she is old you offer your congratulations, and her pleased face shows her appreciation.

If she is a Christian she will generally say, "Yes, by God's mercy I have been permitted to live so long." If a heathen she will thank her gods.

One meets such dear Ota Sans (grand-mothers). They are devoted to their grand children. We have two who never miss coming to church on Sunday morning, and generally in the evening.

At prayer-meeting and at the woman's weekly meeting it is good to hear them lift up their hearts in praise to Him whom they have learned to love because He first loved them, or it may be a word of testimony of His gracious, loving kindness.

Sincerely yours,
MARY M. RIOCH.

DEAR SISTERS,—Our missionary, Miss Mary Rioch is at present on her way home. I know that you are all looking forward with much pleasure to meeting her during the coming summer. That all may have the privilege of seeing and hearing her we will endeavor to have her visit all our churches. To make this possible we will need the help of all, and we ask you to make a special effort that this may be accomplished as it will be the only opportunity for years at least that we will have of becoming personally acquainted with our missionary, and of hearing from her own lips of the work she has been doing.

We will have to first raise the \$300 for her salary before we can use any funds for her travelling expenses; therefore the need for earnest effort.

We are thankful to those who have again remembered our work so generously. Are there not others who do not belong to our society but who desire to assist in foreign missionary work?

RECEIPTS.

| | |
|--|----------|
| Previously acknowledged, | \$169 26 |
| Westport, Y. P. M. S., | 2 00 |
| Pictou, Ladies' Auxiliary, | 2 90 |
| Corawallis, Ladies' Auxiliary, | 4 00 |
| Interest, | 30 |

Total, \$178 55

SUSIE FORD STEVENS, Treasurer,
Pictou, N. S.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 291 Germain Street, St. John, N. B.]

DEAR GIRLS AND BOYS,—

Easter has passed, and I was pleased to hear that so many of you made an offering to help build the orphanage for the little homeless ones of India. I am sure you were all glad to sacrifice something in order that you could give to this work. And our Father who seeth all things knows of the love that is in your hearts, and will bless the offerings sent in his name. I am sending you a pretty poem this month, which I hope you will have read at your next Band meeting.

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

NEWS FROM OUR WORKERS.

Milton, "Daily Workers."—We held the Easter concert exercise, we did not realize as much as we would like, but are glad to send what we have.

Leonardville, Deer Island.—Our band gave the Easter Exercise on Sunday evening after meeting. It was a success. We realized \$11.41. Can report two new members since last month.

Lord's Cove, Deer Island.—We could not give the Easter exercise, but the offering from our self-denial amounted to \$5 35. We report seven new members since last month.

West Gore, "Golden Rule" Band.—In the afternoon on Easter Sunday, we held an open meeting and gave the Easter exercise, and took a collection amounting to \$3 01. This may seem small, but we are pleased with it; the members are very much interested in the work.

Westport, "Willing Workers."—We are going to give the Easter exercise Easter Monday afternoon and hope we will get a good offering.

St. John, "Wide Awake" Band—We had the concert exercise Easter Sunday, and took up a collection amounting to something over two dollars—the children's self-sacrifice offering was \$9 75, total \$12 53. Herbie and Winnie Edwards each raised \$1 80. Hazel Hill of French Village, observed the season of self-denial and sent us her offering of one dollar.

IS IT NOTHING TO YOU?

"Is it nothing to you, all ye that pass by?"—Lam. 1: 12.

Is it nothing to you, O ye Christians,
That millions of beings to-day,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves!"

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping, and trying to find him;
And although he is ready to save,
Eight hundred precious souls each hour
Sink into Christless graves!

Is it nothing to you, O ye Christians,
That Africa walks in night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heart-broken race of slaves.
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians?
Will ye pass by and say,
"It is nothing, we cannot aid them?"
You can give, or go or pray;
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God. —G. P. T.

RECEIPTS.

| | |
|--|---------|
| Previously acknowledged, | \$60 24 |
| Summerside, Sunbeam Band, | 2 77 |
| West Gore, Golden Rule Band, | 2 00 |
| Lord's Cove, Mission Band, | 6 00 |
| Interest, | 21 |

\$71 22

SUSIE FORD STEVENS, Treasurer,
Pictou, N. S.

SPECIAL SELF-DENIAL OFFERING FOR MAHOBA ORPHANAGE.

| | |
|--|---------|
| Westport, Willing Workers, | \$ 3 50 |
| Leonardville, Happy Band, | 13 00 |
| Summerside, Sunbeam Band, | 1 50 |
| West Gore, Golden Rule Band, | 8 00 |
| Lord's Cove, Mission Band, | 5 38 |

\$31 38

Grand total for month, \$102 60

SUSIE FORD STEVENS, Treasurer,
Pictou, N. S.

MAIN STREET BUILDING FUND.

In the last report fifty cents contributed by Miss E. Johnston should have been included in the items of the amount collected by Miss Bertha Barnes.

| | |
|--|----------|
| Previously acknowledged, | \$111 40 |
| D. A. Morrison, St. John, | 20 00 |
| Miss Bessie Blackadar, St. John, per Miss E. Christie, | 2 00 |
| | \$133 40 |

O. B. STOCKFORD, Treasurer.

AGENTS FOR THE CHRISTIAN.

- MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.
- MRS. O. M. PACKARD, 353 West 57th Street, N. Y.
- W. R. McEWEN, Milton, N. S.
- JAS. W. KENNEDY, Southport, P. E. I.
- MAJOR LINKLETTER, Summerside, P. E. I.
- ROBT. DEWAR, New Porth, P. E. I.
- GEO. MANIFOLD, Charlottetown, P. E. I.
- J. F. BAKER, North Lake, P. E. I.
- PETER A. DEWAR, Montague, P. E. I.
- KENDRICK outhouse, Tiverton & Freeport, N. S.
- GEORGE BOWERS, Westport, N. S.
- D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
- MRS. C. H. CONLEY, Jr., Leonardville, Deer Island N. B.
- JOHN W. WALLACE, Shubenacadie, N. S.
- ISRAEL C. CUSHING, Kompt, N. S.
- W. J. MESSERVEY, Halifax, N. S.
- GRACE WILSON, Burt's Corner, York Co., N. B.
- W. R. WENTWORTH, LeTete, N. B.
- W. T. JELLEY, St. Thomas, Ont.

More names will be added as they are appointed

CHILDREN'S DAY

FOR

HEATHEN MISSIONS.



First Sunday in June.

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1. Children's Day Exercise, "America Sending the Light," by Prof. P. H. Duncan.
2. Missionary Pockets, one for each member of the school.
3. Children's Day number of the Missionary Voice, one for each family represented in the school.

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