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THE CHRISTIAN.

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

Vol. V.—No. 10.

SAINT JOHN, N. B., AUGUST, 1888.

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CO-EDITOR:

T. H. CAPP, ST. JOHN, N. B.

TO OUR CORRESPONDENTS.—We intend to issue the September number a few days before our Annual, and would wish them AT ONCE to send on their articles for said number.

THE Inter-provincial Convention of Teachers was indeed a rare treat. It was a grand success in every particular; and must have awakened in all present—teachers, parents or scholars—a deeper interest in educational affairs.

THE remarks (page 3) of Sir William Dawson before the Teachers' Institute (held in St. John during past month), should be read with interest by our readers. Sir William has a wide-world reputation as a scientist, and therefore his utterances carry with them much weight.

FROM all accounts, the annual meeting of our Brethren on P. E. I. must have been a grand one. We are glad to see that an Educational Fund was one of the things suggested—*yes more*, was started. This is a step in the right direction, and we trust is but the beginning of grand work for the honor and glory of God.

BRO. H. H. McDONALD, of East Point, P. E. I., but late president of the college at Mayfield, Ky., has decided to enter upon his labors as a preacher of the gospel. Says the *Apostolic Guide*: "He is a good man with an excellent record. He is a worker, and such are always in demand."

OUR Annual Meeting this year will be held with the church at Lord's Cove, Deer Island, Charlotte Co., N. B., commencing the Friday before the first Lord's day in September. From Bro. Murray's article in this issue, it is evident that the brethren of Lord's Cove are anxious for brethren and friends far and near to come and enjoy the benefits of this yearly gathering.

AS it is understood that others are writing notes from the Island, especially about the annual meeting, which was a good one, closing with three additions, we will in this number of THE CHRISTIAN only say that our prospects are very encouraging. Fourteen have been recently baptized at New Glasgow, about the same number in Charlottetown, and some in other parts of the Island. Bro. Hammond Smith has just commenced laboring for the church at Summerside with encouraging prospects.

W. H. WHITSITT, a professor in the Southern Baptist Theological Seminary, at Louisville, Ky., has undertaken in a small work to prove that the religious movement in which we are engaged is but an offshoot of the Sandemanians—a body of people in Scotland that under the leadership of the Rev. John Glass separated from the Presbyterian church of Scotland. H. O. Vedder, one of the editors of the Baptist Quarterly Review, published in New York, very kindly but decidedly informs his Baptist brothers—that his selection of terms is somewhat unfortunate; that he has failed to establish as true his thesis; and the perversion of facts does injustice to himself as well as the people against whom he is writing.

If time and space permitted copious notes from Prof. Vedder's article would be of interest to our readers. But Bro. G. W. Langan in *The Christian Evangelist* is reviewing, in a series of articles, this work of Prof. Whitsitt's—and after showing that he had utterly failed in the attempt to verify his statements, goes on to show that *even if* the Professor had made out a clear case it would be a matter of but little interest—the important question being—not what we were, but are. Here are a few of his words:

What we are to-day is everything; what our forefathers in any sense, were, a hundred or five hundred years ago is nothing. How the race began, along what physiological or biological lines it may be compelled to trace its progress when science has uttered its final word, does not affect the question of man's rank and dignity at the present time. My thoughts about Christ, about the gospel of Christ, are neither sound nor unsound on account of the traceable interactions of a thousand generations through which they have been shaping themselves into their present form. The Disciples of Christ are to be judged by their faith and life to-day just as Baptists are, and not by any real or imaginary connection with generations dead and gone. And this I say without conceding any value whatever to Prof. Whitsitt's assumption of a generic relationship between the Disciples and the Sandemanians of more than a hundred years ago. If his case were made out, it is nothing, but it is not made out.

ANNUAL MEETING.

Our thirty-fourth annual meeting will be held at Lord's Cove, Deer Island, N. B., the first Lord's day in September. This will be the first Annual Meeting for the Lord's Cove church. These brethren are anxious to have as many attend as possible. Their meeting-house, their homes, and their hearts are large, and will all be free during the meeting. Those who attended the Leonardville Annual Meeting will remember the grand meeting we had. These brethren at the "Cove" want as good a meeting and a better one, if possible. You may be assured they will do their part to make the meeting a success. It will be a fine thing for all hands to attend this meeting and encourage these brethren in their efforts to build up the cause of God in their midst. There is no difficulty whatever in getting to the Island. The sail from St. John to Eastport in the steamer will pay for all the trouble. From Eastport to the "Cove" you will find it delightful in their fast sailing boats.

Our Annuals have been a great help to the cause

of Christ, not only in the localities where they are held, but also to the cause generally in our provinces. They are becoming more and more profitable in the advancement of the work and interest of both the churches and the individuals. We are safe in saying it is the best investment we can make to attend these meetings. It is money in our pockets, prosperity in our souls, and access to the cause in our own localities. "United we stand, divided we fall," is as true of our churches as it is of the members of any one church. We need to know and understand the condition and wants of the churches, so that when we get an evangelist in the field, which we expect soon to have, we will know where he is most needed. We have many good brethren who have the cause at heart, and who are anxious to see the cause successful in their own localities, who ought to be at our Annuals and lend us aid and encouragement, in the plans of best promoting the cause in our provinces. Let every church see to it this year—that one or more of her members attend the Annual. Let the churches now begin to talk of the interest of the Annual Meeting. Let the preacher or the elder ascertain, if possible, how many are going. If none feel able to go, let the church send some one. Come! brethren, let us try and make our next Annual Meeting so general, and united, and profitable, that all our churches will receive an impetus that will result in a revival of the good work "all along the line."

We ought to be on hand in time for a good meeting, Friday morning; this will give us all Saturday, Sunday and Monday for meetings. If the brethren at Lord's Cove can arrange to give us our dinner at the meeting-house, this will save much time and labor, and give us more time for meetings. Besides the preaching, the social meetings, and the business meetings; we ought to have one session in the interest of the Sunday-school, and one in the interest of the prayer-meeting, so that we may better understand how to improve our prayer-meetings and Sunday-schools; as all must admit there is room and a necessity for improvement. These meetings, with our missionary meeting, will give us plenty of work. We expect all our preachers from the three provinces will be present, and we also expect some from the States. Don't fail to come to this meeting. H. MURRAY.

N. B. AND N. S. MISSION FUND.

RECEIPTS.

P. Lawson, Grand Manan, N. B.,	....	\$1 00
Bro. G. W. Archibald, Woonsocket, R. I.,	1 00	
EDUCATIONAL FUND.		
Leslie Woodside, P. E. I.,	....	25
G. F. Leonard, Montreal, Que.,	....	2 00
Sister H. C. Ring, Lubec, Me.,	....	1 00
Sister H. W. Ludgate, Lubec, Me.,	....	50
Bro. G. Welch, Leonardville, D. I., N. B.,	....	50
C. H. Conley,	....	2 00
Bro. D. F. Landers, Lord's Cove, D. I.,	....	2 00
Sister F. W. Richardson, Richardsonville, D. I., N. B.,	....	2 50
Bro. F. W. Richardson, do. do. do.	....	2 50
Bro. F. B. Richardson, do. do. do.	....	1 00
Bro. George Richardson, do. do. do.	....	2 00
Sister Carrie Sollich, Lot 6, P. E. I.,	....	50
Total, ....	....	\$17.75

T. H. CAPP,
Treasurer.

Correspondence.

Dear Brother Capp,—I wish to give you my thanks for THE CHRISTIAN which comes with such good cheer to the heart as it records the struggles and triumphs of those my brethren in the provinces who earnestly contend for the faith once for all delivered to the saints.

