



# THE CHRISTIAN.

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

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## The Christian.

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P. O. Box 56

St. John, N. B.

EDITOR:

DONALD CRAWFORD,—NEW GLASGOW, P.E.I.

## NOTES AND NEWS.

"He who is willing to be a failure rather than be false will never be either."

"Drunkard makers are sent to parliament, while the poor unfortunate drunkards are sent to prison."

It is not the great things that we would do if we could that make us great, but the little things that we could do if we would.

Some one has given us the following rules for successful study of the Bible: 1, Study it through; 2, Pray it in; 3, Work it out; 4, Pass it on.

To work in the temperance cause to reform drunkards, and then vote for the man who will make laws that make drunkards, is something awful!!!

"The difference between a Christian and a worldly person is the difference between a rose bush and a hedge; they both have thorns, but the hedge has no roses."

The best news from the field in the Provinces just now is from Bro. W. H. Harding, who reports a meeting at Back Bay with some forty-one additions.

Many are very anxious that they might have dying grace. But we have a greater need of living grace. It requires more grace to live right than it does to die right.

"Do not make known at once to every one that which distresses you, but keep it to yourself until you find one who understands you and whose heart you have tested."

The first Lord's day in March is our day for the foreign missionary collection. We have now something over 200 missionaries in the field and more waiting to go. They depend upon us.

Feeding the 5,000 in modern times. Feed a few on the front seat because they belong to our provinces, but let those on the back seats go hungry because they belong to China, India and Japan,

It is just as necessary and important that the people should fill the pews to please the preacher, as that the preacher should fill the pulpit to please the people. Good hearing makes good preaching.

Evangelist Charles R. Scoville has recently held a five weeks meeting for one of our congregations in Allegheny, Pa., that resulted in 273 additions. This congregation numbers now nearly 1,400.

A learned Chinaman said to a missionary: "I like your doctrine, although I have never heard you preach." How is that? "I have seen it." "My servant was a Satan before he professed your religion, now I can trust him anywhere."

We learn from the *Christian Standard* that J. W. Gates and Y. Minakuchi, students at the Bible college, Lexington, Ky., were in Cincinnati, to buy a stereopticon to be used in lectures given by this young Japanese brother.

To restore primitive Christianity we must restore primitive manhood. Give us the men of faith and love and consecration of primitive times, and such as they had in the early church, and we will soon produce primitive Christianity.

Bro. Wm. Stiff, of Toronto, Ont., has taken up the pastor's work with the Milton church. This congregation has been without a pastor for some little time and we are glad to know they have secured one. The Milton congregation, as far as workers, church building, etc., is concerned, is one of the best equipped in the Provinces; and being situated in a good field we hope to see good work.

The United Presbyterian Church spent last year in its work in Egypt \$5,800. The net gain in membership in Egypt was 438. The cost of maintaining the work was some over \$132 00 for each convert. The same body of people spent in America \$1,521,699. The gain in America was 343. The cost of maintaining the work was something over \$4,436 00 for each convert. In other words it costs thirty-three times as much to convert a man in America as in Egypt.

Bro. R. H. Bolton, who began and carried on for some time the *New England Messenger*, Chelsea, Mass., has given up the editorship of this paper and taken a church in the west. The paper for the present at least will be looked after by Bro. J. H. Mohorter, pastor of the congregation in Boston. Bro. Bolton was a very faithful worker and a godly man. We hope that the work he has taken up will prove pleasant and grow under his ministrations.

The Christian is a free man, and it is Christ, through the truth, that makes him free. No man or set of men; no ecclesiastical combines, creeds or dogmas, should have the least authority over his conscience. The Christian has a perfect right and freedom to exercise his own judgment and intelligence.

No man should govern or rule him beyond what he knows to be right. When a person says he does not believe some things the church teaches, and yet he adheres to them and follows them, because they are the doctrines and practice of the church to which he belongs, he sacrifices his Christian liberty and destroys his chances for growth in Christian life.

Why was Gehazi's mission with the staff a failure? (see II Kings IV; 29) Because the staff of the prophet is of no use if the spirit and power of the prophet are wanting. The truth of God must be seen and felt through the man of God. We are the light of the world. We are the salt of the earth. Here is the great need to-day, men and women who speak and live the word of God. Truth must have heart, hands and tongue.

Russell H. Conwell, D.D., L.L.D., has said "that a hundred ministers speaking their pieces which the hearers never dream of applying to their work, will save but few. Jesus was right. He did not trust to His pulpit power, but to His doing good as He had opportunity. The disciples of Christ who follow the same plan always reap the same harvest. The churches that have tried that plan cannot contain the people who clamor for admission to the service."

Prayer meeting topics for March and April:

March 7th.—Intercessory Prayer, Tim. ii, 1-4; John xvii, 15-20-21; Eph. v, 18-20.

" 14th.—Scripture Study, Psalm 1.

" 21st.—Bridling the Tongue, James i, 26-27; iii, 2-12

" 28th.—The Christian Armor, Eph. vi, 10-20;

April 4th.—Possessing the Land, Num. xiii, 26-33; and xiv, 6-9. Concert of prayer for Missions.

" 11th.—Backbone, John ix, 13-18; 24-34.

" 18th.—Failure Through Self, Victory Through God, Ex. ii, 11-14; and iii, 7-10.

" 25th.—Fishers of Men, Matt. iv, 18-25.

The great mission and design of the Bible is the reformation and salvation of man, to shape and make him more like Christ, our pattern. "Let us make man after our own image." This order is somewhat changed, and the work on the part of some is to reform and improve the Bible, to make God and his word after man's image; to shape the Bible, to make it agree with man, rather than change the man, and have him agree with the Bible. The Bible is a mighty power in reforming and transforming individuals and nations, but what it will be, or do, when the "higher critics" get done with it, is hard to tell.

Rev. Dr. Madison C. Peters, of the Bloomingdale Reformed Church, New York city, and a prominent man in the pulpit of the metropolis, has come to the conclusion that the Bible teaches baptism for believers only, and will withdraw from the Reformed Church, because he can not, in good conscience, continue the practice of infant baptism or of sprinkling for baptism. There have been hundreds of earnest and scholarly pedobaptists who have come to the same con-

clusion, learning the way of the Lord more perfectly. It is a most significant fact, however, that intelligent advocates of believers' baptism do not change their views and come to the conclusion that infants should be baptized. Why is it that the change is almost altogether in one direction?

The question "How can I have more power with my fellow-men to bring them into the church," is answered by B. B. Tyler in the following: "It is possible to bring men into the fellowship of an organized body, or congregation, without in any sense bringing them to Christ." There are in our churches men and women who have never been brought to Christ. A question more difficult to answer: How can the men and women who are now in our churches, and who have not come to Christ be brought to him? *i. e.*, to believe on, to live and to serve him." We might add, that our great need is converted church members.

A ship has been in our harbor a number of weeks unfit for use, so much water within her that she was waterlogged, and therefore too deep in the water to be manageable. The steam tug has taken her to the city for repairs. The lesson: The Christian in the world is useful and a great blessing to the world. The Saviour prayed that his disciples might not be taken out of the world but that they might be kept from the evil. But when the world gets into the Christian it soon sinks him so deep in worldly things that he becomes unmanageable as a Christian. He needs to go up for repairs.

