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# THE CHRISTIAN.

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

Vol. XV.—No. 8.

SAINT JOHN, N. B., JUNE, 1898.

WHOLE No. 176.

## The Christian.

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St. JOHN, N. B.

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DONALD CRAWFORD,—NEW GLASGOW, P.E.I.

OFFICE EDITOR:

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

## NOTICE.

The annual meeting of the Christian churches on P. E. Island will be held with the church at Montague, beginning Friday, July 8th.

G. A. JEFFREY,

Secretary.

Summerside, P. E. I., May 9th, '98.

The County Meeting of the Churches of Hants, N. S., will be held at West Gore, commencing Saturday, the 25th of June, at 10 o'clock, and continuing over Lord's day. One or more preachers from elsewhere are expected to be with us. The interest of the churches is to be considered and measures adopted by which to promote the good work in the county. A general attendance of our membership in the county is much desired, and an invitation cordially extended to any of our brethren of other parts who may desire to meet with us.

HIRAM WALLACE.

West Gore, May 17th.

## JUNE QUARTERLY.

A June Quarterly will be held at the Christian church in Kempt, Queens Co., N. S., commencing Friday evening, 10th, and continuing to 13th. A cordial invitation is extended to all.

F. C. FORD.

May 25th.

## ANNUAL MEETING, MONTAGUE, P. E. I.

A hearty and most cordial invitation is extended to the brotherhood desiring to attend the annual meeting to be held with the Church of Christ at Montague, P. E. I.

If intending visitors would kindly send their names two weeks in advance to the undersigned, it would greatly facilitate the work of assigning homes to them.

Yours fraternally,

R. W. STEVENSON.

## PROGRAMME OF ANNUAL MEETING, MONTAGUE, P. E. ISLAND.

July 8-11th, 1898.

- Friday Ev'ng—7 30 p. m., Song Service.  
8 00 p. m., Sermon, E. C. Ford.
- Saturday . . . 7 30 p. m., Song Service  
8 00 p. m., Sermon, R. E. Stevens.
- Lord's Day . . . 10 30 a. m., Social Meeting, led by O. B. Emery.  
11 30 a. m., Sermon, D. Crawford
- Lord's Supper . O. B. Emery, D. Gordon, Theophilus McDonald  
8 00 p. m., Sermon, A. N. Simpson.  
8 30 p. m., Social Meeting, led by Geo. Manifold.
- Monday . . . . . 7 00 p. m., Sermon, H. W. Stewart  
9 00 a. m., Social Meeting.  
9 30 a. m., Business.  
2.00 p. m., Young People's Session.  
Geo. Manifold, Chairman.  
7 30 p. m., Social Meeting.  
8 00 p. m., Sermon, F. O. Norton.

## PROGRAMME OF YOUNG PEOPLE'S SESSION.

Geo. Manifold, Chairman

1. Opening Hymn.
2. Invocation.
3. Reading of Scripture . . . . . Jno. A. Stewart
4. Prayer . . . . . Egerton Norton
5. Quartette.
6. Reading . . . . . Miss Cassio Stewart
7. Solo . . . . . Mrs. R. E. Stevens
8. Paper—"Work of the Young People in the Church" . . . . . Lester Mellish
9. Discussion . . . . . Led by Leonard McKay
10. Solo . . . . . Miss Gerty Stevenson
11. Reading . . . . . Miss Azza Brownell
12. Paper—"Work of the Young People in the Prayer Meeting" . . . . . Egerton Norton
13. Discussion . . . . . Led by Russell McLaren
14. Quartette.
15. Reading . . . . . Miss Hattie Crawford
16. Paper—"Work of Young People in the Sunday-school" . . . . . Miss Agnes Williams
17. Discussion . . . . . Led by Tuplin Mellish
18. Solo . . . . . Miss Ella Bagnall
19. Missionary Address . . . . . Miss Ethel Connors
20. Paper—"Necessity of Loyalty by Young People to Apostolic Christianity." . . . . . R. E. Stevens
21. Discussion . . . . . Led by J. A. Dewar
22. Collection for Home Missions.
23. Closing Hymn and Benediction.

## NOTES AND NEWS.

Have you paid for THE CHRISTIAN? If not, will you please attend to this little matter this month? We have good reasons for making this request.

We direct attention to the announcements of the annual meeting of the P. E. Island brethren, which appear in this paper. We hope they shall have a very successful gathering.

A one-cent stamp is sufficient postage on two ounces of "newspaper manuscript," when the envelope is unsealed and nothing else is inserted. Many of our writers can save postage by remembering this.

The churches of Christ in Ontario will hold their Convention at Ridgetown, from June 2nd to June 6th. Miss Mary Rioch, B. L. Smith and A. McLearn are expected to be present. This means that missions, both Home and Foreign, are not to be overlooked.

Before the next number of THE CHRISTIAN appears, T. H. Bliss will be settled once more in the Sunny South. Before he leaves we want to thank him for the help he has so often and cheerfully given toward making this paper both interesting and instructive, and to express the hope that he will continue to contribute to our columns.

Children's Day is at hand again. The first Lord's day in June is the time. All the schools are asked to make that day a memorable one by giving the largest collection for world-wide evangelization they have ever contributed. Great things are expected from the children. They are giving more and more each year.

The March offering for Foreign Missions was very generally made by the churches in the Maritime Provinces. There is an increase, we think, over the amount given last year. The total amount is \$253.90, of which New Brunswick gave \$97.19, Nova Scotia \$81.81, and P. E. Island \$74.90. This, of course, is independent of the sum given for special work in Japan.

The annual meeting of the Disciples of Christ in New England will be held with the church in Danbury, Conn., June 2-5. Among the subjects to be discussed are these: The Gospel and Present-Day Problems; The Lord's Treasury; The Preacher's Responsibility in the Cause of World-Wide Missions; Open Doors in New England; What the People Need; The Ideal Church of To-day; Problems of a New Field; The Preacher.

R. A. Burris, who formerly preached in Bowmanville, Ont., is receiving much encouragement in his attempt to establish a Christian colony in the Rainy River district of Western Ontario. Both the Dominion and Ontario governments have favored his project. Many of the colonists, perhaps all who will settle there this year, are already on the ground. Most of them have come from the United States. We shall watch this new colony with sympathetic interest. We hope it will be a success and become one of many.

We are told that it was not on a Lord's day morning that the pulpit of the Central Church, St. Louis, was draped in mourning because of empty pews. At that service the house is usually crowded. It was at the beginning of a protracted meeting. Here was a chance for work, and we wonder where that Sunday morning congregation was. Remembering the Lord's death on the Lord's day should quicken our thought and deepen our care for those dead in trespasses and in sin.

The search for worldly pleasure and amusement is the search of thousands. In this they show a weakness of character, and virtually acknowledge that the duties and responsibilities of life have not been grasped. Such people do little good. They never rise to greatness in service, and are not long remembered, except as evidences and warnings of wasted lives. These

hardness, who deny themselves, who live for others—in short, those who follow Christ—are the ones whom the world needs and heaven will reward. To make pleasure the end of this life means an eternity of misery.

