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THE CHRISTIAN.

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

Vol. VIII.—No. 11

SAINT JOHN, N. B., SEPTEMBER, 1891.

Whole No. 41

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THE ANNUAL OF 1891.

The following arrangements have been made with the railways and steamboats for persons attending the Annual Meeting at Westport:

The Yarmouth S. S. Co. will grant a free return ticket to delegates who have paid full fare on going, on presentation of certificate from the Secretary.

The Weymouth S. S. Co. will grant a return ticket to Westport at one fare. Those who intend going by this line must be in Weymouth not later than Sept. 3rd.

The Western Counties Railway will give a return ticket at one-third fare to delegates who have paid first-class fare one way, on presentation of Secretary's certificate.

The Windsor & Annapolia Railway will give a return ticket at one-third fare to delegates who have purchased a first-class ticket one way.

The Bay of Fundy S. S. Co. will grant return tickets at one-third fare on presentation of certificate from the Secretary.

NOTICE.

All parties attending the Annual at Westport, are requested to come by the way of Weymouth, also, they are requested to be at Weymouth on the evening of the 3rd of September, so as to take the S. S. Weymouth next morning. Accommodations will be provided by J. Goodwin (at the American House), at reduced rates. This is the safest, cheapest and best way to get to Westport, parties who attempt to come on the Dominion, either from Yarmouth or St. John, may not get to Westport if it is thick weather, but let all make Weymouth the center, and you are sure of getting there in time for the opening. All arrangements have been made, on this route especially, to make it convenient. All parties going this way will have a free return by the same boat. Messrs. Charles Barrel & Co. have promised to send the boat back for our convenience.

PROGRAMME

of the Annual Meeting to be held at Westport, N. S., commencing Friday, September 4th, 1891:

Friday, 7.30 p. m.—Informal meeting of welcome and greeting by Bro. H. C. Cooke.

Saturday, 9 a. m.—Prayer meeting, led by Bro. J. A. Gates.

" 10 " —Preaching by Bro. Wm. Murray. Subject: "The Prayer-meeting." Followed with a conference on the same subject.

Saturday, 2 p. m.—Preaching by Bro. H. Murray. Subject: "Church Work." Followed with a conference on the same subject.

" 7.30 p. m.—Preaching by Bro. E. C. Ford.

Sunday, 7 a. m.—Prayer-meeting, led by Bro. H. A. Devos.

" 10.30 " —Preaching by Bro. D. Crawford: "The Annual Sermon."

" 11.45 " —The Lord's Supper.

" 2 p. m.—Sunday School Work, with a Question Box.

" 3 " —Preaching by Bro. J. H. Gordinier.

" 7 " —Prayer-meeting, led by Bro. H. Carson.

" 8 " —Preaching by H. W. Stewart.

Monday, 9 a. m.—Business-meeting.

" 2 " " "

" 3.30 p. m.—Business-meeting of the Sisters.

" 7.30 " —Mission Meeting.

THE LAST CHRISTIAN, with Bro. Crawford's picture, and items concerning his life, is of itself worth at least two years' subscription to the paper. Our brother felt keenly the difficulty of writing about himself, but submitting to the request of others he skilfully applies himself to the task; and as on other subjects, so in the presentation of this, he shows a master hand.

It is customary, I know, to keep the good things you have to say about a man until he is dead. Well, I'll do that—but let me say just a few things right now. When I saw the picture and read the items, I felt as though I wanted to see him face to face, for I regard Bro. Crawford as one of the biggest men I ever met—not in body only, but in mind and heart. Our readers are familiar with his writings, which stand as a monument to the truthfulness of our statement. His soul is in the cause of Christ—no one rejoices more than he to hear of sinners turning to Christ, or feels sadder when hearing of things being otherwise. His self-sacrificing spirit, sensitiveness—yes, and hopefulness—are among the leading features of his life. When clouds were dark and lowering and hope in all was nearly gone, our brother could see a rift in the cloud and would say, "Don't be discouraged, brother, it will come out all right in the end."

I am sorry that he is getting old, but glad to know that he is nearing a better world, and that his works will follow him. We shall look with interest to a further reading of his life.

DURING the month of August we have had but little reason to complain of cold weather in Springfield, Mo. The mercury seemed very much inclined to remain in the nineties. The residents of Springfield claim with boastfulness that their climate is an Italian one; but we notice that they are as ready to dispense with certain portions of it as the New Orleansers are the Italians themselves.

DON'T forget that our coming annual will be with the church at Westport, Digby Co., N. S., commencing on Friday evening before the first Lord's day in September.

THE following we clip from the *Christian Evangelist*. It seems to us rather strange that after presenting the present condition and treatment of the

Jews in the light of deserved and predicted punishment from the Lord, that the editor should attempt to censure nations for their attitude towards the Jews, or suggest to them (the nations) a plan for averting or discontinuing the just reward of their (the Jews) deeds. The nations might reply somewhat in the language of Gamaliel, "If this be of God we cannot overthrow it, lest haply we be found to fight against God." But here is the clipping:

Three thousand years ago the Lord declared that Israel, in case of disobedience, should be scattered among the nations, and said, "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." How signally that has been fulfilled a thousand times in history! The persecution now in progress in Russia is only a repetition of what has occurred in every country of Europe. Even England has exiled the Jew, and as she hurried him across the channel has robbed and murdered him in order to prevent a demand for restitution. What shall the poor Jew do? Russia is making his life a burden, but when he looks around "to find rest for the sole of his foot," he finds no country prepared to welcome him. A Berlin despatch declares that the Triple Alliance has reached an agreement to send those back who reach the German or Austrian frontier unless they have a passport, tickets and money enough to carry them to America. Wherever the Russian Jews are found, whether in Germany, Austria or Italy, they are expelled. The great powers, from motives of humanity, ought to discover some country where they could find a refuge. When Nebuchadnezzar drove them out of Palestine he gave them a place in Mesopotamia. Are modern nations worse than the heathen? Why not bring a pressure to bear upon sick, decaying Turkey which would open Palestine to the scattered exiles of the race?

In a recent issue of the *Republic* of St. Louis, Mo., there are some excellent suggestions concerning the most effective way of preaching the gospel. In view of the fact that quite a number of young men are starting out in the work of the ministry, we herewith give the suggestions:

In dealing with masses of men, preachers may learn from the politicians. For it is noticeable that these last always aim, in the conduct of a campaign, at two things, viz.: Simplicity and emotion.

Simplicity. Whatever requires a great deal of explanation, remarks a shrewd observer, or much careful thinking, is not going to sweep down the multitude. Because the people do not think—they feel. Hence the value of war-cries. Hence too, the significance of phrases which coin an issue in a word—emotion. The great speakers, says Lacky, have spoken not to the mind but to the nerves. The way to get hold of men is through their feelings. Plough up the subsoil of their emotions. Make a galvanic battery of yourself and shoot your convictions into your audience in an electric thrill.

All this is equally true in religion. Simplicity of purpose and an emotional manner are of more value in the pulpit than anywhere else. If men are to be turned from sin to holiness, if they are to be persuaded to exchange self for Christ, if they are to be won to start from earth to heaven, there must be a directness of statement on the part of pulpitiere and a fervor of utterance which appeals to every secret and sacred memory. The scientific method will do in the laboratory. The philosophic calm of Newton or Bacon is all right in a college. In the pulpit there must be moral dynamite infused in matter and manner.