Our religion is more than showing others the way of life and salvation. It is in going that way ourselves. We need not only to tell others how they ought to live, but to help them to live right. "We are our brother's keeper." Christ was a fellow-helper. William Jay said, "Don't tell me what a man said, but tell me what he does."

Rev. Charles M. Sheldon, of Topeka, Kansas, the well known author of "In His Steps," will shortly undertake an experiment, which from its novelty, is certain to attract general attention. His test question, "What would Jesus do?" he believes in applying to all the affairs of life. Last year he made an appeal to the Christian Endeavor Convention for a million dollars to establish a daily newspaper to be conducted as nearly as possible in accordance with Christ's own teachings. At that time the appeal brought no response. A few weeks ago the owners and editor of the *Topeka Capital* announced their willingness to turn over the entire plant and staff of that newspaper to Mr. Sheldon for one week, that he might try the experiment of publishing a daily journal which should in all respects embody his idea of what a Christian newspaper should be. Mr. Sheldon has accepted this generous offer, and the result will be everywhere watched with intense interest. The first issue begins March 13th, and the six numbers can be had for twenty-five cents, by addressing Rev. Charles M. Sheldon, Topeka, Kan.

Three well known preachers, each one a leader in his denomination, recently met together in New York city and held a conver-

sation. Among other things the Baptist said:

"The Protestant churches have far outstripped the Romanists in their percentage of growth in the United States. I am satisfied there never was a time in the history of the United States when all forms of Christianity had such a rapid growth."

The Lutheran said: "Happiness and glory will certainly be in the presence of God, and those who are kept away from his presence will suffer from the dark and cold."

The Jew said: Finding yourself a unit in the midst of a great world like this, and seeing in that world so many instances of wise conception, wise execution, and loving care, will not that compel you to acknowledge the supreme being who arranged all this—the architect of it all—in other words, God?

It is sometimes asked—"Would it be right to grant a letter of commendation to a brother or sister who are members of the Christian church in good standing and full fellowship, but who desires to leave the church and unite with a sectarian denomination?" It would be right to give an exact statement of the facts if they are in good standing and full fellowship and simply testify to their character and standing. A brother or sister who desires to go backward into sectarianism would hardly expect us to give them a letter commending them for doing that which we disapprove of.

Rabbi Mendes, one of the foremost Jews of America, in speaking of Christ as the Messiah, says: "The Sovereign was waiting in Him. The Jews were then ground under the heel of the Roman tyranny—were dying for the appearance of their Messiah—but their Messiah was a man who should take the Romans by the throat and throw them out of the land. The Jewish conception was not that he came to save their souls."

This expectation of a messiah, who was a man, and would give them material advantages, was the "stone of stumbling" to the Jews. The sovereign, the kingly qualities, were present in Christ, but they were spiritual. Nineteen hundred years have proven him a King, with an everlasting kingdom and a mighty following. The history of the Jews itself testifies that they made a great mistake when they thought Christ a man without "sovereignty;" for since the day they pitted themselves, their nation, with all its traditions against him, they have been scattered, lost their compactness as a nation, wandered, persecuted in many lands, and despised in all, taking up the meanest of occupations, without temple, without altar, and not possessing even a shadow of their one time glory.

It is said of a chaplain of Frederick, William I of Russia, that on being asked by his master to supply an argument for Christianity in the fewest words, he answered, "The Jews, your majesty."

"The Jewish conception was not that he came to save their souls." Sometimes we as Christians, forget that Christ came to save our souls. And losing sight of the real mission of the Saviour, become dissatisfied when we do not find every desirable earthly thing put in our hands and every undesirable thing taken away.

## News of the Churches.

### ST. JOHN, N. B.

CORBURG STREET.

The annual festival of our Sunday-school was held on Friday evening, February 9th. At the opening Dr. Ray gave a short address. Then followed singing by the children, and readings and recitations, after which they adjourned to the school-room, where the teachers and friends had prepared an abundance of good things for the children, and to which ample justice was done.

Miss Gertie Dick, of Mascarene, N. B., was at our Christian Endeavor meeting Monday evening, February 26th.

Dr. Ray preached at the Silver Falls Christian Church on Wednesday evening, February 28th, to a large congregation. The church there very much appreciate the visits of the pastor of this Church in speaking to them of the things that pertain to the kingdom of God. They have maintained their services on Lord's day and through the week ever since the church was organized. They also have a Sunday-school and Young People's Society of Christian Endeavor.

The special collection asked to be taken by our Home Mission Board the first Lord's day in February, amounted to \$16.77. This may not seem so large an offering, but it must be remembered that not only is our collector working to help raise the \$1,500 but the Mission Band and the Sunday-school as well.

### NAUWIGEWAWUK, N. B.

Our little band is still meeting on Lord's days to commemorate the Saviour's dying love and commune together. We also meet in the afternoon for Sunday-school, and have no notion of not meeting, although our numbers are small, and one of our best workers is about leaving us. Our Sunday-school will greatly miss our present superintendent, W. H. Wanamaker, who goes to Roxbury, Mass., but hope his place will be successfully filled by some one else. We have found by experience, that the best way to build up our church is to give our young members a prominent place in the Sunday-school. The special collection for Home Missions amounted to \$4.50. L. A. H.

### MILTON, N. S.

The writer arrived here after a long, tedious journey of about four days, from his home in Toronto, Ontario, shortly after midnight, Saturday, 17th. The following day, being the Lord's day, I had the pleasure of preaching the never-failing word to as good congregations as could be looked for in such stormy weather as then existed, and indeed the evening congregation passed all my expectations, as far as numbers were concerned.

Sunday, 25th, the weather, though rough, did not hinder the Christians of Milton from attending divine worship. About 175 attended in the morning, eighty-seven of these remained to partake of the Lord's supper. A goodly crowd, numbering from 350 upwards, assembled in the evening, and the preaching of the Word to such a number cannot return void, and so we are looking for evidences of the fruit.

The many kindnesses I have received from the members of the body of Christ in Milton, beginning with an entertaining supper at Bro. Prince's, in Bridgewater, bespeak great things for the church here. Truly, where such Christ-like spirit exists there will be progress. Looking for, expecting great things of Christ, we are attempting great things for him.

Pray for us and the work here.

Your brother in Christ, WM. STIFF.

## WESTPORT, N. S.

The first week in January we began a meeting here, but, unfortunately, the writer was taken sick, and even became helpless and useless. After two weeks he revived somewhat and began the meetings, but soon found that he was not able to continue them. The church sent for Bro. Ford, of Halifax. He came. The meetings went on through the worst kind of weather. The meetings are very interesting and encouraging in many respects. Too many of our members were afflicted with the Laodicean spirit, who are now coming into line and putting on the armor of God with a spirit of determination to "conquer though they die." We have had no confessions yet, but we are hopefully looking for a number who are very near the point of decision. May they soon decide to settle their destiny on the side of God and heaven. Bro. Ford's labors here have been very helpful, and we are all more than thankful for his assistance in this our time of need. The meetings here will close the 25th inst. The writer will then join Bro. Cook in a series of meetings in Tiverton. Bro. Cook has already commenced a meeting there, and we hear good reports from the meeting.