The editor's absence from home, for a reason elsewhere mentioned in this paper, accounts for the non-appearance of the usual editorial. We are glad to have intimations that his mission to Mahone Bay was successful, and rejoice in the hope that for years his pen will continue to tell the old, old story through THE CHRISTIAN.

We are glad to learn that the *New England Messenger* "has reached a point where a self-sustaining basis is in sight." A paper so interesting and helpful, with such a wealth of news from the New England churches, and more general news selected with great care by the editor, should have reached this basis in its second year; and we think it would have done so had its worth been better known.

It is said that the Central Christian Church, Des Moines, leads all others in the brotherhood in missionary offerings, giving about \$3,000 annually. H. O. Breeden is their minister. Ten years ago, when he began his work there, there were only 400 Disciples of Christ in the city. To-day there are nine churches and 4,000 members. If the Central had not been a missionary church and the preacher a missionary man these results could not be recorded.

Returns from the May collection for Home Missions are encouraging. The outlook for raising the \$100,000 asked is brighter than ever before. Last year the amount sent to the treasurer in the first ten days was \$3,499 85; this year the amount is \$4,688 51, an increase of \$1,188.66. Last year 313 churches gave; this year 349. Some of our provincial churches have already taken this collection. We hope that all will have a share in this good work. It is just as important as the foreign work. Send your offering to B. L. Smith, Y. M. C. A. building, Cincinnati, O.

The Mormons are particularly active at present in the United States, and also, we believe, in Canada. R. B. Neal, who is remembered by many of our readers, is busy writing tracts that expose the hollowness of their claims and the rottenness of their teaching on many subjects—their distinctive doctrines. He has published two tracts, and has a third nearly ready for the press. Out of their own mouths he condemns them. The tracts can be secured from the Standard Pub. Co., Cincinnati, Ohio.

The great work of the ages is the conversion of the world. For this the Christ came and lived and died and rose again. For this the Spirit came on the last Pentecost and fitted the apostles who went forth to preach the gospel of our salvation. For this he still abides in the Church of Christ. But can a divided Christendom bring the world to Christ? Jesus prayed that His followers might be one—that the world might believe that God had sent Him. A united church will be a conquering church. Hence the plea for Christian union must not be lost sight of, must not be subordinated. Those

who make it have a message for the churches as well as for the world. If the churches hear and heed their message, the world will be more speedily won. Union, then victory.

It is better to be right in living and wrong in faith than wrong in living and right in faith. It is best, and possible, to be right in both. We have seen people who could defend their doctrinal position with a skill that made them invincible; but when their moral characters were assailed, they went down as fortresses of straw. It is good to have the truth; it is better to live it. There are too many people who are Christians in form only and not in fact. They once obeyed the gospel, but they are not striving to walk worthy of it. Such people are the bane and weakness of many a church. As they become numerous, the church becomes paralyzed.

In reading the reports from the evangelistic field, we are often impressed by the large numbers who are coming from the various denominations and taking their stand with those who are pleading for Christian union upon what they believe to be the scriptural, and therefore the only proper, basis. A very considerable minority of those who now call themselves simply Christians or disciples of Christ, once wore another name. We need not be astonished at this change. If there is any strength in our plea for union, it is natural that they and we should feel its force and find ourselves standing upon the same ground.

### News of the Churches.

#### ST. JOHN, N. B.

##### COBURG STREET

We were all very glad to see and to hear Sister Murray, of Leonardville, Deer Island, at the Young Peoples' meeting on Monday evening, May 2nd.

Bro. Wm Murray was at our prayer meeting on Thursday evening, May 5th. He will spend some weeks preaching for the church at Keswick, N. B.

At the monthly meeting of the Home Mission Band held on Friday, May 6th, the following officers were elected for the year: President, L. A. Miles; Vice-president, Mrs. D. A. Morrison; Secretary-Treasurer, Miss Mabel Boyne.

On Lord's day morning, May 15th, Bro. Wallace Bagnall of the church at Tryon, P. E. I., was received into the fellowship of the church, and at the close of the evening service a young woman confessed the name of Christ.

Bro. Stewart exchanged with Bro. Appel on Lord's day morning, May 1st.

The annual business meeting was held on Tuesday evening May 10th, at which trustees were appointed for the year, and reports of the Treasurer, Secretary, Woman's Aid Society and Relief Fund were read. Bro. Stewart, by the unanimous request of the church, has consented to remain another year, which will be the eighth year he will have served the church.

##### MAIN STREET.

The morning service, May 1st, was conducted by Bro. Stewart of Coburg Street. His visits are greatly appreciated both at the Wednesday prayer-meetings and at the Lord's day services.

The annual business meeting was held May 10 at the home of Bro. Robert Roberts. Reports were received from the Secretary, Mrs. D. A. Morrison, and the Treasurer, O. B. Stockford. The Ladies' and Junior Aid Societies presented a

most encouraging statement. The Furnishing Fund for the new church is growing steadily as a result of earnest and persistent efforts. New officers elected: Deacon, Robert Roberts; Secretary, James W. Barnes; Treasurer, Robert Roberts.

As Bro. Stewart, through sickness, was unable to fill his appointment at Silver Falls, May 22, Bro Appel went out. This congregation is a standing example of what a few faithful followers of the Lord will do. It is always a pleasure to meet with them.

Mrs D. A. Morrison has left us for a few weeks trip to the Old Country.

During the month there has been one addition.  
A.

#### HALIFAX, N. S.

The North street Christian church will lose several good members within the next few months. Two of our families are preparing to leave for other parts, while some individual members have already gone. Dulness in business and lack of employment are largely the causes of these changes.

The *Acadian Recorder*, our oldest evening paper in Halifax, has given during May several full reports of the evening sermons of Lord's day in the North street Christian church. The issue of May 10th published both sermons of May 8th.

Our attendance for April and May has been better than the attendance for the corresponding months of last year. The use of the blackboard at our evening services as an adjunct has had the tendency to attract quite a number of interested and thoughtful hearers.

As we pen these lines we are expecting a call from Bro. D. Crawford of P. E. Island, the senior editor of THE CHRISTIAN, who expects to pass through Halifax en route to Cornwallis and Mahone Bay.

The pastor of the North street Christian church, and family, were guests this week at a church reception, given by the young men of the North Baptist church. Bro. L. Fash and his young people understand how to "do the hospitable."

The brethren at Elmsdale are in the best working order of their history. At the last two visits there the pastor of the North street church had full houses, probably more being in attendance than at any previous visits. They are keeping up their Bible study classes with regularity.

#### KEMPT, N. S.

Since our last report we have lost one of our members by death—Bro. Zenas Hanley. Bro Hanley was baptized by Bro. H. E. Cooke some years ago.

We are looking forward with pleasure to the quarterly, and trust that a good number will come to help us enjoy a feast of good things. The first meeting will be Friday night, June 10th, at eight o'clock. Brethren and friends, come; we know that you will not be sorry if you do.

