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THE CHRISTIAN.

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

VOL. XVI.—No. 3.

SAINT JOHN, N. B., JANUARY, 1899.

WHOLE No. 183

The Christian.

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NOTES AND NEWS.

1899.

"O God our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home."

We wish all our readers a happy, busy, and successful New Year in the service of Christ.

By doing each day the duties that come to us we shall be able to close the year with feelings of great satisfaction.

Let us go into the New Year hopefully. True we do not know what trials or sorrows it may bring, but we do know that "as our day, so shall our strength be."

This is a good time for self-examinations. The merchants have been busy taking stock and balancing their books to see if the past year has been a successful one for them. Christians should take time to see whether they are making progress in the divine life. To fail as a merchant is bad enough, but to fail as a Christian is terrible.

It appears probable that the F. C. M. S. will receive the \$150,000 which they set out to raise this year. The first two months of the new missionary year brought in \$17,186.43, and these months are generally poor ones financially. But even if the \$150,000 are raised it will only represent about 15 cents per head.

Last month we referred to the reduced prices which the Standard Publishing Co., Cincinnati, Ohio, are quoting on some of their best books. They have since added Pres. McGarvey's works to the number. His volume of "Sermons" is offered for 75 cents. This is a good book to read and lend.

We think it is quite evident that our churches are becoming more deeply interested in foreign missions. The year that is now closed probably holds a better record than any that has gone before. We would not have the churches do less for the work abroad, but we would have them do more for the home work. The contributions to the

American Christian Missionary Society have fallen off during the year. This should not be permitted to occur again especially, if we expect a continuance of their timely aid.

We see by the *Christian Standard* that at the Texas Christian Lectureship two papers were read on "How to Preach Baptism." The problem was, how to present the subject in a way that people would believe and obey instead of becoming offended and staying away.

Great Falls, Montana, is a town of 15,000 inhabitants. A short time since, B. F. Norris went there and found eighty scattered disciples. He is endeavoring to get them organized for work. These disciples could not have been the old fashioned kind or they would have gotten together and spread the Lord's table if a preacher never found them out. But many people who move into a new place are apt to leave their religion behind.

A southern minister write that owing to the increase in their membership their church-house is too small to accommodate the people; so they have purchased a lot in a central part of the city and are going to build "a grand house of worship." Yes, that is it. A grand house of worship. These same grand places, in central parts of cities, have been one of the curses of Christianity. It would be much better to put less money into grand buildings and more into the work of preaching the gospel to the masses.

Don't forget the printer and his bills. If you have failed to renew your subscription send the amount due. Address THE CHRISTIAN, Box 56, St. John, N. B. We have told you before that all the profits from the publication of the paper go into the Home Mission Fund. Is it awkward to send 50 cents. How would it do to send a dollar, 50 cents for the paper and 50 cents for Home Missions?

When a mission Sunday-school is held over a saloon the workers of the Lord and the workers of the devil are coming into close contact. J. S. Lawrence, a godly business man of Cincinnati, opened a Sunday-school in Central Fairmount in such a place, because none other was available. The work has prospered, and now a place of worship has been completed and occupied. Have faith to start, have grit to go on: then success.

The *Christian Standard*, having added 15,000 new subscribers to its lists last year is going to make the attempt to enter 20,000 new homes this year. There is no paper among us more deserving of this wonderful success than the *Christian Standard*, and we sincerely hope it will enter as many new homes as it is ambitious to. It will be good for the homes. It will be good for the churches. It will be good for every good work.

W. H. Book, one of our Virginia preachers, believes in equal rights. One Sunday evening, when the weather was not stormy, but a little unpleasant, he found that many

of his congregation had remained at home. The following Sunday evening the people were out in large numbers, but Bro. Book thought it was his turn to stay home, and did so. The people were of course disappointed and indignant, but he informed them that, as a member of that congregation, he had the same right to stay at home as they had. The attendance is better now. The people learned the lesson

Those good resolutions of last year—how have you kept them? Did you break them all or forget them all before a month was gone, or did you keep them faithfully, and do you find yourself better for so doing. About the best resolution anyone who is not a Christian can make is to determine to become an earnest, steadfast follower of Christ. And we hope and pray that many who from month to month will read these pages will consecrate themselves to the work of the Lord.

There never was a time when we should push home missions more vigorously. This new year can be made, and should be made, one of glorious triumphs. But not without hard work and sacrifice on the part of both preachers and people, not without earnest prayer and sincere consecration. But these essentials are within our power. May all our churches, for the salvation of souls and for their own salvation too, gird them for the work.

It is a matter of sincere regret that Miss Rioch was not able to visit the Deer Island churches. But the violent storms during her stay in St. John, and the prospect of continued unsettled weather, compelled her to forego the pleasure of meeting with them. But it was not as needful that she should go to Deer Island as to some other places, because the churches there have supported the work liberally, and the workers well know the needs of the foreign fields. We wish, however, that they could have seen and heard Miss Rioch.

Last month we announced that a brother had given \$5,000 for home missions and an equal amount for foreign. Since then an unknown brother (or perhaps sister) has given \$5,000 for the work at home, and to balance things properly, a friend of the work abroad has given the same sum to it. It now looks as though some of our people were learning to give. May many others catch their spirit. It is wiser to spend money for the spread of the gospel than to spend it for parlor ornaments or for personal adornment.

The *Christian Standard* tells of a short meeting held at Waynesboro, Tenn. There were two notable things in connection with it: A man seventy-two years old, who had been an out-spoken infidel for many years, called his children to his room, denounced his infidelity. He afterwards made the good confession and went the same hour of the night and was baptized. Also, a young lady desired to be baptized. Her mother was strongly opposed, and just before the baptism sent her daughter a note, asking her to post-

pone the matter till she passed away, which she said would not be long from the way she felt. Then she expressed the wish that she had never been born. But the daughter was baptized. "He that loveth father or mother more than me is not worthy of me."

Preachers in large numbers are pledging themselves to do what they can to bring 100,000 souls to Christ this year. God gives the increase; but Paul must plant and Apollos water. The great command was "Go, make disciples of all nations." Our churches in these provinces should contribute their part of this number. But the preachers and especially the churches must be alive. There must be prayerful, thoughtful, earnest work. What a chorus of rejoicing, loud and long-continued, there will be among the angels in heaven if many thousands are won for Christ! What will you do to this end?

The Foreign Society has found a medical missionary for the Upper Congo country, Africa, to succeed the late H. N. Biddle. His name is Dr. R. J. Dye, of Ionia, Mich. He has been in New York for nearly four years, making special preparation for his work, and is one of the best equipped missionaries the Society has ever appointed. It is important that some one join E. E. Faris at Bolongi at once. Dr. Dye will sail early in January,

News of the Churches.

ST. JOHN, N. B.

COBURG STREET

Sister Rioch, our missionary from Japan, delivered her lecture on the life and customs of the Japanese, and also illustrations by magic lantern on Friday evening, Dec. 2. On Lord's day afternoon she gave a very interesting talk to the Sunday-school children, and in the evening a talk on her work in Japan, to a large audience. She left for her home in Hamilton, Ont., on Monday afternoon by the C. P. R.

Bro. Howard Murray went home to spend Xmas, Bro. Wm. Murray supplying the pulpit on Lord's day (25).