H. MURRAY.

## HALIFAX, N. S.

My Halifax letter this month must be written from Westport, where I am at this date assisting Bro. Murray in a meeting. The very serious sickness of Bro. Murray interfered with a meeting he had begun with every prospect of success. This sickness was very inopportune, as much precious time was lost. As soon as Bro. Murray was able to be out, and even before he should have been, he renewed his effort to carry on his meeting. But not being strong enough to continue alone, the church asked me to come over and help him; and as Bro. R. E. Stevens could fill my place in Halifax for a few weeks, I am here doing what little I can to assist in the work we love in this my old home and among my old friends.

The work in Halifax will lose nothing by my absence, as Bro. Stevens and wife will more than fill my place. They are both well known here and well liked.

The Friday evening meeting of the week of prayer was held in our meeting-house. The subject was foreign missions. The pastor of the Tabernacle (Baptist) church, Mr. Schurman, was the speaker of the evening. His remarks were well chosen and true to the Word of God. His points were: 1st, We should be interested in foreign missions because Christ loved the heathen as well as he loved us; 2nd, he had died for all; 3rd, he had provided salvation for all; 4th, he had placed this salvation, or the gospel, in the keeping of his people; hence, the salvation of the heathen depended largely on the faithfulness of the church. The speaker said that many would die in their sins who might have been saved had the church been true to the trust committed to it. He spoke tenderly of a lost opportunity, and urged all to improve on every opportunity to say a word to the lost sinner, that we may not have to feel through life that a soul might have been saved had we spoken the word when we could have done so. There were many expressions of appreciation of the address by those who heard it.

The annual rally of the Endeavor Union of Halifax was also held with the North Street Christian Church. This was a meeting of much interest, and made more deeply interesting because of the presence of our Bro. D. A. Morrison, of the second contingent, who gave an interesting address, which was greatly enjoyed by all present. One feature

of this meeting was a great surprise to Bro. Morrison. Just as he was called to speak, Mr. Melish came to the platform, and, in a few well-chosen remarks, presented to Bro. Morrison, on behalf of the Endeavor Societies of Halifax, a beautiful pair of field glasses. This brought out rounds of applause from the audience, and a nice little speech from Bro. Morrison, in addition to his regular talk for the occasion. Bro. and Sister Morrison have received very much attention from the people of Halifax, especially those of all the Endeavor Societies. By this time I suppose Bro. Morrison is on his way to South Africa. May the God whom he serves restore him to his friends is my prayer.

E. C. FORD.

Westport, Feb. 23, 1900.

## CROSS ROADS, P. E. I.

We have several reasons for encouragement at Cross Roads church. Since last report our audiences are increasing, and the people seem to be more interested. A number of the ladies of the congregation have organized themselves into a Ladies' Aid Society, and much good, spiritually and financially, will be the result. Last Lord's day afternoon I preached in the Baptist church at Alexandria to a large and appreciative audience. Rev. Mr. Spurr, of that body, preached for my congregation at Southport.

A few Sundays ago we took up an offering for the Famine Fund in India. We expect to take up our offering for foreign missions the second Sunday in March, and add our mite to the \$200,000. The evangelization of the world has grown from an individual effort to a national enterprise. Invest in the Lord's treasury and you gather interest for eternity.

More preachers are needed on the Island. We miss Bro. R. W. Stevenson very much. We need his counsel and help and the impress of his spiritual life. Men with clean hands and pure hearts are the men we need on the Island, and no others need apply.

A. N. S.

## NEW GLASGOW, P. E. I.

The work in New Glasgow is progressing favorably. Our prayer-meetings are interesting and well attended. The singing practice is not without its good results, and is helping our services very much. The amount given to the India Famine Fund was creditable. We are all looking forward to the first Sunday in March with a good deal of expectancy, and hope to go beyond our usual amount for foreign missions. We all realize it is the Lord's work, and, as a church, we want to work for him.

On Thursday evening, January 18th, a very pleasant gathering of brethren and friends met at the home of Elder D. Crawford, New Glasgow. A very happy time was spent. The ladies of the congregation literally took charge of the house, and, in their usual cheerful and pleasing manner, gave supper to over one hundred persons. Our churches need the Marthas as well as the Marys. The tables were sumptuously prepared, and, under the bright light of the chandelier, that reflected its mellow rays on the artistic decorations that hung from ceiling and wall, the physical man was satisfied. After the singing of sacred songs, the reading of an address and the presentation of a well-filled purse, the meeting was dismissed with singing and prayer. The following is the address and reply:

DEAR BRO. CRAWFORD,—We are met to-night, as on former occasions, to express in some tangible way our appreciation of your services as a true and devoted minister of the gospel. You have been long in the service. Many precious souls on the Island and in other places are testifying to your

labors and rejoicing in the knowledge of sins forgiven. For forty-five years you have been in our midst and have ministered to our spiritual need. You have rejoiced with us when we rejoiced, and have wept when we have wept. You have given liberally of your means to the spread of the gospel both at home and abroad. No call has escaped unheeded.

Your genial disposition, affable manner and sterling Christian character binds us to you as a people with ties of Christian love. Nor can we forget the kindly words of encouragement and sympathetic influence of one who has been to us such a bright example of Christian living, and to you such a worthy and estimable help-meet in the journey of life.

Although you have resigned as minister of our congregation, owing to the burden of years, yet we feel your zeal is just as unflagging, your interest just as great, as in years gone by.

In view, then, of your position and worth as a citizen and Christian, we present you with this purse and other gifts as a small expression of our regard for your welfare.

May your remaining days be your happiest days. May the evening of your life close with a golden sunset. May heaven's smile greet you when your life's work is ended as you hear from the Master's lips the song of welcome, "Well done, well done."

## REPLY.

DEAR FRIENDS,—It is not easy for me to express what I feel on this occasion. This meeting reminds us both of what is passing away and of what abides—of the seen and of the unseen. Many of the friends of former days who used to meet us here to express their feelings for my partner and myself have passed away. We cannot enjoy their society, nor thank them for their substantial kindness. But the friendship we now witness is a renewal of those feelings that survives all changes, and will be made perfect when death itself shall have done its work.

Referring to my labors in the gospel, I can truly say I am not satisfied with what I have done. When I think of what Jesus has done for the whole world, and for me, I am astonished that I have done so little for him, and can, with all my heart say, I am an unprofitable servant. Notwithstanding this, I feel thankful to our Heavenly Father that my poor labor has not been in vain, and I hope to praise him for the fact that, so far as I can learn, I have left every place where I have permanently labored stronger than I found it, and able to support the cause of the Master than I found it.

Although greatly relieved by our beloved Bro. Simpson's taking up the work, I feel as anxious as I ever did for the prosperity of this church, and do earnestly hope that both church and minister will be so blest of God as to be a light to this community.

Mrs. Crawford and I would ask you, dear friends, to accept of our hearty thanks for this pleasant visit, and for your very generous donation, and we pray that through the abounding goodness of God each and all of us will meet in his presence, where there is fullness of joy, and at his right hand, where there are pleasures forevermore.

The donation amounted to about a hundred dollars, the greater part being in money.

A. N. S.

## RAINY RIVER DISTRICT, ONT.

I received word recently from the church at the colony. Good services, well attended Lord's day school, and six additions were reported. The brethren are planning mission work, and good results may be looked for.