THE Governor of Georgia has signed the bill to prohibit the sale of liquor within three miles of any church building or school house except in incorporated cities. Some one remarked that "this beats local option." This means prohibition in Georgia where church and schoolhouses are numerous, and where they do not exist cheap structure will be erected at once.

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. As I was a listener at the Quarterly in Shubenacadie and understood the preacher to say that the Apostles were in heaven judging the twelve tribes of Israel, I would like for you to give me the scriptures to sustain this.

L. DICKSON.

Five Mile River.

A. In commenting on the words of our Lord, as recorded in Matt. xix. 28, the preacher said that the time of regeneration spoken of in this Scripture is now, during the Gospel dispensation, while men and women are being born again, "born of the water and of the spirit." And that during this dispensation, while Christ is setting "on the throne of His glory," the Apostles, through the gospel, are the judges, or lawgivers, as Moses was the judge or lawgiver till Christ came. In proof of this the following Scriptures were quoted: Matt. xxviii. 18-20, As all power was given to Christ, "both in heaven and on earth," He commanded the Apostles to go make disciples of all nations, "teaching them to observe all things whatsoever He had commanded them." On these conditions He promised to be "with them unto the end of the world." Again in John xx. 23, the Lord says to His Apostles, "Whosoever sins you remit, they are remitted unto them; and whosoever sins you retain, they are retained." Here Christ places in the hands of His Apostles the authority of offer to men the forgiveness of sins in His name; hence, in this great matter they are now, through the Gospel, our judges. With this agrees the words of Paul in II. Cor. v. 19-20. Here we are taught that after Christ had made reconciliation possible by His death for the sinner, that He gave to the Apostles the ministry, or word of reconciliation, and that they are ambassadors, or judges, for Christ, "as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God." From these Scriptures it is plain that though the Apostles have been dead for many long centuries, still they live in and through the gospel and hold the same authority over the Israel of God to-day that Moses held while the people were under the law given by him. As God spoke to the people by Moses, and he was said to speak hundreds of years after he died, (Luke xvi. 29-31), so the Apostles are now speaking in Christ's stead, and are thus our authority in all things pertaining to the kingdom of God.

Miscellaneous.

C. W. B. M.

The attention of our Sisters is directed to the following earnest letter:

IVAN, Aug. 13, 1891.

Mrs. J. S. Flagler, St. John P. O., N. B.:

MY DEAR SISTER: In addressing you I feel that you have been made acquainted with our work by our good Bro. and Sister Barnes, whom we had with us at the convention in Toronto.

As they directed me to write you, I do so.

When the report of the work of your S. S. was made, we noticed that nothing was given to the Foreign Field. The reason given by Bro. Barnes was that you had no special medium through which you felt like giving.

Now that the O. C. W. B. M. are going to take up the foreign work we want the prayers, the influence, the help, of every Sister in the Dominion that every Sister may enjoy a share in this great work. Therefore, we invite the co-operation of the Sisters in St. John.

We purpose sending a trained nurse as soon as one can be found ready to go. We want to make China our field, as we have considerable interest there now. Our own Dr. Macklin being there,

and the children of Ontario have adopted a child there. Perhaps you may have a Sister in St. John who may be prepared to go to work; if so let us know.

Could we not amalgamate our forces in this work? Do you think the Sisters in St. John would work with us, and make one strong army of women that we may show to the world that we are one in Christ?

Believe me, your Sister in Christ's service.

Mrs. E. McCLURG,

Ivan, Ont.,

Cor. Sec. O. C. W. B. M.

FROM ONE OF "OUR BOYS."

A most successful protracted meeting of three weeks duration has just been closed at the Christian church in Marysville. The meeting was conducted by Elder Charles H. DeVoe. At the very first meeting Elder DeVoe clearly demonstrated to his hearers that his whole energies were devoted to the cause and that he was well able to point out the way of life. The interest aroused by his first sermon never waned, but continued to increase, filling the house to overflowing night after night, and resulting in raising the membership of the church from sixteen to fifty-three. Twenty of the additions were new converts, and these were immersed in the creek at New Market on Sunday afternoon, in the presence of the largest crowd of people ever assembled there. At the closing sermon, preached on Sunday evening, the aisles of the church were crowded and many stood listening at the doors and windows. Elder DeVoe is an exponent of practical Christianity. He preaches not dogmas and doctrines, but how to live, that it may be an easy thing to die. He does not degrade himself and his calling by denouncing other denominations, but prays for unity among professors of Christ. His is the kind of preaching that is calculated to build up the church and make it as it should be, the strongest of earth's factors for the good of humanity.—*National Democrat.*

GOD, NOT CHANCE.

Many men have there been whose life culminated at a certain point, and then by God's providence has gone all down hill; they lose their reputation, they lose their ambition, they lose their prosperity. Thus Marius after the conquest of the Cimbric; thus Pompey after the Mithridatic war; thus Cortez after the capture of Mexico, when, as was so touchingly said of him, everything turned for him into thorns; thus Charles XII. after Pultowa; thus Napoleon I. after Waterloo; thus Napoleon III. after Sedan. Now, what a difference it makes to us if such downfall be seen to be part of the dealings of God's hand to us—if such a turning of the sun into blackness and the moon into blood be a part of the necessary chastisement of love—what a difference it would make to us if we recognize that it is all the hand of God and not the caprice of chance! If we see in it nothing but chance, we can only sit down and weep futile tears, and eat away our very hearts with vain regrets; but if we see in it the hand of God, we may sit down content to bear. Be our days many, or be they few, from any burden which God may see fit to lay upon us; our life may gain not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have made no choice. During the last thirty-six years God has twelve times changed my home and fifteen times my work. I have scarcely ever done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at our fireside that we loved

when we were young, but I would say: Far rather than this, God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life, and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Ferrar.*

ROCK OF AGES—AN INCIDENT.

On board the ill-fated steamer "Seawanhaka" was one of the Fisk University singers. Before leaving the burning steamer, and committing himself to the merciless waves, he carefully fastened to himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without rope, except as she should cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold no longer!" "Try a little longer," was the response of the weary and agonized husband; let us sing "Rock of Ages." And as the sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted. But lo! as they sung, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer:

Rock of ages, cleft for me;
Let me hide myself in thee.

With the song seemed to come strength; another and yet another was encouraged to renewed effort. Soon in the distance a boat was seen approaching. Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne safely to the land. This is not fiction. It was related by the singer himself, who said he believed "Rock of Ages" saved many another besides himself and wife.—*Selected.*

OBEDIENCE OF FAITH.

Gospel faith centres in Jesus Christ as the Son of God. At this time all matters of authority in religion emanate from Christ. No one can show his faith in Christ outside of submitting to His authority. God did not acknowledge Jesus as His Son till He was baptized. Can any person now prove from the Scriptures that he is a child of God outside of his obedience of faith—his baptism by authority of Christ? The Acts of the Apostles contain a history of the Holy Spirit.