F. C. FORD.

#### CORNWALLIS, N. S.

The congregation here in Cornwallis had the pleasure of listening to two most excellent sermons last Lord's day by our beloved Bro. D. Crawford. This was a rich treat for us all. I have heard Bro. Crawford preach a good many times, and always enjoyed his sermons, and was profited by them, but I never remember hearing him speak when I enjoyed it so much as last Lord's day. His sermons were both rich in thought and soul-inspiring. Heaven and heavenly things seemed wonderfully near to us.

Bro. Crawford was on his way to Mahone Bay for medical treatment, and a card from him yesterday says he arrived there all right, had seen the doctor, and things were progressing favorably, and he expected to be with us again next Lord's day, and would be able to preach for us. His many friends will pray that his hopes will be speedily realized, and that years of service may be given him. Though so near his four score years his mind is as clear as in his younger days, and he preaches with the strength of former years.

Nearly fifty years ago Bro. Crawford preached here in Cornwallis. Then he was here over one Lord's day twenty-seven years ago. Very few of those who knew him when he first labored here are left to greet him now; but the few who yet live gladly came miles to hear the man whom they had never ceased to love. Many who had never seen Bro. Crawford, but had heard of him for years, were present to listen to the words of good cheer as they came from the fullness of his heart. To say that we all enjoyed this all-too-short visit from our much esteemed brother, does not half express it. But I did not intend to say so much when I sat down to write; Bro. Crawford needs nothing of this kind from me, but my excuse for writing so much is I know the brotherhood are deeply interested in him, and anxious just now that he should be restored to his usual health, and will read with interest my encouraging reports from him.

Our work here in Cornwallis goes steadily along. Our meetings are very well attended and seem interesting. The work here is hard, there is so much ground to cover; but we feel confident good is being done. Besides my regular preaching at my four different stations, I teach a large Bible class at Sheffield Mills each Lord's day I go there. The regular teacher always hands the class over to me when I am there. We also have a Bible class Lord's day mornings at our own meeting-house. Our Sunday-school is small, on account of the scattered condition of the children, but we are doing the best we can. E. C. FORD.

WESTPORT AND TIVERTON, N. S.

The church in Westport has given the writer a unanimous call to remain another year.

An offering for the American Home Missionary Society was taken in each of these churches.

Mrs. Morris Peters, one of the charter members in the church of Christ in Westport, recently departed this life. Since she and Bro. B. H. Ruggles passed away there are only two survivors of the original thirteen, Sister Eliz Pugh, Westport, and Sister John Clifford, Tiverton. Sister Peters in the last few years has been identified with the Baptist church.

A district meeting of the Sons of Temperance was held in Tiverton, April 26th. The severe storm hindered a general attendance. Rev. Mr. Smith, M. E., of Sandy Cove, and Rev. Mr. Philips, M. E., of Digby, were present, and were the life of the meetings. The open meeting, at night, was held in the Christian church. The next night a meeting was held at Central Grove, in the Baptist church, in the centre of the island. J. W. B.

SUMMERVILLE, N. S.

Our work here still continues to move in the right direction. Bro. Murray and the writer exchanged pulpits the fourth Sunday of May. The brethren and friends around here have a very warm place in their hearts for him; they will ever remember what a father he has been to this church.

We are going to have a Children's Day exercise Sunday night, May 23th.

F. C. FORD.

COMMITTEE ON LITERATURE.

The committee has paid all liabilities and has some money on hand to start work again. We have been trying to place one of our brethren in the field, but our efforts so far have been fruitless. If any brother would take up this good work, we would be glad to hear from him. This grand work should not be dropped. Some of our brethren might at least canvass the locality in which they live. It looks as though the interest in distribution of our literature was diminishing. We hope, however, that this great means of spreading a knowledge of the truths we advocate will be revived during the summer.

Will all those who are indebted to the committee kindly pay our agents by the 15th of July so that we may be able to present a good report, from that standpoint, at least, at our annual meeting?

O. B. STOCKFORD,  
Secretary-Treasurer.

WANTED—100 YOUNG PREACHERS.

I am glad to announce that, by the kindness of our Father in heaven, we shall be able to open Industrial Hall Sept. 24, 1898, when we shall be able to accommodate a large number of young preachers who wish to earn an education. We want young men from 17 years old and upward; men of purpose and consecration, who are willing to work and determined to persevere. We prefer young men from the outposts—the destitute fields—but will take them from any place. To any young man who will forward his matriculation fee (\$10) we will guarantee a place at the fall opening in which he can earn board, tuition, room and light, but cannot promise a place otherwise, as the number of applicants always exceed the room. We want it distinctly understood that no tobacco-using, unsettled boy need apply. We want clean young men, and will not have any other kind. Further, we want it understood that we will not take a young man into the Industrial Department who is unwilling to obligate himself, health permitting, to stay here four years. To any young man who will sell \$86 worth of my books I will give a year's schooling, including what is enumerated above. This is only \$10 more than cost of a year in the pay department.

Address: ASHLEY S. JOHNSON, Pres.,  
School of the Evangelists,  
Kimberlin Heights, Tenn.

Died.

RUGGLES.—Benjamin Henry Ruggles died at Westport, April 17th, 1898, aged 86 years, 10 months, 8 days. He had been customs officer for thirty years, and at the time of his death was postmaster and magistrate. He was one of the original thirteen members who comprised the church in Westport when it was organized. He was faithful to the last. In spite of his old age he was the picture of health. His genial smile and his pleasant humor will not come to us here again, but with the sorrowing children and grandchildren we hope to meet him once more in the land of joy and bliss. Funeral services were conducted by the pastor, assisted by Rev. C. E. Penco. J. W. B.

CARSON.—Fell asleep in Jesus, at Halifax, on March 27th, 1898, Sister Elizabeth Carson, a native of Nova Scotia, in the 92nd year of her age. She was baptized on the confession of her faith in Christ, on the 13th of August, 1871, by Bro. T. P. Knowles. She loved the Lord Jesus Christ, and passed away from earth trusting in the precious promises of the dear Saviour. It was my privilege to be with my dear aged mother during her last illness. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." HENRY CARSON.

BROWN.—Mr. Trueman Brown, an old respected citizen of Milton, departed this life April 20th, in his 87th year. He was a wonderfully healthy man all his life. He was confined to his bed only one day. On the second day of his sickness, in attempting to stand he fell and breathed his last. He leaves a large family of children and grandchildren to emulate the virtues of their departed parent; and to avoid repeating any mistakes he may have made. May they find in the disappointments and sorrows of life much consolation in the fact that they have the rock of refuge in which they can trust, and that the storms that may beat against their souls bear them not away but rather bring them nearer to home and heaven. H. MURRAY.