The good seed is being sown in Rat Portage. The Lord's day school has been re-organized and is very well attended. The members now meet in Bro. Fullerton's new hall. The hall is quite a hall, neatly furnished and more centrally situated than the former place of worship. The attendance at services has increased since change.

The interest in our services at the Sultana Mine seems to increase. Since last report I have spoken on Christ the Resurrection and the Life, the Gospel, Obeying the Gospel, and Receiving Christ.

O. B. STOCKFORD.

## The Christian.

ST. JOHN. N. B. MARCH, 1900.

## EDITORIAL.

## THE BONDAGE AND LIBERATION OF THE CREATURE.

In Romans 8th chapter from the 14th to the 23rd verses, is a sublime description of the creature from his fall till his final victory. What Matthew, Mark, Luke and John have written is very properly called the gospel, because it is the history of the Son of God, which is glad tidings of great joy to all people. So may the Book of Acts, written by Luke, be called the gospel of the Holy Spirit, as it is the history of the Spirit telling how he leads men to Christ and through him to glory.

In considering this beautiful passage let us keep in mind its marked distinction between "the creature" and "the whole creation" or every creature, which many theologians failing to do have sunk into miry difficulties.

We are by nature and practice very far from God and on the certain road to ruin, too blind to find our way to God. To trust to others to lead us would be but to fall into the ditch. God so loved the world that he gave his only begotten Son to save us. He also sent his Spirit to invite us to his Son that we might be saved. On the very day the Spirit came from heaven he led 3,000 souls to Christ and has been leading many ever since. As many as are led by the Spirit of God are the sons of God, so that Paul could tell his brethren at Rome, some of whom before their conversion were plunged in the dread and darkness of idolatry, and others who were under the Jewish system of legal bondage, "Ye have not received the spirit of bondage again to fear but . . . the Spirit of adoption whereby we cry, Abba, Father." This blessed union expels fear and excites the cry, Father, Father. Because God is Jesus' Father he is also their Father and they are the heirs of God and joint heirs with Christ, willing to suffer with him and shall share his glory. They reckon the sufferings of this present time unworthy to be compared with the glory that shall be revealed in them. God has promised the creature that great exceeding and eternal weight of glory, and has given him as a foretaste the earnest of the Spirit in his heart, so that the earnest expectation of the creature waiteth for the manifestation of the sons of God. The Spirit bears witness with his own spirit that he is a son of God and he waits to see its glorious manifestation.

At the 20th verse the Apostle describes the creature's fall and hope and final triumph. He was made subject not to sin but to vanity, or to a vain life which had nothing certain in it but death which was liable to occur at any moment. Before he sinned he had the prospect of eating of the tree of life and living on forever. But now he was driven from Eden to die but not without the hope kindled by the gracious promise of him who ordered his expulsion, that through the suffering seed

of the woman the enemy's seed should be vanquished, his head bruised and his power destroyed. Thus was the creature subjected in hope. Because of this promise and this hope the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Though the grave binds him until his flesh corrupts and returns to dust, yet will he be delivered directly from the bondage of corruption into the glorious liberty of the children of God.

Paul next speaks of "the whole creation" but says not a word of them that would indicate waiting or hoping or anything intelligent, they merely groan and travail in pain together until now, and he passes on thus, "And not only they but ourselves also who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus while the creature who is led by the Spirit groans and travails in pain with the whole creation he alone hopes and waits for the redemption of our body. Not of our bodies but of "our body," the whole company of redeemed saints. Of that body God will be the Father, Christ will be the head, and the Holy Spirit the heart, and heaven the eternal home. The apostle and his brethren at Rome and all who like them are led by the Spirit shall then have passed through three births: 1st. When born of mother and father; 2nd. When born of water and the Spirit; 3rd. When born of the grave and the voice of the Son of God. The manifestation of that body the sons of God is too glorious now for eye to see or ear to hear or to enter into the heart of man, but no faithful follower of the Lamb will be missing.

We sometimes are inclined to feel that the plea for a return to primitive Christianity does not make the progress in our provinces that it ought; sometimes we may be inclined to feel that our work is to some extent in vain in the Lord. But ought we to feel so? We think not. The circumstances in the Provinces have been peculiar and have not been conducive to our making large gain in numbers. But the work of the Disciples of Christ here has been effectual and far-reaching; and he who would estimate it at anything near its real worth, must have a field of vision on which the sun never sets. There is hardly one of our congregations in the New England States but what has among its workers men and women who have identified themselves with the Church of Christ here in the Provinces. Some of these congregations are fully half made up of people who were active workers with us here. They have united with our sister congregations in the States not singly but by whole families. Not only members but ministers; in almost every state of the Union from Maine to California you can find them, preachers of the gospel who here became Christians. Not only members and ministers, but missionary workers, editors, and teachers. The Disciples of Christ in the Provinces have done much, but he who would see it must not only look here but must follow the many workers into the many distant fields. Our work has not been in vain in the Lord.

How very apt is the figure in our Sunday-school lesson for February 18, where Christ calls the gospel that he came to bring "living water." In asking a Sunday-school class for some of the characteristic properties of "living water," we received among other answers the following: It moves. It is fresh. It is purifying. It is powerful. It cannot be confined. How accurately do these characteristics of "living water" describe the religion of Jesus Christ. *It moves.* The Christian religion is activity; and the position of the Christian at present is not so much a place of rest as a place of work. *It is fresh.* Does not grow old and insipid; does not stagnate; and when taken from the fountain head is as fresh today as when the Master offered it to the woman of Samaria eighteen hundred years ago. *It is purifying.* The Christian religion is by far the greatest purifying agent the world has ever known. By comparing our present time with the time when the Christian Church was established, we may gain some idea as to how much of earth's filth and uncleanness has disappeared under the purifying power of the gospel. *It is powerful.* All the years from Pentecost to the present testify to the power of Christianity. It has out-worked, out-lasted, out-grown every other organization. Its accomplishments were supposed to be impossible. *It cannot be confined.* It will overflow. We need the over-flowing life. It was not long after Christ began to talk to one woman until he was talking to a city and many believed. How is it with you, dear reader? Does it move? Is it fresh? Is it purifying? Is it powerful? Does it overflow?

Harvard University, Cambridge, Mass., through its President, Charles William Elliott, has invited a thousand Cuban school teachers to attend the summer school for teachers this year. These teachers will be at no expense as they will be brought to the United States in transport vessels of the government, and while at Cambridge will be entirely provided for by the University. Much has been done in these last two years for the oppressed and tax-ridden island of Cuba. The President has acted and advised wisely; congress has appropriated large sums of money; the American soldier has done his work and done it well; but "Peace hath her victories," and if we mistake not few indeed are the things that in the civilization of Cuba will have a more lasting effect or give a greater return than this act on the part of the oldest university on the continent. Indeed, to us it seems the grandest of all that has been done. What an education to these thousand men and women will be the privilege of sitting under the teaching of the instructors of a great university! What a lesson will be the mingling with the very cream of their profession from all over the country! In what way could the rising generation of Cuba be reached so efficiently and peacefully as through its school-teachers? With what inspiration will these teachers return to their work from the very intellectual center of that country which is for the present their guardian? This is not altogether new. It has been the policy of the Anglo-Saxon race. Enlightenment. Education. In India; in Africa; in the Philippines; in Cuba. In every place where goes the Anglo-Saxon and the English language.

