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# THE CHRISTIAN.

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

Vol. IX.—No. 5

SAINT JOHN, N. B., JULY, 1892.

Whole No. 109

## The Christian.

Published monthly by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 106

St. JOHN, N. B.

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### NOTICE.

The Annual Meeting of the churches of the Disciples of Christ in Nova Scotia and New Brunswick, will be held with the Coburg Street Church, St. John, N. B., commencing on Friday, the 2nd day of September, 1892. J. E. BARNES, Secretary.

### SPECIAL NOTICE.

Our subscribers will confer a favor if they will kindly forward their subscriptions in time for us to acknowledge before the annual meeting. We are desirous of placing a good report before our brethren at the annual.

### ITEMS AND NEWS.

BRO. HIRAM WALLACE is working faithfully in Hants County. We hope he may be induced to remain there permanently.

THE notes of the Ontario annual meeting will be read with interest by many.

GLAD to have such a good report of the "June Quarterly" from Bro. Gates.

BRO. WM. MURRAY is at present preaching for the churches on Deer Island.

THE brethren in Halifax are determined to push the work there. The lots have been secured, and they will soon proceed to erect a meeting-house.

BRO. RUFUS STEVENS is doing a good work for the brethren at Letete and Rack Bay. The brethren are well pleased with his labors.

BRO. H. MURRAY is with the church at River John, N. S.

BRO. H. W. STEWART is attending the General Convention of the Y. P. S. C. E. in New York. On his return he will spend two weeks on Prince Edward Island.

WE learn that Bro. O. B. Emery has been engaged by the churches at Charlottetown and Lot 48, P. E. I.

BRO. HOWARD MURRAY is now in St. John en route to labor for the churches on Deer Island. We expect to hear good news from there next month.

Our readers will be pleased to learn that we now have another preacher in these provinces who is devoting all his time to the ministry of the word. We are glad that Bro. G. D.

**Good News.** Weaver has been led to come to these fields which are white unto the harvest, but upon which there are so few reapers. We hope he will find Montague and East Point to be splendid fields for sowing and reaping. If the brethren and sisters will co-operate with him in his arduous labors, we are sure they will see the work of the Lord prospering in their hands. Success depends as much upon the church as upon the preacher, and if they unite in sowing and watering, God will not fail to give the increase.

THE convention season is again here. During the month just closed two large and noisy political gatherings have been convened in the United States, to select the presidential candidates. The interest centering in these conventions was absorbing on the part of tens of thousands of people who were not there, while the gathered multitudes were earnest almost to the point of insanity. What a misfortune that people do not have something of the same enthusiasm over the affairs of the kingdom of God as they do over questions in the lower realms of politics. If the citizens of the United States would try half as earnestly to make their own calling and election sure for heaven, as they will to elect their favorite candidates, there would not be many unsaved souls among them. A person is usually most interested in what he thinks concerns him most. "Labor not for the meat which perisheth, but for that which endureth unto everlasting life."

THREE will be one of the largest conventions in New York, from July 7 to 10, that has ever been called together. No political convention that history records equals it in the numbers who are expected to be present. Already twenty thousand

young people, with the love of God in their hearts, and a desire to serve Him actuating their lives, have expressed their intention to be present. They are delegates to the International Convention of the Young People's Society of Christian Endeavor, and go there to catch the spirit of a great religious meeting and to carry home with them a more earnest resolve to spend and be spent for their Master. They go that they may learn how to be of more service in the Lord's vineyard and to tell others how they, as well, may best improve the talents that God has given to them. Here will there be none of the rowdyism and wickedness that so often is seen in political gatherings. No policemen will be required to keep order, and the prisons will not be crowded by the great influx of young men and young women who will crowd New York on these days.

THE brethren on the Island are looking forward to a very enjoyable annual meeting with the church in New Glasgow, commencing on Saturday, July 9th. In olden times P. E. I. the Jews held their holy convocations, Annual, and at stated times every year the descendants of Abraham came to Jerusalem from far and near, to present their offerings

to the Lord. This they were required to do; and the occasions were both pleasant or times for mutual acquaintance, and seasons of spiritual refreshing. Our annual meetings are spontaneous. We go not because it is our duty, but because we want to; and we want to because we are encouraged and strengthened. We meet each other and talk about the affairs of the Kingdom. Our hearts are warmed by contact with one another. Our souls are fed by a variety of good things and become fat. We form acquaintances that shall be renewed in heaven. But amid all the joy of such annual gatherings there is always a sad thought. We one year miss faces that we saw the previous year, and at the next meeting many more shall have left the church on earth to join the saints above.

THAT person is living very close to God who can stamp upon his every act, "Done in the name of the Lord Jesus." And any deed upon which that cannot be impressed will not close to stand the strong, bright light of God. the judgment day, when all man's deeds will be revealed. Even the smallest acts of life may and must be done with a regard to Jesus. "Whatsoever ye do in word or in deed do all in the name of the Lord Jesus." In all our ways we are to acknowledge God. The reason we had for giving the cup of cold water may in God's eyes be of more importance than the act itself. And in so far as we try to do all to the glory of God, so far may we claim to be true followers of Him who said, "My meat is to do the will of Him that sent Me and to finish His work." To test all our acts by asking, "Can I do this in His name," will keep us out of many many sins and away from improper surroundings. When we work "in His name" and "for His sake," our minds may be at rest, for we may then be sure that God smiles upon our lives and blesses all our deeds.

THERE are times when it is right to judge. Jesus tells us to judge a tree by its fruit. The way to distinguish a true Christian from a more pretender is by noticing how differently they act in regard to spiritual things. The one is loyal to Christ and His church at all times and in all places. The other is faithful only when fidelity is easier than faithlessness. If you want to see the Gideon band of a church be present on a rainy day when the saints are supposed to come together to break bread. You will there see those who think it is no more dangerous to go to God's house on a wet Sunday than it is to go to the post office on a wet Monday; who are sure that the two miles to church are not longer than the two miles to market; who are fully persuaded that sixty minutes in the house of prayer are not longer than one hour spent beside a stream where men fish and catch nothing; and who will steadfastly maintain that an uncushioned seat in the sanctuary is just as soft as a cushioned seat in the opera house. But if, unfortunately, you should be among those who are too tired to go up to the place of worship on a wet Lord's day, even to see the salt of the earth, we would advise you to go to the prayer-meeting. There you will see some consecrated men and women, whose names are written

in the Lord's book of life. These are the people who, trying to serve the Lord their God, in season and out of season, are sure of an abundant entrance into the everlasting kingdom; and if you want to be with them in the world to come we would advise you to be with them now when they worship their Lord and their God.

THERE are two common mistakes made in reference to trusting God: one by those who trust Him too much, and the other by those who do not trust Him enough. It is possible to trust Him too much. Christ

**Mistakes.** would have done so if He had thrown Himself from the pinnacle of the temple. The farmer who would expect to reap a crop of wheat where no grain had been sown, would do the same. So does every one who waits for God to send down some irresistible power that will change the stony heart to a heart of flesh. It is folly to trust God to do what He has not promised to perform and about which He has plainly said to man, "This is your work; do it." But there is another extreme which takes God out of the every-day practical things of life. When a person in bloated self-sufficiency goes forth, thoughtless of God and regardless of heaven's smiles or frowns, he is courting disaster, because he is making the arm of flesh his strength. We should not expect God to do all; nor should we undertake anything without seeking His guidance and aid. But, trying to do our part, and trusting in God to do His, we can confidently go forth in His strength, remembering that if God be for us none will prevail against us.