MINARD.—Bro. Allen Minard passed from his earthly labors to his heavenly rest April 20th. He received a paralytic stroke a few days before his death. He was sufficiently conscious, however, to recognize the silent pressure of the hand and the tender consoling word by a smile of appreciation. Bro. Minard was one of the charter members of the Milton church and one of its elders. He was always active and deeply interested in the welfare of the church and in the general interest of the cause of Christ in our provinces. His constant attendance at our provincial annual meetings brought him quite prominently before our brotherhood. His words and deeds will always live. His trust and reliance on his heavenly Father, his bright hope of a home within the pearly gates made his last days his best days. There were no doubts nor repining in his heart. His end was perfect peace. The last talk the writer had with him will never be forgotten. How insignificant did this world with all its paltry trappings look to him. His closing days of earth life well illustrated the fact that God never made man for this world, if he did, he made him, as another has said, "altogether too large," as man has longings and sympathies which this world can never satisfy. As we talked of the solemn realities of life and stood in the shadow of the more solemn realities of the life to come, we felt in some measure the weight of the problem of human destiny. Our brother was strong in the Lord and in the conflict with the unholy powers of darkness. "The light and truth and love of heaven," were his weapons of warfare. He had his share of life's ills, the dark as well as the light threads were in his web of life, but the angel of patience was with him to quiet his fears and troubles and to reconcile life's sorrows and tears. The precious gifts and promise of Christ became more precious to him with his advancing years. It was true in his case "that better is the end of life than the beginning." But more precious still was his hope that the best was yet to come. The day we laid his mortal remains in the city of the dead would have been his eighty-fifth birthday, just when the trees were about retaining their leaves and the fields their flowers, beautiful types of the resurrection, when all that seems lost will be restored to us again. There remains of his family a son in Frieno, California, who is an elder of the church of Christ in that town, a daughter who resides in Portland, Me., and a son here in Milton. It is pleasing and comforting to them and to all the friends to know that our departed brother is still a member of the same family of God only in a better compartment of the same great home and house of God, and whatever he is doing he cannot cease to think of us with a much deeper and purer interest. The bond that unites us in holy and sacred union to the redeemed family of God is indestructible. We hope and trust that the loss of our true and tried brother, who was a standard bearer in the church of Christ, may be made a blessing to our common cause in leading us who remain nearer to God and giving us better and larger views of the future life. H. MURRAY.

TIDD.—Annie Tidd died at Long Beach, N. S., April 17, aged 17 years. She was baptized by H. A. Devoe, several years ago. She died trusting in the Lord. J. W. B.

ROBERTSON.—At Montague, after an illness of about four months, brought on by influenza fever, Bro. John E. Robertson died on March 28th, 1898, aged 59 years. He leaves a wife, one daughter and two sons to mourn their loss. Bro. Robertson felt his need of Jesus Christ and accepted him. Upon a confession of his faith in the Son of God he was baptized. He had many friends in the community who showed their respect by attending his funeral, notwithstanding the almost impassable condition of the roads. May the God of all grace comfort those who mourn. R. W. STEVENSON.

FRENCH.—In Eastport, Me., March 26, 1898, Eliza Jane French departed this life, aged 15 years and 3 months, leaving father and mother, sisters and brothers to feel their loss. She was baptized into Christ a short time before her death, and has gone to live with him. Her remains were brought to Back Bay and laid to rest in the home where she spent her early days. The funeral service took place in the Back Bay meeting-house, where a large gathering met to show their sympathy with the sorrowing family. May the family and friends be as well prepared as she and meet her in the heavenly home. W. M.

## Original Contributions.

## SCRIPTURAL UNITY.

J. W. BOLTON.

In pleasing others we must consult their wishes. When we would please Christ we must consider what He would have us do. The only way we can discover what He would have us do is to consult His Word. In His Word we find He has given us many thoughts as to His will in regard to unity.

By consulting John 10:16, we find He says, "and there shall be one fold and one shepherd"—not many folds, as are seen in the world to-day.

In John 15:5 we read, "I am the vine, ye are the branches." Does He mean here that He is the vine, and the different religious bodies are the branches? If so, why did he address these words to the apostles individually instead of to the Jewish bodies as they then existed? As the word branches was applicable to individuals then, it is equally applicable to individuals to-day.

Christ spoke of the church as a unit. He said, "I will build my church (Mat. 16:18)—not churches. Paul said that "Christ loved the church"—not churches—and "gave himself for it" (Eph. 5:25), not them.

Jesus prayed for the unity of God's people. "Holy Father, keep, though Thine own name, those whom Thou hast given me, that they may be one, as we are" (John 15:11). This prayer was answered, as we read, "The multitude of them that believed were of one heart and of one soul" (Acts 4:32). He prayed also "for them that believe on Me through their word"—the word of the apostles—"that they all may be one, as thou art in me, and I in thee, that they also may be one in us." Why? "That the world may believe that Thou hast sent me" (John 17:20-21). This prayer will be answered.

Paul compared the church to a building and its foundation—"For other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. 3:11), "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord" (Eph. 2:21).

It is represented by a body and its members, "For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ" I. Cor. 12:12).

He uses also the figure of a husband and wife, representing the Lord and the church. As the husband has one wife, so the Lord has one church (see Eph. 5:23-32).

Dr. John A. Broadus, Southern Baptist Theological Seminary, says the book of Ephesians is an essay on unity, and the fourth chapter is the heart of the book. He says Paul seemed to make seven arguments, as follows: There is one body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all.

In I. Cor. 1:10-13, Paul gave a sharp rebuke to the Corinthian brethren. They were divided up in regard to preachers; some liked

Paul best, others Cephas or Peter, others Apollos, while still others exalted Christ above all preachers. He said, "That there be no divisions among you . . . Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? How applicable these questions are to modern conditions.

If we return to the Apostolic Church, we will see examples of unity.

The members of the church in Jerusalem were one, "and all that believed were together, and had all things common" (Acts 2:44), "and the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

Paul was a success as a harmonizer. The Jewish and Gentile believers were at variance with each other, as we notice in Acts 15, in regard to circumcision. This was satisfactorily settled by Paul and others. Later a famine occurred in the region about Jerusalem. Paul hearing of this urged the brethren in Macedonia to contribute to their relief. Here was a chance for the Gentile brethren to retaliate upon their Jewish brethren; but no, the Spirit of Christ has taken possession of their hearts, and in response to Paul's appeal the churches in Macedonia, and especially the one at Corinth, sent an offering of love, and the spirit of unity prevailed.

These are only a few of the teachings and examples which show us what the will of the Father is in regard to His people, that they should be one even as the Son and the Father are one.

## HOW TO SECURE SUCCESS.

R. W. STEVENSON.

To hear of a steady growth in all the churches of Christ throughout the Maritime Provinces would be most encouraging. There is life where there is growth. To be satisfied with merely holding our own is a sickly condition of things. To allow the cause of Christ to lay on our hands is reprehensible. The cause of Christ has all the elements of success. If there is not a constant growth there is something wrong somewhere. We should not be afraid of over-much enthusiasm. There must be an expenditure of vital force. But religious force, like electric force, must be generated. God gives what is necessary to begin life, and we must increase the amount. We must be fully charged with spiritual power, but this power will not continue to exist if the churches become inactive. It is impossible for one man, or even a few men, to maintain success. The whole church must respond to the work. There must be a united effort in each congregation. The congregations can not grow larger and increase in power unless they are well fed with the bread of life, and they must have plenty of it. It must be fresh. Stale bread may be very healthy once in a while, but it is not always palatable. If the congregation is in a good healthy condition, they will feed well, and there will be no grumbling. It is when people are weakly and sick that they are hard to please. It becomes a minister of the gos-

pel to preach the Word—and preach it in the very best manner possible.