"Though they terribly carpet the earth with their dead,  
Yet before their cannon cool,  
They walk unarmed by twos and threes,  
And call the living to school."

## Original Contributions.

SOME CHARACTERISTICS OF THE  
EARLY CHURCH.

## No. IV.—A FREE CHURCH UNDER CHRIST.

M. B. RYAN.

"With freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage."

With this ringing call does the Apostle challenge the Galatian Christians to steadfastness in their Christian liberty. The burden of this utterance is that Christians are free. The thought is all the more emphatic that the Apostle's expression can be rendered either "With freedom did Christ set us free;" as in the text of the Revised Version; this displaying the instrumentality of deliverance, or "For freedom, etc," as in the margin, thus bringing out the object of deliverance.

Freedom was a precious characteristic of the early church; a boon not always comprehended in its full significance by its members, but an essential feature of its constitution and life.

There are many kinds of bondage. Paul specifies, or suggests, bondage to sin, in which all men are involved; bondage to error and superstitions, characteristics of false faiths, in which all heathen idolators were involved; bondage to the law, in which the Jews were involved. Beside these, political bondage, of one people to another, or personal bondage, of one man to another, were of small significance.

From all the serfdom Christ came to set men free. The prophet had seen him, in vision, proclaiming "liberty to the captives and the opening of the prison to them that are bound," and preaching a year of jubilee, when slaves should be set free.

Jesus announced himself as a liberator, "If therefore the Son shall make you free, ye shall be free indeed." "If ye abide in my word then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

The freedom of the Christian is constantly insisted upon in the New Testament. The Church, as the company of Christians is called, is a free institution. Its members are freemen in Christ Jesus. The only bondage in their new state, was bondage to Christ, which was the highest freedom.

This freedom was wide-reaching. It was, first of all, a freedom from sin. The guilt of sin had been washed away. The power of sin had been broken; or, what was the same in reality, they had been so renewed in heart, and so strengthened with might by the spirit in the inner man, that they were able now to withstand sin's power. The condemnation of sin no longer confronted them. They were justified through faith and had come into Christ Jesus. And there is no condemnation to those who are in Christ.

It was a freedom from error. Christ was now their teacher. Christ is the truth. As his faithful disciples they might know the truth, and the truth would make them free. Christ was the light of the world. Following him they would not walk in darkness, but would have the light of life. Christ was the way. Following him they could not err. However ignorant, or superstitious, they may have been, they could now walk in the calm confidence that a knowledge of truth brings. The chains were broken from their minds and hearts. They were heaven's freemen.

It was a freedom from the law. Law is a yoke. It brings men into bondage. It is not made for a righteous man but for the lawless and the unruly, for the ungodly and sinners, for the unholy and profane, for murderers, for manslaughterers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false-swearers, and all other unhealthful moral factors. Its object is to restrict, to restrain, to punish. No man can be under it and be free. Only the man who lives above law, who does right for right's sake, and for God's sake, and who refrains from wrong, not because the law says "thou shalt not," but because he hates wrong, is a free man.

The Law of Moses was no exception to the rule. It was better, far, than most laws. Nevertheless it also "was added because of transgressions." It was given to restrain, to restrict, to punish. And to be under it was to be in bondage. "But I say that so long as the heir is a child he differeth nothing from a bondservant, though he is lord of all, but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons."

It was this fact that gave a momentous significance to the exhortation which heads this article. The Galatian Christians had been rescued from the bondage of idolatry. Now, Judaizing teachers were among them endeavoring to persuade them to "be circumcised and keep the law of Moses." Paul says "Beware! Law service is bondage. Even we Jews were in bondage under the law, and were only delivered from it through Christ. For freedom did Christ set us free—you Gentiles as well as Jews. Stand fast therefore. Don't put your neck under this yoke, new to you but old to us. It is a yoke of bondage. Guard your freedom."

This freedom from law, however, was not a freedom to do wrong. It was liberty. It was not license. "Use not your freedom for an occasion to the flesh." "As free, and not using your freedom for a cloak of wickedness, but as bondservants of God."

It was freedom to do right, and the new life tended toward righteousness. It was a spiritual freedom. And the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against which things "there is no law."

Here was the most perfect freedom. Law is restraint. But there is no law against the spiritual life. They could be, and do, anything which that life involved, without restraint. There were no barriers here to limit action; no "thou shalt not," to make afraid. This glorious freedom was the natural element of their new life, and the natural outcome of it.

There was no allegiance here but to Christ. There was no service here but the service of love. If they were good citizens it was for Christ's sake. If they "served one another," it was for love's sake. They needed no law to compel them to live uprightly. They needed no "officer of the law," to restrain them from injustice and injury to their neighbors. Love was their law. And in obedience to love's sway, they found their truest freedom and their highest happiness in a life which made them at once the stablest supports of good government, and the truest friends of men.

If it shall be said that this is a highly wrought picture of the life of the early church, it may readily be admitted that this is rather the ideal, which was possible to it, than the real. And yet it must be admitted also that, considering how abject was the slavery from which its members were, one and all, brought, the ideal came surprisingly near being realized. If the church as a whole did not reach the full consciousness and enjoyment of that glorious freedom, we are permitted to see instances among its members, where this was reached. And we are reminded that the heights which some reached but marked the levels to which it was the privilege and the duty of all to attain. In which reminder, there is an admonition to the Christians of every age.

## Correspondence.

## SWEET VALLEY, PA.

We are pleased to hear from our many friends by the monthly visits of THE CHRISTIAN. Our work this winter is passing along very pleasantly in the two churches for which I am ministering. We held a three weeks' meeting with the church in Huntsville with home forces. The meeting was of good interest. We had three confessions and one reclaimed who formerly was a Methodist.

We also held a three weeks' meeting at Sweet Valley, which closed last night. We had more ministers with us during this meeting than any series of meetings we ever held. We had Bro. and Sister J. P. Topping, both ministers of the Christian Connection church in this place. Sister Topping is the pastor. My father, R. H. Bolton, was also with us. Bro. C. A. Frick, of Westmoor, also favored us with a visit. Bro. Topping preached two sermons, my father seven, and the writer the balance. The result of the meeting was twelve additions, nine by confession and three by statement. One of those added by statement was Bro. Topping, who has come over to the position taken by the Disciples of Christ. His wife will come as soon as her year with the Christian Connection church has expired.

Bro. Topping is a man of ability, and Sister Topping is a fine worker in the church. Any church needing a pastor would do well to write to him at Sweet Valley, Pa.

We are glad to know the work is going forward in the provinces. We are much interested in the work there.

My father took up the work at LeRoy, Pa., where he was employed for one year, beginning last Sunday.

May the Lord bless you all in your work in my prayer.

Yours in the Master's service,  
J. W. BOLTON.

## UNDER SUNNY SKIES.

THE CHRISTIAN, like many of my friends, has not heard from me since I came to California. But my interest in them and in it is abiding. It took me six days to travel four thousand miles, but my thoughts make the return journey in an instant, and put me in places and amid people who are dear to me.

I came to California *via* Washington, Atlanta, New Orleans, San Antonio, Yuma. People who admire the scenery of the deserts should by all means make the trip from New Orleans to Yuma. I hope to return some other way. It was not till we got to within a few hours' ride of Los Angeles that the disappointment was driven from my heart by the panorama of a beautiful and prosperous country.