It is not well to be dwelling continually on points of difference or distinctive peculiarities. It will cause the mind to be ill-balanced and the judgment to be warped.

**Be Steadfast.** It is equally unwise to throw them into the background where they will be forgotten. To cover up a difference will not remove it any more than the fog covering a mountain causes it to be removed. While our young people should be thoroughly grounded in the great fundamental principles upon which all denominations are agreed, they should also be impressed with the fact that there are reasons for our existence. These reasons should be so clearly presented and so repeatedly urged that our babes in Christ, and every one else for that matter, will understand that we do not think that "one denomination is as good as another," and "it does not make any difference what church you join." If we are in accord with these current sayings there is no good reason for our existence as a people, but rather our movement is a sin. In our desire to show a fraternal spirit, we should neither abandon the truth nor smother it; but, proving all things, we should hold fast that which is good, even though we hold it alone.

In many country churches the Sunday-school closes during the winter and opens only when the long days of early summer have returned. To

have the young come together for a few months to study God's Word is better than to have them never meet for that purpose, for the same reason that "half a loaf is better than no bread." But that man does not show the best judgment who is content to be half starved when he might have bread to the full. It is very strange that children can go to school five days during the winter and stay there from four to five hours and suffer no evil effects, and still be too small or too delicate to spend even one hour in the Sunday-school once per week, during the finest day that comes anywhere between the end of December and the beginning of June.

We should be sorry to think that any church should so undervalue the importance to the study of the scriptures and of training up children in the nurture and instruction

**Know the Scriptures.** of the Lord, as to neglect to have a Sunday-school in the church. It may be objected that it is the duty of the parents to teach the children and to lead them into the way of life; but admitting that, it is still evident that many parents are not able to discharge this duty, and some will not. Shall the children, then, be allowed to grow up ignorant of the great truths of the Bible, and without a light unto their feet and a lamp unto their path? But granting that parents are both willing and able, it will still be true that when they and the elders and the preachers and the Sunday-school teachers have done all they can to fill young minds with gospel truth, there will be no danger that the Word will dwell in them too richly. Knowledge is power; but to know the scriptures is to know that which is able to make us wise unto salvation, through faith that is in Christ Jesus.

### Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

**Q.** When Jesus came into the parts of Cesarea Philippi, he asked His disciples, saying, "Who do men say that I the Son of man am? And they said, Some say John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them: But who say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xvi, 13-19.

1. When and how did the Father reveal this truth to Peter?

2. What is the rock on which the church is built?

3. What is it that the gates of Hades shall not prevail against, the rock or the church?

4. When was this promise to build the church fulfilled?

5. What is meant by "the keys of the kingdom of heaven?"

QUERIST.

A.—1. This fact was revealed by the Father at the baptism of Jesus, when He said: "This is my beloved Son, in whom I am well pleased." As we have no account of any special revelation of this matter to Peter, we think it safe to conclude that he was present when the Father thus spoke, and was confirmed in his faith that this was the Messiah.

2. From I Cor. iii. 11, we learn that Jesus Christ is the foundation. And since it was that Jesus is the Christ the Son of God, that Peter confessed, it is evident that this truth is the rock on which the church is built. It is called a rock because of its durability. With this also agrees the prophecy of Isaiah: "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Paul also says: "Other foundation can no man lay than that which is laid, which is Jesus Christ." It was Christ the Son of God that Peter confessed, and Christ is the foundation, the chief corner stone, on which the church is built, and is thus the rock of the confession.

3. Evidently this same rock truth, that Jesus is the Christ the Son of God. Because Jesus confessed that He was the Christ, He was put to

death, "but God raised Him up, having loosed the pangs of death, because it was not possible that He should be holden of it." "For David said concerning Him: Moreover my flesh also shall dwell in hope, because though wilt not leave my soul in Hades, neither wilt give Thy Holy One to see corruption." Thus when Jesus was raised up from the dead, the powers of Hades not being able to hold Him, He clearly demonstrated the truthfulness of Peter's confession, that He is Christ, the Son of God.

But since the church is built upon this immovable rock, the foundation being sure, the building also shall stand forever. If the powers of Hades or the unseen world could not prevail against Christ the Son of God, neither can they prevail against His church built upon Himself.

4. This promise was fulfilled in the city of Jerusalem, some fifty days after the crucifixion of our Lord, after He had triumphed over the power of death and Hades, and after He was exalted both Lord and Christ by the right hand of God, and sent forth His Holy Spirit, by which Spirit the Apostle Peter preached for the first time in the world's history, that Jesus was the Christ the Son of God, and offered salvation to the sinner in His name. On this occasion God laid in Zion in the city of Jerusalem "a sure foundation," a "tried stone," having been tried by all the powers of darkness, yet He triumphed over them all. Here it was where repentance and remission of sins in the name of Jesus began to be preached to the people. The church was built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, on that day, the memorable day of Pentecost, fifty days after the crucifixion of Christ, a full account of which we have in Acts ii.

5. The keys of the kingdom, given to Peter, was the privilege and power of unfolding the way into the kingdom, or church, first to the Jews, which he did in Jerusalem, when for the first time Christ and Him crucified was presented, and when the people cried out, "What must we do?" Peter told them to "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.—Acts ii. 38. A little further on we read that as many "as gladly received his word were baptized, and three thousand were this same day built on the sure foundation that was that day laid in Zion.

The same honor was given to Peter in first showing the Gentiles the way of life, when at the house of Cornelius, the first Gentile convert, he made known to this people the way of salvation, as he did to the Jews in the beginning. The result was that Cornelius, with all those who heard the Word, were like the Jews on the day of Pentecost, baptized in the name of Jesus, and added to the church, the foundation of which is Jesus Christ. To this Peter evidently refers when he says: God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. Acts xv. 7.

The doors of the kingdom being thrown wide open to both Jews and Gentiles, have never been closed, nor will they be till Christ shall come again to gather His own to Himself.

Every true man soon finds his place in society, and it is equally true that there is a place in the church for every true Christian. In a row of figures each figure holds a place peculiar to itself and the value of the whole depends on the value of each figure. It is equally true that the full success and prosperity of any church depends on the fidelity and service of all the members. There may be progress and growth, but not what would be secured if every member would only faithfully fill his place. A thoroughly united, consecrated, prosperous church is only possible when every member is constantly at the post of duty.

## Original Contributions.

## OUR NEED OF PREACHERS.

I have just read for the second time the editorial in the *JUNE CHRISTIAN*, on "Our need of preachers." I trust it has been carefully read by the churches. If any have not done so, will they not find that paper and give that article an attentive reading?

It reminds us that we are face to face with a difficulty of the greatest magnitude, which we are unable to carry forward for want of preachers of the word. In proportion to the fields where laborers are needed, the supply is less than in former years. Can any remedy be found and applied for this condition of things? In the United States many of the best young men in the churches are preparing themselves for the ministry; so that although the demand for preachers is large, and continually increasing, the supply is nearly keeping pace with it. But where are the young men who are to take hold of this work in these provinces? It is to be hoped the editor will follow that article with others, which will be helpful to the churches in reaching a judicious course to be taken to remedy the difficulty. Three questions need to be considered: the kind of preachers needed, how to get them and how to support them.

