

river of life never dries up. The gospel meets our every want, and unfolds such depth of mercy that none need despair who truly desire to turn to God with their whole heart, and to have their sins washed away in the blood of the Lamb. "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as white as wool. If ye be willing and obedient ye shall eat the good of the land. (Isaiah i. 18, 19.) And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto their children in that He hath raised up Jesus again . . . And by Him all that believe are justified from all things, from which they could not be justified by the law of Moses. (Acts xiii. 32, 39.) Oh! reader, if you have not yet allowed the Saviour to apply the healing balm to your wounded soul, do so quickly, and if you have been healed, carry the glad news to your dying fellow-men, and think no case too difficult for the healing power of divine grace. No! despair belongs not to this side of the grave. . . . But how much better that the healing influence of the gospel has been felt all through life, imparting both physical and spiritual strength to work in the vineyard of the Master, and gain the glorious title, 'Good and faithful servant.' Oh, we need its guiding, restraining and strengthening influence all through life. It is a want of our nature which nothing else can supply. Heathenism, socialism, popery and infidelity have all failed as a remedy. They have not met the want of human nature. It is the waters of the sanctuary alone that can cleanse the heart and wash away the guilt of human nature. T. F. DWYEN.
Port Williams, Cornwallis, Kings Co., N. S.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Circle meets every Wednesday evening at 6.

Our Annual Meeting to receive the reports of officers was held on Monday, the 12th ult. The reports of the Secretary and Treasurer were read, showing a marked increase in the contributions over previous years. We enter a new year of our existence as a church, praying that we may have a better interest and a larger increase, both spiritually and financially.

The Ladies' Sewing Circle have also held their Annual Meeting. The reports were read and the funds of the Society found to be in a healthy condition. The following officers were elected for the ensuing year. President, Mrs. M. Barnes; Vice-President, Mrs. Wm. Martin; Secretary, Miss Emma Christie; Treasurer, Mrs. J. E. Barnes.

During Bro. Capp's visit to Deer Island, we had the pleasure of seeing and hearing Bro. P. D. Nowlan, of Digby Co., N. S. Bro. N. gave us two good discourses on Lord's day. The brethren here were well pleased with his earnest and dignified way of presenting the truth. We can assure him he will always find a hearty welcome in St. John.

DEER ISLAND ITEMS.

One person at Lords' Cove confessed the Christ and was baptized, for which we are thankful.

THE CHRISTIAN finds a hearty welcome on its monthly visits to our Island, but we desire to see more in its columns from our mission work.

Master Herbert Leonard, youngest son of Bro. Geo. Leonard, a few months ago set a small "missionary jug" in a quiet place. Lately, he destroyed the jug, but on examining the wreck he found that during the short time it had gathered two dollars and eighty-five cents, which he forwards by me to the Secretary. He says he will have another jug.

Bro. Jesse Peters, with his son Lyman, daughter Jessie, and Bro. Lyman's wife, paid us a pleasant visit, which would have been more pleasant still if not so brief. They were with us over Lord's day, May 4. We were glad to hear from them of Bro. Ford, and the prosperity of the church and Sunday-school in Westport. Those visits cheer us and do us good. Why cannot some of our preachers, also, come this way?

Some of our brethren from Tiverton were on our island on Tuesday, but were just a little more shy than when at their own home, where they understand how to exercise brotherly kindness and hospitality. When you come again Brethren Outhouse, do not "pass by on the other side."

The time between us and our Annual Meeting is getting short. The year's record will soon be finished. The mistakes will all go with it into eternity; the victories gained will all be registered. Some will be nearer their Father's house—the everlasting rest, but some will be farther away, having widened the distance by indifference and by sin. What are we doing?

If all professors of the religion of the Lord Jesus Christ, understood properly the "fellowship," or co-partnership in Christianity, we would require no missionary jugs, no trimming to the popular breeze; but, each understanding that he had something to do in bearing the message of love and mercy, would give according to his ability, and our men in the field, as Missionaries, would be lifted above the continual pressure of crushing care in reference to their families—what they shall eat and what they shall drink, and so would be able to give their undivided attention to the great work committed to them.

When shall we understand the matter so as to work together, perfectly united in effort and aim, in this great Cause?