There are nine cases of successful conversion recorded in that book, and in each case faith was consummated in obedience of faith or baptism. No person in the apostolic examples of conversion waited a single hour after he knew Jesus commanded him to be baptized without going forward in obedience to faith. Saul seemingly waited three days, but he did not know that it was the will of Christ for him to be baptized till Ananias said, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." So soon as the will of the Lord was made known to him, "immediately he was not disobedient to the heavenly vision."

Baptism cannot be reckoned as a good work, but as an act of faith—the obedience of faith. Men are now justified by faith without the deeds of the law of Moses. Coming to the obedience of faith

in baptism the law of Christ declares such persons free from their past sins. Then they are "created in Jesus Christ unto good works" and are to be careful to maintain "good works." Good works are those good actions that spring from good motives, and have for their object the well being of mankind.

The person who believes in Christ will submit at once to His authority, and baptism is His authoritative command. Those who love Christ will obey His commandments. Faith works by love, and faith without works is dead. Dead faith is not counted to persons for right doing or righteousness.

The gospel is made known now to all nations for the obedience of faith. Is it not strange that in this land fully fifty per cent. of the people fail to come to the obedience of faith? The trouble is, in former times the people have been taught that faith is a mere act of the mind, and does not need an overt act to declare itself. God has always tested his servants by acts of obedience. All evangelists must come back, in their practices, to the primitive order established by the apostles, and then much infidelity will be removed. Says Jesus, "He that believeth and is baptized shall be saved." Let everybody take Him at His word, and the grand results of obedience of faith will follow. "To obey is better than sacrifice." To obey Christ is to be saved without the deeds of the law of Moses. To obey Christ is the salvation of faith made known in the gospel.—*Alanson Wilcox.*

THE CHRISTIAN RACE.

In the epistle to the Hebrews, the Christian's career is viewed as a race. There is no progress, no rapid passing onwards, no intense hastening to a goal. Listlessness, vacillation, a sauntering dalliance with pleasure characterize many lives. There is no steadfast and urgent pursuit of a single object. Where this exists, even though the object be unworthy and the pursuit of it un-Christian, the life may be compared to a race. For a race implies a running towards a goal, a straight and rapid making for a desired object or end. The Christian's career is a race, because with mind made up as to the worth of his object he makes for it with fixed eye and unswerving tread. Of the various attractions presented to us, the Christian has selected one, and with undivided mind makes it his single object to be all he can be, and do all the good in his power. The prize he aims at is likeness to Christ in his personal goodness and power to do good.

This is the prize he aims at; but he find that he can not choose his own way to it. The race is "set before" him, marked out for him, measured and staked in by a power not his own. His birth, his natural condition and temperament and talents, his opportunities, the vicissitudes of fortune he encounters, are all arranged for him. That is the course set before him, and he must win the prize by running in it. He may not leap the ropes and try a short cut; he may not demand some softer course, some more elastic turf; he may not ask that the sand be lifted and a hard beaten surface prepared; he may not require that the ascents be levelled and the rough places be made smooth; but he must take the course as he finds it. In other words, he must not wait till things are made easier for him; he must not refuse to run because the course is not all he could wish; but he must recognize that the difficulties of his position in life are the race set before him. The Christian must open his eyes to the fact that it is in the familiar surroundings of the life we now actually lead God calls us to run: in the callings we have chosen, amid the annoyances we daily experience, where we are and as we are, from the very position we now occupy our race is set before us. It is through your own actual circumstances you must win the prize. A race is set before you by God. You have your own sins to subdue, your own troubles to overcome, your own opportunities to use, you are yourself and

not another person, and you have your own race to run and not another person's.

The conditions of successful running are that we look to Jesus and lay aside every weight. When we are sunk from all hope of ever being delivered from sin, when we seem to have been deceived all along, and are ready to turn to scorn every other argument that can be used to show us that it is reasonable to believe we may be holy and pure, nothing shoots such a real hope into our souls as for any one whom we know to have also had his sins, and his snares, and his vices, to look us in the face and say: "There is such a thing as sanctification. I know it. I am not more certain that I live, as once I did not, that now I am what once I was not." And the apostle says that we are surrounded with a cloud of men giving us just such testimony. He points us to hosts of instances of successful attainment. Time would fail him were he to attempt in the briefest manner to indicate how even the most eminent among them have won the position they now occupy. There is a perfect cloud of them, he says. Each a star in himself if you could see him closely; but there are so many like him and so distant to our feeble vision, they are but a bright cloud, a milky way in the heavens to guide and animate us.—*Dr. Marcus Dods.*

WHAT SAVED HIM?

One Christmas morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and the publishers in this country.

The young man was a sickly country lad of keen sensibility and nervous temperament, who, finding himself homeless and friendless in a great city, had yielded to temptation, and had fallen into the habit of drinking and gambling. The publisher, as he listened to the message, noted the lines which dissipation had left on the boy's face. He was a man who made it his work in the world to help others. No man touched his hand in passing who did not gain from him new courage and hope in life.

He answered the message which the reporter brought, and then, holding out his hand cordially, said, "Let me wish you a Merry Christmas, my lad." He took from a shelf a book, containing sketches of the lives of the great English, French and German authors, with extracts from their works.

"Here," said he, "are some friends of the new year. When you spend an hour with them, you will have noble company."

The surprise and the gift and the unexpected kindness from the man whom he regarded with awe had a powerful effect upon the lad. He spent all of his leisure time in poring over the book. It kindled his latent scholarly taste. He saved his money to buy the complete works first of this author and then of that; he worked harder to earn more money to buy them. After a few years he began to gather together and to study rare and curious books, and to write short papers upon obscure literary subjects.

Men of similar taste sought him out; he numbered some of the foremost scholars and thinkers among his friends, but he never forgot the lonely, friendless lad who had been sinking into a gambler and a drunkard until a kind hand drew him back, and he in his turn sought out other lonely, friendless boys in the great city, and gave them a helpful hand out of the gulf.

So, year by year, his life widened and deepened into a strong current, from which many drew comfort and help.

He died last winter. The sale of his library gathered all the collectors of rare books in the seaboard cities. During the illness, the newspapers spoke of him with a sudden appreciation of the worth which had so long been hid in obscurity.

"A profound scholar, with the heart of a child;" "A journalist who never wrote a word to subserve a base end," they said. He read these eulogies with a quiet smile. The actor who has left the

stage forever cares little for the faint plaudits of the crowd in the distance.

One day he put into the hands of a friend an old, dingy volume. "When I am gone," he said, "take this to Mr. —, and tell him that whatever of good or usefulness there has been in my life I owe to him, and this Christmas gift of his thirty years ago."

The little story is absolutely true. We venture to tell it because there is no one living whom it can hurt, while there are many whom it may help to hold out friendly hands to their brothers who have stumbled into darker paths in life than they.—*Youth's Companion.*

A TOUCHING INCIDENT.

A little boy came to a city missionary and holding out a dirty and well worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame and hang up. Won't you give us a clean one, sir?"

The little page, with a single hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little Mission Sunday-school, probably, this poor girl had thoughtlessly received it, afterwards to find in it, we hope, the gospel of her salvation.