1. *The kind of preachers needed.* Precisely the same as in other countries. After preaching for a good many years in different lands, some of them thousands of miles apart, I am convinced that all countries want the same kind of work done and the same kind of workers to do it. The demand is for godly, humble, self-sacrificing, wise and industrious men, who by natural and acquired ability are qualified to preach the Gospel and build up churches.

2. *How can they be obtained?* The editorial has shown us the answer to this in the words of Jesus, "Pray ye the Lord of the harvest that He will send forth more laborers into his Harvest." Has this direction been faithfully followed by the churches? And have we worked for the answer as well as prayed? "Give us this day our daily bread," is good praying, but another very important factor must not be omitted. We must help in the answer to our prayers. There are two sources only whence preachers for these provinces can be gotten: *import* or *raise* them. And as we cannot expect men to leave more promising fields to come here, it remains that the churches are left chiefly to the latter. Are there not among us young men who, by judicious encouragement, would grow into usefulness in this work? There has been much said on the duty of the churches to educate young men for the ministry. If this means that they should pay their college expenses while engaged in these necessary studies, I confess I stand in doubt of it. Some assistance, in some cases, might be rendered. But to my mind there are many reasons why it is preferable that a young man, unless he has private resources; should earn the money with which to pay his way. Schools and colleges are now brought within the reach of every young man on such terms, that he can by proper industry and economy obtain in a few years the necessary education for the ministry, and what he will have learned by a dependence on his own resources will not be the least useful of his acquirements to him in his life-work. If men can educate themselves for teachers, lawyers and doctors, can they not for preachers? As a young man on setting out in his studies does not know that he will be able to attain to the work of the ministry, he should be unwilling to place himself under obligation to the churches. It is most important to true, manly development to know that he is not dependent on the gifts and earnings of others.

There are about three answers given to the question, Why are not young men preparing themselves for the ministry? viz.: "There is no

encouragement for them to do so," "cannot get an education," and "no prospect of support." Is not the true answer to be found in the too general want of interest on the part of the churches in the conversion of the world? When in the history of the church the spirit of conquest for Christ prevailed, the men were never wanting to fight the battles of the Lord. Out of churches filled with the spirit of the great commission must come the preachers of the word, and earnest prayer for the laborers, as taught by Jesus, will greatly tend to produce that condition on which so much depends.

3. *How shall preachers be sustained?* It is not my purpose at present to discuss methods. As there is no method laid down in the New Testament to which we are confined for the support of the ministry, we are at liberty to adopt whatever plan accords with the spirit and principles of the Gospel and is best suited to place and surroundings. Much precious time has been wasted while we have been hiding behind our discussions of the way things ought to be done. It is time we understood that the Lord would much prefer that we support the preachers of the word by *supporting* them. Hairsplitting over plans is about as good for the support of preachers as the kind sentiment which blesses the poor with the tender words of sympathy, "Depart in peace, be ye warmed and filled," etc.

I have already said that it is better that young men prepare themselves from private resources, or by their own industry for the ministry as they would do for other callings. But let it be at the same time understood that when they have done so there will be a demand for their services and a compensation for their labor. These provinces have had several young men who, after a few years of study in the United States, would have returned to their own land had there been a reasonable prospect of financial support. I well know that our churches are not financially strong, but it is equally evident that the meagreness of our church finances, in many cases, is on account of our failing to recognize the true nature of our financial obligation to support preachers of the word. In an editorial recently in one of our papers the preacher who labors for a church for a definite salary is tauntingly designated "*a hired man*." If our churches are influenced by such sentiment there will always be a dearth of preachers. It is time that the justice and necessity of Paul's teaching be recognized that "the laborer is worthy of his hire." It certainly never was the intention of Jesus that those engaged in the grandest calling on earth should be classed with the dependent poor of the church, and obtain a meagre and precarious support as those poor do. It is in accord with both reason and scripture, that for labor, most important and necessary the well-being of the church, the workman should, as for other kinds of work, receive a fair equivalent; and until the justice of this principle is carefully and practically recognized on the part of all our churches, as it is already by some of them, there will be a scarcity of efficient ministers of the word. But this means the paying of more money for the carrying forward of church work. Are the churches—are the individual members—each willing to give more than in the past that a larger number of preachers may be sustained and a greater work for the honor of Christ and the salvation of men may be accomplished.

The foregoing has been written with an earnest desire on the part of the writer that the churches, to the full extent of their ability, will take hold of such measures as will in the near future supply the fields already needing preachers, and, as will be sure to follow, will open other fields for other reapers.

H. WALLACE.

West Gore, June 16th, 1892.

"Nature when she adds difficulty adds brains."

## THOUGHTS HERE AND THERE.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the testament which God hath enjoined unto you." Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there is no remission.

It is certainly a fact that the shedding of blood was necessary to the remission of sins. Just how or why that should be perhaps we do not fully understand, but it is certainly very apposite to the redemption of sinful man. Man, by disobedience, lost a life of happiness. Henceforward he could look for nothing but an unremitting life of toil until he should return to the dust. Life then was forfeited by Adam's sin. Life must be regained. As a fitting symbol of the end to be obtained a life was offered upon the altar. Blood was shed. The blood is the life (Deut. xii. 23). Hence the shedding of blood in the Jewish sacrificial worship. Hence the shedding of blood on Calvary's cross. Hence the divine institution of wine in the Christian worship. It is a seal, or sign, of spiritual life to be enjoyed through faith in the blood of Christ.

The earth revolves. Progression or regression, growth or decay, are certainly the tendencies of the whole universe. These are the only conditions possible in the entire physical and moral, or intellectual universes. If an animal be not attaining increased vigor from its correspondence with nature it must be decreasing in vigor. There is a certain stage at which, when attained by either vegetable or animal, a process of decay sets in, ending in the destruction of that particular organization. Again, in the intellectual or moral the same law obtains. That faculty of the intellect which is not fed and exercised must of necessity be weaker. If the talent be not used it shall be removed. "He that hath, from him shall be taken away even that which he hath," says the Divine Law-giver; and it is as true in the intellectual or moral or physical worlds, as in the spiritual. That there can be no standing still is equally as true in morals as in nature. Progression or regression is the general trend of all the history of the physical universe as well as in systems. There is a minority and a majority in the history of man individually. Man is a microcosm—an epitome of the universe. The individual man has his age of tutelage or his minority—and also his majority. Man collecting in relation to the Creator had his age of tutelage. We believe he is now in his majority under the present dispensation. The Christian is the only one to whom, relatively speaking, progression is known, either in the moral or physical universes. The moral progresses to the spiritual, and the physical progresses to the new heaven and the new earth. To the sinner there is neither progression nor growth in their proper sense. There is regression only and decay. Every system of growth, whether it be moral or physical, has its stage of perfection or rather maturity, beyond which it as a system cannot go. It must be destroyed before it can enter into another sphere of growth. The vegetable, as a vegetable, must be destroyed before it can become animal. The animal, as an animal, must be destroyed before it can become spiritual. Paul says: "It is sown a natural body; it is raised a spiritual body." The natural body, as a natural body, is destroyed and then become spiritual. Decide who may the idea of a spiritual body; but to me it seems no more incredible to believe that the natural body becomes a spiritual body than that the vegetable body enters into an animal body. Yet such is certainly true.

JACK.

Spurgeon's father still lives at the age of eighty-two.