Here our work differs. We are in the midst of a people who are idolaters, who suffer from the degradation and superstition which attends the exaltation of a creature above the Creator. In the ferment in which Japan now is the better classes have lost faith in idolatry; some, where Christianity was to be heard, have become Christians, others have read exceptional works, (notably Herbert Spencer,) which are translated by the priests into Japanese and are trying to pass as agnostics. Such they are, tho' they do not understand exactly what nor why they believe. The Athouians were agnostics, they know not the true God and there are those to-day who know not God because they know not His son.

It frequently happens here that such men hear the word of God and live; they need only to be led to the conviction that there is a God in the Heavens and their acceptance of his revelation is not difficult.

Our work is very encouraging, we have had about fifty additions during the past year, there were six in the last month. These are mostly young men; they are the intelligent class, and most easily break off from old associations. Yet they are sometimes persecuted in a social way. The old people are usually idolaters and most are bitterly opposed to the Christian religion. Yet we have a few who are faithful believers. One elderly lady, poor (the nation, like every heathen nation, is poor), ignorant, so ignorant that it required many months for her to understand the simplest truths, became a Christian at length and rejoiced greatly. Her adopted son, who was her support, told her that if she did not give up the hated religion of Jesus in ten days, he would turn her out of doors. She was in great distress and came and told us saying "I can't give up the religion of Jesus, that is sure." He did what he could to make her life wretched, and at last gave her a small amount of money and sent her away. Eventually she found a home with her brother and is yet faithful to the Lord.

Another old lady sitting on the floor in poverty most keen, trying to patch some rags, said "Oh! I don't understand your teaching, I am so ignorant, but this I do know, there is a world of light somewhere and there the true God is, and O! that somehow or other I might reach that land of light, for here it is cold and hunger and discomfort." She now rejoices in an assured hope. Such is our mission to bring glad tidings to those who sit in the valley of the shadow of death.

In the labor of love, your Brother,

GEO. T. SMITH.

Akita, Japan, June 12, 1888.

ANNUAL MEETING AT P. E. I.

The Annual Meeting of the Churches of Christ, on the Island, was held with the Church at Montague, beginning on the 7th of July. The preparations made by the Church, and its deservedly esteemed preacher, Elder O. B. Emery, contributed much to the success of the meeting, which was one of the largest and most encouraging ever held on the Island by our brethren. Not only was their beautiful and substantial church building newly painted and provided with a nice sofa, but the inviting entrance was paved with a substantial gravel walk, the fences whitewashed, and every part of the grounds and horse sheds clean and tidy. An energetic committee of management, appointed by the

Church, met those who came by rail at Cardigan Station and conveyed them to the houses of those who were prepared to entertain them. The entertainment was after the usual manner of the people of Brudnell, New Perth, and Montague; which is enough to say for any one who has experienced their kindness. For my part I fell into the hands of Sisters Mollish, Bell, Mrs. Isabella Stewart, and others, and the only advice I have to give my friends who may receive such lavish kindness is, to heed the advice of Solomon: Not to eat too much honey, leav, etc., etc. The view from the church grounds is delightful. The town is in full view, extending on both sides of the river, built chiefly on one street. The river is indeed beautiful, being fringed by the rich green of the trees on the rising grounds which enclose it. Like the Jordan, it has been consecrated as the baptismal grave of the venerable fathers and mothers who constituted the Church nearly eighty years ago, and is still used by their descendants for the same purpose.

The annual sermon was preached by Elder D. Crawford to a large and attentive audience. Subject: "Christ the Author of eternal salvation, perfected through suffering." The ordinance of the Lord's Supper was then attended to, presided over by Elder James E. Barnes, of St. John, N. B., assisted by the venerable Elder Robert Dewar, now eighty-eight years old, and sixty years or more a member of the Church. At 3 o'clock a large and very interesting social meeting was held, in which an unusually large number took part, including several young men who are preparing for the Christian ministry.

In the evening the house was filled to hear a sermon by Bro. W. K. Burr, M. A., of Ontario, who has been laboring as an evangelist for the last year or more in the Maritime Provinces. After reading the 103rd Psalm, he preached from Jude: "Contend earnestly for the faith once delivered to the saints." His sermon was not only scriptural, but was delivered in an eloquent and attractive manner, which made an excellent impression on the hearers. His closing appeal to those who are out of the Ark of Safety was well adapted to move those who are halting between two opinions.

On Monday morning at 9 o'clock a social meeting was held. It was led by Elder D. Crawford, and the time was profitably occupied by addresses, prayers, and singing. Among the many who took part were Elder D. Crawford, Elder Robert Dewar, now eighty-eight years old, Elder James E. Barnes, of St. John, N. B., Bro. F. Poole, Bro. W. K. Burr, and Bro. O. B. Emery. The leading thought before the meeting was Christian union. The general conclusion of the speakers was, that love is the only true bond of Christian union.

After the social meeting the Association met for business, Bro. O. B. Emery, Moderator, in the chair.

The minutes of last meeting being read and approved, Bro. Emery was re-elected Moderator, and Robert Stewart, Secretary.

The reports from the Churches were then received. They showed a steady if not very rapid increase, especially where the Churches employ a regular preacher. The lesson to be learned from these reports is, that success in Church work is the fruit of labor, and that those who will give neither money nor labor may expect to be left. On motion of Elder D. Crawford a resolution was passed requesting the Churches to raise funds to assist young men on the Island to obtain an education in order to qualify them to preach. Bro. Franklin Royer, Treasurer of the General Mission Committee, was appointed Treasurer of the Education Fund. Bro. James Dickieson spoke in favor of educating young men, and said that our numbers might be increased two-fold during the next year, by a faithful use of the talents and means within

our reach. The prospect for the future is encouraging, five young men belonging to the Island are preparing to preach the gospel. Two from New Glasgow, two from Montague, and Bro. Henry Stewart, from Lot 48, who has attended Kentucky University during the last year.

The Churches in Summerside and Tignish have engaged Bro. Howard Smith, of New Glasgow, who intends to preach and study at the same time. I would suggest that a good library should be provided by every Church, for the purpose of affording useful reading for those who wish to qualify themselves for usefulness in the Church. Preaching stations should be established in as many places as possible, and promptly filled by our young school teachers, who would thus be prepared to enter the regular ministry.

On Monday evening Bro. Burr preached to a very large and attentive audience. His discourse was considered to surpass even that of Lord's day evening. An excellent impression was made on the public mind, and the seed sown will no doubt bring forth fruit.

The preaching was continued till Tuesday, by Bro. Crawford, when three were buried with Christ in baptism. May they walk in newness of life, and go forth to bring others to enjoy the blessings of the gospel.

The next Annual Meeting will be held (D. V.) with the Church in Summerside.

ROBERT STEWART.

Montague, P. E. I.

N. B.—I should have said that Bro. J. F. Baker, Bro. Arthur Dickieson, and Sister Fullerton, of Pictou, gave \$1 each to the Education Fund, which will be a nest egg. Every cause must have a beginning.

Miscellaneous.

THE BRITISH EMPIRE AND THE GREAT REPUBLIC.

Much has been said and written of the marvellous growth and development of the great republic beside us. The territories of the 13 original states have been added to until a half continent is embraced within the union. The three millions of people in 1776 have increased to 60 millions in 1888. These two features alone, to say nothing of the development of commerce, farming and factory industry, railways, telegraphs, etc., show a really wonderful growth and development. We do not withhold our admiration from the people, of our own race and language, who have achieved all this.