I notice, going the rounds of the papers, both provincial and border American, that at Leonardville, Deer Island, a beautiful F. C. Baptist Church has just been completed, &c., and then follows a fair description of the building.

It is true that a neat and commodious building has been completed, but not by the Baptists, who own no house at Leonardville. The building in question was erected by the people who discard all human names, as heads or leaders, not wishing to be called by the name of Paul, Apollon, Peter, Calvin, Wesley, Campbell, nor even *John the Baptist*. They desire to be known only as *Christians* or *Disciples of Christ*. This is thought so strange, or is so little understood by "the many" that they appear to be persistent in applying some *other* name, whether they (the Disciples) will acknowledge it or not. Such conduct would not be considered in *good taste* by the people of the world.

May 10, 1884.

O. B. EMERY.

LEONARDVILLE.

The new house at Leonardville was opened for public worship by the Disciples of Christ, on Lord's day, May 18, Bro. T. H. Capp, of St. John, preaching morning and evening to very large and appreciative audiences.

Bro. C. came to our island on the preceding Monday and in the *old* house gave his first discourse at Leonardville, his subject being, "The Bible and its divisions." This was followed during the week by discourses on "The Resurrection of Christ," "Obedience," and (at Lords' Cove), "Procrastination." Thus the way was prepared for an excellent

discourse on Lord's day morning, the subject being "The Church," which was examined in reference to its identity and practical workings, reaching out into the individual Christian life, showing of what the church is composed, and the close relation in which its members stand one to another, and the duties resting on and necessary to be discharged by all who would enjoy here the sweets of redeeming love and attain to the final rest—the everlasting home.

In the evening the subject was, "The Agencies used in Conversion," in which our brother showed very clearly how a sinner may return from his wanderings, and, according to the plan of salvation, as revealed in the gospel, be restored to fellowship and communion with God, and *know* that he is safe, being saved from past sins, made a joint-heir with Christ, and, through *continued* faith and *continued* obedience, finally, a citizen of the everlasting kingdom.

In the afternoon, when the brethren came around the Lord's table (see Acts xx. 7) for the first time in the new house, and many, as they looked on and partook of the emblems of the body and blood of the dear Redeemer, felt like renewing their covenant and starting with increased vigor in the race which leads to glory and to God; while joy abounded and hearts were filled with thankfulness, tears flowed from many eyes over thoughts of the past.

Some who were closely associated with the building operations were not present at the opening. Young Bro. Journey has passed from the land of the dying to the land of the living. He has gone beyond the changes and crumbings of time to the house not made with hands—the city which hath foundations.

Geo. F. Leonard, who was Sunday-school Superintendent and the building committee's active agent in all the business arrangements, is absent, having gone to Seattle to remain some years.

Many who in other years "bore the burden and heat of the day," have also passed away, but memory with potent touch and more than magic power, reproduces, and although we do not see them with natural eye, they are not wholly lost to us even now. Blessed memory! which keeps before us still the excellencies of the worthies who have gone before, and by their example we are encouraged to persevere unto the end.

Bro. Capp preached also on Monday evening, his subject being "The Thief on the Cross;" during the delivery of which we thought: Bro. "you have kept the good wine until now." The preaching was well received and I have confidence that the good seed sown will yet yield an abundant harvest.

The building, for which the foundation was laid by Bro. A. Clark, and the superstructure commenced by our late and lamented Bro. Journey, continued by Bro. John Martin, and completed to the entire satisfaction of the building committee by Mr. Anderson, is a *frame* building in the Gothic style, tastefully finished inside with black walnut and ash, furnished neatly—I might almost say elegantly—and lighted in the most approved manner of audience rooms outside of cities.

While all worked together harmoniously, the lady members of the church at Leonardville deserve special and honorable mention for their untiring zeal and continuous labor in providing "ways and means" toward this very desirable consummation—the possession of a neat and suitable house in which to praise the Giver of all good, and extend the invitation of mercy to those who are still living careless, and, consequently, hopeless lives.

As the several pieces of material, brought from different places, being united together, make one building; so may the brethren at Leonardville, being united together according to the plan and specifications furnished by the Divine Architect,