## The Christian.

ST. JOHN, N. B. . . . . JULY, 1892

## EDITORIAL.

We have returned from our eastern tour much encouraged with prospects and finding friends well at home.

On the 20th of May we reached East Point. It was probably the coldest day since March. Although cold and tired with the journey, no material injury followed, and labor began at once. We spent the days in visiting and conversation and the evenings in preaching. Although the people were busy with "spring work," they attended the meetings well, and many were sore and sad at the loss of loved ones. Never in the same time has that community so suffered from sickness and death as in the last three or four months. There were few meetings during these gloomy months, as the sick and dying had to be attended.

Night after night passed, but no one responded to the invitation of the gospel, but the interest seemed to increase. On the third and last Lord's day we staid three young men came forward and confessed the Saviour, two of them in their teens. May the life thus begun be spent for Jesus and His cause. The third was J. F. Baker, brother of the lamented Hodgson Baker, whose obituary was given in the last CHRISTIAN. He has for years been an agent for the CHRISTIAN and in sympathy with its work, though harassing doubts kept him from a surrender to Christ. The church had long and anxiously expected him they so highly esteemed to stand with them, and deep were their emotions when he made "the good confession." Others expressed their desires to be saved, but were not fully decided to obey the Lord. Other appointments called us away. We preached on Monday and Tuesday evenings, and baptized those three; then left for Montague. Bro. John McDonald had so far recovered as to attend and take part in the meetings to the joy of all. On our way to Montague we spent a night with Dr. Muttart and his kind intelligent family. We also called on Mrs. Knight, whom we found as genial and christianly as "in the days of lang syne." The same night we attended a large and lively temperance entertainment, where old and young acquitted themselves as masters of the situation. It is encouraging to see the young people set their face against the deadly demon of strong drink before it gains the mastery.

And still another call must be mentioned. It was at the house of Donald Nicholson, Dundas. He may be called "a prisoner of Jesus Christ." For a number of years he has been confined to his room by paralysis, but appears happy in his Saviour's love. Mrs. Nicholson, too, appears to be an earnest and intelligent Christian, and a visit at their house is very enjoyable.

We found the friends at Montague, generally, well and true and kind as ever, and only regretted there was so little time to visit them, especially such as could not attend the meetings. We spoke twice to large and attentive audiences on Lord's day at Montague, and on Monday evening at New Perth, and came home on Tuesday.

What time we could we staid with Bro. and Sister Emery. His health is much improved, and instead of leaving the Island, as it was feared, he has engaged to labor for the churches of Charlottetown and Lot 48. We sincerely hope the Lord's blessing will follow this arrangement. It was very pleasing to hear the brethren at Montague speak of his faithfulness in visiting the sick, assisting at their meetings, and otherwise helping the church when his health prevented his preaching and his engagement with the church had ceased.

They are expecting Bro. Weaver soon to labor there and at East Point, and our prayer is that he may be abundantly successful in these large and important fields.

We are glad that two different writers in the last CHRISTIAN have called attention to the census report of the number of Disciples in the Dominion of Canada in 1881 and 1891, giving the decrease in the last ten years from 20,193 to 12,763. We hope our brethren will think of it and ask, "How is this?" Are the Disciples decreasing at this rate in Canada while they are so rapidly increasing in the United States? and they will find that it is not so; that there is a mistake from some cause, a misleading and injurious mistake, which will be rectified in the next decade. There are different causes for the mistake. We think the principal one is this: The brethren have not been sufficiently careful and determined to report themselves DISCIPLES OF CHRIST. The census has a column for DISCIPLES and it has no other that will suit our brethren. If we report ourselves members of the Church of Christ (which is right in itself), there is no column for such, and our names are lost or go to swell the number of "Other Denominations." The same is true if we report ourselves Christians. If we say we are Baptists, it swells that denomination. There can be no reasonable objection to being called Disciples, for we know it is the name the Lord called His people. And when the question comes to us in the direct way we are now considering, we must either say we are Disciples or deny it.

Had the whole matter been rightly understood and determinedly adhered to by our brethren, we have no doubt that instead of 12,000 the number of the Disciples would exceed 50,000 in the Dominion of Canada. We have recently enquired of four churches and learned that only one of the four have generally reported themselves Disciples. The returns of 1881, though so much better than of 1891, were altogether below the facts. For example, the report for Prince Edward Island in 1881 is:

Free Will Baptists, . . . . .	648
Disciples, . . . . .	594

Now for the facts. There was not a Free Will Baptist church on the Island in 1881, and there might or might not be a few scattered members of this church. The Disciples had 7 churches with 709 members, which would give a population of about 2,000; yet the Free Will Baptists were marked 648, and the Disciples 594.

We are hopeful in regard of our annual meeting, which begins on Saturday, 9th of July, at 6 p. m., at New Glasgow. It would be well for those who intend coming by train to drop a card a few days ahead, so that they could be met at Hunter River station. The brethren here will be happy to see a large number of friends and brethren, and will do their best to accommodate them. Ask at start for tickets to attend the P. E. I. Christian Association at New Glasgow, and keep them for a return.

## Correspondence.

## THE ANNUAL MEETING AT BOWMANVILLE.

The first session of the annual meeting of the Disciples of Christ, in Ontario, opened at 3 o'clock Thursday afternoon, June 18. Bro. Hugh Black, President of the Board of Co-operation, in the chair. Reports showed great activity and progress in every department of the work. The work at Muskoka, Welland, Collingwood, Hamilton, Owen Sound, Winnipeg, Toronto, Orangeville and London is aided by the Board. The work in Toronto and London deserves special mention.

London is a new field. At the beginning of the present year there were 27 members, there are now 64. The attendance at Sunday-school is 91 and 9 officers. The Y. P. S. C. E. has a membership of 23. The audiences are large and the prospects for building up a strong church good. Bro. T. L. Fowler is pastor. To onto is an old field, but a good work is being done. Bro. A. W. Corner is pastor. This church is laboring under great disadvantages. They have a debt on their church building of \$15,261. Their ordinary expenses per annum are \$2,546.97. The membership at the present time is 166. I would add that the meetings conducted by Hall & Hutto, at the Cecil street church, closed the 20th ult., with 40 additions. The brethren are zealous, and endeavoring to do great things for God.

The report of the Sunday-school committee shows an average attendance at Sunday-school of 1,324 and an enrolment of 1,396, with 197 teachers. Contributions for home support, \$863.74; for Home Missions, \$205.33; Foreign Missions, \$110.23. Bowmanville and St. John, N. B., each reports 105 pupils, with an average attendance of 76 and 91 respectively. St. John heads the list in its report of finances.

The treasurer's report showed that \$2,020.89 had been raised during the year and expended. The Ontario Christian Woman's Board of Missions raised upwards of \$500. Miss Mary Rioch, of Hamilton, Ont., goes as a missionary to Japan under the direction of this board.

The Children's Mission Bands numbers fifteen, with a membership of nearly 300, and have raised for Foreign Missions this year and last, with interest, \$383.05. A native boy in China has been adopted by the children to be educated as a missionary.

The work of the Y. P. S. C. E. received considerable attention, and next year will doubtless bring in a report of much work done.