I spent nearly a month in Whittier, and there saw magnificent orange and lemon groves. Olives are cultivated extensively, but walnuts are the best paying crop. My old friend, the fog, made me two visits while I was there, seeking to renew a friendship that I was trying to break. I went to San Diego, but remained there only two weeks. The Pacific fog still sought me out, and, like Lot of old, I fled to the mountains and looked not behind me till I got there. I am now in San Jacinto, and expect to remain here for some months.

Southern California has a splendid climate, if you measure excellence by sunbeams. It suits me. There have been only two rainy days since I came here—one while I was in Whittier and the other while in San Diego. This is the wet season, but for six weeks there has been no rain in San Jacinto. The crops failed last year and the year before. A failure this year means ruin for many a man. On several occasions clouds have gathered and blackened, and the people waited and hoped, and were disappointed. In some other valleys the grain, which is only a few inches high, has already turned yellow.

The water problem is the great problem in the southern part of the state. Many places like Riverside, Whittier, Pomona, Hemet, have, at an enormous expense, "developed water" in large quantities, both for domestic use and irrigation purposes. They have bored numerous great wells in the mountains. The dry seasons compelled them to do this, and now they are, in a degree, independent of the rainfall. Still, irrigation is expensive and laborious work. While sunshine suits me, I want to see a good, steady rain that will satisfy the thirsty earth and make the people's faces shine.

San Jacinto is not in the orange belt. The altitude, I suppose, is too great. But peaches and pears and apricots are raised in large quantities. Figs and almonds also thrive. Vineyards do fairly well. In good seasons, when the hillsides are covered with wild flowers, many carloads of honey are shipped out of this valley; but the "busy bee" has not had a fair chance for a year or two, and

starvation has largely diminished his tribe. Many of the survivors are now spending "the shining hours" in the blossoming almond trees.

On Christmas morning this part of the earth trembled. I was in San Diego at the time. The shake there was just enough to be enjoyable, if your nerves and conscience were all right. The shock was most severe in San Jacinto, and the neighboring town of Hemet. Every brick building was injured; some were ruined. Wooden houses were rocked, but they stood the strain, though nearly every chimney in town came down. There have been a dozen or more mild shocks since, but no damage has been done; timid people are becoming more cheerful, and the refugees are returning.

There is some religion in Southern California, but I fear that many eastern people forget to bring theirs with them, or lost it soon after their arrival. The churches are not what they would have been if God had not been often forgotten in the search after gold. But in spite of infidelity, coarse and refined, the churches are doing a good work in withstanding immorality and establishing righteousness.

In San Jacinto union meetings have been held for the past six weeks in the Christian meeting-house—the largest in town, and the safest. Methodists, Congregationalists, Baptists and Christians worked together. Bro. W. E. Crabtree, of San Diego, preached the first ten days. He chose such subjects as "Rightly Dividing the Word," "What must I do to be saved?" "Christian Unity," "The Great Confession of Faith." Thoughtful people were delighted with his preaching. He was followed by Baptist, Congregational and Methodist preachers. About forty came forward during the meetings—many of whom were backsliders. Great good was done, and more will follow.

I am not spending the time quite so idly as I did last winter. I have preached a few times, and have had "calls" to several churches, none of which I heeded. I think that when I get ready for work I shall find plenty of work ready for me. But I am in no hurry. The church wants me stay here, and I am remaining more for the climate's sake than for theirs. I have not promised to preach.

I have been reading THE CHRISTIAN with great interest. From afar I have been watching how the battle goes. May the great things attempted be accomplished. I am anxious to see how largely the churches gave to home missions in the February collection. I will be equally eager to learn what they contribute for foreign missions on the first Lord's day in March.

HENRY W. STEWART.

San Jacinto, Cal., Feb. 20, 1900.

## BOLTON'S NOTES BY THE WAY.

Mrs. Bolton and writer are awaiting a west bound train en route to our new field of labor.

Recently we loosed from Boston and vicinity, and accepted the call to assume charge of the Church of Christ at LeRoy, Pa.

The *N. E. Messenger*, which we published, was transferred to Brother J. H. Mohorter, pastor of the Church of Christ, in Boston, Mass.

We tarried one week with our son, J. W. Bolton, who formerly preached for churches of Christ at Westport and Tiverton, N. S.,

but now is located at Sweet Valley, Pa. and has charge of churches of Christ at Sweet Valley and Huntsville, Luzerne Co., Pa.

We found son engaged in a series of meetings at Sweet Valley. Good interest was awakened.

A brother Topping, formerly a minister of the Christian Connection Church, took membership with the Church of Christ. We fell into line and preached each evening while here and twice on Lord's day and Thursday.

On Lord's day we baptized eight believers in Christ, and on Thursday two more, and several more are to be baptized next Lord's day; besides, outlook is favorable for more to become disciples of Jesus, as the meeting continues.

Son is in charge of two churches composed of good and kind hearted brethren. A good degree of spirituality prevails.

We bade adieu this morning to son and family, and this evening we expect to reach LeRoy, where we begin our new pastorate, and, we hope, under God, with his blessings attending our labors, good may be accomplished.

I must now stop else this may be dropped into the waste basket. If it appears in print, you may look for a "semi-occasional" from the Keystone state.

Yours fraternally,

R. H. BOLTON.

Hunlock's Creek, Pa., Feb. 16th, 1900.

## DEER ISLAND LETTER.

In my last letter I told you that two persons had made the good confession at Lord's Cove. Since then two others have come out on the Lord's side. We are now preparing for the March offering for foreign missions, and hope to have the largest offering we have ever made.

At my present writing I am at Back Bay holding a meeting. The brethren here wanted me to hold a meeting for them last spring, but there were hindrances, so I did not come, but have kept planning to come when opportunity afforded.

We have had stormy weather and bad roads, and there have been those who thought this a hard place. Still our efforts have been greatly blessed, and although I have been here only a little over two weeks, we have had forty-one confessions and baptisms, and a number have expressed a desire to come back to the Father's house. The whole community is aroused, as never before, and a work of grace is going on in the hearts and homes of the people. W. H. HARDING.

One of the New England States has every year "An Old Home Week" at which time from all over the country come men and women who were born in the state and who there received their start in life. How would it do to have for the Maritime Provinces "An Old Home Week" and invite the many workers who have gone forth, to return and help some of our congregations in a meeting, etc. Paul, we remember, valued the salvation of his countrymen very high—"That I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen, according to to the flesh." Rom. ix : 2, 3.

**Home Missions.**

Address all communications and remittances to W. A. Barnes, Secretary, 228 St. James Street, St. John, N. B.]

**\$1,500 for Home Missions!  
500 Souls for Christ!**

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

We are somewhat disappointed in not having heard from all the churches in Nova Scotia and N.-w Brunswick concerning the special collection which was announced for the first Lord's day in February. We expected every church, large and small, to take this offering, and to give as the Lord has prospered them. At this writing we have received the offering from Pictou, Kempt, Halifax, Newport, N. S.; Coburg Street, St. John, Main Street, St. John, Silver Falls, Nauwigewauk, Mascarene and LeTete, N. B. Let the agents to whom the envelopes were sent bring this matter before their respective churches and act at once, so that in the next number of THE CHRISTIAN we can say, "Every church heard from!"