But, seeing that we are British, 'shating' as we do the glorious history and traditions of the empire of which we form a part, it is not unimportant that we should once in a while take stock of the progress of our own country. Only a century ago, twelve years after the declaration of independence, the geographies of the time gave the extent of the British empire at 600,000 square miles, and the population at 35,000,000. This may have been incomplete and inaccurate, but it will serve as a starting point. Now let us place beside this the figures which mark the progress of the empire since. The figures of population at the several dates below are approximately correct:—

1788.....	35,000,000
1820.....	100,000,000
1841.....	152,000,000
1861.....	225,000,000
1881.....	305,000,000
1888 (estimated).....	330,000,000

From 35 millions to 330 millions of population in 100 years is an unprecedented advance. The same authority gives the entire territorial extent of the empire to-day at 10,000,000 square miles. An official statement of 1881 gave it as 8,757,029, but there have been large accessions since in Burmah,

Africa and the islands of the sea. The United States have gained no increase of territory since the acquisition of Alaska in 1867. The population of the republic 100 years ago was about 4,000,000. Assuming it now to be 60 millions, we find a gain of 56 millions in the century. During the same period the British empire has added 295 millions. The empire is old, but not in decay. In fact never in the thousand years of its history has it displayed such aggressive vitality, such unprecedented progress as within the past hundred years. It fears comparison with none, not even the great republic, in growth of territory or population, or in material and intellectual advancement.—*Telegraph.*

"IT IS WRITTEN."

A good preacher once gave his auditors the privilege to ask any question they pleased. A gentleman arose and said, "Do you believe that baptism is necessary?" The preacher answered, "Jesus said, Suffer it to be so now, for thus it becometh us to fulfill all righteousness." "But," said the man, "do you think it is necessary?" Again the preacher said, "Jesus said that many of the Scribes and Pharisees rejected the counsel of God against themselves by refusing to be baptized of John in Jordan." "But what do you think of it?" said the man. Again the answer came, "Jesus said, Go, teach all nations, baptizing them into the name of the Father, Son and Holy Spirit." "You are trifling with me," said the querist, "I want to know if you think it is necessary." Said the preacher, "Jesus said, Except a man be born of water and the Spirit, he cannot enter into the kingdom of Heaven." "But I want to know what is your opinion of the matter," said the querist. Again came the Scriptural reply, "Peter said, 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."

At this juncture the colloquy ceased. The preacher did just right. There was no room for his "think-sos" and "opinions." The Lord had spoken, and what could the loyal preacher do, but give a "thus saith the Lord" in reply to the man's question? The people should be made to feel that it is rebellion to question the authority of heaven, for a moment. They should be made to feel that baptism is right because it is commanded. That is all the loyal heart needs to know. It is not necessary to know its design in order to make baptism acceptable. If the individual loves the Lord and that love leads him to be baptized, his baptism is valid, whether he knows its design or not. Too many sermons have been preached on the design of baptism, and too few on the necessity of loyalty to Heaven's King. Salvation is in Christ and his blood takes away all sin. Faith, repentance, confession and baptism are only stepping-stones to bring us to Christ. I never use the expression, "Baptism is for the remission of sins." The Bible nowhere uses the expression, and much less teaches the idea. O, the unguarded expressions that have fallen from the lips of many brethren and even preachers! What wrong impressions have been made when these expressions have fallen upon prejudiced ears! In dealing with these mooted questions we cannot be too careful to use the very language of Scripture.—*Simpson Ely, in Atlantic Missionary.*

LETTER FROM AUSTRALIA.

The cause of Christ in Australasia seems to be on the advance. The reports from the recent annual conferences held in New South Wales, Queensland, Victoria and New Zealand are of an encouraging character. It is said that in point of interest and numbers, the Victorian Conference was the best yet held in that colony. We have now in and

around Melbourne eighteen churches of Christ, with a total membership of 2,805. But notwithstanding the rapid progress of our sister colony, New South Wales and Sydney have the highest rate of increase for the last year. Sydney may never overtake Melbourne in the number of churches, but we are making strides in that direction. I am pleased to be able to say that in Elizabeth Street, Sydney, we are having good meetings and some additions. We have recently organized a Band of Hope for the young people. The officers of the churches in Sydney have organized a meeting for the purpose of talking over matters of mutual interest to all the churches of Christ represented. The meetings are held quarterly, and each church takes her turn in entertaining the meeting with a good tea. Not much business can be transacted in these colonial churches without a tea-meeting. The people here do not believe in losing sight of the social side of church life.

Our Sister A. B. Maston is now in Sydney, on her way to her father's home in India. She and her three children will sail for San Francisco on the steamship Mariposa this week (May 16). Bro Maston will remain in the colonies a few months and then return to America by way of Europe. Bro. and Sister Maston have been in the Southern Hemisphere about nine years, during which time they have been the means of accomplishing much good for the Master in New Zealand and Australia.

For some time Sister Maston has not enjoyed good health, and it is to be hoped that the change will do them both good. Whether they go to the States on a visit, or to remain, is a question which I am not authorized to decide.

Bro W. S. Houchins is leaving Dunedin, New Zealand, and will preach awhile for one of the churches in Melbourne. We are anxious to secure the services of Bro. Houchins to labor under the auspices of the Conference of New South Wales, and our committee will probably make him a definite proposition in a few days. We hope he will see his way clear to accept the work.

We are pleased to know that Bro. J. W. Shepard has reached New Zealand, and has commenced work in Christ Church—an important field and we hope Bro. Shepard will be instrumental in building up a strong church in that city. There is strong talk of changing the *Christian Pioneer*, edited by Bro. D. A. Ewers and published in Melbourne, to an eight-page weekly. This will be an excellent move; for Australia now needs a good weekly paper.

There is now sitting in Sydney what is called the International Centennial Temperance Congress whose meetings are largely attended and prove quite interesting. The Australian colonies are a long way behind the United States in the temperance work, and Sydney is among the most intemperate cities. Almost every important business corner is occupied by a "public house." Mr. R. T. Booth is among our small force of temperance reformers; and while we do not look for prohibition for years to come, yet we are moving slowly in that direction.—*J. F. Floyd in Apostolic Guide.*

TEACHERS' CONVENTION.

The Interprovincial Institute was formally opened July 18. Dr. Allison in a felicitous speech introduced the first speaker of the day. A man whose fame is now more than continental, whose name to-day is honored everywhere. He had pleasure in introducing to them the president of McGill college, president also of the Royal Society of Great Britain—Sir William Dawson.

Leaving personal matters Sir William proceeded to contrast the period to which he had referred with the present, having special reference to Nova Scotia. In 1850 there were 886 schools on the list—now 2,000; then 3,000 pupils in attendance—now 105,000; then an average salary of \$144 per year, with some as low as \$64—now a third-class teacher gets \$169, and the general average is \$250. And the time is coming when the remuneration will be still more satisfactory; but to accomplish this the quality of work must rise and the number of incompetent competitors be lessened. In 1850 Dalhousie college was doing, practically nothing,

and Kings, Acadia and Mount Allison working in a very small way. In Halifax there were some good schools, both public and private, but there was no common system, no satisfactory supervision. There were only 1,600 pupils in attendance in the city. Now there is an admirable system, good buildings and apparatus, and 5,000 pupils are in attendance. Doubtless the city has grown, but the educational progress has been more than proportionate. New Brunswick was ahead of Nova Scotia in the old time, in having two training schools, and still leads in that she obliges all teachers to be trained. In Nova Scotia last year, however, 82 diplomas were granted. Teachers' Institutes in the old time were non-existent. Now there are county, provincial, and lastly an inter-provincial institute, as well as an educational review, which is marked by a high excellence in tone and matter.