One young lady made the good confession and was baptized last month.

Our young Bro. Laskey, who was taken so suddenly ill at our social meeting on Lord's day evening (11), we are glad to say is able to be out again.

Death has again removed from among us one of our faithful members. Sister Owen, after a short illness, on the 14th of December fell asleep in Jesus. In the provisions of her will she remembered the church and one of two aged sisters.

On Tuesday afternoon, the 6th of December, Bro. Stewart started for Winston, N. C., where he arrived safely.

We are glad to have Bro J Barry Allan with us through the holidays.

On Christmas eve some of our young sisters, accompanied by Bro. Wm. Murray, visited a number of families and made them glad by the distribution of their gifts. The givers and the receivers were made happy. "It is more blessed to give than to receive." W. A. B.

MAIN STREET.

The attendance at the services during the month has been rather smaller on account of the stormy weather, the outlook, however, is encouraging and as 1898 draws to a close we feel like praising our Heavenly Father for the way he has led us. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth

the peaceable fruit of righteousness unto them which are exercised thereby," is as true of congregations as of individuals, and so we believe that even the hard places of 1898 will result in better work in 1899, and that Main Street will do its share in making the "Jubilee year" one of great joy and blessing.

The Presbyterians opened their new building on Douglas Avenue, Sunday Dec. 18, having received loving and substantial help from the other Presbyterian congregations. They are looking forward to an earnest and persevering work for the saving of men.

Is it strange that people should judge Christians by their fruits? No, for that is what our Saviour commanded his disciples. What conclusion must the religious and irreligious world arrive at in regard to our work at the North End? After all the tokens that God has given of his favor, we hesitate to "step out on his promises" and to "prove him." Would it be surprising if the seeker after truth came to the conclusion that the Presbyterian church was more godly, faithful and earnest than the Christian church? He sees them manifesting faith enough to rally to the help of their mission and build a house of worship. He sees the Church of Christ which professes to be the more Scriptural and to be trying to bring Apostolic Christianity before the people, content to let the Portland mission remain in a hall.

Bro. Frank Erb has returned from Fredericton for the Christmas vacation and is more than ever enthusiastic about his studies.

We have lost one of our earnest workers in the marriage of Sister Mary Hurd. She has gone to live at Houlton, Maine. The endeavorers sent her an expression of their love and good wishes, and several accompanied the newly married couple to the train. J. CHAS B. APPEL.

MASCARENE, N. B.

Bro Stevenson preached here a few times after closing his meetings at Back Bay and L'Etete, and as a result one young lady confessed her faith in Christ at his last meeting, and on Dec. 3rd, we buried her with her Lord in Christian baptism.

The little church in Mascarene has but twelve members, yet these never fail to meet on the Lord's day morning to exhort one another and remember their Lord in his appointments. In the afternoon an interesting Sunday-school is conducted all through the year, and on Thursday evening of each week a very interesting union C. E. Society meeting is held in the church. The members all appear to be deeply in earnest and the outlook promising. R. E. STEVENS.

BACK, BAY, N. B.

Our work here starts off nicely, at the Sunday evening services, especially, we have a fine attendance. Bro. Stevenson's two weeks of hard labor here is bearing fruit. On Tuesday, Dec. 6, we started a prayer meeting with about one hundred and fifty present and fifteen or twenty to take part in the services.

On Sunday evening, Dec. 4th, our organist, a superior young lady, confessed her Saviour and was immersed on the following Tuesday. Yesterday morning we had more to surround the Lord's table than at any time since our coming here. All the people here, as well as in L'Etete and Mascarene, show a disposition to support the work to an extent that exceeds our expectations in regard to their ability and willingness. And we now feel assured that if they, like the people of Nehemiah's time, "Have a mind to work" a good work can be done. For the present we are preaching here and in L'Etete once every Lord's day and twice a month at Mascarene. Our field is somewhat extensive and hard, but full of possibilities.

Pray for us that the Word of the Lord through us may have free course and be glorified

R. E. STEVENS.

LETETE, N. B.

Our meeting here with Bro. Stevenson, lasting only one week, which though not a success in the direction that we look for protracted meetings to be a success—additions—yet proved to be quite a success, we believe, in deepening the spiritual life of the church and interest in the work. Services are well attended. Sunday-school growing in

interest, mid week prayer meeting largely attended and participated in, and the outlook for aggressive work appears good.

Bro. Wentworth leaves us this week for a protracted stay over the line. This we all deeply regret. R. E. STEVENS.

CORNWALLIS, N. S.

From Newport, Hants Co., we went to Cornwallis Friday, Oct. 21st, and remained there over six Lord's days and every one was stormy or muddy enough to prevent a very large congregation. We succeeded in visiting all the families of the church or nearly all. We preached twice in Lakeville to fine congregations. We have six or seven disciples here in Lakeville who are earnest and true and who are looking forward hopefully for better times in their very pleasant community. We have no doubt that their hopes will be realized.

We found the brethren in Cornwallis, or the most of them, at least, willing and anxious for a forward movement in that beautiful valley. Little can be accomplished there in the winter as the church-house is so far from the people and the roads are so blocked with snow. It is expected that in the spring, when the roads are settled that the work will be renewed in good earnest. It is hoped that our tent will be available and meetings will be held in the different localities in that county. Let us plan great things and let our labor be as great as our plans and great things will follow. We are very grateful for the kindness we received, and are still receiving, from these brethren and friends. H. M.

WOODVILLE, N. S.

Our work religiously is much impeded on account of the unsettled state of the season. Yet we thank God for hope, friends and health. The sad tale of human woe that has come from the mighty deep reminds us that many a home circle has been sundered and many a sorrowing heart left to battle life alone. Our little community shares the sad consequences of the recent destruction to human life. We refer to the loss of Wayland Height, husband of Sister Daisy Height, daughter of Elder Peter Wagoner, of Riverdale. She is left with four little children to battle life without the aid of a kind and loving husband. But she has God, friends and home on her side to comfort in this severe and trying experience of her life. God has promised to protect the widows and the fatherless.

Not long since a goodly number of our friends united to make us happy and strong against the coming winter. Our home was well filled and an enjoyable season passed. They left us the better off with \$30 cash and cash value. We thank God for friends and fellowship.

We wish the readers of THE CHRISTIAN health, happiness and prosperity, and the compliments of the season. H. E. C.

WESTPORT AND TIVERTON, N. S.

In Westport union Thanksgiving services were held. The morning service was held in the Christian church, Rev. C. E. Pinceo and writer giving an expression of thanks and prayer. In the evening the sermon was preached by the writer in the Baptist church. The two pastors take turns in preaching the Thanksgiving sermon.

We have been much pleased to have Bro. R. W. Stevenson with us in Tiverton for a few weeks. His sermons were very forceful and eloquent. They were very helpful to the members as well as to others. There were a number of additions, among them a leading business man of the place. The standing of the church among the people is better than it was, as a result of his preaching. The brother labored hard but found the people slow to act upon their convictions. He preached one sermon at E. Ferry. May the Lord bless him wherever he goes.