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse of a worldless prayer,
The dream of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things shall never die.

The timid hand stretched forth to aid
The brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed,
The plea for mercy softly breathed,
When justice threatens nigh;
The sorrows of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love,
Be firm, and just and true;
So shall a light that cannot fade
Beam on thee from high,
The angels' voices say to thee:
"These things can never die."

—*Dawn of the Morning.*

LIFE, ENJOYED—It is well enough to provide for a rainy day, but the man is very foolish who saves his umbrella for a future storm, while he is allowing himself to be drenched with rain. We do not take pleasure and enjoy life as we go along. We live too much in the future and too little in the present. We live poor that we may die rich. We get all ready to be happy, and when we are quite ready infirmity or disease steps in and the chance is gone. Live slower and live longer.

Died.

RUGGLES—At the home of her parents, Tiverton Light Station, on Thursday, August 20, aged 18 years, Annie F. Ruggles, daughter of Brother and Sister H. M. Ruggles, after a long illness of ten weeks, during which she was a great but patient sufferer. The sympathy of all who know them is extended to the bereaved family, who twice within a year have been called to "pass under the rod" by the voice of death.
H. A. D.

ELDER DONALD CRAWFORD.

(Concluded.)

From 1850 till the close of 1855 I spent in Nova Scotia, except one winter in St. John and occasional visits to P. E. Island. During this time I visited the churches often in Kings, Queens, Hants, and Pictou counties, preaching and baptizing in all of these places, as well as in other places where there were no churches. The brethren were friendly, and generally anxious to have more preachers in the field. This was especially true of the Milton brethren.

In the winter of 1852 Stephen Steele, senior, an aged Free Baptist preacher, came to Cornwallis on his way to his home in Digby county. None of our brethren had ever preached in Digby, and at his earnest request I accompanied him to Digby Neck. I found the people as kind as he said they were, and the school house was soon filled from night to night with attentive hearers. The young people seemed thoughtful, and anxious to hear, and their parents were pleased and wished that their preacher, who lived twelve miles distant, would come to enjoy and help on the meetings. At length he came, but, to their surprise, he opposed. Parties were formed and disputes were continuous and inflexible. It would be a pleasure to throw a veil over many of the proceedings of those days in the hope that not a few have since viewed matters in a different light. As the opposition strengthened friends seemed to multiply, and the reports spread to different places, brought many invitations to preach without fail in their localities. As fast as a meeting house was closed other places would be opened, and there soon seemed work for a number of evangelists in Digby county. In the spring of '52 an Episcopal gentleman offered me his horse and saddle to go to Woodville to preach, on the simple condition that I would take good care of him. I met our present brother, Stephen Steele, son of the afore-named preacher. While describing to him the gospel as we understood it, Mr. Waggoner, his neighbor, was present and listened very attentively. When I rose to go out he followed and modestly asked if I would preach on the morrow just as I had talked in the house, saying: "I have two sons and two daughters grown up and they are anxious to be saved, but can't see how, and I think if they and their mother heard that discourse they would become Christians." I promised to do so. They were present at the meeting, and on my third visit the five were baptized, and, so far as known to me, have since continued faithful to the Lord. Mr. Waggoner was baptized himself a few months after. Mr. Steele was baptized on my second visit, three weeks from the first. About the close of that year the number baptized was eleven. They then began to worship as a church, and, I think, have done so ever since.

There were a few baptized in different parts of the county before I left; but there was no other church formed. At Westport I baptized none, although quite a number were my warmest friends. Among these were several members of the Baptist church, and numbers who had joined no church. They built a commodious meeting house to be free for the preaching of the gospel, and called it "The Bethel." In 1850 the church at Milton sent Bro. George Garraty to Westport, where he remained, laboring publicly and from house to house until quite a number were baptized. These, with those who had been baptized, he organized into a church which has met in the Bethel ever since.

For the last thirty years I have attended a few annuals at Westport, and was made glad in meeting persons whom I had in years gone by baptized, as well as those who had since come into the church. Some of the latter I did not recognize and have been asked as follows: "Don't you remember when you were at my father's and the

meeting house was closed against you, and you preached in a warehouse or some other place?" Adding: "I was young then, but learned for the first time how I could come to Christ and be saved."

Digby was over 100 miles from any of our churches, and I often visited these churches when laboring in Digby. It was truly refreshing to feel that I was not alone, but had the warm sympathy and prayer of many who loved our Lord Jesus Christ in sincerity.

In the summer of 1853 I travelled over much of Nova Scotia, and had over thirty additions. I spent a few weeks at Shubenacadie; fifteen were baptized, among them my nearest and dearest earthly friend. From that time the brethren there met regularly for Christian worship.

By invitation of the church I spent the winter of 1855 in St. John, where a number were added to the church. In the spring I went to different points in Maine and New Brunswick, spent the summer in Nova Scotia; and with great difficulty, owing to the extremely stormy autumn, crossed with horse and wagon in a small sailing vessel to P. E. Island on the first of December. The following winter was spent mostly at New Glasgow, Tryon, and Summerside. Over thirty were baptized at New Glasgow in the spring, and at the request of these kind brethren and friends I decided to make this my future home.

In June I crossed to Nova Scotia and spent the summer among the churches and at preaching stations. In September I was married by Elder John McDonald to Harriet Melvinna, third daughter of Joshua Wallace. A few weeks after we crossed to this Island, where we have lived for thirty-five years. Of this part of my life space will not allow me to say much. I have been laboring in different parts of the Island, but mostly at New Glasgow, Summerside, Tryon and Tignish, and in regions around. Although I am not fully satisfied with what has been accomplished, I thank God that He has constantly followed me with gracious tokens of his approval and my imperfect labors with his blessings.

The church at Summerside was organized in 1858, and although it has suffered much from constant emigration it still holds forth the word of life. In 1866-7, over fifty were baptized, among them H. T. Morrison, A. Linkletter, A. McLean, and Neil McLeod, who are now active preachers of the gospel. In other parts of the Island I have labored with some success, and have rejoiced to see the labors of others blessed in increasing the churches on the Island, from which faithful and successful preachers have gone out to bless the world with the glorious gospel of the blessed God.

My anxiety to speak to as many as possible on the way of coming to Christ for pardon led me to publish "CONVERSATIONS ON CHRISTIAN RELIGION," which appeared in the *Christian Banner* in 1857 and came out in pamphlet form in 1858. In it I spoke of the Son of God making man free from the love of sin by faith, from the practice of sin by repentance, and from the state of sin by baptism, much the same as our brethren had usually done, except in describing repentance. In this I took different ground. I do not say that none of our brethren had given the same, but I do say that I never saw before or since in any of their writings published before 1857 the following view of repentance, viz.: "A heart-felt determination to turn from sin to God." While others regarded repentance as Godly sorrow our brethren treated it as reformation. In the pamphlet I contended neither Godly sorrow nor reformation is repentance, but that it lies between the two. That it is a purpose of heart to turn to God. I referred to its use in the New Testament as illustration and proof, e. g.: When persons pierced to the heart with Godly sorrow

asked Peter, What shall we do? he told them to repent. If he meant by that to be sorry not one of them obeyed him, for they gladly received his word. If he meant to reform their lives and be baptized in the name of Christ they did not obey, for they did not wait to reform. But if he told them to determine with all their heart to turn to God and be baptized in the name of Jesus Christ they there and then made that determination and were baptized. (Acts ii:37, 38, 39.)