"Verily, I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Lathrop Cooley is anxious that the work of preaching the gospel of the grace of God shall be continued after his departure, and to insure this he has given to the A. C. M. S. the sum of \$5,000 as a "Lathrop Cooley Fund." Its income will support a missionary for the coming years. The income of this fund is appropriated to the support of John C. Pounds as city missionary of Cleveland, O., and who entered on his work January 1st, 1900. A fifth fund of \$5,000 has been given by a brother whose name is withheld. This may be an incentive to some of our brethren in these provinces to do likewise.

Who will be the first?

Bro. W. H. Harding is helping to win the 500 souls for Christ. He is in a meeting at Back Bay—a hard field—only two weeks old, with forty-one confessions, and a number reclaimed. "It is a grand thing to rally people to the cross of Christ."

The new church building at North End is nearing completion, and it is hoped will be ready the 1st of May, for occupancy. About \$2,000 is required yet. Here is an opportunity for those who have not given of their means, to do so now. Money is needed now to complete the work.

Bro. R. W. Stevenson, is now settled in his new home in Lansingburg, N. Y. The church at present meet in a hall. Their new house of worship is nearing completion, and President Zollars of Hiram College, will be present at its dedication, when it is completed.

RECEIPTS.

Previously acknowledged.	\$223 16
Pictou, N. S., Feb. collection	15 00
Kempt, N. S., Feb. collection	1 25
Silver Falls, N. B., Feb. collection	1 47
Mascarene, N. B., Feb. collection	4 07
Coburg St., St. John, Feb. collection,	16 77
Main St., St. John, N. B., Feb. collection	5 00
Nauwigewauk, Feb. collection	4 50
Coburg St. Mission Band, Feb. collection	5 05
Mrs. D. S. McDougall, Up. Selma, H Co., N. S.	1 50
	\$280 42

W. A. BARNES, Secretary.

**Maritime C. W. B. M.**

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

**\$400 for Foreign Missions in 1900.**

"The love of Christ constraineth us."

AUXILIARY PROGRAMME FOR MARCH.

TOPIC: EXPANSION.

Our Source of Revenue.

Opening Song—"Hark ten thousand harps and voices."

Audience stand, repeating the 1st psalm.

Leader follow in prayer

All unite in the song-prayer—"More love to Thee," sung softly with bowed heads.

MISSIONARY LESSON.

The Believer's Redemption—

I.—From what are redeemed?

1. The curse of the law. Gal. iii, 10, 13.
2. Condemnation, sin and death. Rom. vi, 14, 23.
3. Judgment. John v, 24 R. V. Guilt of sin. Eph. i, 7. Power of sin. Rom. vi, 14, 22. Presence of sin. I John iii, 2.

II.—By what are we redeemed?

1. Not by works. II Tim. i, 9.
2. Not by money. Isa. lv. 1; Acts viii, 20
3. By Christ. Gal. iii, 13.
4. By the blood. Heb. ix, 12; I Peter i, 18; Acts xx, 28.

III.—To what have we been redeemed?

1. Eternal life. I John v, 11; ii, 25.
2. An Inheritance Incorruptible. I Peter i, 3, 4.

IV.—For what have we been redeemed?

1. To live for Christ. I Pet. iv, 2; II Cor. v, 15.
2. To walk as He walked. I Pet. ii, 21.
3. To be ambassadors for Him. II Cor. v, 20.
4. To be trustees of the gospel. I Tim. i, 11; I Thes. ii, 4.
5. To sound the alarm to every sinner. Ezek. iii, 17, 18.
6. To be lights to the world. Matt. v, 13, 14
7. To be witnesses unto the ends of the earth. Acts i, 8.

Circle of sentence prayers that God will set us apart more completely for his work; that the world may lose its hold upon us.

Song—"My Jesus as Thou wilt."

Discussion of topic (Expansion).

Let three sisters be requested to prepare papers on the following subjects:

"How shall we secure more women for our C. W. B. M. work?" "How does expansion fulfil the great commission?" and "What are we doing to develop C. W. B. M. work in our Provinces?"

Appoint a committee to solicit for new members, also subscribers for *Missionary Tidings*, and a programme committee, urging them to do special work the coming month.

Business—minutes—collection.

Closing song—"I love Thy kingdom, Lord." Benediction.

DEAR SISTERS,—Realizing that the success of our C. W. B. M. work depends very largely on our meetings, and that the meetings in turn depend on a good, interesting programme, well carried out, it has been thought best, for the benefit of those who do not receive the *Missionary Tidings* to publish the programme given there each month, making such changes as will adapt it to our work. It will not be possible to supply material for the suggested papers in our limited space, but these can always be found in the *Tidings* and other missionary literature. There are sisters in all our churches who can prepare helpful, interesting papers, the preparation of which will prove a source of great benefit and blessing to themselves and their society.

Will you not then, dear sisters, give this

subject of programmes more thought, more time, more prayer, remembering that a good meeting is always the result of effort on the part of some one. Let the president appoint a programme committee to assist her in preparing for next meeting, and call them together at close of meeting to assign the papers and other parts to the different ones, thus beginning a month ahead and insuring a good programme.

While we trust that this plan of having a programme in this department will prove helpful, yet it would be much better were all to subscribe for the *Missionary Tidings* which is a very interesting paper published by our sisters in the United States. It would keep us in touch with the great work they are doing, which in itself would be an inspiration, besides having many helpful suggestions for the monthly meetings.

Yours in the work,

MRS. J. S. FLAGLOR.

RECEIPTS.

Previously reported, . . . . .	\$92 36
Kempt—	
Mrs. Mary Freeman, . . . . .	1 18
Leonardville—	
Ladies' Auxiliary, . . . . .	10 00
Tiverton—	
Ladies' Auxiliary, . . . . .	8 00
St. John—	
Coburg St. Ladies' Auxiliary, . . . . .	1 50
	\$113 04

SUSIE FORD STEVENS, Treasurer.

Port Williams, Kings Co., N. S.

CHILDREN'S WORK.

Previously reported, . . . . .	\$22 63
Charlottetown—	
Links of Truth Band, . . . . .	1 00
St. John—	
Wide Awake Band, . . . . .	1 00
	\$24 63

SUSIE FORD STEVENS, Treasurer.

Port Williams, King's Co., N. S.

The great and grand lesson of the resurrection, as we find taught in I Cor. XV; is certainly a climax, but we must not suppose that the lesson of the 16th chapter is an anti-climax. Paul passes from the resurrection to the collection, making them equal in magnitude. Both are equal parts of Paul's message to his brethren. We are safe therefore in declaring that there is no lesson of greater importance than this lesson concerning the collection as found in this connection. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." No one is left out of God's blessings and no one should leave his gifts out of God's needs. This giving is systematic, "Every first day of the week." It is not spasmodic or governed by our emotions, when some great speaker or some great gathering excites us to give, but it is the love of God and the love of truth that constrains us to do God's will and to give of our means as the Lord has commanded us and in proportion to our gifts by which he has prospered us. He who wilfully neglects this duty has no right to claim God's blessings or look for any salvation. To fulfill this command will give us all the financial assistance needed in our churches, and the \$1,500.00 we pledged for missions.



