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# THE CHRISTIAN.

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

Vol. III.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1886.

Whole No. 36.

## The Christian.

### OUR ANNUAL MEETING AT WEST GORE.

The meeting of the year, to which we look forward with anticipations of pleasure and profit, has come and gone; and we are back again in our respective fields of labor, feeling strengthened in having witnessed in each other the mutual faith, as Paul expresses it, both of you and me. And as many of our readers are interested in this phase of our work, but were unable to be with us in person, we will give briefly outline of the work done at the meeting.

From St. John we could choose one of two ways—Intercolonial to Elmsdale, or by steamer across the Bay of Fundy to Annapolis, and then the Windsor and Annapolis Railway to Newport, either route landing us no nearer than twenty miles from the place of meeting. On this occasion, as is usual, some preferred one way, some the other.

On Thursday morning, September 2nd, a few of us met at the Intercolonial Station, and very soon were leaving St. John far in the rear. The morning was delightful; we could not have wished for a finer one. The only cause of complaint we had was the unceremonious way the engine driver had in starting and stopping the train, whereby we were scarcely thrown forward when suddenly were jerked back again, bringing us bump against the back of the seat. The scenery along the line in many places was beautiful, then grand, and at times romantic; equalling, if not surpassing, many places courted by the tourist, mentioned in poetry and praised in song. The frequent stoppages, the appearing and disappearing of persons getting on and off the cars, with actions as varied as their faces, kept opening up new channels of thought, thus making a very pleasant journey out of what otherwise would have been a very monotonous one. Not a little pleasantness, too, was added to the trip from the fact being known that we, having procured a time-table and our watch set to standard time, were able *authoritatively* to answer such questions as were every now and again presented—Name of this station? Are we on time? How far have we come? At what rate are we travelling? What is the time—I mean standard time? etc., etc. About 6 o'clock, P.M., local time, we arrived at Elmsdale—277 miles distant from St. John and not very far from Halifax—and here we remained for the night.

The following morning betokened another beautiful day. The villagers were astir, preparing for the coming train that would convey their produce to market—it being market day in Halifax.

As was expected, about 9 o'clock the teams from West Gore arrived, and after two hours rest for the horses, in company with some of the brethren from Halifax, we started to

mount the hills and to follow the winding road leading to our place of destination. On this route we find but little use for the timetable, as it gives neither distance, name of stations, nor time of arrival; but from our genial driver, Bro. F. McPhee, all necessary information was obtained. A little over four hours having passed rapidly by, we came in sight of the meeting house, so neat and tastily finished, and soon were settled in pleasant homes, enjoying the repasts prepared for us.

In the evening (7 o'clock) as the time of meeting drew nigh, the brethren and friends were seen, some on foot, and others in carriages, making their way to the house of the Lord. An attempt to describe the Christian greetings and feelings that followed as friend met friend, would be of little interest to those having never seen or experienced the like, and certainly not necessary to those who have—as an appeal to their own experiences would do better service than anything we could write. After the usual introductory services, Bro. Ford spoke to us; subject—“Tabernacle; its Structure, Furniture and Typical Significance.”

The following morning (10 o'clock) was a social meeting. And as the 103rd Psalm was being read, we all felt as the Psalmist did—that we had every reason to say, “Bless the Lord, Oh my soul, and all that is within me bless His holy name.” And when the 641st hymn was announced, we sang with the Spirit:

“To Thee, my Shepherd and my Lord,  
A grateful song I'll raise.”

Then followed a number who testified of the goodness of God—how He watched over them and loved them. Some referred to the fact that though many of us were strangers to each other, we were united; understood each other; gave the same or similar answers to the same questions; had the same promises and the same country in view; and yet we had but *one creed* and that creed the Bible; having no name (distinguishing us religiously) not found in the Bible—thus setting aside as UNTRUE the oft-repeated statement that such a state of things could not exist without recourse to some such human expediences. One said that he had been trying to serve Jesus for over forty years and it had been a delightful service. Said another, “To see so many happy faces and so many hearts beating in unison, and sympathizing in one grand cause, and that cause the Saviour, and to hear so many speaking of their confidence in God, of their future inheritance, is surely an earnest of what we are to enjoy in the world to come.” Another arose, saying, “My mind runs back fifty years, when, not far from this spot, our prayer-meeting was started in our elder's log-house; and I pray that our candlestick may never be removed; and when I think of those dear ones that have passed on before, the question comes up, ‘Will we know each other there?’” To this question we came near responding aloud, “Of course

we will, why not?” So the meeting went on, every one joining in singing such hymns as every now and again were suggested by the remarks—“We Speak of the Realms of the Blest,” “Jesus, Lover of my Soul,” “What a Friend we have in Jesus,” “Nearer my God to Thee,” “'Tis Religion that can give,” and closing with

“Did Christ o'er sinners weep,  
And shall our cheeks be dry?”