The church at Ephesus were commanded to do three things. 1st, Remember from whence thou art fallen, 2nd, and repent; 3rd, and do the first works. (Rev. ii:5.) By the first they would have Godly sorrow, by the second they would have repentance, and by the third they would have reformation. They were not to repent by doing the first works, but to repent and do them.

It is the goodness of God that leads men to repentance, and it was not until His infinite love shone forth from the death of His dear Son that God commands all men everywhere to repent. A man may plead inability to reform or to feel sorrow for his sin, but no sane man can say, I cannot determine to do right. A man must determine to do right when God commands him, and God will give him strength to carry it out, or to reform.

This makes the course plain before anxious enquirers who should feel that they can resolve to do the will of God, and that under the invitations of Christ in the gospel they are resolving either to accept of Christ's salvation and turn unto God, or are resolving to continue in sin, and reject Christ at least for the present, and that this will come up for settlement in the day of judgment.

In 1863 when H. T. Anderson was preparing his translation of the New Testament some of it came out in the *American Christian Review*. For repentance he gave "amendment of life." In the *Review* I showed reasons against this rendering, and contended for repentance as being the best word to be retained. After this, both in the *Review* and his book he always used *repent* and *repentance*.

Just about this time J. W. McGarvey advocated the same view of repentance I had given, which is the first of the kind I had seen in the writings of the brotherhood. I am happy to say that now it is the general view with our brethren.

In 1859 the late Rev. John Davis wrote a letter to the *Christian Messenger* against my pamphlet under the caption, "Campbell on Prince Edward Island." The editor was not satisfied, especially with the caption, and invited a reply in his columns. Several letters passed between us. I felt pleased with the opportunity of examining these matters before the readers until I thought enough was said, and I stopped.

In the winter of 1868 a young Wesleyan preacher gave a lecture in Summerside against immersion. I was then 100 miles from the place, but on my next visit I was told that a lecture on the other side had been promised, and was now expected. So the drill-shed was secured, and I addressed a very large and orderly audience. The address was printed, a thousand copies struck off, and in a short time its sale covered expenses. The address drew forth a number of lectures from different men without my noticing any of them, except Rev. Isaac Murray, considered the Pedo-baptist champion of the Island, who had often lectured and written against me without a word of reply from me. Thinking it time he should be noticed, I obtained the use of the *Summerside Progress*, and invited him to say in it all he had to say against me. He accepted, and from week to week the letters between us ran on for eight months, and were discontinued by the editor removing to the United States. These letters, at the request of Benjamin Franklin, were republished in the *American Christian Review* a year after.

In the meantime Mr. Davis, on reading the address, wrote me to say that he had either misunderstood my former pamphlet or I had greatly changed since writing it, and requested a letter of explanation either privately or through the *Christian Messenger*. I wrote in the *Messenger*, but the dear old gentleman did not seem to understand, and turned to protesting and denunciation. Although he did not seem to be benefited by the letters, I had good proof that others were; and so, I thank God for His grace.

For six or seven years I enjoyed comparative peace. One day, without any known reason to me, except that some had been baptized, I received a hurried note from Mr. Murray challenging me to an oral debate on the points in difference between us on baptism. When I saw the editor of the *Summerside Journal* I published this challenge, stated the points of difference, asked him to affirm what he did and taught for baptism, and I would deny it. And I would affirm what I did and taught for baptism, and let him deny it. This did not seem to suit him, and after writing a number of letters he retreated. I continued to write in the *Journal* on the Christian religion a number of weeks after. About this time he received the title of D. D., and has since turned his attention to other men.

Sensational oral debates on points which divide professors are generally got up by fiery, self-sufficient men who seek for victory rather than for truth, and that the many may crush the few. All kinds of reports of what was said fly unchecked, and people are not in a proper state of mind to examine or receive new truth however important. If public discussion must take place, let it be through the press, where writers can step and consider that they are laboring for God and eternity, and where false reports of what is written can be checked; and where the reader with open Bible and before the eyes of the Judge, can for himself examine and decide what is right.

When accepting a challenge for public discussion I have always gone to the papers, and have been surprised at the fairness and manly independence of the editors, no matter how unpopular might be the side which I considered true.

But I must close this unfinished and imperfect sketch, asking the prayers of God's children that my last days may be better than the first.

Original Contributions.

ORGANIZATION.

I see in the July number of THE CHRISTIAN that Bro. Freeman is after me on this subject of Organization. I am glad of it. There is no better way to gain a knowledge of the truth than by fair, honest, diligent investigation. Bro. Freeman's criticisms are given in a kind Christian spirit and are worthy attention in as kind a spirit as they were given. His criticisms show that he has interest enough in the subject to give it some thought. It is better to "think on these things" even if we are not correct in our thoughts than not to think at all. To let any person or paper do our thinking for us, and we become simply echoes, is destructive to all growth in grace and knowledge.

Bro. Freeman labors under two mistakes. At least it so appears to us. The first mistake may be seen in the following paragraph: "It is generally understood and recognized, at least among us, that Christ established His church and gave it a plan of organization. Now if the members of the church are not willing to work together according to the Divine will, as members of that organization, are we then to say the organization is wrong? And if they form another society, adopt some other form

of organization and work in that way, are we then to say Christ's plan of organization is wrong?"

His mistake here is in taking for granted that we are not satisfied with the scriptural plan of organization and are adopting new plans. We are profoundly satisfied with God's plan and the scriptural plan of organization. The very thing we were trying to show in our former article was our great need of a scriptural organization to work by the plan that God has given us. We, with many others, are compelled to admit that our present condition of church work is not according to the Apostolic order. The references we gave (Eph. iv. 16 and I. Cor. 12th chapter) show plainly that the plan of organization in Apostolic days was one in which all the members were active in their appointed place. What our esteemed Bro. should have done, instead of assuming what is not true, was to show that a church with a hundred members, more or less, with the elders and deacons and a few others doing what work is done, and the rest inactive, is a scripturally organized church. We have studied this subject carefully ever since Bro. Campbell called the attention of the brotherhood to the need of a better organization, and we find in every line of scripture relating to this subject that every member is a part of the organization and that they are so united and compacted that if one member is not filling its place or its function it is more or less destructive to the organization. A church that is trying to do its work with the preacher and the elders and deacons and a few other faithful members, with a large portion of its members inactive, is not a scripturally organized church, but is trying to do the work as well as they can with an imperfect organization. Finding this condition of things in many churches we said and now repeat it, "that our great need is organization." Not another organization but such an organization as we find in Apostolic days. This is not play with us, but our solid and earnest convictions, and we cannot be led off the track by the cry of "new plans and new organizations." Let us meet the issue squarely and either show that the present condition of things are Apostolic, or unite heart and hand to make them so. The Disciples of Christ to-day who are working earnestly and faithfully for the promotion of the cause of Christ, show unmistakably, by their fruits, that they love Christ and His church too well to see any new plans or new departures from the plan that God has given us.