The programme throughout was an excellent one. "The Prayer Meeting," by Bro. Conner, provoked a good discussion. "Church Finances," not the least important subject at a convention, by Bro. John Campbell, of St. Thomas, was excellent. "Our Attitude Towards the Denominations," by Bro. T. L. Fowler, of London, gave rise to the most spirited discussion at the convention. It was a strong, uncompromising paper. The addresses of Miss Mary Graybiel, lately from India, and Bro. A. McLean, of Cincinnati, Secretary of the Foreign Board of Missions, on Missionary themes, were well received. A reception during the convention was tendered Miss Mary Rioch and Miss Graybiel, who will soon leave for their respective fields of labor.

A noticeable feature of the convention was the large number of intelligent consecrated young men who intend devoting their lives to the work of preaching the gospel. We are beginning in Ontario to produce our preachers and hold them, which is a good indication for the success of our work.

Probably the great feature was the lecturing and preaching of Bro. Z. Sweeney, of Columbus, Indiana. Bro. Sweeney is well known to our brethren in the Maritime Provinces. His lecture Friday night, in the Town Hall, where our services were held, "Going up to Jerusalem," was given to a full house, and was better than the most favorable press comments we had read, and many of them were, indeed, warm in commending this lecture. Bro. Sweeney is an orator of a very high order, and his power over an audience is marvellous. Two hours sped by ere we were aware, so great was the interest in the speaker and his theme. The audience was delighted, and Bro. Sweeney may come back when he will. His sermons were grand. His last discourse, on Sunday night, to at least eight hundred people, on



"The Foundations of our Faith," is pronounced a wonder among sermons. His extensive travels, wide experience as preacher, author, lecturer, have given him a fund of richest material on which to draw; and we were indeed fortunate in securing such a gifted speaker. We would like to speak at greater length of Bro. Sweeney and also Bro. McLean, whose work is so well and favorably known, but suffice it to say their presence did much to make the convention the splendid success that it was.

Over one hundred delegates and visitors were in attendance, among we were glad to see Bro. R. A. Burris, of Williamsville, N. Y.; Bro. G. O. Black, of Suspension Bridge, N. Y.; and Bro. E. C. Bowers, M. P., of Westport, N. S., who came from Ottawa to spend Lord's day with us. The convention did us great good here, and everyone that attended accorded it first place among the conventions of the Disciples of Christ in Ontario.

### THE JUNE QUARTERLY.

The Disciples of Christ in Digby Co., N. S., met with the Church in Southville on the third Lord's day in June. Bro. Cooke, of Westport, called up the first of the week to make sure that all things were ready.

On Friday a good number from Westport and Tiverton arrived on the boat, and on Saturday, at 10.30, they, with us and a goodly number from South Range, came together with us to listen to Bro. Devoe, as he brought from the storehouse things new and old. He based his sermon on Rom. x. 6, 7, 8.

We left the meeting feeling that we need not look for a direct revelation from God now, as the word was in our mouths and hearts—the word of faith, which is preached—that is, the Gospel by which we are saved. At 7.30 we met again for social worship, after which Bro. Cooke spoke to a well filled house. Bro. Cooke and Devoe did all the preaching, and it was well done. On Lord's day morning and afternoon the house was taxed to its utmost to seat the people. In the evening the weather was unfavorable, still a good number gathered, and before preaching we enjoyed a feast in one of the best of social meetings. Most of our visitors were to have left us on Monday, but the rain came down in torrents and only a few got away. Bro. Cooke gave us a sermon in the evening on the Jailor of Philippi, which was much thought of by the audience.

Tuesday morning, the weather being fine, the friends from South Range left for their homes. The friends from the island remained with us till Thursday.

Although the good seed was sown, and well sown, and a good interest seemed to be manifested, we did not have any additions to our number. Nevertheless we were benefited and blessed in our gathering, and all appeared to be satisfied. Our love was drawn out toward each other and we parted, feeling it is good for us to be here.

J. A. GATES.

Woodville, June 24th.

### SUMMERSIDE LETTER.

"Are you going to the Annual?" is the question of the day, and I think from appearances we are going to have a large attendance at our annual meeting at New Glasgow this year. We hope it may prove a pleasant and profitable meeting. I spent two very pleasant weeks at Tignish this month. We had some good meetings. One man in the prime of life obeyed the Saviour, and others were interested, but owing to my many engagements I could not stay any longer, but hope to return in a few weeks and continue the work. I have been holding some meetings in Summerside

this week and, so far, three have been baptized. We are still continuing the meetings and hope for others to come out on the Lord's side. Taking everything into consideration the prospects for work in these sections of the vineyard seem to be very good. I think that I told you in my last letter that I had to drive about sixty miles to get to Tignish, and that on the journey I had ample time for meditations. Let me give you the benefit of the last one.

It would be better for me to tell you the cause first, as you will then understand it better. The brethren at Tignish (and that means the sisters as well) have *over paid* me. Sometime we got articles written on the subject of "Paying the preacher" that seems as if some poor heavily encumbered preacher, disheartened with himself and everybody else, had taken up his pen and in the bitterness of his spirit poured out his contempt for the Christian Church in general and some of its members in particular. I wish all such preachers could have a Tignish to go to every four weeks. But now for the meditations as I drove over the "Western Road" on my way to Summerside.

How nice it would be if every church would take interest enough in the preaching of the gospel to pay their preachers what they promised to do, and what grand results there would be if every Christian man and woman would do all they could for missions.

How many there are who sign for five, ten or twenty dollars toward Christian work and never pay it. Of course some are to be excused if matters turn out so that they cannot pay, but I often think of the case of Ananias and his wife. Churches should not promise more than they can pay, and pay what they promise. A church cannot prosper that is robbing God.

Well, it is pleasant for me to think as I drive along that the brethren are thinking about my welfare, and helping me to preach the gospel. I wonder how Bro. ——— is getting along, and poor Bro. ———. (These are brethren who have written to me lately telling me how very hardly they are being dealt with by the church, and how it is almost impossible for them to live. I hope my meditations may stir up these churches.) I do help a preacher to work harder when the brethren by their action manifest a desire to help him. Preachers are only human.

I wonder if there will be any missionary work done on the Island next year. A committee was appointed to do something in the line of mission work, but—well I have not seen their obituary yet. We want to see the churches built up on the Island, and new ones established. This takes money, and while we buy new carpets, and new wall paper, and new dresses, etc., we cannot pay for any new heralds of the cross. Well, I ought not to complain, they have over paid me. I wonder how much I can give to support Home Missions this year. My meditation stops here. I hope to continue at the annual meeting. W. A. HARDING.  
Summerside, P. E. Island.

### News of the Churches.

#### St. JOHN, N. B.

One confession since last report.

Bro. Wm. Murray attended our prayer meeting on the 23rd ult. He went to Deer Island next day. He has promised to come and preach for us on one or more Lord's days during Bro. Stewart's absence.

Bro. Stevens, of Cornwallis, led the prayer meeting on the 9th. He went to Letete next day, where he will stay during his vacation, laboring with the churches at Beck Bay and Letete.

The first Sunday in June Bro. Stewart was unable to preach. In the morning before the

Lord's Supper we had a social meeting. In the evening, although Bro. S. was ill and it was pouring rain, a large number attended. Bro. Boyne led the meeting, and spoke on the Sunday-school topic, "Lessons from the Fiery Furnace."

On Sunday evening, of the 12th, Bros. Boyne and Banks visited Silver Falls, and found the hall crowded. They had a long and very interesting meeting. They hope to visit there again, as there is a strong sentiment expressed in favor of the plea of the Disciples of Christ.