Success requires the members to be in their places at all the services. Their absence in the house of worship is very discouraging and decidedly injurious, resulting in the decay of spiritual strength. There is no laying up for ourselves treasures in heaven. There will be nothing for us in heaven unless we work for it. "Work out your own salvation with fear and trembling, for it is God who works in you both to will and to do of His good pleasure." There are some who are ever faithful to the work of the gospel. But there are those who do not seem to care whether the cause of Christ lives or dies. They remain at home for months—will not help to bear the burdens of the work. There are too many who are of no practical benefit to the church. All the men and women who neglect to do their duty toward God are not outside of the church. It is very little use for people to be baptized and never make an honest effort to do something afterwards for Christ. They might as well have remained in the world. Every man who belongs to Christ should not only be constant in his attendance at worship, but help bring some one else there. No good work can be maintained without sacrifice. We are called upon to present our bodies a living sacrifice, wholly acceptable unto God, which is our reasonable service. May God help us to do this, and the cause of Christ shall most surely succeed in the Maritime Provinces. Let us help one another. Let us co-operate.

## OUR PLEA.

H. MURRAY.

What is it? The one Divine confession of faith, Jesus the Christ, the Son of God; the one Divine Book, the Bible, as an all-sufficient rule of faith and practice; the one Divine name, Christian, by which the whole family on earth and in heaven is named; the union of all of God's children upon an admitted, undisputed and scriptural ground. This plea is what is giving the Christian Church such unprecedented success; and, as the *New York Independent* says, "the only body of people that are not divided."

Why say our plea? Because we are the only body of people who plead for Christian union upon a common, undisputed doctrine, and have, therefore, the only possible ground of union. We do not have to ask others to come to our standard of faith, because they are already there. We present no doctrine to the world, as essential to salvation and Christian union, that is not already believed by others. The person who believes with all his heart in Christ as the Son of God, and heartily repents of his sins, confessing the name of Christ, and is buried with Him in baptism, is acknowledged by the religious world to be a Christian, a child of God. When such a one invites others to stand with him as only a Christian, he is not asking them to accept his views, but to unite with him upon what they already accept and what is not in dispute, but universally acknowledged.

Please don't misunderstand us. We do not say that we have no principles or views or religious ideas that are not in dispute.



We have ideas that are peculiar to ourselves and are not universally accepted—views that we believe are scriptural; but we do not make them essential to man's salvation, neither tests of Christian fellowship, nor bonds of Christian union. To bring others to a belief of our ideas about which we differ, is not our plea; but to unite upon the essential elements of salvation that we already believe, is the plea we present to the world, and that will eventually unite the religious world. To get all the children of God to agree in their differences is not possible, but to unite in their agreements is both possible and desirable. We all agree, as shown above, on the essential conditions of salvation, and these only that are necessary to our salvation should be made essential to our union—our union on earth on the same ground of our union in heaven.

Here is the difference between the Christian Church and the denominations. We will not make authoritative or tests of fellowship any doctrine that we do not hold absolutely essential to our salvation. With us, whatever makes us a Christian makes us one in the great family of God—one common brotherhood by one common, universal accepted faith. To become united to Christ, the great head of the church, is all we require to constitute us one with the members of His church. Just here is seen the fearful inconsistency not to say destructiveness of divisions of the religious world. To take the figments of speculative theology, that have no salvation in them, or essential conditions of salvation, and exalt them to standards of faith and tests and bonds of union, and thereby divide the children of God and destroy the unity of His people, that which is the all-supreme, important condition of our salvation, and the salvation of the world, is the sin of the age and the block to the progress of Christ's Kingdom. It is just as reasonable, possible and essential that the children of God should be united to-day as in the days of the apostles. The differences now that are dividing God's children are no greater than in the early age of Christianity; but then their union to their Lord and Master was so strong and real that no other consideration was able to separate them from His love and the fellowship of His brethren. When we use our methods of thinking and our peculiar doctrinal views as "middle walls of partition," then we abuse them, and by them establish denominationalism, the very thing that Christ, by the cross, came to abolish (Eph. 2:13-14), and what the noted Dr. Charles H. Parkhurst of New York says, in his recently published article, "is false to Christianity."

Let us understand the difference between our distinctive views and our plea. We may differ with others in regard to how we obtain faith, or in the way in which the Spirit operates, or in the design of baptism. In none of these do we demand unanimity. If one believes in Christ, the Son of God, and obey His commands, he is our brother, whether he agrees with us on the relation of baptism to the pardon of sins. Our plea, as we have said, is the unity of all God's children on the conditions of salvation about which there is no dispute—upon the one faith, the only universal, admitted doctrine of salvation.

To withdraw our sympathies, or separate ourselves from the worship and fellowship of others whom we admit are Christians, and thus sow the seeds of division, on a pretence of different ideas of right or truth, is a sad departure from the plea of the church of Christ and from the faith of the gospel.

DESPONDENCY.

T. H. BLEWIS.

Many of the psalms of David present a phase of human life and mental and moral experience, which it is worth our while to study. As if alarmed at the weakness of his faith, and fearing, lest his soul should turn traitor to him in whom he trusted, and as if, recognizing the impropriety and unjustness of mourning over discouragements with which he had already long struggled and finally conquered, and over calamities which were still threatening him, he seems at times to rebuke his soul for its doubts and skepticism in the power of God; and in an apostrophe encourages it not to relinquish its trust and confidence. David exclaims: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God." Ps. xiii. 5. *First*, the Psalmist recognizes that God being righteous would be his judge. *Second*, that being merciful, God would plead his cause. *Third*, that being Almighty, God would deliver him.

David is not the only man who has often felt to succumb to the influence of opposition, not the only man whose soul has been daunted by discouragements; not the only man whose faith has been weakened by shadow and darkness, and by the test of adverse circumstances; not the only man whose heart has been burdened with anguish and whose soul has been borne down by the infirmities of his nature. We see the indomitable heart of Paul bowed down, and hear him longing "to depart and be with Christ." We hear the Oriental Monarch, amidst all the emoluments and luxuries and acquirements of the world sigh, "Vanity of vanities, all is vanity." We hear the gospel prophet Isaiah say, "I did mourn as a dove," and then sigh, "O Lord, I am oppressed; undertake for me." We hear the Son of God, himself, in the midst of the physical pain and agony of the expiring hour, sigh a sigh that made the earth and the heavens tremble. "My God, why hast thou forsaken me?" And from the millions of God's children throughout the world arises the sigh, freighted with all the melancholy of certain anguish, "Is life worth living?"