With an apology for an old man's love of reminiscence, Sir William referred again briefly to personal experiences while superintendent, and then turned to the consideration of the educational outlook. We have an unfortunate habit in the Maritime provinces of regarding ours as a small country. We are over modest. He had been led to believe that the children reared in these provinces by the sea were more shifty, active, independent, and self-reliant than those farther inland. This is largely owing to the more varied character of their training, which gives them greater adaptability. This was an advantage to be profited by in education. As to arts and trades a little of these should be taught. The elements, the woods and how to work them, the metals and their properties—these should be learned; but rather as a matter of play than of work. The real work should be in training the general intelligence. That has largely been the plan in the New England and Scotch schools, and to a large extent with us. Technical instruction is valuable as an accessory, but is not essential. The young people from these provinces scatter everywhere over the continent. You meet them everywhere, and find that they have made their mark. They owe it to their training in shiftness, to the influence of pious homes, and the training in good elementary common schools. It should be our aim to keep up the standard of these common schools—keep them up to the standard of the best—so that what New England is to the United States these provinces may be to the Dominion.

The resources of these provinces mark for them a destiny such as you scarcely dream. Nowhere from here to Florida or from here to the Rockies are there such magnificent natural resources, such facilities for developing and profiting by them. In the matter of this development we are somewhat behind. Circumstances political and financial have caused the delay. We cannot hurry these great movements. But the time of development will come. Nature will prevail. The countries of great natural resources become the countries of great wealth and population. That time will come to these provinces—a time when their relative influence will be infinitely greater than to-day. There are indications even now. These provinces are being drawn together. But this union has to grow and develop. It will, this development will come, and those now young will when they are old look back to these days and note a greater contrast than that to which attention has been given this morning.

Personally the speaker was glad to look upon the progress made, thankful for any personal part in it. He had not shaped his own life. We may rough hew, but it is God who shapes. If we do our best as Providence points the way, perform the work that comes to our hand, we will be able in old age to look back with satisfaction, finding joy in the memory of every kind and helpful act and word. He hoped all would so regard it, regard themselves as having a great commission given them, having faith in God and Christ, and animated by the spirit of their fathers train up a generation of like character to go out and make the name of their country great. Let us not think little of our country. It has boundless wealth in sea and soil, and in the bowels of the earth. Let us train the heads and hands of our children, and if we do not see it then, they who follow us will see these provinces become a centre of wealth, civilization and enlightenment, from which shall radiate beneficent influences, not alone through the Dominion but throughout the continent.

When the applause subsided that greeted Sir William's address, Dr. Allison observed that it was truly an inspiration to see an old man with his face toward the morning, speaking words of hope and cheer, and he felt that the speaker's words as to prospects and duties had fallen as gentle dew upon the understanding and the hearts of the listeners.

The Christian.

ST. JOHN, N. B., AUGUST, 1888.

EDITORIAL.

THE ESTABLISHMENT OF THE CHURCH OF CHRIST.

Beginning at Jerusalem: Luke xxiv.-47

This article treats of the beginning of the Church of Christ. Should any object to such a discussion as this, and suggest the propriety of leaving the principles of the doctrine of Christ and going on to perfection, our reply is, that we are not in favor of being driven from an extreme to its opposite. The schoolboy who is content to know nothing more than the alphabet of the language and the figures of arithmetic, and decides to go no further in his studies, is only excelled in folly by the one who imagines that he can afford to ignore these simple rudiments and advance in scholarship without alphabet or figures. Just as certain as alphabets and figures are indispensable to the most advanced scholars, so are "first principles" to the most mature christian, nor can they ever be ignored in a successful struggle for eternal life. He needs to remember them in order to defend them against the attacks of opponents, as well as to spread them before those who are anxiously enquiring for salvation. They help himself to grow in grace and in the knowledge of the Lord and Saviour, while his pure and self-sacrificing life enables him, under Christ, to use "first principles" in the manner and with the success which his Lord designed.

On the other hand, professors who are not so much concerned about justice and the love of God may be rather expert in their use of "first principles," but their influence is against their teaching while they disregard the words of Jesus: "These ought ye to have done, and not to leave the other undone." Matt. xxiii., 23.

On the coast of Cæsarea Philippi when Peter confessed that Jesus was the Christ the Son of the living God, He told him that He would build His Church on that rock, and it is for us to ascertain when He fulfilled that promise, or, in other words, when He established His Church. The importance of knowing this cannot be overestimated. A mistake here, and an amalgamation of Jewish and Christian institutions stand at the bottom of almost all the corruptions of Christianity.

In enquiring when and where the Church began we may pass by many theories on the subject, such as its beginning being in eternity or in the Garden of Eden, or in the family of Abraham, and notice the one that locates its beginning with John the Baptist in the wilderness.

Many affirm that the Church of Christ was established in the lifetime of John the Baptist, and not a few contend that on account of its relationship to him it should bear his name. John cuts off all such ideas root and branch, by declaring to his disciples who seemed perplexed on the matter, that he was not the bridegroom, but only his friend, who rejoiced greatly at hearing the bridegroom's voice. John iii., 26-29.

The Church was not set up in John's lifetime by him or any one else. It was after John's death that Jesus said, I will build My Church. Let the following facts be considered:

1st. If there was a church built in John's lifetime it was not the Church of Christ, for Jesus said after John was dead, I will build My Church. Matt. xvi., 18.

2nd. If there was a church in John's day it was not built on "this rock," which is the Lord's divinity, for Jesus charged His disciples to tell no man He was Jesus the Christ. Matt. xvi., 20.

All this preaching and building was held over for another day.

3rd. If there was a Church in John's day they, its members, did not meet on the Lord's day, for that day was not observed till after the Lord's death and resurrection.

4th. If there was a church in John's day they had no Lord's Supper, for this was not instituted until the same night in which he was betrayed.

5th. If there was a Church in John's day they had no sacrifice for sin, for it was after it that God's Son was offered for the sins of the whole world.

6th. If there was a church in John's day they had no priest to offer for them or stand between them and God. "For if He (Christ) were on earth He should not be a priest," etc., etc. Heb. viii., 4.

It was after His death that Jesus by His own blood entered in once into the holy place, having obtained eternal redemption for us. Heb. ix., 12.

7th. If there was a church in John's day they had no Holy Spirit, for the Holy Spirit was not yet given, because Jesus was not yet glorified. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." John xvi., 7.

8th. If such a church existed in John's day it was never mentioned in Old Testament or New. Neither the disciples of John nor of Jesus are ever called a church until Jesus had passed into the heavens and the Holy Spirit had come forth from the Father and the Son to animate and fill His body, which is the Church.

On the day of Pentecost, after that the Apostles were filled with the Holy Spirit, and as the Spirit gave them utterance they had declared unto the people that God had made that same Jesus whom they had crucified both LORD and CHRIST, and three thousand souls believed and obeyed the Son of God and were added to the disciples; they were first called the Church. (Acts ii., 47.) Ever after that this was their constant designation. The disciples were never called the Church till these three thousand were added to them in Jerusalem on the day of Pentecost, and they were always called the Church after that event. This makes the time and the place of the establishment of the Church of Christ plain and positive to those who set to their seal that God is true. Jesus once told His disciples not to tell men that He was the Christ, but now everything was ready to proclaim the glorious truth. Even after he had risen from the dead and when he gave them the gospel, he told them to wait at Jerusalem till they should be endowed with power from on high. But now everything was ready; the great atonement was made. Death was vanquished. The Conqueror had taken His seat at God's right hand. The Holy Spirit had come, had filled the Apostles and qualified them to address in their own language all the Jews assembled from the different nations of the earth. The divinity of Jesus, which was the rock, had endured every trial unmovèd. The gates of hades, or death, the last enemy, had not prevailed against the rock. When the Apostles preached this the people were, by the Holy Spirit, convinced of sin; they were drawn to Jesus, and Jesus built them as His own Church on that rock. They were united to Him, the Son of the living God, and thereby became partakers of a divine nature. They had the Spirit of Christ and the hope of glory.