Tuesday, the 14th, was young people's prayer meeting night. The worst storm of rain, hail, thunder and lightning that St. John ever had was raging, yet sixteen came to the meeting, nine brothers and seven sisters. It is not necessary to comment on this to show the great hold these meetings have on the "Endeavorers."

We are sorry that Bro. and Sister R. Currie have to leave St. John; also Sister L. Gymont. They have been a great help to the church, and will be greatly missed. Boston will gain their valuable services. They have our earnest prayers and best wishes for happiness and prosperity. "God be with you till we meet again."

#### HALIFAX, N. S.

In a former number of THE CHRISTIAN we made mention of our labors here in this city. We were, at that time, unable to see anything very encouraging. But since then there has been developments, and cheering indications decidedly encouraging. The brethren here have secured a most eligible lot for a church house, the cost of which was seven hundred dollars. They have paid five hundred, and have raised three hundred more, with a number of subscribers yet to hear from. Besides this they have a few hundred dollars subscribed by friends outside of the city. This gives them enough subscribed already to warrant immediate preparations for the erection of a suitable house.

Here is certainly an open door for an advance movement in Halifax. All who are acquainted with the attitude of religious society in the city, know that it is quite impossible to build up the cause of Christ without a church edifice. The church here is keenly conscious that necessity is laid upon them, and in their deep anxiety for the prosperity of Zion are making a consecrated, conscientious effort. Their mistakes in the past will fortify them against the repetition of such mistakes, and should not therefore weaken the confidence of the brethren throughout the Provinces, but rather strengthen it in their behalf. The loan to Bro. Tyler from the building fund is to be returned. He assures us the amount will be paid over when the foundation is laid. We can assure the brethren who have so kindly donated toward a church edifice in Halifax, that not a dollar will be misappropriated, but all will be used for what it was given. Halifax is, as we all know, the metropolis of Nova Scotia, and is therefore a radiating centre of influence. This fact shows us that in assisting the cause here, we are benefiting the cause all over the Province. The proof of this can be seen in the history of St. John church. There is not a church in our Provinces that is not benefited more or less by that church. This is generally true of city churches. While it may cost more to sustain the cause in the cities, yet their radiating influence makes it a paying investment to help the city churches.

We are very desirous that our people in the Provinces may see the importance of this work in Halifax, and that their hearts may be made as large as their pockets. Our brethren here are making a desperate struggle for a church house. They have taken a longer step forward on this line than ever before, and they now very modestly but earnestly appeal to their Provincial brethren for help, that they may not be compelled to take a

step backward, but enabled to go on until the cause is successfully and permanently established in this city. The brethren in Halifax realize the folly of asking from others what they would not do themselves, and have therefore given very liberally towards the work here in the city. Any help they may receive from the brethren will be most thankfully received and promptly acknowledged. All contributions may be sent to Henry Carson, Halifax, or to Harris Wallace, No. 1 Belliere Terrace, Halifax, N. S.

H. MURRAY.

#### SUMMERVILLE, N. S.

We had a visit from Bro. Wm. Murray last month, which we enjoyed very much. Our church is getting along nicely, considering that we are without a preacher most of the time. The members seem to be willing to take hold and do what they can for the cause of the master. We hold our Sunday-school and prayer-meeting every Lord's day afternoon. On account of the absence of most of our young brethren at this season of the year, we have allowed our young people's meeting to drop, but we hope that their lives may be spared and that we may hear them testifying for their Saviour in the near future.

Our young sisters are much interested in the sewing circle which we have organized, and also in our Aid Society. Our church is young yet, but pray for us that we may grow and be strong.

MRS. L. HUFMAN.

#### CORNWALLIS, N. S.

At the regular business meeting of the church here, Bro. Tobin Lockwood was appointed clerk of the church, and Bro. Fred Jackson, treasurer. These appointments were made necessary by the removal to other parts of the Dominion of the former clerk and treasurer.

Bro. Rufus Jackson is still at Belleville, Ont., where he is attending the business college. F. C. Ford is working in Pictou, N. S., and Bro. R. E. Stevens is with the brethren in Letete and Back Bay, Charlotte County, N. B., where we trust his labors will be greatly blessed.

At the closing exercises of the Academy at Wolfville, when Bro. Stevens matriculated into college, he read a paper on the commerce of Nova Scotia that was of such interest that one of the leading Halifax papers asked for it, and published it in full. We believe Bro. Stevens to be well qualified for his chosen work, that of preaching the gospel; and while we miss these three young brethren so much in our work here, we continually pray that they may be eminently useful wherever they may be.

The young people's meeting of Lord's day evenings has been considerably interfered with of late by the continuation of rainy Lord's days. But whenever they can get together they have very fine meetings. They now take turns in leading this meeting, nor do they leave out the young sisters.

Bro. Fred Jackson has been appointed to take the place of Bro. R. E. Stevens as Superintendent of the Sunday-school, and will make a good officer. Our Sunday-school, when the weather permits, is well attended, and very interesting.

The regular meetings of the church, as well as our appointments at the different preaching stations, were never so well attended, and we confidently look for some, who, we believe, are not far from the kingdom, to take their stand on the Lord's side.

F.

Port Williams, June 22, 1892.

#### WEST GORE, N. S.

Our work is progressing favorably in this county. The meetings are usually well attended and our hearts are occasionally gladdened by additions to the church. Since our last report two have obeyed the Gospel at West Gore, and on last Lord's day there was one confession at our regular meeting at Newport.

HIRAM WALLACE.

### Home Mission Notes.

The following will be of great interest on account of the persons concerned. Our late Bro. Garfield was killed shortly after he was elected president of the United States. Bro. Coop in his lifetime gave thousands upon thousands of dollars for missionary purposes:

"Bro. Coop said in the year 1868 he came over from England to visit his children. On his way to Cincinnati he attended the Stark County Yearly Meeting at Alliance, Ohio. Gen. Garfield preached from the text Hebrew iii. 1: 'Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ.'

"He first showed that apostle is the same as missionary, the one word coming to us from the Greek, the other from the Latin, but both meaning the same thing, 'one sent.' Our Lord Jesus is then the great missionary. He chose and sent out twelve other missionaries to teach and to preach in His name. Later He sent a notable, special missionary, 'Paul, the apostle of the Gentiles.' We have confined the Greek word 'apostle' to these early missionaries, calling all those sent out by men by the Latin word. Our Lord came as a missionary from heaven to earth, sent by the Father 'to seek and to save the lost.' His religion is in its very essence a missionary religion. Whenever and wherever His church ceases to be a missionary church, it loses the spirit of its Founder and begins to die. Bro. Coop further says:

"I had been opposed to missionary societies and in sympathy with the papers that opposed them. But as Garfield went on with his sermon I saw my mistake and then and there determined to work for missions. Whatever I have done for the missionary cause is due to Garfield and that sermon at Alliance."

Every one knows that spring is the most unfavorable time to hold meetings on account of the unsettled weather and the great amount of work to be done. Yet here is a list of large meetings that are wonderful, considering the circumstances:

Place.	Preachers.	Additions.
Sedalia, Mo.	J. S. Myers,	201
Chicago, Ill.	Hall and Hutto	118
Lincoln, Neb.	Updike and Hawes	118
Dallas, Tex.	Martin and Easton	153
Santa Rose, Cal.	W. A. Foster	116
Chico, Cal.	W. A. Gardner	119
Augusta, Ga.	N. G. Jacks	114
Bethany, Mo.	H. A. Northcutt	138

Ohio State Missionary Society for the past year report 1,423 sermons preached, 44 churches assisted, 700 additions, 5 churches and 9 Sunday-schools organized.