By a close and critical examination we find that this moral and spiritual despondency, which has entered so largely into the Christian experience of all ages, and no less into the religious trials and conflicts of the present, has its basis in the influence of external circumstances on the internal moral sense. These present themselves in innumerable forms, countless as the sands of the sea-shore, and in degrees of potency proportionate to their number. The Christian's character is thus laid open at every point to the possibilities of an immediate attack from the internal moral sense being affected by the force of external circumstances; and therefore there is great need of fortifying our characters against the assaults of our own natures. Eternal vigilance is not the price of liberty only, but the price of Christian safety as well. The more we investigate the motives which incite men to Christian activity, that prompt them to labor, the more we are convinced that these motives

are too frequently imbedded in selfish desires and an unchristian ambition. The closer we analyze the secret impulse of action, the more certainly do we discover marks of selfishness and insincerity. And when we place the actions of men, as well as the desire that prompts to the action, into the crucible of true spiritual inspection, we are frequently startled by the revelation that selfishness, egotism and depraved aspiration form the substratum upon which are often erected the most conspicuous temple of good deeds. Borne along on the full tide of prosperity, with surrounding circumstances propitious, playing the virtuous part in the public theatre amid the throngs of the multitude, we are apt to incline toward the vice of the accused Pharisee, and to lose sight of the great end for which we should labor, by drifting away in obedience to the promptings of a corrupt ambition. And then by and by, when we are brought to perform the virtuous drama in the shade, we become dejected. A wonderful re-action sets in. It is comparatively easy to exhibit moral heroism when everybody's hat is in mid-air at the deed; but to retire from public gaze and with devoted earnestness and manly intrepidity exhibit the same ardor with no encouragement but the secret consciousness of having done right,— "aye, there's the rub."

The well-tempered child of God must cultivate patience and resignation, exhibit that sure comfort and help and peace that God bequeathed to his children, and perfect the Christian graces in the heart, even if through affliction, for little do we know the good we are accomplishing even in the valley and the shadow. God only knows, and eternal ages will tell. A work, perhaps, which even a human eye may read a thousand ages hence. "Hope thou in God." Yes, for he gave us just these circumstances, and just this location, and these opportunities, and he only requires us to do what we may be able to do under these circumstances.

THE CONVERSION OF THE WORLD.

GEO. MANIFOLD.

In studying early church history, we are struck with the fact of the marvellous spread of the gospel, though in face of the most intense opposition and relentless persecution waged against its advocates. The wonderful triumphs of the first few centuries, when it overcame all forms of idolatry, and brought the evil, cruel designs of wicked men to nought, are in striking contrast to the slow progress it has made in recent years.

That the power of working miracles was a great factor in the spread of the gospel no one can deny. Some have ventured to assert that God made a mistake when He caused the power of working miracles to cease on the death of the apostles and their immediate successors. But miracles, wonders and signs were not intended to be permanent. What, then, was to take their place? Or, rather, what did God intend should be even greater than miracles and abide for all time?

A careful perusal of the New Testament will reveal a purity of life, a burning earnestness, a Divine passion for souls which no bribery could touch, or persecution could quench. Towering even above miracles in its influence on the hearts of men was the power of the Holy Spirit as seen in its fruit—"love, joy, peace, long-suffering," etc. This was something which could not be gained or denied, and was "mighty through

God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

God has ordained that living men, touched with the coal of Divine love, filled with the Holy Spirit and with faith, should dominate and electrify living men. Armed with God's eternal truth, and mighty in prayer, with a determination shown in obeying God rather than men, which is born of constant association with the Christ—men thus imbued are heaven's witnesses that the religion of Jesus is divine.

A church united and harmonious, earnest and true, filled with missionary zeal, realizing that the whole world is its parish, bearing abundant fruit of the Spirit in the faithful lives of its members, cannot fail to rapidly extend the kingdom of heaven among men. Herein lies the power of the gospel and the secret of its spread. When all barriers are broken down, when human creeds are no more, when the unity of the Spirit is kept in the bond of peace, when Christ's prayer is realized in a united and perfected church, marshalled under one banner, and wearing His name, the conversion of the world will soon become a glorious reality.

#### LITTLE THINGS THAT BETTER THE WORLD.

LAURA F. WEAVER.

"Little things that better the world!" Our topic does not call for great things; indeed, if it did, I fear we would be quite at a loss to find subject matter enough to write about.

The establishing of Christ's church on earth was not accomplished by great deeds. It began in Bethlehem, a small village; in Judea, a small country; with the Israelites, a small and despised people. Its originator was born poor and humble, not a king. In manhood He was "despised and rejected of men," crucified by those whom he had come to save. Before ascending into heaven He committed His principles to twelve humble men, who were to tell in simple language the grand truths which were to redeem the world, how "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

From these small, humble beginnings the world has been redeemed and elevated to its present position.

The wonderful influence God's people have on the earth is not exerted by the church, as a whole, but by individual members. Many ways of bettering the world can be found by persons who are willing to do the "small things."

It may be a simple testimony for Christ, telling of what He has done for us, may lead some wanderer into the fold, or a word in season to a faltering companion may be the missing link in the chain uniting that one with Christ.

Not only in thus speaking—for how often has a thoughtless one been stopped in his career and made to think, by a leaflet from God's Word, which eventually has opened to them the way of salvation. The loan of a religious paper has won many to Christ.

But the world is receiving its greatest blessings from the little individual deeds—the cup of cold water in His name, little

deeds of kindness, which may not be known to the world at large, and will only be known at "that great day;" and "they shall be mine," saith the Lord of Hosts, when He cometh to make up His jewels.

Where could a Christian have a greater influence than in the home? But, sad to relate, this influence is sometimes weakened, or even lost, through our selfishness and neglect; because it is home, we do not exert ourselves to please, and thus a wandering brother or sister, or even parent, may be eternally lost. This should not be; there, more than any place, the Christian should let his light shine. The daily actions, the little talks about Jesus in the family circle, have influenced thousands to accept salvation through His name.

The kindly no when a friend wishes us to do something we consider wrong, a little firmness when tempted to neglect our duties—all these, though seemingly "little things" to us, God may consider "the great things."

"God loves patience! Souls that dwell in stillness,  
Doing the little things, or resting quite,  
May just as perfectly fulfil their mission,  
Be just as useful in the Father's sight,  
As they who grapple with some giant evil,  
Clearing a path that every eye may see!  
Our Saviour cares for cheerful acquiescence  
Rather than for a busy ministry"

#### CHILDREN'S DAY NOTES.

Children's Day is coming; it will be here in a little while. Every Sunday-school in the land should be prepared for it.

Children's Day, as is well known, is the one day in the year in which the Sunday-schools are asked for offerings for world wide evangelism.

Last year 2,810 schools contributed to the funds of the Foreign Society. It is hoped that the contributors this year will number not less than 3,500. The interest among the children is increasing constantly.

The Foreign Society received from the first about two hundred and fifty thousand dollars from the Sunday-schools. With this money it has sent out and supported workers; it has erected buildings of different kinds. The Society never could have done this work without the aid of the schools.

There is no reason why every Sunday-school in the land should not have some fellowship in this divine enterprise. The schools themselves are enriched and ennobled by contributing to the support of this work. Not only so, but the work in the field is greatly helped by it.