How different from this is the imaginary church built before the death of Jesus: 1. It is built before Jesus built His Church. 2. It had not "this rock" for a foundation. 3. It was without a proper worshipping day. 4. Without the Lord's Supper. 5. Without a sacrifice for sin. 6. Without a high priest. 7. Without the Holy Spirit. 8. Without so much as a name in the oracles of God.

We will now notice some passages which seem to favor the existence of the Church in John's day. The Church is often called the Kingdom of Heaven; and Jesus says, "From the days of John the Bap-

tist until now, the Kingdom of Heaven suffereth violence, and the violent take it by force." Matt. xi., 12. This, with like passages, such as: The Jewish teachers neither entered the Kingdom themselves nor suffered those who desired to enter, and the Kingdom of Heaven is preached and men press into it, etc., etc.

These passages at first sight seem to intimate that the Kingdom had come in John's time, and that men were actually entering it, or joining the church, while others were trying to prevent them from becoming members.

Now, the burden of the preaching of John and of Jesus and the twelve was this, "Repent, for the Kingdom of Heaven is at hand." Jesus told of certain things that would not occur till the Kingdom of Heaven should come, and told His disciples to pray to God, "Thy kingdom come," all of which shows positively that the Kingdom was still future, but near at hand. How, then, could it be said that men entered it, pressed into it, etc. This is very plain indeed, when we consider how the near approach of a greatly desired object affects men's hearts and life. They are won over to the object, and live and act for it. It enters into them, and they into it, even before its actual approach.

Should a number of farmers and mechanics in one of these Provinces become dissatisfied with "the dull times," and wish for a change, a leading man among them called James tells them of a grand prospect in the North West—a fine climate, good crops, and a growing trade. They often meet to hear James describe the country, and he urges them to sell out and prepare to go and form a colony as soon as practicable. Friends at home are greatly opposed, and neither go themselves nor suffer those to go whom they can prevent. Still James persuades the people; they hear him, believe him, sell out and prepare for the new colony. Although they are here in person, their hearts and hopes and energies are in the North West; for it they live and plan and work. How natural it is to say of those who thus plan for the new colony, that they enter into it, though it is yet so far away, and that their determination is so strong that all opposition is unavailing, for they take it by force. But should James die before the company gains the colony, then it could be said that the least in the colony is greater than James. Not a better person, nor a greater or more influential worker, but he enjoys greater privileges. What James worked for he enjoyed. The joy of anticipation is swallowed up in the joy of possession.

The Jews were long expecting a Messiah to set up His Kingdom on earth. John came to tell that He was now here, and His Kingdom was at hand. He called upon the people to repent and believe the gospel of the Kingdom. Those who did so were baptized by John with the baptism of repentance for the remission of sins. They renounced their former lives and former leaders, and looked to John, under God, to guide them. They believed the Kingdom was at hand, and they hoped and lived for it, and thus it could be figuratively said they entered into it even before it came. John preached and suffered for that Kingdom, but died before it came. Some of John's disciples survived him and lived till the Kingdom did actually come and really entered into it. The least one of these was greater than John. Not that he was a truer man than John, nor a more faithful worker, but that he had a greater privilege. He held a seat in the Kingdom, which John did not hold. Let every one who now holds this position remember that "To whom much is given, of him will be much required."

REMEMBER our Annual at Lord's Cove, Deer Island, commencing the Friday before the first Lord's day in September.

Original Contributions.

BEARING ONE ANOTHER'S BURDENS.

The burden that is well nigh overwhelming many of the Disciples to-day is the thought that so little has been done for the blessed Master, and the failure of the past have struck such a dread of anything being done in the future, that many acknowledge if anything is ever done it will be a miracle. Be of good cheer, friends, all will be well in the end. Miracle or no miracle, here is what we propose to put before you, which many of the good brethren have endorsed, and if that is the kind of a miracle you think will bring success to the cause, let us hear from all who love to lighten the burdens of those who are oppressed and cast down. Now for the problem that is to work wonders. No doubt you are all anxious to know what this problem is. It is one thing to know what it is, and another thing after you have known, to act accordingly. The problem is this: we propose to all the brethren to put into one common fund, say the least from each member one dollar—those who have received much, much will be required of them. We have now in the Province of Nova Scotia two evangelists; in New Brunswick two. Those four evangelists are almost stationary; they do not spread out over all the territory of the Disciples. And in order to have two or more evangelists in the field, we wish to put before you this new problem. Brethren, it is not with the desire that we should interfere with any other of the plans that have been so long in vogue. Brethren, it is our desire to bring all the evangelists on an equality; by all contributing to one common fund, and all giving as the Lord has prospered us, we would see wonderful things done in these Provinces, and each evangelist would feel more determined to work. You who have not been made acquainted with the circumstances of one of our evangelists who started out into the field with two thousand dollars, who has not one dollar to-day of that amount, who at this time is only getting \$400 per year. Is this right, that one should be burdened and another eased. Brethren, if we want to keep those we want at home, it is time we attended to their gnat. Who will be held responsible on the last day for the lives of those around us if we neglect to have the gospel preached to them? Not the preachers, but you, and me, for not sending preachers to them. Paul's heart's desire and prayer to God for those of his brethren in the flesh was, they might be saved. Our heart's desire and prayer to God for those of our brethren in the flesh should be the same; and if we are desirous of seeing our brethren in the flesh saved, let us not withhold the means that will save them. Please remember that it is not the want of preachers that is hindering the work, but the want of funds to carry on the work. Is it possible out of two thousand Disciples that we can't raise four thousand dollars. If we could raise four thousand dollars, that would put five evangelists in the field at a salary of eight hundred dollars each. This is what we need to have in good times. Let every Disciple consider this problem and see if it won't work like a charm. Certainly, some will find fault, we have no doubt of it, but those who would do so are not the ones to propose some better plan. Some more will say, have we not the N. B. and N. S. Mission Fund, and the Education Fund to contribute to. Yes, you have, but if all would put their dollar, or as much more as they can well afford to, into this one common fund, there would be no need of the N. B. and N. S. Fund. What we need is to have this fund placed in the hands of the members of the Church, so that the Church could send out the evangelist, and have every Church visited, and each Church have

her equal share of the evangelist's labors. There never will be much work done if this is not soon attended to. Weak churches are not able to pay pastors; therefore it will be the grandest thing for all the weak churches to make up this fund. Let us hear from you as soon as possible, by letter, so that we will be able to put your thoughts before the brethren in the next CHRISTIAN.

Yours, in Christian love,

W. J. MESSERVEY.

GENESIS OF THE CHURCH OF CHRIST AT NEW GLASGOW, P. E. I.

The Church of Christ at New Glasgow began to worship at the year 1830. In 1820, John Stevenson, Sr. (afterward elder), with his wife and family emigrated to this country from Scotland and settled at New Glasgow. They were members of the Scotch Baptist Church. The other early settlers were principally Presbyterians, Mr. Stevenson and his partner being the only Baptists. It is supposed that Mr. Stevenson never preached in his native country, but as he was about 40 years of age it is quite probable he took an active part in church matters before coming here.