The members and friends of the church in Tiverton surprised their pastor Wednesday night, December 21, after meeting. They gathered at the home where he is stopping, Bro. John Clifford's. After a sociable time, Bro. Alpheus Handspiker made a presentation speech, presenting the writer with a neat Christmas present of money and sundries, amounting to \$24.30. After the writer thanked the people, Bro. Stevenson offered prayer. Such occasions are cheering to a pastor's heart.

J. W. B.

SAFELY GARNERED.

"Was she your only child?" asked I.
 "My only one," the answer brief;
 And yet he spoke without a sigh,
 Without a touch of grief.

He said the words with quiet smile;
 I paused, and wondered for a while.

I marveled at that quiet tone,
 In which no shade of sorrow lay;
 And thought of darlings of my own,
 Of laughing faces gay.
 And yet not one amongst all there,
 Not one, I felt, that I could spare.

"You need not grieve for me," said he;
 "You're little ones are not more blist;
 This darling child, so dear to me,
 Has entered into rest.
 Amid the joys that never fade,
 She dwells for aye, my little maid."

I saw him raise his eyes and hand
 Up to the quiet summer skies—
 Up to the sinless, better land,
 To where his treasure lies,
 Where, with untiring little feet,
 She treads the City's wondrous street.

"Your little ones," he still went on,
 "May live to feel life's toil and care;
 But where my little child has gone,
 Thank God, no pain is there!
 No shade to dim the starry eyes,
 In the deep calm of Paradise."

"The coming years will changes bring;
 Your little ones will older grow;
 But she is still the little thing
 I loved so long ago.
 Forever, in the higher place,
 She'll bear the dear and changeless face."

Too true! Down here the years roll on,
 And hearts grow hardened and defiled.
 She beareth yet—his little one—
 The pure heart of a child.
 No deeds that he need wish undone;
 A very blameless little one.

I took the picture up again;
 Too fair, too fair, those childish eyes,
 To dim and sorrow with the pain
 That in this old world lies.
 Too free from sin—too free from tears,
 To shadow with the toil of years.

"We strive and argue here below
 Of mysteries beyond our ken;
 But she, my little maid, doth know
 The things that puzzle men.
 To this young child they have been clear
 For many and for many a year.

O child, whose feet have touched that strand
 Beyond the river's restless tide,
 Speak to us of the Fatherland,
 To light life's eventide!
 To guide us where thy feet have trod,
 Up to the unknown home of God.
 —*Italian Claxton in Ladies' Home Journal.*

"We have no church in the state of New Hampshire. If the Board will increase its appropriation to us five hundred dollars, the New England Board will meet it by another five hundred dollars and I will personally guarantee the organization of a church in that state in our Jubilee year."

WHAT LITTLE ARTIE DID.

Little Artie and his brothers. Three of them, and dear little fellows they were, all brave and self-reliant, and brought up by their parents in the right way.

As these children lived some distance from town, it was often found necessary to leave them at home when father and mother attended meeting; especially was this the case in cold weather. Through the summer months the children were taken along, to their great delight. And as their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing, at such times, the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sunday these children were left at home, with many cautions to be careful; yet hardly had the parents left ere the wood-work near the stove-pipe was discovered to be on fire and out of the children's reach; but with wonderful activity and energy the eldest climbed up on the table and put out the flames.

When the father and mother returned, they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked the father.

"Why," said Tommy, "I pushed the table up to the wall, and got upon that."

"And did you help brother, Jimmy?" to the next.

"Yes, sir, I brought him a pail of water, and handed him a dipper."

"And what did you do?" said the proud father to his pet, the youngest.

"Well, papa," said Artie, "you see I was too small to help put out the fire, and so I just stood up and holler'd 'Amen!'" —*Kind Words.*

TWO WAYS.

A FABLE.

Two little weeds grow on a bank by the roadside. All summer they had drunk dew and sunshine, and had been happy; but now autumn was come, with gray skies and winds that nipped and pinched them.

"We shall die soon," said one little weed. "I should like to do something pleasant before I die, just to show what a happy time I have had. I think I will turn red, and then people will see how I feel."

"You will be a great fool to waste your strength in any such nonsense!" said the other little weed. "I shall live as long as I can, and hug the brown bank here."

So the first little weed turned bright scarlet, and was so beautiful that every one who passed that way turned to look at it. By and by there came along a most lovely maiden with her lover; and, when the lover saw the scarlet leaves, he plucked them and set them in his maiden's hair, and they lent her new grace. This made the little weed so happy that he died for pure joy.

The second little weed lived on and turned slowly brown, like the bank.

"He was a fool!" he said, speaking of his companion. "He put all his strength into turning red, and so he died." "I was proud of him," said the brown bank. "He did what he could, and people observed him."

"Yes; but I am alive and stay with you!" said the weed.

"Much I care!" said the brown bank. —*Unidentified.*

THE LAND OF COUNTERPANE.

When I was sick and lay abed,
 I had two pillows at my head,
 And all my toys beside me lay
 To keep me happy all the day.

And sometimes for an hour or so
 I watched my leaden soldiers go,
 With different uniforms and drill,
 Among the bed cloths, through the hills;

And sometimes sent my ships in fleets
 All up and down among the sheets;
 Or brought my trees and houses out,
 And planted cities all about.

I was the giant, great and still,
 That sits upon the pillow-hill,
 And sees before him, dale and plain,
 The pleasant land of counterpane.

—*R. L. Stevenson.*

Married.

WEBB-HURD.—On December 15th, at the home of Sister David Roberts, 38 Albert street, St. John, by J. Chas. B. Appel, Samuel J. Webb, of Houlton, Me., to Mary B. Hurd, of St. John, N. B.

JOHNSON-LEONARD.—At the home of the bride's mother Leonardville, N. B., Dec 18th, 1898, William F. Johnson and Sarah A. Leonard, W. H. Harding officiating.

TUCKER-HOYT.—At the home of the bride's parents on the morning of Dec. 19th, by R. E. Stevens, Mr. Wilford Tucker and Miss Viola Hoyt, all of Lotets, N. B.

Died.

STEWART.—At Stewarttown, December 15th, Wallace Stewart, in the 63rd year of his life, leaving a widow and a large circle of relatives to mourn his loss. He united with the Christian Church many years ago, and the large funeral (one of the largest ever had on Deer Island) showed the respect in which he was held. For some time he had been unwell, but we never thought he was so near his end. It came suddenly. "Good night." We will greet each other again in the morning.—*W. H. H.*

CRAWFORD.—At Tryon, P. E. I., on December 11th, in her 66th year, Sister R. Matilda Crawford. She became a Christian at the age of 20, and joined the church in Shubenacadie, of which her father, the late Joshua Wallace, was elder, and was enabled to lead a Christian life till she passed away. In 1856 she was married to Bro. John J. Crawford, of Tryon, and this was her home from that time. She had three sons and five daughters, all of whom survive her, except one promising Christian boy who died in his teens. All her children except one (whom we hope to see take his stand with the church) have joined the Church of Christ. One son, Ernest E. Crawford, is now preaching in St. Thomas, Ont. Beside being very intelligent and pious she was a pleasant companion of the young, and self-sacrificing for the good of others. She will be greatly missed by her family, and especially by her husband, now in his 81st year, and not strong. May the Lord keep them till they meet at Jesus' feet. D. C.