The second mistake of our respected Bro. is in another supposition that needs proof, i. e., that the societies or the associations of the church are separate and apart from the church. The "Aid Society," the "Sewing Circle" and Sunday-school" and the "arrangement," as Bro. Ford calls it in the July number, and other helps we might mention are not organizations outside and separate from the church, but simply the church organized. We may call it organizing a society, or "starting an arrangement," just as we choose, but the principle is the same. To suppose the Sunday-school is an organization apart from the church because it has its regular officers and makes its regular appointments is supposition run wild. It is the church organized for systematic work in the line of teaching the young. There are other interests of the church that need help as much as in teaching, and to organize such into systematic labor is the true idea of church organization and is not a society outside of the church, but it is the church after the Apostolic order. The principle of the Y. P. S. C. E. is the same as the Sunday-school and Sewing Circle. If one is wrong the other must be. The Y. P. S. C. E. may be a better organized society and wider in its range, but that does not change the principle. The societies already mentioned are Christian endeavor societies in principle if not in name. The name does not

change the principle. The principle in these societies or "arrangements" is to get all the members in their place and ALL at work, thus fulfilling the true idea of organization. To oppose this work is to oppose church organization and thus destroy the work of God. There are some who oppose only the imperfect plan of the Y. P. S. C. E., but accept the principle. This to me looks consistent, for no doubt there are imperfections in the society as it is only in its childhood. But to be a worker in the Sunday-school and oppose the Y. P. S. C. E. is beyond all bounds of consistency, as the principle in both cases is the same. I have learned very lately of one preacher who struck an attitude against all societies, and seeing his inconsistency in upholding the Sunday-school worked against it until he succeeded in closing the school, which gives us now one church in our provinces without a Sunday school. Here is the inevitable result of the opposition to societies. It is not only anti-scriptural, but anti-salvation to the cause of Christ. H. M.

INDIVIDUAL RESPONSIBILITY.

Daniel Webster was once asked, "What is the greatest idea that has ever passed through your mind?" and, taking but a moment to think, he replied, "My individual responsibility to God." The thought that God had given him talent, that He had given him a work to perform, and that a day was coming in which he would judge him "according to the deeds done in the body whether good or bad," transcended in its importance and its solemnity every other thought that had ever entered the mind of one of the most intellectual men of this age. And well it might; for it is appalling to remember, though often forgotten, that God has given every one some duty to perform, and He holds that one accountable for its due fulfilment.

The majority of professing Christians seem to believe that God will find some way of accomplishing His plan, and bringing all to a glorious consummation, and, therefore, they need not concern themselves about it. If God wants to send a man to preach among the heathen He will find plenty of people ready to support the missionary, and, therefore, I need not give the matter a thought. If He wants money raised for work in destitute portions of our own country, others will give it, and I need not put myself to any inconvenience, not even the inconvenience of enclosing a five dollar bill in an envelope and sending it on its mission of love. If it is decided to engage a preacher, it is not necessary that I should contribute to his support, because, you know, the others will attend to that. I will not be active in any kind of church work, since I know they can get along without me. I will go to church only when I feel like it; take part in prayer meeting only when I cannot possibly avoid it, and come to Sunday school only when there is some special attraction. In fact, when I look all over the range of Christian duty I can see that there is nothing for me to do which some one else cannot do just as well. So say very few; but so believe very many, if we may be allowed to judge thoughts by actions.

But a man says, I can do very little. That is not the point. Here it is, Are you doing what you can? Are you bearing your own burden? or are you trying to make some one else do what God intended as a part of your duty. Shifting responsibility seems to be one of man's favorite occupations. He labors at it long and earnestly. Not only is he often unwilling to walk in step with God's loyal children as they march onward against the hosts of Satan, but he wants to find some one else to blame for his sins. The Adams still seek shelter behind the Eves, and the Eves behind the serpents. But a thousand such manoeuvres will never change the solemn fact, that "every one shall give an account of himself to God." It is just as

impossible for a man to get away from his responsibility as it is for him to flee from his shadow; and it will remain impossible until the Atlantic coast can retire from the ocean, or the flame hide itself from its own light.

If this world shall ever be saved it must be through individual effort. The Andrews shall have to find the Peters, and the Philips the Nathanaels and bring them to Jesus. And if everyone understood that, in some degree, he is directly responsible for the salvation of those around him there would be so many accessions to the church that we might conclude that the dawn of the golden age of the church on earth was appearing. Where is it that the most successful protracted meetings are held? Is it where all the work is placed on the preacher? By no means. Send him to some places, and although he have the eloquence of a Demosthenes and the logical acumen of Aristotle, and the earnestness of a Chrysostom he will labor in vain because the people are as cold as ice. He exhausts all his energies in trying to warm them. But send him to a place where the church members are active and earnest, where all labor with him for the salvation of souls, and there will be rejoicing among angels in the presence of God over sinners washed in the blood of the Lamb. Remember your responsibility. H. W. S.

CRUMBS.

Dr. Liefchild's rules for the delivery of sermons: "Begin low, proceed slow, rise higher, take fire, when most impressed, be self-possessed."

STATISTICS OF DEATH.—The yearly mortality of the globe is 40,000,000 persons. This is at the rate of over 100,000 per day. Each pulsation of the heart marks the decease of some human being. The average of human life is 33 years. One-fourth of the population die at or before the age of seven, one-half at or before seventeen. Among 10,000 persons one arrives at the age of 100 years.

TEMPORAL AND ETERNAL THINGS.—"Over the triple doorways of the Cathedral of Milan are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, 'All that which pleases is but for a moment.' Over the other is a sculptured cross and there are the words, 'All that which troubles us is but for a moment. But underneath the great central entrance to the main aisle is the inscription, 'That only is important which is eternal.'"

All men adopt as their motto, "Win gold." But men are distinguished from each other by the practical ending of that motto. The vain man adds, "and wear it;" The generous man, "and share it;" the miser, "and spare it;" the prodigal, "and spend it;" the usurer, "and lend it;" the fool, "and end it;" the gambler, "and lose it;" but the wise man, "and use it."

BIBLE RULES FOR GIVING.—1. By principle and habit. 2. In the spirit of stewardship. 3. According to ability. 4. Willingly and cheerfully. 5. Secretly as unto the Lord and not to men. 6. As an act of worship. 7. In faith. 8. Intelligently.

SLOPPING OVER.—Suppose you are guilty of "slopping over," what of it? You should esteem it a virtue rather than a crime. The world may call it "gushing," but the Bible calls it "earnest in spirit." Some one has said that you "can't carry a brimming pail without its slopping over." Put a pint of milk in a big pail and it will stay there. Take a man with but a pint in him there will be no danger of him slopping over. Bring a bucket of water from the well and it will be slopping over all the way and every blade of grass and

daisy is glad of it. Bring your cup brim full to our annual meeting.

OBSTRUCTIONISTS.—"There are people that are great, like Dr. Guthrie's elder, who could do nothing but raise an abjection. They are good on a PULL, but it is only on a PULL BACK. They used to say of Lord Eldon that the amount of good he prevented was greater than the sin that any other man had done. William Wilberforce wrote and spoke and worked for twenty years against an opposing parliament to get the slave traffic stopped by England. William Carey was hindered ten years in carrying out his plans for missions by the apathy and lethargy and opposition of his brethren."