John appears to have been quite pious early in life as the following incident will show. It happened before he was twenty years old. After he had learned his trade—he was a silk weaver—he went to work some distance from home. On his arrival in the place where he was to work, he went to a lady who was in the habit of boarding persons who came there to work. She told John she would take him, but would rather have a person who could conduct family worship at her house. John, no doubt pleased at this proposition, readily assented, and while he remained with her, we are led to believe, performed his duty faithfully.

More than a dozen years passed after Mr. Stevenson's arrival on Prince Edward Island before he began publicly to preach. He erected his pulpit in his own house, or during the summer months, when the weather was warm and his audiences larger, he removed it to the barn. In those good old pioneer days there were no stately edifices, with frescoed walls and cushioned seats in which to worship. There was no fashionable choir nor fashionable music; no fashionable musical instruments to tickle the fancy. The pulpit consisted of a common flour barrel with a board laid across the top. Upon this rude structure rested the good old Bible—John's greatest earthly treasure. Much opposition was encountered, but Mr. Stevenson, strong in faith, did not become discouraged. The good seed was sown and many were brought to Christ. Soon a meeting-house was constructed and a church organized. John Stevenson, Sr., was appointed elder, which important position he faithfully filled until his death at the advanced age of 84 years. He might have lived many years more had not his life been cut short by a contagious disease. He retained full possession of his mental faculties, and was surprisingly strong and robust when he was called from time to eternity. About the time Elder John began to preach he became acquainted with the writings of Campbell, and learned the way of the Lord more perfectly. Being a member of the Scotch Baptist Church, and having renounced all human creeds as standards of Christian morality, and trusting to the Bible alone, he was ready to fall into line with the Reformers. Elder John Stevenson, Sr., has now been dead nearly thirty years, but his work still remains. The good seed he sowed still bears fruit. Eternity alone will reveal the good work he has done.

When we think of those primitive times and the way the gospel was preached under the greatest disadvantages, our minds revert to the time when our blessed Redeemer wandered up and down the hill country of Judea, preaching the good news that the kingdom of God was at hand, and healing all manner of diseases. He erected His pulpit by

the dusty highway, the pebbly seashore, or the rugged mountain-side. People listened to His teachings and obeyed His voice. Oh for a return of the good old times!

HAMMOND.

New Glasgow, May 18, 1888.

WHAT DO YE MORE THAN OTHERS?

I have been considering the words of the Master, —What do ye more than others? Reading over the thoughts of different men, and paying attention to the word preached, I have been led to ask what are we doing more than others? Our eyes can't be closed to the fact, that the Christian world is moving on, while those who profess to be adhering as much to Apostolic teaching are not making as much headway as they should. Again I am here led to ask: Are there only those who profess to be Apostles to enter into the heavenly city? In looking at the inconsistencies of Christians, I am led to believe that we often see the mote in our brother's eye, and forget the beam in our own eye. Why such controversy over non-essentials, which are only controversy? Why not give more heed to the things that are to abide forever? The beloved Paul in closing the twelfth chapter of 1st Corinthians said, "And now abideth faith, hope, charity." If we have not charity for one another, how can we have love for our enemies and those that curse us, and how pray for them that spitefully use us and persecute us.

We have before us (1 Cor. xii. 13) the three things that abide—faith, hope and charity, but the greatest is charity (or love).

Have we love for one another? Do we go as far with those as we ought? Do the Lord Jesus Christ as much as we do; who show it by their missionary spirit and good works, but yet are not in the light that we profess to be in? I say are we heaping coals of fire upon their heads? I think not. What do ye more than others? I am afraid we are too often like the dog in the manger. We can go a long way with the denominations, and not compromise the truth, while we hold aloof and not mix with them, very little can be expected of us in winning them to Christ. But by taking an interest in them, we will be able to manifest the spirit of Christ toward them which was love. I am afraid we often show too much hatred toward those who are not of the same mind as ourselves, and think that we are the only ones that will be saved, some will even go so far as to say that those who use the organ are in danger of eternal condemnation. If that is the case who are those that will be saved? Only those that don't use the organ! indeed, will they be so great that no man will be able to afford them. If that is the case we need not be afraid that the world will come to a close in the year 1901. What do ye more than others? Others are moving on to the conquest of the world for Christ, and giving their lives a living sacrifice to His cause, while others are looking on and not making an effort to spread the true religion. Why don't you come out of your iron chest and show yourself Apostolic and not hide your light under a bushel. You know what was done with the man who hid His talent in the earth. I am afraid many will come up at the last day and will be consigned to the same place. Why? Because you withheld of your means, and the churches had to resort to some other way of getting means to carry on the work of the Master. If you want to be Apostolic give as the Lord has prospered you and there will be no need of resorting to other means to raise money to build churches. Now who wants an Apostolic church in this city? It can't be those who are opposed to the organ; we have no organ, yet we receive nothing from those who profess to be Apostolic in everything. What we have received has been from those who are called progressive-ness: What do ye more than others?

W. J. MESSERVEY.

Halifax, N. S., July 28th, 1888.

News of the Churches.

NOVA SCOTIA.

CORNWALLIS.

The Quarterly Meeting was held with the church in Cornwallis according to appointment, and was voted a success. There were visitors from Halifax, Newport and Digby Co. The preaching brethren present were: H. Murray, from Milton, Queens Co., N. S., and W. Harding, now of Newport, Hants Co., and the writer. The meeting began Saturday, June 23rd, with an interesting social meeting. On Lord's day morning, Bro. H. Murray spoke to a good congregation, and was listened to with marked attention. After the sermon we attended to the breaking of the loaf. This part of the service was presided over by Bro. H. Carson, of Halifax, and by the solemn and dignified manner in which he conducted this service was made very impressive. The meeting in the afternoon was conducted by Bro. H. Harding, of Newport, and was very interesting. It is seldom we have the privilege of attending a more interesting and profitable social meeting. At the same hour Bro. Murray was preaching to a good congregation at Steam Mill Village, one of my regular preaching stations.

At the evening service we had a crowded house, when Bro. Murray again spoke the word of life. To those who know Bro. Murray, it would be useless to say the preaching was good. Simply to state the fact that Bro. H. Murray did the preaching, is as much as to say the preaching was well done. I have heard many speak very highly of Bro. Murray's preaching since we left, and expressing an earnest desire to have him visit us again.

Thus our Quarterly meeting was practically brought to a close; for though we had appointments out for these meetings on Monday, the rain fell in such torrents that it was quite out of the question here in the country, where the people have miles to go in order to attend meetings, to continue the meetings. Bro. Murray remained with us over another Lord's day, and preached some five times; but the weather was so stormy that our meetings were too broken to do the good we had hoped to do. One young man made the confession the last night of the meeting, and was baptized the Lord's day following.

Such was the interest in this meeting, that we have no doubt there would have been much more done could we have been favored with fine weather. As it is, we thank God for the pleasant meeting we were permitted to enjoy, and for the privilege of meeting so many whom we love in the truth. We were particularly pleased to have with us Mrs. Ford's two sisters, Sister Gates and Sister Payson.

Our good Bro. and Sister Ellis Ford, too, cheered us by their presence. How glad we were to hear the voice of Bro. Ford as in days gone by. He is one of the true men of God. Wherever he is, his voice is raised for truth and righteousness.

Bro. H. Cooke, of Halifax, too, did the meeting good service. The brethren were much pleased with Bro. Cooke. We believe Bro. Cooke has almost, if not altogether, decided to devote his life to the work of the ministry. He is now following a course of study to this end. I know of no young man who, as it appears to me, is better fitted either by nature or grace for such a work. I do pray that our dear Bro. may be able to continue his course of studies, and will in the near future see his way clear to go out and preach that gospel he so dearly loves. I believe we will not make a mistake in Bro. Cooke.