BULMAN.—Sister Fanny, beloved wife of James Bulman, of New Glasgow, P. E. I., died on the 13th of December, in her 61st year, after a lingering and severe illness, leaving a husband and four children to mourn their loss. She was a member of the Christian Church in New Glasgow. She was sustained in her sickness by her loving Saviour, and died in the full confidence of entering into His rest. D. C.

BLACKFORD.—Daisy, infant daughter of Joel and Martha Blackford, died December 22nd, 1898, at Tiverton, N. S. The funeral services were conducted by R. W. Stevenson and J. W. Bolton.

OWEN.—At the home of her daughter, Apohaqui, on December 14th, after a short illness, our beloved Sister Owen fell asleep in Jesus. She was baptized in 1843, and was a faithful and consistent Christian until the time of her death. Her place was seldom vacant in the house of the Lord or in the Sunday school. She was always glad to hear of the success of the gospel, and was a cheerful giver to the cause of the Lord. We shall miss her presence with us here, but we trust we shall meet her in the "Sweet By and Bye." Before she died she chose the hymns, "How Blest the Righteous When He Dies," and "Abide With Me," to be sung at her funeral, and the 14th chapter of John to be read. Bro. Howard Murray and Bro. Appel, assisted by Rev. J. Clark (Free Baptist), conducted the funeral services. She leaves one daughter and one son to mourn their loss.

Safe upon the heavenly shore,
 Done with sin forevermore,
 Weariness and weakness o'er,
 Up yonder!

Never more to know a fear,
 Never more to shed a tear,
 Better far than e'er here,
 Up yonder!

W. A. B.

The Christian.

ST. JOHN, N. E., . . . JANUARY, 1899.

EDITORIAL.

We wish our readers A Happy New Year!

In the good providence of God we enter a new year, the last of the century, and desire to cherish grateful remembrance of his favors bestowed during the year that has closed. Surely he is good and his mercy endureth forever.

While the growth of our churches is retarded by the constant removal of members, it is cheerful to witness the determination to keep up the ordinances and the preaching of the gospel in our midst, as well as to know that many of those who leave our shores unite with churches in other lands to work for the Lord. Our plea is better understood among our religious neighbors than formerly, and the desire for Christian union and the preaching of Christ rather than creed increases as the years pass—all encouraging us to hope for God's blessing upon faithful labor.

In the United States the Disciples are increasing rapidly. Last year, many thousands have been converted to God. There are many more missionaries in foreign fields than ever before. Much more money, both for foreign and home missions is raised than ever before. New fields, both at home and abroad are opening for and inviting the gospel. In the last annual convention, unanimous resolutions passed, to "expect greater things from God," and also to "attempt greater things for God" this year than ever before, and from all quarters heard from, this resolve seems to meet a hearty response.

In our own provinces the knowledge of heathen missions and the desire to aid them grow year by year. The visit of Miss Rioch, and Miss Payson who, like Fuller with Carey, holds the rope while the missionary is in the mine gathering jewels for the King, has had a most salutary effect. It is safe to predict that after the visit of these sisters, it will be easier to collect money for foreign missions.

The last year's history of Great Britain and of the United States, has been among the most marvellous of the ages. These nations, although among the most peaceable of the earth, have been drawn into war; and how these wars have been conducted and their termination, will be the admiration of future generations. Both in the Eastern and Western world, the way has been opened for the Bible and civilization, and flags have been raised which shall protect every man in reading the Bible and in worshipping God according to his conscience. And what is very remarkable, these people are drawing together in a friendship unknown since they were nations. Does it not appear as if God were uniting these two great nations in the work of breaking the chains of oppression and clearing the way for the spread of the gospel among all the nations—a work too

grand to be interrupted by any ill-feeling begotten and fostered by the mutterings of selfish men. What optimist at the beginning of the year would venture to imagine, much less to predict, what has actually occurred at its close. And who has a mind so gross as to refuse to see a divine hand in the happenings of '98.

We are glad that the Lord works so plainly and so effectually to save men and to glorify his Son Jesus our Lord, and that he calls on us in all our weakness, in all our unworthiness, to work with him, assuring us that our labor will not be in vain in the Lord; but that in due season we shall reap if we faint not.

The close of the year brings fresh to our mind the story of the angel on Bethlehem's plains, which turned the terror of the shepherds into the sweetest joy, and the song sung by a multitude of the heavenly host—a song for all time and for all people.

The shepherds seized with sore surprise,
O'erwhelmed with light and glory,
Were cheered by tidings from the skies,
An angel brought the story.

Good news to you and all the earth,
To every tribe and nation,
I bring you of a Saviour's birth,
A joy to all creation.

Seek not the child 'mongst rich and great,
Such treat him as a stranger,
You'll find the babe of low estate
Clothed meanly in a manger.

And suddenly a heavenly band
Was with the angel singing,
And strains which thrill that lonely land
Left earth and heaven ringing.

All glory be to God above,
Good will to men be given,
Who brings to earth his Father's love
Holds highest rank in heaven.
New Glasgow, P. E. I., Dec 25, 1898.

Correspondence.

IN THE SOUTH LAND.

On the afternoon of December 6th, I left St. John for a six months' rest in the south. The presence of many members of the Coburg street church and others at the station, added perhaps, a little to the pain of leaving, but it brightened the journey and is now a pleasing memory. With a through ticket to my destination and a through check for my baggage, I congratulated myself that I would have nothing in that connection to worry me as I made the journey southward. And I did not. The morning found me in Boston, refreshed by a good night's sleep. Here I changed cars and did not change again till ten o'clock that night, when Washington was reached. Leaving there about an hour later, I found myself in the morning in Greensboro, N. C., having enjoyed by the way the blissful hours of sweet repose. Here another change was made and after a run of about twenty-eight miles on a branch line, Winston-Salem, my destination, was reached.

This is known as the Twin-City, and has a population of about 18,000. It is in fact two

towns, Winston and Salem, each with its mayor, aldermen, post-office, etc., etc. but a stranger cannot tell where one ends and the other begins. The dividing line is an ordinary street. Salem is the older. It was founded about one hundred years ago by the Moravians, and is one of their few important centres. They have a college here for girls, but not one of high grade; though I understand it is well-equipped. Winston's history covers about half a century. It is a thriving enterprising place. The country round about gives itself largely to tobacco growing. Winston does the manufacturing. The consuming is done in many States by many people who enjoy that sort of thing; for Winston's tobacco is said to be about as good as—well, as a bad thing can be. When the Anti-Tobacco League triumphs, Winston's leading industry will be killed. Just now, however, the manufacturers are not spending sleepless nights thinking about the League. Next to the tobacco factories, the cotton mills probably give employment to the largest number of people.

You cannot tell the moral tone of a place by counting the church spires. You can judge better by walking the streets and keeping your eyes and ears open. I have been here over two weeks and have tramped the streets for exercise and to see the town, and I have not yet noticed a rum-shop. I have seen only one drunken man, and I am not sure about him, and I have heard only an oath or two outside of a hotel. No doubt this town has its dives and its dens, its drunkards and its blasphemers; but they are not so conspicuous as in many smaller places.