ANALYSIS OF PREACHER'S ZEAL.—"Personal ambition, 23 parts; love of applause, 19; pride of denomination, 15; pride of talent, 14; love of authority, 12; bigotry, 10; love to God, 4; love to man, 3."

Moody's address to the graduates at Northfield consisted of these two words: "Consecrate and concentrate;" and he added a motto that he saw in England:

"Do all the good you can
To all the people you can
In all the ways you can
As long as ever you can."

The prospect looks encouraging for a very interesting and profitable annual meeting. The subjects and conferences to be held on Saturday. The "prayer meeting" and "church work" are of the greatest importance to us just now. The great question now is not Is the Bible true? That is settled long ago. But are we true? This is the burning question to day. To spend our time over the doctrinal attitude of the church when so many are dead and dying practically, is to fiddle while Rome is burning.

Every lover of the cause of Christ should come to the meeting with his heart and head full and ready to receive and impart instructions as to how we can reach a successful condition of work in the churches. It is not a stock phrase to say we are passing through a crisis. We have a battle to fight, not of yesterday, but of to-day, and that battle is on practical Christianity.

Three-fourths of the differences between us and many of the denominations have been surrendered, and to many the real difference is not sure, in matters of doctrine, but practically there is a wide difference and unfortunately for us the difference is against us. The live, earnest, wide-awake church is the one that must and will succeed. Right here is our crisis in these Provinces. Come, dear brethren, to the annual and lend your wisdom to this work. "Withhold not good from them to whom it is due when it is in thy power to do it."

WAS IT FERMENTED WINE?—I notice of late that it is taken for granted the wine that our Saviour produced at the marriage in Cana of Galilee was fermented and therefore intoxicating. But how this conclusion is reached I cannot see. I am unable to find even a hint that the wine was fermented. They had in those days both fermented and unfermented wine. We read in Matt. ix. 17: "Neither do men put new wine into old bottles else the bottles break, . . . but they put new wine into new bottles and both are preserved. This new wine was in this case unfermented wine. If it was wine already fermented how could it burst the old bottles? The new bottles were made for the wine that had not gone through the state of fermentation. This shows plainly they had unfermented wine and bottles suited to it. Why was not the wine of the Saviour's make the same kind? There is absolutely nothing to lead us to suppose that our Saviour lent His influence to the drinking of intoxicants by His producing it. H. M.

News of the Churches.

NAUWIGOWAUK, N. B.

Our visit here was brief, only one week. There being no chance for meetings at Nauwigowauk we held our meetings on Sunday in other localities. We spoke in the morning in the Baptist house at Hammond River. In the evening we spoke in the school house at Lakeside. We have about twenty Disciples here in Nauwigowauk and the adjacent localities. We visited the most of them, and was pleased to find them interested in the work of the Lord. The one thing needful there now to secure success is a house of worship at Nauwigowauk. As this is about the centre of the different localities, we agitated this matter to the best of our ability, and, no doubt, a house will be erected there in the near future. When this is accomplished there will then be a good opportunity for a successful work in that section of the country. The limited circumstances of these brethren make it seem quite impossible for them to undertake the work. But the most difficult part is in making a start. It takes much longer and is much harder to make up their minds than to build a house. Let some benefactor donate the land, and then let some one, either a brother or sister, go and drive a stake. The first blow is the one that tells. The news will spread, the interest will increase, and soon the house is built. We wait anxiously to hear that work has commenced. H. MURRAY.

CORNWALLIS, N. S.

After an absence of about six weeks, we are again at home and settled down to our regular work. After leaving River John, where my last letter left us, we came to Pictou, and spent a few days with the few brethren there. The brethren procured a hall in which we held meetings over one Lord's day. The attendance, considering the few brethren we have in that town, was encouraging. Our stay among these kind friends was very enjoyable, and we trust not altogether without profit to the faithful ones there.

Bro. D. Fullerton has some grand things in his heart in the interest of the cause of God, which we hope he may live to see realized.

The brethren in Cornwallis were without a preacher but one Lord's day while we were absent, as Bro. Cooke filled my regular appointments for five weeks. From each of the places where Bro. Cooke preached I heard nothing but good words for him. His preaching was well liked.

The one Lord's day the brethren were without regular preaching did them good. They saw how good a meeting they could have without a preacher. This is just as it should be. Churches should not be too dependent on their ministers. I pity that church that cannot get along a few weeks without regular preaching. It is certainly a mark of weakness. With the talent and interest this church is now developing, a profitable and interesting meeting may be held at any time. Our Lord day evening meeting, carried on altogether by the members of the church, and principally by the young, is of more than usual interest. It has been my privilege to attend two of these since returning home, and find that the interest has steadily increased, so that a larger congregation is now called out than could be gathered for regular preaching. And I am very confident the meetings are more profitable, unless they should get a new preacher. Altogether our work here is encouraging. We hope for a bright future. E. C. FORD.

Port Williams, Aug. 19, 1891.

TIVERTON, N. S.

We have nothing to note by way of progress, except in improvements to our house of worship. The carpenters began work July 1st, and we hope

to see it done before the annual, in time for any of our visiting preachers who will come to Tiverton to preach in it for us.

Bro. Cooke, of Westport, preached to us last Lord's day, 10th inst., to a large and attentive congregation. His sermons were sound in theory and doctrine, earnestly delivered, and by the many expressions of approval heard by the writer, but not intended for our brother's ear, lest he should become exalted, we know were favorably received.

Our regular services have been interfered with to some extent by the repairs, but we are soon to have the old order running, we trust, with God's approval.
H. A. D.

SOUTHVILLE, N. S.

This grand little church is always alive, and so we have found it on each visit made since our last report. Bro. Cooke lately visited these brethren, in company with the writer, for a few days, remaining over one Lord's day. We had good congregations, and think the prospect for a further ingathering of noble souls very good at this point in the near future.

I planned to visit Sundry Cove, Gulliver's Cove, and South range in time to have something to write from each point for the September paper, but have been prevented up to date by the presence of work at home.
H. A. D.

PRINCE EDWARD ISLAND.

ANNUAL MEETING.—The Annual Meeting of the Churches of Christ on Prince Edward Island was held with the church at East Point, July 12th. It was very large, considering the long distance to be travelled. The representation from the churches showed that the interest in our Annual is not decreasing. The meeting was indeed a season of spiritual refreshment. The preachers present were Elders D. Crawford, O. B. Emory, Dr. Belding, of New York, and Bro. W. H. Harding.

Dr. Belding is a veteran of fifty-three years experience and added much to the interest and profit of the meeting. Such men are rare and should be highly valued as a precious heritage from the Lord. He is still comparatively vigorous in body and mind and evidently has no thought of feeling old. He preached the annual sermon, which was delivered in eloquent language and agreeable style, and abounded in good practical points.