## HOW MUCH?

I stood in a garden of flowers,  
On a beautiful summer day;  
And the sweetest of all the blossoms  
Was a little girl at play;  
She stood by a bower of roses,  
And grasping the trellis there,  
She shook it, till petals falling,  
Touched her lips, and her cheeks and her hair.  
As the flowers fell softly about her,  
A beautiful picture was she;  
As she laughed in her glee I called her,  
And bade her to come to me.

She stopped in her play for a moment,  
And then to answer my call,  
She left the bower of roses,  
The sweetest flower of all;  
She came and stood beside me,  
Her face upturned to mine,  
And I read anew the story,  
Created in image divine;  
And thus we stood together,  
On that beautiful summer day,  
A child and a man who loved her,  
And this to her did he say:

"I have called thee away from the flowers,  
Away from the bird songs and play;  
I have called thee to ask thee this question:  
How much dost thou love me to-day?"  
She stretched up her little arms towards me,  
She reached up the innocent face,  
I stooped, 'twas a power that drew me,  
And took her in loving embrace;  
She laid her head on my shoulder,  
A burden from which who would part?  
And whispered in accents the sweetest:  
"I loves 'oo wif all my heart!"

Dear Lord, when Thou shalt speak to me,  
When looking up Thy face I see,  
When from Thy love come words divine,  
Which say to me, "O child of mine,  
'Midst all of earth that comes to thee,  
How much, my child, dost thou love Me?"  
And then may I all else forget,  
Earth's pleasures, joys, without regret;  
If need be, even friends and home;  
All that I see, or call my own;  
And turn to Thee, earth left apart,  
And answer true, "With all my heart!"

DR. RAY.

## Selected.

A READING ROOM IN SAN JUAN,  
PORTO RICO.

Brother J. A. Erwin has rented a house which is used both as residence and meeting place. He writes: There is no place in San Juan for young men to go to spend their leisure time except the vile saloons in the city," and that it is his purpose to open a reading room in his house, where there will be kept the church papers, the various magazines, and other choice literature, with which to win young men from the saloons. The Eleventh Regiment United States Infantry is located in San Juan, and there are a great many soldier boys who can be won by an attractive place of this kind.

It is our desire to assist Bro. Erwin in the establishment of this reading room. We

will be very glad indeed to receive subscriptions to our church papers, and to the leading magazines, to be sent to this reading room. Any of our church papers can be sent for one dollar a year, some of the magazines can be sent for one dollar a year, others at two dollars a year. We shall be very glad indeed to receive subscriptions, and we will select the magazines or papers and have them sent at once to Bro. Erwin.

Don't postpone sending, but write at once saying that you will send to that reading room one or more magazines. To avoid duplication, please send the money to us, and we will select the magazines.

If any of our friends have books that they would care to donate to such a reading room and will send them to us, we will make up a box and send them to Bro. Erwin.

BENJ. L. SMITH, Cor. Sec.

Y. M. C. A. Building, Cincinnati, Ohio.

SECRETARY BAER MAKES SOME  
SUGGESTION TO CHRISTIAN  
ENDEAVORERS.

First, let our personal example be a help and not a hindrance. Young men, cease tipping. Young ladies, stop offering the social glass.

Second, let us encourage our members to enlist in the total abstinence brigade. Have a revival of the old-fashioned pledge signing.

Third, let us co-operate with all organizations in protecting the home. Be willing to work with others, whether they have reached your ideal or not. The Young Woman's Christian Temperance Union especially invites your co-operation.

Fourth, let us make the quarterly temperance meetings in our societies count for something. Do not trim; take high ground.

Fifth, let us enter heartily into local ballot-box fights against the saloon. Wherever our present laws permit, make the saloon an outlaw. Death to license.

Sixth, let us not be in doubt where we ought individually to stand, politically. Sacrifice party before principle. Give God the benefit of any doubt.

Seventh, let us try again to encourage our authorities to abolish the canteen in the army and the navy. Go at it just as if one man high in authority had not snatched victory away from us by his judicial ruling.

Eighth, let us make a crusade against hard cider. It is the bane of life in some communities.

Ninth, let us see to it that druggists keep within bounds, and that they are required to fulfil the letter of the law. Do not allow their stores to become little less than bar-rooms.

Tenth, let us discourage the use of fermented wine at the communion-table of our Lord and Master. I tremble when I think of the temptation put to the lips of those who once were slaves of the drink habit.

And finally, let us attempt to win the saloon-keepers and their victims, the habitual drunkards, for Christ. Be merciful.—*C. N. World.*

Dr. Wayland Hoyt, in a recent number of the *Homiletic Review*, relates the following incidents, as transporting to the Christian souls as it must be pleasing to the great Mediator of the world:

"There where, in London, the Holburn is flung over another street in the neighborhood of St. Paul's Cathedral, the viaduct is supported on lofty arches; and at night are gathered there, in those roomy, dry recesses, the riffraff of that part of the great metropolis—thieves, those flying from justice, and even homeless little boys.

When the great clock of St. Paul's has boomed the stroke of midnight, and the arches are filled with these poor people, there approaches a tall, thin gentleman, with a lantern and one or two assistants, who go from arch to arch and group to group; and while many flee, they gather by morning, thirty or forty hungry, ragged children into a room pleasantly lighted, and there the gentlemen feeds and clothes them; and having fed and clothed them, tells them of the Lord and Saviour Jesus Christ. And so he spends his nights, robbing his sleep of its allotted time. His friends remonstrate, but he answers:

"My heart is breaking with agony for my poor boys."

"Who is this man? He has in his veins the bluest blood of the British aristocracy; he is the Earl of Shaftesbury, who leaves his palace at the West End to dig amid the filth and squalor of these recesses of Holborn Viaduct to find the boys whom he can save for Jesus Christ's sake.

"Then there were the costermongers. They would not receive help from Lord Shaftesbury; they said he was too proud and his blood was too blue. So the Earl of Shaftesbury brought himself down to them. He became a costermonger with cart and donkey and with his crest emblazoned on the harness. When they saw that they said:

"Lord Shaftesbury stands with us; he shall help us." And he did. And he came and touched the bier."

## AGENTS FOR THE CHRISTIAN

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.

MRS. O. M. PACKARD, 353 West 57th Street, N. Y.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

JAMES GORDON, New Perth, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

GEORGE BOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

JOHN W. WALLACE, Shubenacadie,

ISRAEL C. CUSHING, Kempt, N. S.

W. J. MESSERVEY, Halifax, N. S.

STEPHEN WAGNOR, Riverdale, Digby Co.

GRACE WILSON, Burt's Corner, York Co., N. B.

W. R. WENTWORTH, LeTote, N. B.

MRS. A. MURRAY, Leonardville, N. B.

W. T. JELLEY, St. Thomas, Ont.

A. HANDSPIKER, Tiverton, N. S.

More names will be added as they are appointed

St. James Street Christian Church,  
18 St. James St., Roxbury, Mass.

J. H. Mohrter, Pastor.—Residence, 28 Akron Street Roxbury. Study Hours, 8 to 12 A. M.

Church Services—10.30 A. M. and 7.30 P. M. Sunday-school 12.15 P. M. Y. P. S. C. E., 8.30 P. M. Friday Evening Prayer-meeting, 7.45. All are invited to attend these services.