Perhaps one explanation of the moral tone of the place is the Moravian atmosphere in which the people live and move. These are a very devout people. They are noted for this and their foreign mission zeal, the world over. Salem is overwhelmingly Moravian, and there is no impassable gulf preventing the good influence reaching and leavening Winston. In the latter place all the leading denominations are represented. The Methodists probably lead, followed closely by the Baptists and Presbyterians. The Lutherans have a new and commodious house, a big preacher (physically at least) and a small membership. The Episcopalians have a small house, which is as unattractive as it is small, and a weak congregation. The Roman Catholics have the smallest and meanest place of worship in the city. The congregation is probably as mean as the house.

But where do the Disciples of Christ come in? About twenty years ago when we had no church in the town, M. C. Kurfees, now of Louisville, Ky., then but lately out of college, came here, held a meeting in the court house and had about thirty conversions. He went to Kentucky soon after; nothing more was done, and gradually these converts, or many of them, found their way into denominational churches, principally however into the Baptist. Years later an attempt was made to organize a church, but this bit

of history was not a helpful ally. But a church was organized, in 1890 a chapel, or Sunday-school room was built. In 1897 the main building was erected, but hard times lay heavy upon the people, small in numbers and not rich in pocket; and the building is not yet ready for worshippers. It is now however being hastened to completion, and the congregation will get into it early in the new year. It is hoped that then with wider opportunities and better facilities, together with redoubled efforts on the part of the membership, a new era of great and lasting prosperity will begin.

The preacher here, H. C. Bowen, is a splendid man out of the pulpit and just as good a man in. He has shown me every kindness. It is because of him that I am so pleasantly situated here. I have heard him preach twice. What a pleasure it is, at times, to go to church to sit in the pews rather than to stand on the platform; to hear a sermon rather than to deliver one. His sermons were good. They were bright, earnest, practical, and scriptural, and were listened to, not by large, but by attentive congregations. On the last two Sunday mornings, Prof. J. M. Atwater, who is here for his health, preached for Bro. Bowen, but he did not preach as a sick man should. He spoke with vigor and enthusiasm. His subjects may have been responsible for this. The first sermon was on "The Wonderful Growth of the Disciples of Christ in the United States." Such an inspiring theme is enough to make an aged man young and a sick man well for an hour at least. He showed the growth to be absolutely unparalleled. In his second sermon he gave the explanation of this startling growth. His explanation made the growth appears most natural. With such a plea and such a purpose as the Disciples of Christ have, a small increase would be unnatural. Bro. Atwater is announced to preach on next Sunday morning. Bro. Bowen occupies the pulpit in the evening, though in the goodness of his heart he offered to let me do so. I am, however, remembering the purpose of my southern trip.

Perhaps I ought to devote a paragraph to myself—quite an uninteresting subject however for me to write about. Some of the readers of THE CHRISTIAN probably think I am quite sick. Indeed some, I hear, think that the final illness has come. Well, if the ability to eat three hearty meals a day, with evident enjoyment, to walk four or five miles for exercise, day after day, and to sleep ten hours each night, with not even a troubled conscience to break my repose, are signs of a severe or final illness, then I shall have to acknowledge as true what some surmise. Of course I am not as well as I was a few years ago. If I was I would be at my post. But then, when any one attempts to carry a load that is beyond his strength, he may expect to find himself weary and worn, and anxious to rest. I am in the South land to recuperate, and hope, by the blessing of God, to get back to my work in June with health and vigor, and a will to work. HENRY W. STEWART.

Winston, N. C., Dec. 24, 1898.

DEER ISLAND LETTER.

By the time my readers get this, the old year will have gone and the new year will have come. Some who started in the year 1898 with us, have gone hence. How many of us will see the end of 1899?

The Rev. W. Boyd Carpenter, bishop of Ripon, recently delivered an address before the Church Congress in Bradford, England, on the "Religion of the Future." He is credited with saying the following:

"The future of the world does not belong to sectarianism. . . . The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas of the churches which have separated communion from communion, will fall off as autumn leaves before the fresh winds of God. Men will not grieve to see the old things go, for a larger faith will be theirs: the church of God will renew its youth. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican. It will be satisfied with simpler thought and purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

The above has called forth a great deal of comment in English papers. One would almost think Bishop Carpenter was a Disciple of Christ.

The leaven is working. Let me give you another extract, this time from the *Christian Standard*, and written by A. Martin of Muncie, Indiana:

"I do not believe in preaching the gospel in a pugilistic manner, or going out of the way to criticize other people; but I do not believe the whole gospel can be even lovingly preached without giving offence to sectarians. Take, for example, the subject of baptism. You cannot preach believer's baptism only without giving a death blow to infant baptism; and when you show that immersion is the only apostolic baptism, you at the same time disprove sprinkling and pouring; and in either of the above you will offend Pedobaptists. And then when we sustain our position against human creeds and party names, and successfully plead for Christian union upon Christian principles, the fabric of sectarianism must fall; and nobody can like the man that pulls the house down over his head. Therefore let me repeat that where we have peace with other churches we have conquered the field or been conquered. You cannot get between these two conditions with our plea. To bring us and sectarians together, we must yield our position or they must give up their sectarianism."

The article of which the above is an extract, is worth reading from beginning to end.

The people on the island were disappointed at not seeing Miss Rioch. Still our efforts to extend the Master's kingdom are not to be relaxed: personal acquaintance with our workers in the foreign field would be stimulating, but we must work while it is day.

W. H. HARDING.

Lord's Cove, N. B.

EVANGELIST TOUR.

When last I reported to the CHRISTIAN I had begun a meeting in Letete, N. B. We had just one week to spend with the church, and I preached twice each day. The weather was very unfavorable. In the evenings the attendance was fairly good. Many of the men were away from home. A subscription was started for the purpose of securing a preacher among them; they willingly did what they could, and enough was subscribed to support a man part of his time. The church in Letete has some very good material in it for work; there are faithful men and women not a few. I might mention the Wentworths, the Mathews, the Catharines, the McNichols, and others whose names I can not now recall; they are anxious to see the cause of Christ prosper. While in Letete I made my home with "Uncle" Sam Dick, as he is familiarly called in the community; I never was better entertained anywhere; he is a great talker, well posted in the Scriptures, decidedly original and of an analytical turn of mind, and capable of playing havoc with a sermon that is either illogical or unscriptural. "Uncle" Sam is a keen observer of men and puts his measuring rod on every minister who visits his home, and his impressions are sometimes fairly correct. May he live long to honor God and extend his hospitality to his many friends. He is one of the pioneer Disciples in that region of country.

I also visited Mascarene, where I preached five discourses. One confessed Christ and was baptized by Bro. Stevens. The brethren are few but faithful; they have a neat house of worship. Here lives Capt. Dick and family. I made my home with Capt. Cameron and wife. These brethren are all comfortably situated. "They go down to the sea in ships and do business in great waters. These see the works of the Lord and His wonders in the deep." Capt. Dick was away from home while I was in Mascarene, but I was informed that he was the leading hand in building the meeting house. There are others in Mascarene worthy of honorable mention, but these names I cannot now recall. Money was also subscribed at Mascarene to help secure the services of a preacher. The three churches, Back Bay, Letete, and Mascarene, are working together, and have secured the services of Brother R. E. Stevens, who entered upon his work the first of December. They all like him and were pleased with the prospects of having him remain with them. He writes me most encouragingly of the work since I left. We shall most surely hear of a good and great work being done in that field.