The superintendents should aim at a steady and substantial increase in the contributions each year. There is almost no school that is not able to do better than it did a year ago. Thousands are able to do very much better than they did.

Every superintendent should be able to make Children's Day a red letter day. It should be a day of joy and gladness. It should be a day of liberal contributions.

Children's Day should be a day of information. The children should be told of the condition of children in heathen lands, they should be told of what is being done, and show how they can help. Then they will more cheerfully give. Information leads to intelligent giving.

Let the children know how much better it is that their cents and silver should go to bless the unfortunate than that they be spent for candy and chewing gum, and many other things they are better without. Get the children to make their little sacrifices, and when they become men and women in the churches, raising money will not be the herculean task it seems to be to-day.

The amount of money given by the schools is not the only important thing sought in observing Children's Day. Getting the children into the habit of unselfish giving is an object aimed at. The strongest habits are formed in youth.

Let all our provincial schools remember the needs of the lands in darkness, and have a part in sending them the light of life.

#### AN IMPORTANT DECISION.

The Dallas News, in its issue of the 15th, contains a decision from Marshall Surratt, Judge of the nineteenth district of Texas, in a case which possesses peculiar interest for many of our churches in Texas. It appears from the text of the decision that the First Christian church of McGregor, of that state, having come under the control of a majority of members who are adherents of the "Firm Foundation," in that state, refused the minority the privilege of worshiping in the congregation or holding a meeting there under the direction of the state evangelist. These factionists hold to the hobby of rebaptism and are opposed to instrumental music in the worship and to missionary societies and conventions. Because the minority differed from them on these questions, they were denied the use of the house for meeting, and were locked out of it. Under these circumstances the minority brought suit against the elders of the factionist party for possession of the house on the ground that they, the plaintiffs, were the Christian church of McGregor, proper and that these others had departed from the doctrine and usages of the church at the time the church was organized, the lot purchased and the house erected. The judge recites all these facts, states clearly the difference between these two parties in the church and decides that the plaintiffs in the case are entitled to the church. The closing paragraph of the decision of Judge Surratt is as follows:

In the opinion of this court the differences in the fundamental principles, doctrines and practices between these two factions of the McGregor church are radical and irreconcilable, and that the doctrines and practices of the defendants, who are in possession of the church property, are at wide variance to and largely subversive of the fundamental doctrines and practices of said church at the time the property in dispute was dedicated to its support, and that the trust imposed by such dedication has been and is being diverted from the purposes intended by the founders of such trust, and that the plaintiff corporation is composed of those members of said church who adhere to the specific form of religious doctrine in principle and practice to the support of which said property was dedicated, and is entitled to recover the possession thereof, and it is so ordered.

This decision will apply to a number of other cases in the same state where congregations under the influence of the false teaching of the "Firm Foundation" have apostatized from our original position and

from the teaching of the New Testament and have come into possession of property to which they have no right. The appeal to law by Christians is to be deprecated, but it would seem that, in such cases, there is no other alternative except the surrender of property that was given for purposes entirely different from those sought by these factionists.—*Christian Evangelist*.

#### WHY PEOPLE DON'T GO TO CHURCH.

Burditt hits many a nail on the head. How like human excuses are the following:

So you are not going to church this morning, my son?

Ah yes! I see. The music is not good; that's a pity. That's what you go to church for, to hear the music. And the less we pay the better music we demand.

And the pews are not comfortable. That's too bad—the Sabbath is a day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath.

The church is so far away; it is too far to walk, and you detest riding in a street car, and they're always crowded on the Sabbath. That is, indeed, distressing; sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

And the sermon is so long, always. All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang on a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the dandiest game you ever saw played on that ground.

Ah, my boy! You see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you didn't think you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right.

Yes, too hot to go to church, was the decided exclamation of Mrs. Doolittle, the other Sabbath. Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked-up, soiled handkerchiefs at five cents a piece which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.—*Christian World*.

The exercise of every faculty is necessary to its development, and therefore to its life. Inaction, fully carried out, means stagnation and death. On the other hand, over-exhaustion, and, if the period of rest necessary to restore its vigor be denied, it will wear itself out. Health and happiness require that these laws be recognized and obeyed.

#### INCORRUPTIBLE.

A mess of pottage, only a mess of pottage! and yet how many there are who sell their souls for it or for something equally small. Like brilliant stars in a dark night shines forth the example of the incorruptible.

During the American Revolution, while Gen. Reed was President of Congress, the British commissioners offered him a bribe of ten thousand guineas to desert the cause of his country. His reply was: "Gentlemen, I am poor, very poor, but your king is not rich enough to buy me." Wanted, such men as the above, men who cannot be bought, not if all the wealth of the world should be offered in enticement.

The cause of corruption is found in the heart; it needs winnowing, so that the chaff may be blown away; it needs cleansing with the blood of the Lamb, so that it may be washed whiter than snow. Wanted, strong foundations upon which to build incorruptible characters. And where, except upon the Rock that is higher than we, can we hope to rear strong foundations?

A fleet of a hundred vessels lay at anchor in a port of the Mediterranean, when a fearful storm burst upon them and drove them all save one upon the shore. The wonder was how that one could have held anchorage. It was found that its anchor had grappled into another, which lay firmly imbedded in the bottom of the sea. Some one in commenting upon this said, "So the soul anchored to Christ will be able to outride all the storms of temptations."—*Sel.*

#### TURN OUT.

You may be going peaceably about your business; you may have the right of way; the law of the road may be on your side, and you may be in every respect entitled to hold the position you occupy; but here comes Jehu in his chariot. Half the road unquestionably belongs to you, and you have a right to your rights, and right wrongs no man; but Jehu "driveth furiously," and if you stand for your rights there may be a smash.

You are in the streets, where you have a right to be, but somebody is in a hurry; it may be a fire-engine driver, possibly it is a drunken man; he shouts, "Clear the track," and the easiest way may be to turn out and let him go by. You may undertake to stop him, but it may not be best. If you step aside he may soon fetch up in the ditch, and that will stand the shock better than you can. Turn out. Many a man has stood for his rights, and suffered many wrongs. All things are lawful, but all things are not expedient. If a man take away your cloak, give him your coat. If you go to law with him you may lose your shirt before you are done. Turn out!—*Christian Safeguard*.

It was a little sentence, "Christ is a real Saviour for real sinners," whispered to Luther in his monkish cell, but it gave peace to his heart and experimental knowledge of the justifying righteousness of Christ, and began his career as a reformer, and his work still goes on.

Christ built no church, wrote no book, left no money, erected no monument; yet show me ten square miles anywhere on earth without Christianity where the life of man and the purity of women are respected and I will give up Christianity.—*Prof. Drummond*.

#### TRIBUTE TO A MOTHER.

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch bestowed upon you by that hand! Make much of it while yet you have that most precious of gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in the struggles with the hard, uncaring world for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale suitable to my age, read in her untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.—*Lord Macaulay*.

#### THE THINGS YOU OUGHT TO DO.

Christianity is not a negative matter. It does not content itself with asking that we keep from wrong-doing. We must turn all the energies of our natures toward doing right if we are to meet the Master's requirements.