Bro. W. Harding's work in Newport was highly spoken of by the brethren from there. I must not forget to say that Newport favored us with a good delegation of good brothers and sisters.

There were present with us from there Bro. Benj. Vaughan and daughter, Bro. and Sister F. Stevens, Sister Tillie Stevens, and Bro. Harding. And besides those I have named, Bro. and Sister Carson did much to encourage in the work. But my letter is growing too long and I must stop.

But I must mention one more fact which has given me great pleasure. We have just been favored with a visit from my dear Bro. B. B. Tyler, and I have no words to express the pleasure this visit has given me. Twenty years ago Bro. Tyler was with me here in Cornwallis and began a grand meeting. I say began, for that meeting was never finished. As my memory now serves me there were some eight or ten confessions the last day of the meeting and the interest just fairly worked up. Then I enjoyed another happy season in a very successful meeting with Bro. Tyler, at Montague, P. E. I., some seventeen years ago. Now to have this Bro. whom I have never ceased to love, come to my own house with his dear wife and daughter, and give me the privilege of helping them enjoy a few days in this country, is a pleasure I cannot express.

Bro. Tyler came up from Halifax last Monday, and remained with us till Wednesday evening, when he with his very pleasant company returned to Halifax. He preached for us here at Port Williams on Monday evening to a full house, and again on Tuesday evening at Kentville, in the Baptist meeting house. Both of these sermons were listened to with deep interest, and were very highly spoken of by all. I have never heard better preaching. If there is anything unsound in the preaching of B. B. Tyler, I am not able to detect it.

The meeting at Port Williams was held in the Baptist meeting house, it being larger and more convenient than our house. Words of truth were spoken in those two sermons that will not be forgotten by the hearers. E. C. FORD.

Port Williams, July 26, 1886.

NEWPORT.

At my present writing, I am still at the above named place. I have been here longer than I expected to be. The brethren here are anxious for me to remain during the summer, but I have not yet decided to do so. The church here needs some one to labor with them right along. The meetings at the different places are very well attended, and I hope that some seed has been sown on good ground, and that, like the bread cast upon the waters, it will be gathered after many days. We have again been reminded of the uncertainty of life by the removal by death of one of our members. One of our sisters, the daughter of Bro. John Greno, having been called away just as she was budding into womanhood. And we can only repeat the words of Solomon to every young man and woman who can read and hear. "Remember now thy Creator in the days of thy youth."

The past month has been a busy one for me; it was my good fortune to be present at the Quarterly meeting in Cornwallis. Owing to the very unfavorable weather the meetings were not as successful as it was hoped they would have been. Through the kindness of Bro. J. B. Wallace in filling my appointments at Newport, I enjoyed a visit to the church at West Gore, spending one Lord's day there. I there met with some brethren that I had often heard tell of, and I can only say that my expectations were fully realized. My visit, though short, was made very pleasant by the warmhearted welcome I received, and I hope that I will have the privilege of again visiting those brethren ere long. On the same Lord's day I visited Upper Rawden in the afternoon. The church here is small, and they have very many difficulties to contend with; but I was pleased to meet with them. The next week I paid a flying visit to Halifax, and had the pleasure of hearing Bro. Tyler; but enough for the present. W. HARDING.

SUMMERVILLE, QUEENS CO.

The new church house of the Christian Church at Summerville was opened for divine worship last Sunday, the 15th inst. The house is a neatly finished little building, seating, when the pews are all in, about 175, which is sufficient to accommodate the people on ordinary occasions. Sunday, the building was crowded—at least 200 inside beside many outside. The interior is finished in ash by Mr. Boucher; the exterior was completed by Mr. Jeffrey Thomson. Great credit is due to the yet small church at Summerville and Port Mouton for their zeal in the cause. The friends of other churches have been kind and liberal in assisting the work on the new house, and with whom they hold kindly and friendly relations. T. S. K. Freeman, of Milton, and a student of Bethany College, conducted the preliminary exercises. The opening sermon was delivered by H. Murray, of Milton. His subject was the "Mission of the Church," showing the mission of Christ was identical with the mission of the church. To be identified with Christ we are necessarily identified with His church.

1. The name of the church must be the same as Christ, hence "The Church of Christ" or the "Christian Church."

2. The creed of the church must be "The Christ."

3. The rule and guide of the church must be the word of Christ—"The Book"—nothing more, nothing less.

4. The door of the church must be "The Christ." "I am the door," says the Saviour.

5. The example is the life of Christ. "Follow me" is our instruction. Thus in exalting the church we are exalting Christ above all party and all human creeds. To be one with Christ we are to be one with the church, and must therefore be one with all who belong to Christ, as it is impossible for a number to hold its union with the head and not with the members of the body. Herein is seen the fact that the conditions or terms of salvation are identical with the terms of Christian fellowship which practically illustrates the only ground of Christian union.

After the sermon the Lord's supper was attended to, Elders Allen Minard and Jabez Freeman from Milton officiating, Richard Husking and Reuben Leslie of Summerville passing the emblems. —Selected.

P. E. ISLAND.

CHARLOTTETOWN.

Our work here in the city has been continued, apparently with unabated interest. On every hand the indications are favorable for the upbuilding of the Church, and with persistent effort success is sure. Since I came thirteen have united with this congregation. One of the number I baptized united with the New Glasgow Church, and one more was baptized last evening. Two others also have made the good confession, and are yet to be baptized, making seventeen in all. In canvassing the city two more have just given me their names who have been baptized with pledges to assist in the upbuilding of the Christian Church in Charlottetown. We are intending to put forth an effort to gather in all who have formerly been members of this congregation.

Our church was closed Lord's day, July 8th, in order to attend the Annual Association in Montague. In regard to this meeting an extended report will doubtless be furnished by another pen, so that I will not speak particularly. However, I must not fail to congratulate the Church in Montague with their beautiful house of worship. My house was principally with Bro. James McLauren, one of the deacons of the Church, and one of the best of men. I shall not soon forget his kindness

and that of his noble wife and family, together with his lovely horse and carriage, which would have done honor to a Prince. The people of Prince Edward Island compare favorably with the best portions of America as regards their beautiful horses and carriages. I am also under obligations to Bro. O. B. Emery, Sister Stewart, and Bro. J. D. Bell, whose kind hospitality I very much enjoyed. Bro. Bell, with his horse and carriage, gave me one of the most pleasant drives along the Montague River as far down as opposite Georgetown. I enjoyed also the acquaintance of the Campbells, the Dowars, the McNiels, the McDonalds, and many others from different parts of the Island, together with Brother and Sister James E. Barnes, from St. John, N. E. I often think that it is as near heaven as we can ever get in this life when we are holding a grand reunion, participating in one of these annual gatherings. We meet from different parts of the country as members of one family, brothers and sisters of the same fraternity. What an exhibition of love and sympathy, kindness and forbearance, affection and sincerity. Each one vies with the other in trying to be good and do good. Conversation takes a higher plane, and not a word is heard save the words of truth and love.

"How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,"
And so fulfill the word."

LOT 48.

I began a series of meetings here July 2nd, but owing to sickness I only continued it through two days, which resulted in one addition by baptism. I then closed the meeting, with a promise to resume it after the Annual Association.

I had the pleasure of late of forming the acquaintance of Bro. Henry Stewart, who has recently returned home from Lexington University, Ky. He is a young man of excellent qualities of head and heart, and is preparing himself for the work of the ministry.