I am, at this writing, with the church at Fiverton, N. S. The attendance is fairly good. The interest is not as encouraging as I should like it to be. I can not say what may be developed in the next few days. We sow and water, but God gives the increase. One young business man made the good con-

fession and was baptized last Sunday afternoon. He will be a great help to the church. The three months are drawing to a close and still very little done. The field seems dreadfully hard. The rest next month.

R. W. STEVENSON.

DELAND, FLORIDA.

DEAR BRETHREN,—I have no doubt many of your readers will be pleased to learn of our safe arrival in Florida after a very pleasant voyage. Truly our Heavenly Father has watched over us while we journeyed on the land and the mighty deep, for which we bless and adore His great and holy name.

We left Halifax on Wednesday night Nov. 2nd, and arrived in Boston on Friday morning, remained in that city several days visiting friends. On Lord's day morning went to Paladio Hall, heard Bro. Ray preach, and gathered with the members of Christ's body around the Lord's table; in the evening we went to Everett and had the privilege of hearing our beloved brother, R. H. Bolton, discourse to the people; at the close an invitation was given and one young man came forward and made the good confession. We were permitted to speak a few words to the people at the close, and were made to feel that we were truly among the Disciples of Christ, for such a warm welcome we received will not soon be forgotten. Bro. Bolton is truly doing a great work among the people there, that eternity alone will fully reveal. May God spare our beloved brother long to sow the good seed of the kingdom, is our earnest prayer. On Wednesday, the 9th, we took steamship Chattahoochee for Savannah. We arrived at New York on Thursday about noon, but owing to heavy rain did not go ashore to see our friends. We arrived in Savannah about noon on Lord's day, but just too late to be with the Church of Christ in that city to worship. In the afternoon we called upon Bro. Bosworth, who is the pastor of the church in that city; he and his wife received us very cordially, and the only regret was that our stay was so short, our train leaving at 5.15 p. m. for Jacksonville, where we arrived at midnight. Next morning we called to see Brother and Sister Blenus, who were glad to see us; they both look well. Bro. Blenus took us around to the different places of interest in that city, and also made us acquainted with several of the brethren, who appear to be deeply interested in the work of the Lord there. We remained two days in that city, then took cars for DeLand, where we arrived in about four hours. We met with a very hearty welcome from Bro. Langdon and the members of the Church of Christ in this town. The Disciples have a fine brick house of worship here. Bro. Langdon is a very active, earnest minister of Christ, and is spoken of very highly by the people.

DeLand is a very beautiful town of about 2,500 inhabitants, and the several denominations are fairly represented here; also a fine

university. To-day being Thanksgiving we were present at the dedication of a beautiful large public school. The addresses were fine. Florida State has suffered severely from frosts the past twelve years, and it will be some years before this country will regain its former prosperity. It is certainly pleasant to come here and see the trees clothed in their beautiful garments, and the roses and flowers blooming as in June and July in Nova Scotia. We can hardly believe this to be the last of November. We have not met with one intoxicated person since coming here. There is not one liquor saloon in this town. The people truly are blessed who are free from this curse. If persons who are engaged in that unholy traffic could but see the evils they bring upon our race I think many of them would abandon their business. O the misery, wretchedness and woe it brings upon the people in any city or town where it is permitted to be sold. May the day soon come when the people will arise in their might and declare that it shall cease. Then shall righteousness, love and peace prevail, and the earth soon shall be filled with the glory of God. Let us who bear the name of Christ pray and labor to this end, is the fervent desire of your brother in Christ.

HENRY CARSON.

DeLand, Fla., Dec 24th, 1898.

Original Contributions.

A HARD QUESTION.

H. MURRAY.

The question has been asked repeatedly, "Why is it that when others refer to the Disciples of Christ or Christian Church, they will misrepresent them?" The Disciples claim to be Christians only, and yet we hear others calling them by a name that they repudiate, and will not, under any circumstances, recognize.

They believe in the work of the Holy Spirit in the conversion of sinners, and in the sanctifying of saints, as firmly as any people; but notwithstanding this, we hear it again and again, that they do not believe in the influence and work of the Spirit.

They believe and teach a radical change of heart in conversion, but for all this, many will persist in saying they don't believe it.

You will hear it said that they baptize persons before they have a change of heart, when the truth is apparent that they demand both a change of heart and a change of life before baptism.

Again it is said, they believe in "water salvation," when in fact they have no faith whatever in the efficacy of water to save a soul; they believe salvation is in Christ and it is their faith in Christ that leads them to accept of baptism and to do any and all of Christ's commandments. But why people will stigmatize the Disciples with these false names and false doctrines, is more than we dare attempt to answer, for fear we may judge them unjustly. We will have to leave

this hard question to wiser heads to answer. We must confess, however, our astonishment that such false and pernicious statements are repeated about a people whose zeal and devotion to God and His word are second to none.

It is not at all surprising that those who believe these reports should think the Disciples of Christ were destitute of religion and very dangerous, and keep as far away from them as possible. But if, with this false reputation, the Disciples have had a wonderful and phenomenal increase, what will it be when the truth is known. The fact that the principles and position of the Disciples are not known in our provinces to any very great extent, should induce them to wake up to the need of a more faithful vigorous distribution of their literature.

Home Missions.

[Address all communications and remittances to W. A. Barnes, Secretary, 229 St. James Street, St. John, N. B.]

Bro. Stevenson did a good work with the churches at Back Bay, Letete, and Mascarene. It is true that there were not additions which is always looked for at protracted meetings; but additions will surely follow.

A good brother, writing of the work done there says, "that he did a far more necessary and far-reaching work than gathering a few converts would do. He just stirred all this section, and the end is not yet."

Bro R. E. Stevens is engaged with these three churches, and entered on his work the first December. He had one addition at Back Bay.

Bro. Stevenson closed the meeting at Mascarene, on Nov. 30th, with one addition.

He commenced a meeting at Tiverton, N. S., Lord's day, December 4th. His sermons were very powerful and eloquent. They were very helpful to the members as well as to others. There were a number of additions, among them a leading business man of that place. He preached one sermon at East Ferry.

Bro. Stevenson is holding a meeting with the church at Westport, N. S., at this writing.

His engagement with the Board expires on the third of January. The work so far has met with the approval of the brethren, and it has been earnestly desired that he be kept in the field.

We have been in correspondence with Bro. Floyd, of Indiana, for the work in Pictou, N. S., but the Board is not in a position to guarantee his support at present.

Our receipts this month have fallen off considerably. This is the season for giving gifts, and we should have had generous offerings to the Home Mission Fund.

RECEIPTS.

Previously acknowledged,	247 18
Coburg Street, Mission Band,	2 10
Milton, per M. G. F.,	9 35
Main Street Sunday-school,	3 81
Mrs. S. C. Jarvis,	50
Samuel E. Foote, pledge at annual,	2 00
John Sollows, Tiverton, N. S. "	8 00

\$267 94

W. A. BARNES, Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS—We have reports from a few auxiliaries this month and hope to hear from others soon. We need each other's encouragement.

Halifax Auxiliary held an interesting meeting December 4th. Although a number of the sisters have moved away and the President, Sister Smith, has been ill for some time, the meetings are being kept up. We hope to hear soon of Sister S's full recovery.