"I have always tried to avoid doing anything that my conscience told me was wrong," said the rich merchant to the young preacher.

"Very good, so far," replied the preacher, "and have you always tried to do all the things that your conscience told you you ought to do?"

The merchant made no reply at first. After a moment's thought he confessed that the question presented a phase of the subject of duty that he had not been wont to consider sufficiently.

He had been careful to avoid "sins of commission," but he had not avoided "sins of omission." The young preacher's question threw a great search-light upon a path full of neglected duties.—*Young People's Weekly*.

#### LEXINGTON KY.

The dark clouds of war have settled over the United States, but she is able to protect everyone who seeks shelter 'neath her wing.

There is a greater war raging now than this will ever be. It is between the Right and the Wrong; and the cry goes out for volunteers to enlist on the side of King Emmanuel.

"Young men," come to the help of the Lord against the mighty. On about the 12th of next September come to the Bible College at Lexington, Ky., and be drilled in the "Word of God," and fit yourself for a life's service for him.

Professor Keith has been elected to fill the chair in moral philosophy, made vacant by the resignation of our good and faithful brother, Robert Graham.

Queen Victoria's birthday was celebrated by her subjects here by a banquet.

Bros. Stephenson and Simpson expect to visit their homes in P. E. I. this June.

The writer, with another brother, intends holding some meetings in Indiana as soon as school closes. O. H. BUCHANAN.



## Home Mission Notes.

All will be greatly surprised to hear that Brother Blenus has gone so soon to Jacksonville, Florida. An important meeting demanded his immediate removal.

He writes as follows: "I hope and pray that some good man may come to Halifax and push the work. I cannot tell when I may be in the provinces again. It possibly may be years. I shall always have a warm feeling for all the brethren, and nothing will ever delight me more than to hear of the advance of the work in this maritime country. The field is a hard one, but no more difficult than thousands of American fields. I trust time and hard work may bring in the end much change for the better. We have some grand good brethren here. A telegram came to me from the South calling me at once." Our best wishes go with Bro. Blenus, and we hope that his prayers for our success may be answered.

We are glad to announce that Bro. Romig will hold a meeting in Pictou, N. S., beginning July 15th and ending about Sept. 1st. This is the only meeting he can hold for us at this time, but he will look over our country with a view to holding more meetings in the future. Let us all pray for a great meeting in Pictou, so that the cause of primitive Christianity may become very strong there.

We are now running deeper into debt every month, and nothing will save us but more generous giving. Of the pledges made at the Annual \$50 are still due. Brethren, please pay up.

## RECEIPTS.

Acknowledged, .....	\$405 46
Tiverton—	
Per T. Ossinger, .....	2 50
Y. P. M. S., per Ethel Outhouse, .....	3 00
Mascarene—	
Capt. Dick, .....	1 50
Moncton—	
Mrs. Jarvis, .....	1 00
West Gore—	
Per H. Wallace, .....	9 00
Five Mile River—	
Mrs. D. McDougall, .....	1 00
St. John—	
Mission Band, .....	4 55
Coburg St. Sunday-school, .....	6 21
Lord's Cove—	
Per D. F. Lambert, .....	4 24

\$438 46

J. S. FLAGLOR, Secretary.

## Foreign Missions.

## Maritime C. W. B. M.

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

DEAR SISTERS,—Look at the following figures and then see if you have done your share. Only two months before our year closes! We are pledged to raise \$300, and want to do more. So far the receipts have been \$183.55, and at least \$116.45 is needed to keep us from ending our year in debt. Several societies have not been heard from at all this year. Let us all remember our obligations.

S. F. S.

## RECEIPTS.

Previously acknowledged, ....	\$178 55
Lord's Cove—	
Ladies' Aid .....	5 00
St. John—	
Coburg St., Ladies' Aid (March) .....	2 25
" " (April) .....	1 55
" Sunday-school, .....	2 21
Total, .....	\$180 56

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

## Children's Work.

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

DEAR GIRLS AND BOYS,—

Only two more months of our missionary year and then the reports of our Bands must be sent in to be read at our annual meeting. Are they going to be better reports than we sent last year? Have we gained more new members during this year? Have we raised more money? Has our interest in the mission work, our missionaries, and our mission children been greater? I hope we can all answer yes to these questions. If we can our report this year will be better than ever before.

This month we have a letter from Miss Rioch about our little O Mitsu San. I know you will all be glad to read it. And I have received a poem composed by one of our Band workers, Hattie Mason, Riverside, Plants Co., N. S., for which there is not room in this column this month.

Your loving friend,

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

## EXTRACT FROM MISS RIOCH'S LETTER.

"It is so long since I have written you anything for the children about their little girl I feel quite ashamed. She is awfully cute, and has the sweetest smile I ever saw on a Japanese child—indeed on any child. One night—she sleeps in my room—I heard a tiny voice say, 'teacher!' it mingled with my dreams, and I did not answer. Again it came, as soft as before, and again I was not sufficiently awake to know anything definitely; but the third time I realized that O Mitsu Chan (we say Chan instead of San for little tots) was calling me. I asked what is it? I had feared she was sick, but she answered, as bright as a new dollar, 'I am awake.' 'Oh, indeed,' said I; but being rather sleepy I did not wish to prolong the conversation, and asked her if she wanted anything, and receiving a negative answer, turned over to go to sleep again. A little while after I heard a little disturbance, and asked her what was the matter. She says again, brightly, 'Oh, I am up.' I told her it was too early to get up, to get back to bed again and try to sleep till daylight. Without a word she tumbled back and was soon breathing softly and regularly. She has so many cute ways she twines herself round our hearts. For all she is so little, she reads her Bible with the others at prayers and tries to learn as many verses as any of them. If they say their lessons in unison, she is delighted to put in her little voice with the rest.

"If I have been out, and come home and find a little silent figure standing behind the staircase, I know immediately she has some

little wrong she wants to confess to me. She comes up and, bending down my ear, she puts up her face close to mine and tells me in such a soft, timid voice I can hardly hear. Then she will look up into your face with one of her sweet smiles and wants to be forgiven and loved on the spot. She is a great mischief to get into things and break them, but, oh, that sweet smile disarms you, and you don't feel a bit angry, only sorry that she should have worried over it, and your thought is to comfort her.

"She takes quite a deal of my time, but, oh, I wish I had far more to give her, there are so many calls in every direction. Oh! truly the harvest is plenteous, but the laborers are few. Pray ye the Lord of the harvest that He will send forth laborers into the harvest.

"O Mitsu Chan is going to school every day, and is a general favorite."

Lovingly yours,

MARY M. RIOCH.

## SELF-DENIAL OFFERINGS.

Previously acknowledged, ....	\$31 38
Milton—	
Daily Workers .....	4 00
St. John—	
Wide Awake Band, .....	12 53
Nauwigewauk—	
Hazel Hill, .....	1 00
Halifax—	
Junior Endeavor, .....	4 00

\$52 91

Previously reported regular offerings, 71 22

Total, .... \$124 13

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

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