Having been requested to be present in Charlottetown at the lectures of Mr. Charles Watts, the celebrated secularist and editor of *Secular Truth*, Toronto, I accordingly availed myself of the opportunity of attending them. I was about to prepare an account of the lectures and discussion, but have not been able to find time. Bro. H. E. Cooke, of Halifax, on hearing of Mr. Watts' defeat in Charlottetown, wrote for a report of it for publication, but another pen, will, doubtless, give it to the public, as I was the only preacher present.

Our meetings are still being continued since our Annual Meeting, and thus far we have averaged a little more than one a day. Prospects look bright for a glorious ingathering here as well as in the city. Two noble young men made the good confession last evening and are to be baptized. Six have already come this week. W. K. BURR.

MONTAGUE ITEMS.

We are enjoying the beautiful summer days, but with the thought in mind that the hay-cutters will soon be in motion—the first agency in robbing this fair island of its garments of beauty—for the season. Quickly the harvest will pass and the summer will end—then the death of vegetation and the winding-sheet of snow.

By these a lesson is taught by our kind and heavenly Father: As nature sinks to repose, so we will after the summer and harvest of life are past. Will we be saved?

Our Annual Meeting, held at Montague, now stands among the things of the past. It was good and enjoyable to us, and, we trust, was equally so to all our visiting friends. We were greatly disappointed in not having the presence of our brother, Dr. Knox, whom we expected to preach

the Annual sermon, but who was unable to be with us on account of temporary suffering from an injury to one of his limbs, by reason of which he would be unable to stand and preach. I hope he has entirely recovered ere this.

I am not giving a report of the meeting, as that will come from our Secretary, but will simply say that since the meeting, three persons confessed the Saviour, and with one previously baptized, united with the church in Montague.

Some of our people think that if the impossible might be possible, it would be a good thing to have an annual meeting once a month.

Wednesday evening, July the 18th, at the home of Mr. Cameron, New Perth, son-in-law to the interested and interesting pair, we had the pleasure of attending the golden wedding of Bro. Alexander (Sandy) Kennedy, and his beloved partner in life.

Although Bro. and Sister Kennedy are not physically so active as, we presume, they were fifty years ago, they are both in the enjoyment of health of body and vigor of mind, and bid fair to reach a long distance on the way toward the diamond wedding, but this is in the hand of the Father of all, who has sustained them so long and will keep them to the end.

When surrounded by children, grand-children, relatives and friends, none were more cheerful than our brother and sister who have lovingly travelled the path of life together during a half century.

On behalf of friends present and absent, we had the privilege of presenting golden and other gifts to Bro. and Sister K., which touched their hearts and brought words of tenderness and eloquence from our brother's gifted tongue,—not because they were valuable (although they were), but because they came from loving hearts.

I think every moment of the time from that of assembling on the festal occasion to that of separating near the midnight hour, was enjoyed by all, and I hope that joy in the highest sense on earth may be enjoyed by our brother and sister, until they arrive where it is un-mixed and heavenly.

O. B. EMERY.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Our Sunday-school picnic took place last week at Watters' landing, about fifteen miles up the St. John River. We had a beautiful day and all seemed to enjoy themselves. The steamer "Clifton" was chartered for the occasion, enough tickets were sold to friends of the school to defray all expenses.

Bro. Tyler gave us a call on his way home, and preached for us last Wednesday evening.

Bro. Hughes is in the city, and spoke for us at our Thursday evening meeting.

Bro. Davoe will visit Briar Island again, where he intends laboring till the Annual Meeting.

THANKS.

To our beloved Brother and Sister Tyler:

We, the Church of Christ, at Halifax, do hereby extend to you our sincere thanks, in that when we raised our feeble cry for aid in the noble work of our Lord Jesus Christ, to aid us in extending and establishing the cause more fully in this city, you did willingly and gratuitously come to our aid; you have devoted the time that was lawfully your own, allotted to you for recreation and rest, but counting the cause of Christ of far more value than bodily rest, willing rather to sacrifice self than the cause of Christ should suffer loss. Actuated by these motives you have visited us, and you may rest assured that we, as a Church, unite heartily in acknowledging our highest appreciation of the labor you have bestowed upon us. The zeal you have manifested, the earnestness with which you have presented the Gospel of Christ with untiring effort, you have from time to time ably expounded

the truth as it is in Jesus, sowing seed we firmly believe will yield abundantly to the glory of God the Father. So clear and instructing has been your expositions from the living oracles that ears and hearts have been reached that hitherto have been groping in darkness. And not only has new light come to those who have been groping in darkness, but also to us who believe in the Christ, as we have listened to the profound message of Gospel truth spoken by you from time to time; they have awakened in us new thoughts, new desires, and have caused us to aspire after a brighter and better and closer walk with Christ our Lord. They have also aided us to more fully understand, and to more firmly grasp the beauty set forth in them, and in the living Word. Our faith has been made stronger, our spiritual strength renewed, our zeal has been made to kindle afresh, and we do not hesitate to say that when you go from us you leave us better qualified to engage in the work of the Master than when you first entered our communion. Since coming amongst us you have won our love and highest esteem; we deeply regret that you must so soon leave us, but as it is the work of the Master that calls you we would not detain you. When you go from us you may rest assured you have our sincere prayers, our sincere sympathy, our best wishes that God will abundantly bless you in whatever sphere of labor you may engage. May the smile and approval, and the benediction of God our Father rest and abide with you, and upon your labor, and we do hope that the time is not far distant when we shall have the pleasure and the honor of welcoming you back to our city and enjoy a happier season. We will be happy to hear from you at any time, and to receive any information and any counsel you may deem it necessary to instruct or aid us in the noble work we are engaged in; since you have visited us you have become acquainted with our standing, and your counsel in matters appertaining to our spiritual welfare will be thankfully and joyfully received. We remain,

Dear Brother and Sisters,

Yours fraternally,
Bro. and Sister W. J. MESSERVEY,
" N. GRAHAM,
" A. CRAIG,
" E. WALLACE,
" H. WALLACE,
" H. E. COOKE,
" W. HARDING,
Sister WISDOM,
" S. CORMACK,
" MCINTIRE.

Died.

McLAUCHLAN.—Bro. James McLauchlan, after years of suffering, which sometimes was very severe, but was endured with Christian patience, died at his home, on the Whim Road, near Commercial Cross, June 22, 1888. Bro. McLauchlan was an earnest member of the church, and according to his opportunities was very intelligent in the teachings of the book of God, and was ever ready to give a reason of the hope which was in him and tell others the way of life and salvation. His wife who so tenderly and lovingly waited on him during many trials, is left, also three sons and one daughter. They do not sorrow as those who have no hope. They believe "it is well." May it be well with those (with us) who follow after.
O. B. E.

HALIFAX CHURCH FUND.

Joseph Jackson,	\$2 00
Mrs. Geo. Jackson,	25
Henry Crawford,	1 00
Mr. Gordon, New Perth P.E.I., ..	1 00
Mrs. A. E. Kimball,	1 00
Fred Jackson,	25
Total,	\$5 50

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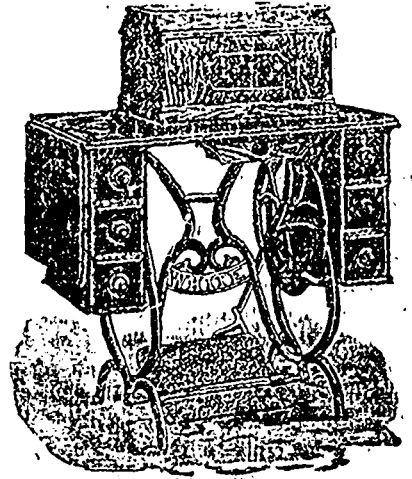
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1882,.....	427,429.00	5,419,470
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St. John, N. B., Dec. 27th, 1881.

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