

WE learn that the brethren of Charlottetown, and Lot 48, P. E. I., have secured the services of a preacher, in the person of a Bro. Mitchel. He is already in his new field of labor, and, from reports, we should judge that he is a man of experience, and is liked very well indeed. And we know whereof we affirm when saying, that if he is a good man—and we have no reason to think otherwise—he will find nowhere else truer friends, a warmer Christian sympathy in his work of faith and labor of love, than in the brotherhood of P. E. I. In these three Provinces we feel keenly the need of more faithful laborers in the Master's cause, that earnest Christians may be encouraged, the careless be aroused from their lethargy, the young be influenced to fill, as far as in their power, the places made vacant by the death of their parents. To such laborers coming in our midst we unite in sending a Christian greeting. We trust that soon we shall have the pleasure of becoming acquainted with Bro. Mitchel, and that he will favor us with something for our columns.

THE notice of Bro. Peter Kathern's death made us feel sad. It was during our visits at Kempt we formed his acquaintance. In addition to the high esteem in which he was held by his neighbors and brethren, his Christian conversation and deep interest in the success of the Redeemer's cause convinced us that he was one of the pillars in the church at Kempt. Bro. Murray has indeed lost one of his right-hand men in that church. But we trust that those who are left will do all they can to fill up the broken rank, and to meet, as far as possible, the loss thus sustained by the church. To his wife and daughter we extend our Christian sympathy.

It is not long since that Bro. H. S. Earl, "single handed and alone," as he affirms, entered Cheetham, a parliamentary and municipal borough of England, situated about 88 miles N. W. of London, to preach Primitive Christianity. The people there, as in many other places, wearied with the tyranny of opinionism and sectarianism, seem delighted with his lucid explanations of Bible subjects. Already five have become obedient to the faith, two more have decided for Christ, and others are deeply interested and are studying their Bibles to see "whether these are so."

LET each subscriber ask himself or herself as they read this first number of Volume III., "Have I paid my last year's subscription for THE CHRISTIAN? If not, and all others had acted as I have, how could its liabilities have been met?" If in arrears, please remit at once. If no small scrip, send stamps, or, better, forward a dollar bill and you will receive credit for two years. Address your letters, "THE CHRISTIAN," Box 106, St. John, N. B.

WITH but few exceptions THE CHRISTIAN is out on or before the first day in each month, and carefully mailed to each subscriber. Now and again we hear of persons failing to get their papers, and at once we set about to find the cause. Should any of our readers miss getting their paper, write us at once. We are willing to supply missing numbers.

BRO. H. MURRAY is now laboring in the interest of the Mission Board, between East Rawdon and West Gore, Hants Co., N. S. His efforts have already been blessed, in that three have decided for Christ, while several others are thinking seriously over their own soul's interest.

BRO. R. W. STEVENSON and family, after spending a pleasant vacation on P. E. Island, arrived safely at their home, St. Thomas, Ontario. Since his return he has been re-engaged by the church for another year; and been encouraged by seeing two added to the church.

BRO. DWYER is about to make his home, for a while, in LeTete, Charlotte Co., N. B. Here he expects to spend his time in teaching school, and preaching for the churches in that portion of the County.

WE have been informed that Bro. Gunn, who was

during the past year engaged by the P. E. I. Mission Board, has left the Island. But at present we do not know the place of his destination.

On another page will be found a very interesting account of our brethren in Boston, meeting for the first time in their new place of worship, called the Tabernacle, situated on Shawmut Avenue.

BRO. GATES reminds us that the December Quarterly will be held with the Church at LeTete, beginning on the Friday before the first Lord's day in December.

BRO. P. D. NOWLAN is with the church at LeTang and Black's Harbor, but expects shortly to make a visit to the church at River John, Pictou Co., N. S.

BRO. EMERY is now laboring with the churches at Montague and East Pond, P. E. I.

ORIGINAL CONTRIBUTIONS.

CONFORMITY TO CHRIST.