The good work continues in Halifax. They have subscribed \$300 towards building their new church. As we had promised River John to send Bro. Murray there, we reluctantly withdrew him from Halifax so that we could keep our promise. Bro. Cooke is now in Halifax for awhile to help keep up the interest there. Again we ask the churches and brethren in Nova Scotia if they are in favor of this movement to establish a self-sustaining church in Halifax, to show it by making larger contributions to the mission fund, or else send direct to the church in Halifax. We hope the self-sacrificing band in Halifax will receive generous donations from all parts of Nova Scotia.

Bro. H. Murray is now at River John. There are some noble disciples there, and we pray that Bro. Murray's meeting will be of great benefit to all.

Bro. Stevens writes from Back Bay and Letete that there is a great deal of work to be done there, and that he hopes, by the blessing of God, to accomplish some good during his visit. The brethren are holding up his hands and we expect to hear of grand results from their united efforts. What do the brethren in other parts of Charlotte County think of this? Will they help the mission

board to strengthen the cause in their own county, or not? We hope they will out of their abundance give towards this good work.

Last month we said something about not giving to the Home Mission Fund. We will now give some of the reasons for giving to the mission fund: 1st. Christ gave Himself for us and we should give of our means to send this blessed Gospel to others. 2nd. It shows a deep interest in our brethren who are poor in this world's goods and that we are willing to send them preachers to encourage them in their life and walk. 3rd. If we contribute, we are not neglecting our opportunities to do good. 4th. It is a preaching of Christ, "through good will," and will cause all Christians to rejoice. 5th. It is a good work, and by doing it we can glorify our Father in heaven. So then, brethren, show your interest and good will, embracing every opportunity to do good; give liberally to this fund, you will cause others to rejoice and help to glorify your Father in heaven, always remembering that He is faithful that promised.

#### RECEIPTS.

Previously reported, . . . . .	....	....	\$274 38
St. John—			
Young Peoples M. B. . . . .	....	....	2 55
Halifax—			
Per H. Murray, . . . . .	....	....	60 00
Milton—			
Per Miss A. Collie, . . . . .	....	....	3 45
Total, .. . . .	....	....	\$340 38

J. S. FLAGLER,  
Secretary.

### Foreign Mission Notes.

We understand that the O. C. W. B. M. had a very profitable convention and that their work is in a very healthy condition. We fancy we are right when we say that the high water mark of their meeting was reached on Friday afternoon, when a public session was held, and the centre of interest on that occasion were Miss Mary Graybiel, a returned missionary from India, and Miss Minnie Rioch, who is about to go to Japan as a missionary. These foreign missionaries stir the hearts of Christians in a peculiar and profitable way. The questions and the heart-searchings, suggested by their presence and remarks, cannot fail to produce fruit in the increase of spiritual life and activity on the part of those who see and hear.

Miss Minnie Rioch gave a very interesting and touching account of how she had been led to offer herself for mission work in foreign lands. The sisters were not the only ones present who found pocket handkerchiefs convenient as our young sister stood before us and told of the love of Christ which constrained her to go to far-off Japan. Miss Graybiel then treated the convention to an address on mission work in India. Sister Graybiel has spent eight years and four months in that land, and from her experience she brought forth much to inform the mind and stir the heart. Again and again would come to one's mind the question, "Who can forbid that the gospel should be preached to the people of India?" She told of one of her boys who had nearly finished reading the New Testament and could recite from memory the Sermon on the Mount. When Miss Graybiel had concluded, Bro. A. McLean made an appeal for funds to support Miss Rioch; he stated that \$900 would be required the first year; after that about \$600 per year. In a few minutes \$240 in cash and pledges was raised.—*Evangelist.*

We are glad to hear that Sister Graybiel and Sister Rioch made so deep an impression on their hearers at Bowmanville. We should be thankful that we have secured such a capable, consecrated person to help in spreading the Gospel in Japan.

#### REPORT OF CORRESPONDING SECRETARY O. C. W. B. M.

The children's money has been accumulating during the last two years, expressly for foreign work which was their choice. This now amounts to \$369. At the last session of the convention in Toronto it was decided that a sister be sent to

the foreign field. China was proposed. We at once corresponded with Bro. A. McLean and Sister O. A. Burgess, who gave the names of two sisters, the one in Iowa, the other in New York. One had made no preparations, the other would go only for a limited time, hence neither could be accepted. Through our correspondence in *The Canadian Evangelist*, Sister Mary M. Riach of Hamilton, Ont., offered herself for the work. Having learned from different sources of her fitness for the position, after careful and prayerful consideration, she was selected as our first missionary from Canada. As before stated China was our proposed field of operations, but through a correspondence with our sisters in the Maritime Provinces we found that they had a decided preference for Japan, owing to their first lady missionary, Mrs. G. T. Smith, having given her life for Japan, and they felt that where they could raise one dollar for China they could raise five for Japan. They were willing to co-operate with us, providing we took Japan as our field. Under the circumstances we thought best to do so. Mrs. J. S. Flaglor, Cor. Sec. C. W. B. M. of New Brunswick and Nova Scotia sends the following report:—

To The O. C. W. B. M.:—

Dear Sisters.—The beginning of our foreign missionary work in these provinces dates back only to one year ago, when at the annual meeting in Toronto a brother and sister from St. John, after listening to the stirring missionary appeals and being requested by your Prov. Sec. to try to do something for this work in their home church, returned full of enthusiasm in the cause. A short time afterward, and at their suggestion, the Secretary O. C. W. B. M. wrote a letter to the present secretary of our society, asking that she endeavor to enlist our sisters in this work, and expressing the desire that all the sisters in the Maritime Provinces assist the Ontario sisters in sending a missionary to the foreign field. This appeal being published in our paper, *THE CHRISTIAN*, reached all our sisters in these provinces, and when the churches of New Brunswick and Nova Scotia came together in annual meeting in September last at Westport, N. S., the sisters who were interested in this foreign work decided that something must be done, and if we would do efficient work we must organize. We accordingly did so with the hearty sympathy and wise assistance of our brethren, especially the preaching brethren, and with the understanding that we co-operate with the O. C. W. B. M. The desire was also expressed that our offerings should be devoted to the work in Japan. After this organization, the secretary wrote to the churches, nineteen in number, asking their help and urging upon them the necessity of blessing others if we would ourselves be blest. Ten have responded in an encouraging manner, for although the sum raised is not large, yet, considering the fact that it is only about eight months since our organization, and that our churches almost without exception are weak, we feel thankful for the degree of success that has already attended our efforts, and are hopeful for the future. Letters were also sent to five churches on Prince Edward Island, asking their co-operation in this work. One of them has responded, and is now helping us by their contributions. We now send \$94.00 to your Prov. Treas.

We hope that by keeping before our brethren and sisters this subject, and the great need of their assistance in carrying on the work, that all will realize that they have a responsibility resting upon them, and that each succeeding year will show a decided increase in interest, and reports of better work done for the Master in this direction.