Lord's Cove expected to hold a public meeting Decembr 12th. Sister Ryan is missed very much and the sisters there were very much disappointed in not meeting Sister Rioch.

Pictou auxiliary is without a leader at present but hopes to have one soon.

Southville sends very encouraging news. The leader says: "We have not missed one meeting since we started. We are going to try our best to keep up the meetings this winter. She adds, "We have faithful workers here."

The New Year is upon us and the question comes, "How shall we enlarge our work." Let us strive to have more consecrated hearts more willing hands and more knowledge of the foreign work and workers. Let us urge the reading of more missionary literature, try to secure more subscriptions to *The Tidings*, and thus become acquainted with our noble missionaries who are going as our representatives to heathen lands.

Will any Secretary of Auxiliary who will canvass for *The Tidings* in her Society please communicate with me, as I have a number of sample copies which will be sent on application.

Please send reports of interesting meetings, etc., to me for publication in this column, and let us make the year of 1899 one of great advancement in the service of our King.

Yours in His name,
L. N. JACKSON,

Port Williams, N. S., Dec. 27, 1898.

RECEIPTS.

Previously reported,	\$88 80
Cornwallis—	
Ladies' Auxiliary,	1 15
St. John—	
Coburg Street, Ladies' Auxiliary,	1 25
“ S. S. (Nov.),	2 09
“ S. S. (Dec.)	3 01
“ Miss N. Johnston's class,	1 33
	\$97 63

SUSIE FORD STEVENS, Treasurer.

CHILDREN'S WORK.

Previously reported,	\$5 14
Summerside—	
Sunbeam Band,	1 00
West Gore—	
Golden Rule Band,	2 00
Cornwallis—	
Florence Rand,	50
Myrtle Rand,	50
	\$0 14

SUSIE FORD STEVENS, Treasurer,
Willow Park,
Halifax, N. S.

A DAY OF PRAYER.

"A Jubilee shall that fiftieth year be unto you."—Lev. xxv, 11.

"Without me ye can do nothing." Jesus—John xv, 5.

"I can do all things through Christ which strengtheneth me."—Paul, Phil. iv, 13.

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—1 Cor. iii, 6, 7.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii, 10.

"I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. xviii, 19.

There is manifest intense activity of thought and feeling pervading the church; the hearts of all true lovers of God's cause are full of earnest hope and expectation for great things to be done for God's cause in this, the Jubilee year of the American Christian Missionary Society. The friends of Missions are stirred to intense interest in the hope that our missionary work is to be lifted to a higher plane than ever before.

Believing that all this is well-pleasing to God, and knowing that without His help all human plans must fail, we earnestly ask our churches and our brethren everywhere to observe Lord's day, January 15th, as a day of prayer to the Head of the Church that this jubilee year will be a blessing to the churches, and that souls may come into the kingdom as doves fly to their windows, and that our missionary work may be blessed of God.

We suggest that a sermon along these lines would be a help to the work of the churches.

BENJ. L. SMITH, Cor. Sec. A.C.M.S.
A. McLEAN, Cor. Sec. F.C.M.S.

Selected.

DOUBTFUL AMUSEMENTS.

The common designation of certain forms of dissipation, is their sure condemnation from the standpoint of the Christian with whom every form of activity must be a matter of faith. Even when they are classed as harmless amusements, they can not be justified, for the believer's life is not negative but positive. Nothing can be really harmless that leads one to waste such precious gifts as strength and time. Rest is just as moral as work, and true recreation is one form of rest. But the so-called doubtful or harmless amusements are not pursued for recreation; they are not meant to redeem, but to kill time. Their votaries are mostly the thoughtless and the idle; and their chief promoters are never the serious or spiritually minded. Even society is not proud of its dancing masters. The character of their friends creates a strong presumption against the current dissipations.

The absence of any positive moral quality in such amusements as the dance and the card-table justifies their unsparing condemnation by the church through its pulpit and

its officary. Whatsoever is not of faith is sin. If the body of Christ is to grow by that which every joint supplies, then great care should be exercised to save every member of the body, every disciple of our Lord, from the paralyzing influences of godless society's leading functions. The religion of the dancing and card-playing church member is neither respected by his pleasure-loving associates, who make no pretense to a holy life, nor valued as a spiritual force by his more consistent fellow church members.

But if negative in character, these diversions are positively evil in their effects. That they sap the moral earnestness of the participants is well known. Scarcely less in question are their generally hurtful influences upon the whole life of the church as an aggressive religious force in the community. Where these evils go unrebuked the evangelistic spirit has departed. The church becomes a respectable religious club, outwardly decorous, but inwardly empty and vain. Efforts for the salvation of the lost are constantly frustrated, and faithful preachers, who would rescue sinners, wear themselves out in fruitless endeavor to neutralize the hurtful and repelling impression made upon the unsaved by pleasure-seeking church members. In some churches this evil condition has gone so far that young and old society Christians persist in their reveling during the special services which are held for the conversion of their unsaved neighbors and companions.

Then these doubtful amusements are progressive—rather retrogressive—in their history. The select parlor dance leads to the vulgar public ball; the "social game of cards" to "progressive euchre," which is simply gambling, with a long, new name; while the ball and this society gambling have proven for thousands way-stations on the road that leads down to eternal perdition. That practices and amusements which are the intoxication of a selfish and shallow society, can be countenanced by the church of the living God, which is so fully committed to live soberly, righteously and godly in this present sinful world, is a matter of profound sorrow and should be made the deep concern of every loyal disciple of our risen and glorified Lord.

There is no heresy so deadly as the neglected attitude of many churches at this point. For if heresy is wrong thinking, that thinking must be a most deadly heresy which can be indifferent to fundamental elements of character and which concedes that men can live for pleasure and still be followers of Christ. As long as our Lord's statement, that "whosoever would be my disciple must deny himself, take up his cross and follow me" is authoritative, so long must the church testify against the godless diversion of unsanctified society. Church leaders could no more profitably employ their time for a serson than in showing the bearing of the truths which they exalt upon this battle ground between the church and the world. For what profit is there in the most carefully wrought out and Scripturally correct theory of Bible truths, if the people who accept it are not trained in obedience to the will of God. Sensible men will give little heed to any school of theology which does not justify itself in checking and destroying the tendency to worldliness in the churches. It is quite as important that the people shall think right about their conduct, as that theologians shall hold to right theories of inspiration. An orthodoxy which expends its

strength upon intellectual accuracy is no more to be respected than the Pharisaism which for a pretense made long prayers. Our great danger is not from either the "higher critics" or the conservative critics, but from the failure of both to testify against society-gilded iniquity which, through the form of "harmless" or doubtful amusements creep into our churches. For what value will a vindicated Bible be to a church that does not respect its teachings, and what signifies the form of an apostolic church, whose power has been sapped by the spirit of the world.—*Christian Standard*.