This arises from an acceptance of his doctrines, and His precepts, as taught first by Himself, afterwards by them who heard Him. The testimony given by both demand confidence and fidelity; and obedience is evidence to all whose faith purely and practically centres in the Divine Word of the Old and New Scriptures. "Thy word is truth, which sanctifies or separates, fleshly and spiritually, all their relative positions, either as individual or collective. The person who is buried by immersion into the death of Christ, and thereby gives evidence of putting away the sins of the flesh in order to newness of life, and unites with the Body of Christ in fellowship every first day of the week, in the breaking of the loaf and using the wine, in commemoration of the living Head, thereby testifies to the authority of Christ's requirement, and shows the willing submission which Christ portrayed in person to His Father's will, hence the prayer of Jesus: "That they all may be one as thou Father art in me, and I in thee, that they may be one in us; that the world may believe that thou has sent me." A general idea exists at present that Christianity is encircling the world. Well, the Divine testimony is: The knowledge of "Jesus the Christ" shall be as the waters which cover the earth. Does this imply conformity to the will of God so as to portray the character which the Saviour of men exemplified? Well, just look over the varied sections of pseudo worshippers, either at home or elsewhere, and then by the law of liberty compare the custom of public service now with the action of the Lord and His worshippers at any of the named places on the Divine record. How will it accord with the injunction, Where two or three meet in my name, I am there? Why, the manifest show of worldly display in person and action testifies that conformity to his doctrine and precept is largely lacking. Is the action of acceptance by dripping a little water, either out of the hand or from some convenient small vessel on the person, expressive of being buried with Christ into the death of sin? Who can say it is? Does the varied times of the varied names in Christian communities assembling for worship accord to the testimony of the Divine word? "Upon the first day of every week when ye meet together to break the bread," ye do show forth the Lord's death until He comes. No sermon so termed can manifest such a likeness to Christ's death as the manner which He and the disciples have left on record for all time till His return in person to assume the government in accordance to the ancient seer who testifies that the "wonderful counsellor shall sit upon the throne of his father, David, to order it and establish it with judgment and justice from henceforth" and forever.

Are we not in the period indicated by the wise and foolish virgins, and very likely to meet the same consequences? Who will or can undertake to remove the obstacles in the way to a Scriptural conformity to the requirements of Christ and His apostles, as taught in their living oracles? The Pentecostal display will not be repeated to prove the accepted service of the risen and ascended Son of God. The testimony of both the Old and New Scriptures are confirmed, and the word is, If ye believe not in me ye shall die in your sins; if so, where I am ye cannot come. Is not the admonition now needed, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light, walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." When will the sectional system of Christianity cease, so that eye to eye will see the fact that Christ is not divided, neither in doctrine or precept, but that the unity as it was at the beginning must be the same now to accomplish the one result—a godly conformity to the character of the one Lord, one faith and one baptism.

The types and shadows of the Word
Unite in Christ, the Man, the Lord,
The Saviour kind and true;
O may we still his Word believe,
And all His promises receive,
And all His precepts do.

As He above forever lives,
And life to dying mortals gives,
Eternal and Divine:
O may His spirit in me dwell;
Then saved from sin, and death and hell,
Eternal life is mine.

JOHN JAS. UJILMAN.

Newport, Oct. 6th, 1885.

MISSION.

To realize the great need of Mission work one only needs to see the condition of things in many localities now so destitute of religious sentiment or vitality. To see the lack of interest in Divine things, and the devotion to the god of this world, makes one feel much like the apostle Paul when he felt a woe would be placed on him if he preached not the gospel. He declared that he was a debtor, both to the Greeks and the barbarians. In this he acknowledged that he owed every man the gospel. This is true of the Christian to-day. The vow of God is on him, and he dare not rest until the kingdoms of this world have become the kingdom of Christ.

When the Christian understands that in order to be saved himself he must be active in the salvation of others, the work then becomes doubly important to him, as he finds it like what Shakespeare says of mercy, "It is twice blessed. It blesses him who gives and him who takes"; in fact the giver has the greater blessing, it being more blessed to give than to receive. No truth is made plainer in the Bible than that we are our brother's keeper, and that the blessing of the gospel is received and enjoyed only by those who are blessing others, and that our enjoyment in the religion of Christ is measured by our employment. Add to this the fact, that in working for others we are working for Christ, and then we have before us a work second to none on earth.

To have the important lesson of Christian labor and sacrifice understood we must commence with the young. When our ways of thinking and acting become stereotyped and thus shaped by growth, it is very hard to change them. One of the most encouraging features of the work among us is seen in the interest the children are taking in the work of mission. The habit thus formed, the work will become natural, and therefore delightful.

Fathers and mothers are apt to neglect the training their children need in this particular. They suppose if they give the child a few cents to put into the good work that is all that is needed. In this, they take for granted, the only good in giving