He also preached for the Baptists in the evening, at the request of the Baptist preacher. Elder D. Crawford preached in the afternoon to a large and attentive audience. Bro. Harding preached in the evening at North Lake where there is a comfortable meeting-house. There is one feature in connection with this yearly meeting which suggests that our annuals might be made more interesting and profitable by being made a revival season. The church at East Point invited Elder Crawford to labor with them for a week or more before the annual and remain till after the meeting. The result was that his labors with those of others have been the means of thirteen additions. Many who are "almost persuaded" may be led to decide at such times. The reports from the churches show a steady if not a rapid increase, but the losses by removals are heavy. One fact is evident from those reports, that is, success is always in proportion to labor. It was resolved that a fuller list of statistics be sent from the churches in future, also that they act on a standing resolution to co-operate in support of general missionary work on the Island. A vote of thanks, which was well deserved, was given to the brethren and especially the sisters at East Point for their generous hospitality to visitors.

It is hoped that Bro. Belding will be able to visit the churches on the Island and give them the benefit of his ripe experience and valuable instruction. The meeting was a good, harmonious and

profitable one, and the general feeling in parting was, "it was good for us to be there."

Adjourned to meet with the church at New Glasgow on the second Lord's day in July, 1892.

SUMMERSIDE, P. E. I.

I have not written anything for the readers of THE CHRISTIAN to read for a long time; and, no doubt, some of my readers concluded that I had grown weary in well-doing. But such has not been the case. I have been at work for the Master on this beautiful Island, and have great reason to be thankful that my labor has not been in vain in the Lord. This is the most beautiful country I have seen in the summer season. At no one place are you very far from salt water. In one direction you feel the refreshing breezes from the Northumberland straits, and in another the cool winds of the gulf of St. Lawrence.

Here and there scattered over the face of the Island are beautiful groves of pines, spruces, maples, and birches. These all have a purifying effect upon the atmosphere, and then the intervening fields of ripening grain, and blooming potatoes, all bearing a beautiful aroma, which the gentle breezes gladly convey to our senses. It is a truly healthy place to live. The very air we breathe is laden with health-giving matter. And then the people. Why, they are as kind and hospitable as people can be. I have travelled the Island from end to end and know something about it and the people who live in it. So much for the Island in general; what about Summerside? Well, it is a town on the south side of the Island, and its population is from three to four thousand. It has seven church buildings, owned severally as follows: Catholic, Episcopal, Methodist, Presbyterian, Kirk, Baptist, Christian. There is also a body of Free-thinkers here. It is quite a business centre, and a considerable amount of exporting is done. The educational facilities are good, and are being made better every year. About a year ago I began my labors with the church here, and also with the churches at Tryon and Tignish. As a result there were three added to Tryon, six to Tignish, thirteen to Summerside, and twenty-four in other places, making forty-six added during the year. Our meeting house here is undergoing some repairs, and is being nicely painted. I am at present doing some preaching at New London, about fifteen miles from Summerside, and hope some good results from it.

I would like to attend the annual at Westport if I could, but I am afraid I shall not be able. But my prayer is, that it may be grand success for the churches in the provinces.
W. H. HARDING.

ST. JOHN, N. B.

The Quarterly collection taken at our school on Lord's day (Aug. 23) for Home Missions, amounted to \$13.51.

Bro. H. W. Stewart preached at the Old Ladies' Home in this city on Lord's day afternoon, Aug. 23.

Sister R. Phillips, and her son William, of Boston, are on a visit to this city, and attended our services on Lord's day, August 23.

Bro. Neil McLeod, of Evansville, who was on a visit to his home on P. E. Island, on his return to that place spent a day in our city and attended our prayer-meeting on Thursday evening last and took part in the worship.

It is expected that a large delegation from this church will attend the annual to be held at Westport, N. S., commencing on Sept. 4th, 1891. They will leave by the steamship "Monticello" Thursday morning, Sept. 3rd, to Digby, from there to Weymouth by rail and thence to Westport by the steamship "Weymouth."

Ellis B. Barnes, of Bowmanville, Ont., arrived in this City on Tuesday last, and will hold a short series of evangelistic meetings.

HOME MISSION NOTES.

The Endeavor societies of Ontario are uniting to help to support their Home Mission work. Bro. Ellis Barnes is the worthy leader in this movement and we feel sure it will be a success.

We would like to see all the good that has been done by the talkers against missionary workers compared with the good done by the workers. We are confident it would show very much in favor of the workers. Mission Board of Kansas reports about \$3,300 received, 1,400 added to the churches and several churches organized during the year. Illinois Mission Board reports \$7,000 received, 1,462 additions during the year. Myers and Cook's meeting at Winfield, Kansas, resulted 105 additions. At B. J. Dillon's meeting, in Pittsburg, Kansas, there were 108 additions. Forth Worth, Texas, has had over 100 added so far this year, and in the same time Woodland, Cal., has had 142 additions. Updike and Hawes' meeting, at Wichita, Kan., weekly addition as follows: 14, 56, 72, 52, 79, 114; total, 387. These reports give us courage by the way. We wonder if we will ever hear of such meetings in these provinces. We think there are churches that would more than double their number if they had the help of some of these gifted evangelists for a short time.

Coburg Street Sunday-school as usual shows up well. Bro. Archibald remembers the fund again with a good sum. River John, Pictou, and Bro. Fullerton also help to swell the fund. Milton and Southville have kept their largest sum until the last. Westport ends the year with a good showing.

"There are no divisions among the hosts of darkness. 'No Sects in Heaven' is the title of a familiar poem; it is quite as true that there are no sects in hell. The evil one marshals all his forces in his assaults against man's soul. He attacks eye-gate and ear-gate, the citadel and the outworks, simultaneously and hotly. His forces are not weakened by factious disputes. Let not the children of the pit be wiser than the children of the light. Never before did the clans of evil seem so persistently to marshal their united forces for a desperate assault. The watchword of the day is combination. Rumseller is combining with rumseller, distiller with vender, speculator with speculator, libertine with gambler, to resist good laws, to obstruct righteous legislation, to bring about a reign of terror and confusion among the hosts of God. Shall we, Christ's warriors, play into the enemies' hands by weakening our ranks and dividing our hosts?"

Every Disciple of Christ should say, "We shall not divide our efforts, but will unite head, heart and money for every good word and work." Come, brethren, let us do more for missions than ever.

RECEIPTS.

Previously acknowledged,	\$440 33
Per E. C. Ford—	
River John Church,	9 00
Pictou Collection,	4 50
Pictou, D. Fullerton,	5 00
Westport—	
"Willing Workers,"	2 10
Westport—	
Per Miss Payson,	1 00
Woonsocket, R. I.—	
G. W. Archibald,	5 00
Cornwallis—	
Per R. Stevens,	10 00
Milton—	
Per Miss A. Collie,	6 19
St. John—	
Coburg Street Sunday-school,	13 51
Southville—	
Per H. A. Devoo,	4 00
Total,	\$500 63

THE Canadian Evangelist of the 15th ult., gives us the following kindly notice:—

We are pleased to see in the last number of the CHRISTIAN a portrait of our venerable and highly respected brother, Donald Crawford, of P. E. I. Accompanying the portrait there is the first installment of a sketch of Bro. Crawford's life and labors, written by himself.



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