We entered into this work believing it to be of the Lord, and claiming his wisdom and guidance, and leaning upon "the strong" for strength; and we hope ever to go forward, thus realizing that when we "Go," as he has commanded us, that his promise to be with us always will be fulfilled in us; and that we shall be fruitful because abiding in Christ, and He abiding in us. May we consecrate ourselves afresh to his service, believing that He can make even our weak efforts mighty in dispelling the darkness of heathen lands, and through us may bring souls to the foot of our loving Saviour.

A letter received from Sister Graybiel contains the following:

I will be very pleased to come to your annual meeting in September, and am looking forward with much pleasure to meeting my brethren and sisters in the Maritime Provinces. I am exceedingly anxious to be used of the Master to promote

the interests of His work wherever He may lead the way. We had a most enjoyable meeting at Bowmanville, full of good things and pervaded by a spirit of deep earnestness and interest in the things pertaining to the kingdom of God. I am happy in the prospect of visiting and making personal acquaintance with you in the east. May the blessing of the Lord attend you in planning for the work of the future. There is inspiration in the thought that it is "the work of the Lord," and that we are but "workers together with Him."

As you will see Sister Graybiel expects to be with us in September, and we feel sure that all will be benefited by her visit, and now, Sisters, our part of the work will be to procure the amount necessary to defray her expenses. She says: "I would gladly come to you without charge if that were possible. But it will be necessary that you bear travelling expenses, beyond that whatever you are able to do will be perfectly satisfactory."

It may be necessary that we make some sacrifices in order to accomplish this work, but we believe that it will be money well invested and will be economy in the end, as it will do more for the cause of foreign missions in our provinces than we could accomplish in years without such help as she will be able to give us by giving us all a deeper insight into the condition and needs of those whom we are desirous of helping, and by awakening an interest in many who hitherto have not seen their duty in this direction.

Will not all who are interested in carrying the Gospel to the heathen, help us by sending contributions to pay these expenses? A small amount from each will be sufficient. Will you not, after reading this, at once enclose to the Secretary something for this purpose? However small it may be, it will be thankfully received, and will help in our plans for the furtherance of the cause of foreign missions.

The sisters who are most deeply interested in the foreign work are also deeply interested in home, and are desirous that the home work shall not only do as well as before its beginning, but shall do much better, believing that God's blessing will rest upon those who attempt great things in His name. At the organization of this society the hope was then expressed by its promoters that it should never detract from the work of helping the weak churches in our own land, and we are still desirous that this shall be the case, and that the offerings for foreign work shall be a special offering.

Bro. Smith, of Japan, says: "If we subtract from the amount now given for local church, or home missions, the amount we give for foreign work, we are really laying nothing on the altar for the redemption of the lost nations. Let it be a real special offering, consecrated with a fervent prayer for the missionary and the people whom he is striving to lead to Christ.

The fewness of the churches in your provinces and the constant emigration from them might well be an excuse for confining your efforts to the needy fields of your home land. But such is not Christ's way; such is not the law of growth and development.

The churches of Macedonia were poor, yet out of their great affliction and deep poverty their liberality rose supreme. I feel sure that the reflex influence of foreign missions will bring down a blessing from Him who giveth the increase far greater than if the same amount were used for home work.

These quotations express the views of those interested in this work, and their prayer is that God will bless every effort for the salvation of souls, whether at home or in the foreign field.

MRS. J. S. FLAGLOR,

Sec. to C. W. B. M., N. B. and N. S.

From the Report of the Sunday-school Committee, read at the annual meeting of the Disciples of Christ held at Bowmanville:

We are pleased to have a good report from the school in St. John, N. B. This school stands first in finances, contributing \$131.98 for home support and \$52.37 for home missions.

#### GULLIVER'S COVE BUILDING FUND.

##### RECEIPTS.

Previously acknowledged, . . . . .	\$34 50
Tiverton, N. S.—	
Sister Smith, . . . . .	1 00
Lockport, N. S.—	
Bro. H. N. Warlow, . . . . .	2 00
Total, . . . . .	\$37 50

Again we thank those who have contributed to this fund; and we hope many more will open their hearts and pockets to help us build this house, in which the ancient gospel will be preached. Much more is needed, and we trust much more will be given.

H. A. DEVOE,

Treasurer.

Tiverton, Digby Co., N. S.

#### Died.

WEST.—At Cold Brook, Kings Co., N. S., May 21st, 1892, Mrs. Mary A. West, the beloved wife of Nathan West, Esq., aged 71 years. Sister West was baptized by W. W. Eaton more than thirty years ago, and though living a long way from the privileges of the church, she ever maintained her loyalty to Christ and His word, and when the end came she was able to say she was ready, for she knew "whom she had believed, and was persuaded that He was able to keep that which she had committed unto Him against that day." An aged husband and two sons and two daughters are left to mourn the loss of a faithful wife and an affectionate mother. But they "sorrow not as those who have no hope." E. C. F.  
Port Williams, June 21, 1892.

OUTHOUSE.—At Tiverton, Digby Co., N. S., on the 22nd inst., after an illness of years' duration, Rachael Ousinger, beloved wife of Bro. Robert Outhouse, aged 84 years, leaving a very large circle of friends and relatives to mourn their loss. H. A. D.

OUTHOUSE.—At Tiverton, Digby Co., N. S., on the 2nd of May, Earl Vincent, only son of Simonson, Jr., and Ermina H. Outhouse, aged 10 months. H. A. D.

THARIO.—At Tiverton, Digby Co., N. S., on the 7th inst., James Willis Thario, aged 11 months, son of Sister Ruth and the late James Thario, and grandson of Elder Thomas Ossinger. H. A. D.

OUTHOUSE.—At Tiverton, Digby Co., N. S., — infant son of Bro. and Sister Dantford Outhouse, aged two weeks. May the sad loss of these dear children draw the hearts of the sorrowing parents closer to Jesus, and may the loss of the aged remind us all of our dying condition so that we may prepare for the end. H. A. D.

BOUYER.—Sister Mary Boyver, wife of Deacon Robert Boyver, late of Lot 48, died at her daughter's, Marshfield, on the 12th of May, in her 77th year. She was the oldest daughter of Alexander Crawford, and for over fifty years a member of the Church of Christ at Lot 48, where her father preached eighty years ago and immersed the first persons ever immersed on P. E. Island. She was helpless for a year before her death, but happily resting on her Saviour's promises and patiently waited for His call to be with Himself. Several of her children, members of the same church, has preceded her to the happy land. It is a sweet reflection that the children and children's children of Elder Alex. Crawford are following him one by one to that place which Jesus has gone to prepare. Bro. Boyver is left lonely in his old age, but it is only a little while till he too shall see the Lord. D. C.

CHING.—Sister Mary Ching, of East Point, P. E. I., entered her rest on the 13th of April, aged 85 years. In her youth she had embraced her Saviour. She was a true member of the church at East Point. It could be said of her, "She had brought up her children" (who walk in the ways of the Lord) and "she had entertained strangers" with rare hospitality. When we last saw her in October she was totally blind, but cheerfully resigned to the will of the Lord. D. C.

STEWART.—Sister Maggie, wife of Bro. Jason Stewart, Red Point, P. E. I., died April 5th, in her 28th year and less than a year after their marriage. This case was particularly sad. She was of a sweet and amiable disposition, and their short union was very happy. She gave birth to twins, one of which survives her. After this her only sign of consciousness was an affectionate embrace of her sorrowing husband before she left him to be with Jesus. D. C.





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