A WORKING THEOLOGY

The *Pacific*, a congregational journal, commenting upon the remarkable growth of the churches of Christ in America in comparison with certain leading evangelical bodies, says: "It may be well for other denominational bodies to enquire: Why this remarkable growth among the Disciples of Christ? Does some one say, 'It is so easy to get into the Disciple churches?' 'We have heard that before. But is it any easier than it was to get into the church in its apostolic days?' They require always, 'repentance toward God, faith toward our Lord Jesus Christ,' and that was what Paul preached to Jew and Greek. They call on people to repent and be baptized for the remission of sins, and that was what Peter did. There are some of the doctrines of the Disciple Church which it is impossible for us to accept. But one thing we have always admired, viz: the definiteness in their preaching. People who hear their preachers know exactly what is expected of them. . . . And it is the almost universal custom of their minister to give a gospel invitation at the close of every sermon. We do not say that this invitation from the pulpit is necessary, but we do assert that where it is not given in some form many souls are not brought to a confession of Christ unless the minister is one who does considerable personal work during the week. We give these figures and throw out these hints, believing that there is in them a valuable lesson."

The whole article of our western neighbor is notable for an insight with respect to the success of the churches of Christ in the present generation and for its recognition of the scriptural basis of the issue they make with the world, not common to find in denominational journals. On its own merits the extract quoted is valuable as something of a pioneer in a field of investigation which may come to be a subject of study by leaders of denominational forces. No wise and wide-awake leader of religious thought and life can afford to be indifferent to the principles and methods of the successful evangelism and church building which *The Pacific* so pertinently comments on.

But the quotation is here made to call attention to something back of the conditions which it emphasizes and commends. Theology lies back of ecclesiology and evangelism, and it is the theology of these disciples of Christ or Christians which is the true secret of their success. In general theirs may be termed, in an eminent sense, a working theology. They have no philosophy of religion which can not be translated into common speech, and which cannot be used in the revival or the inquiry room. Discarding scholastic terminology entirely and pressing home gospel truth in the very words of the Scripture and especially of the New Testament, they are always understood while their preaching springing so directly from the in-

spired record carries with it the force of divine authority.

A comparison will be helpful here. Those who are simply Disciples of Christ indoctrinate their converts as they are being won. Every doctrinal position held by these disciples will be preached in a protracted meeting. Any doctrine is considered valuable unless it can be used as a motive to persuade sinners. On the other hand, fancy the hard logic of Calvinism, or the subtleties of inconsistent Arminianism in modern revival meetings! The fact that Presbyterian, Baptists, and Methodists can unite without friction or sacrifice in a union meeting, shows that the peculiar views of each body form no part of its evangelistic theology. So, after converts are won, they are to be indoctrinated, it trained at all, in the denominational beliefs. With the disciples of Christ, to become a Christian is to become a member of the church. No examination is required for church membership other than the simple confession of Christ made by the penitent sinner. Baptism is not an afterthought—an appendage of some "branch" of the kingdom. In being baptized into Christ, believers are baptized into his church. In the denominational plan there is immense waste of energy used in persuading converts to "join the church;" besides, the persuading is often unsuccessful.

The fundamental principles of these disciples of Christ enable them to concentrate the whole force of their preaching upon convincing and persuading the unconverted. They hold that God is always willing to save sinners, that Christ is ever present with his word, that the Holy Spirit is an abiding presence with the church, that unconverted men have ability to believe divine testimony, that the gospel is a revelation to be understood by even the simplest minds, that men are in danger of eternal loss and anguish if they refuse to accept Christ, and that the moment they obey the gospel from the heart, they have the divine assurance of the forgiveness of their sins and the indwelling of the Holy Spirit to reinforce their new-born faith and help their infirmities.

In these elementary doctrinal beliefs is to found the explanation of the evangelistic methods and success of the disciples of Christ pleading for a return to New Testament Christianity. They pray to God for strength of mind and heart to press home gospel truth upon the conscience of the sinner and for open doors of opportunity to deliver their message. They present facts and not theories; Christ and not philosophy; a divine power, and not a system of opinions. They reject both a mechanical and a transcendental gospel, and preach the word with the Holy Spirit sent down from heaven. With the conviction that at every moment of their ministry they have all heavenly forces on their side in their effort to rescue the lost, that the message of mercy is exactly suited to the needs of fallen men, and that at any time sinners may turn from their sins and live, it is no wonder that the settled habit of these disciples is to extend the gracious invitation of Christ at every public service, and that the success of their evangelical and evangelistic vocation is coming to be worthy of study and comment by the whole Christian world.—*Christian Standard*.

The Foreign Society propose to open work in Cuba. At least two men should be sent to that field without delay. The work in Cuba should be self-supporting in a few years.

RUTH AND NEB.

Neb is usually a model of good behavior, but on one occasion at least his mistress was dreadfully ashamed of him.

Ruth came to see us. Now Ruth is a dear, kind-hearted child, and nothing would induce her to hurt a helpless creature. She is very fond of cats, and has one of her own, which loves her in return. When she saw Neb, she said: "Oh! what a nice kitty. May I catch him and pet him awhile?"

"Yes, dear," said Miss Margaret.

Neb heard the request and the answer. He holds children at a very low estimate; he looked at the pretty little lady approaching him, and declared that he didn't wish to be potted. Just as she reached him, he arose and walked away in a dignified manner. Ruth ran after him, and Neb disappeared under the barn.

"Never mind, dearie," said Miss Margaret, "I know how you can catch him."

So at dinner time when Neb can in, gracefully waving his tail and purring loudly. Miss Margaret gave Ruth his saucer of milk.

"Come, kitty, kitty," called Ruth, and Neb followed her.

All the time he was eating, Ruth potted him gently, and after dinner was over he was quite willing to have her hold him. She came into the library in triumph, saying, "Just see, Miss Margaret, he lets me carry him, and he sits on my lap, and doesn't try to run away."

"Silly old Neb," said Miss Margaret. "Didn't you know Ruth loved kitties, and wouldn't hurt you?"

AGENTS FOR THE CHRISTIAN.

- MRS. PETER CHING, Little Harbour, P. E. I. of Lot 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 Perth, P. E. I.
 GEO. MANIFOLD, Charlottetown, P. E. I.
 J. F. BAKER, North Lake, P. E. I.
 PETER A. DEWAR, Montague, P. E. I.
 KENTRICK OUTHOUSE, Tiverton & Freeport, N. S.
 GEORGE BOWERS, Westport, N. S.
 D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
 MRS. C. D. CONLEY, Jr., Leonardville, Deer Island, N. B.
 JOHN W. WALLACE, Shubenacadie,
 ISRAEL C. CUSHING, Kempt, N. S.
 W. J. MESSERVEY, Halifax, N. S.
 GRACE WILSON, Burt's Corner, York Co., N. B.
 W. R. WENTWORTH, LeTote, N. B.
 W. T. JELLEY, St. Thomas, Ont.

More names will be added as they are appointed

ST. JOHN BUSINESS COLLEGE

OPENS TUESDAY, JANUARY 3RD.

Our graduates hold 99 per cent of the responsible and lucrative positions, not only in St. John, but in every town in the province. They are employed in many of the banks and business houses in the city and have always given entire satisfaction. These are references to which we point with pride as to what our school can do for young men and women. Do you intend to take a Business, Shorthand, or other Special Course during the near future? If so, why not attend the school which has stood the test of over thirty years. We want you if you are anxious to learn. We do not want you if you only wish to kill time; there are other places for such people. A postal card will bring a circular, or, if convenient, call and see us.