At 3 o'clock in the afternoon we re-assembled to hear a sermon from Bro. Crawford. After the usual introductory services, Bro. Crawford based his remarks upon John iii.16, “God so loved the world,” etc. Here are a few of his introductory remarks,—(1) Some may say this is an old text, an old subject; suppose it is? How often have you heard it? you have often heard it referred to, but how often has it been taken as a text? (2) I am deeply interested in this text (a) because of the Speaker; His knowledge and character makes this text important; (b) He is speaking about you and me. He is interested in us. God so loved the *world*—that includes you and me just as much as if our names were given. (c) He is not talking to cavilling Jews, but to Nicodemus on an important subject, namely, how men are born again.

In the evening at 7 o'clock the house was full, a great number of visitors having arrived during the afternoon. The lot fell upon the present writer to speak on this occasion. The second question propounded by the rich ruler to the Saviour, “What lack I yet?” was presented as a question “of universal application,” productive of much good, and suggesting the person to whom we should go for a correct answer.

Sunday morning, in spite of predictions of rain by certain weather prophets of the night before, was a beautiful—in fact, a delightful morning. The Sunday-school met at nine o'clock. And if time and space permitted, would like to write several things about this school. The order was good. The teachers and scholars seemed interested in each other and in the lesson. Bro. John McDougall, Superintendent, just before dismissing the school, reviewed the scholars and teachers upon the lesson of the morning. His manner of presenting the questions was so interesting and suggestive that it seemed to give a good finish to the efforts of the morning.

Eleven o'clock came and with it the time of preaching. The house was crowded, seats being placed along the aisles, and even then many had to content themselves by sitting outside on seats arranged close to the open windows. As soon as the people were seated the following hymn was announced:

“Before Jehovah's awful throne,  
Ye nations bow with sacred joy.”

The people stood up, and after striking the second note, the leader's voice was no longer heard. Judging from the volume of voice, every one must have been singing, and every one seemed as though they had to sing.

It was so soul-stirring, that if a Quaker had been present his idea of silence would have, for the time being at least, given away, and he, too, would have joined in the singing. 2 Peter i. having been read, a prayer offered and hymn sung, Bro. Crawford read Matt. xvi. 13-20, and announced as his subject, "The Keys of the Kingdom." He then proceeded to show,—what were the keys,—what are keys for,—and what Peter did with them. It was an excellent discourse, and made a lasting impression for good upon all present. At the close of the sermon a hymn was sung, and then we attended to the "breaking of bread," which brings to our view as nothing else can the dying love of Jesus.

A little after 2 P. M. found us again in the house of the Lord engaged in prayer and social exercises. At 3.15, a little past the time announced for preaching, the hymn, "All Hail the Power of Jesus' Name," was sung, and after reading, prayer and singing, Bro. Howard Murray read the twentieth verse of Jude, drawing our attention especially to the phrase, "building up yourselves on your most holy faith." We here give an outline, and an imperfect one, of course, as we have neither the time, space nor sermon. He introduced the subject by saying: (a) Here is a figure of a house. (b) The exhortation shows the possibility of us building ourselves up. (c) The object we have in coming together on these occasions is to build up. (d) For we are not born men and women; we grow or build up. 1. Building yourselves up. (a) We must be going up or going down. (b) In order to build up, must have a foundation; important to know what that foundation is. (c) The Bible informs us that Christ is that foundation, and that to build on anything else is to build on the sand. (d) We must build on Christ. (e) Instruments are needed. Said the apostle to the Ephesian elders; "I commend you to God and the word of His grace, which is able to build you up." (f) You may have the material, foundation, instruments and the knowledge, and yet no BUILDING going on. 2. On what to build, and how to use the instruments as means. (a) Not on honesty, sincerity, etc., etc., but on your most holy faith. (b) Not handling the word of God deceitfully, etc.

At the conclusion of the discourse an invitation was given to any desirous of confessing Jesus to stand up. While we were singing

"Just as I am without one plea,  
But that Thy blood was shed for me,"

the audience was requested to keep its seat while the hymn was being sung. We had not proceeded very far in singing when one stood up, then another, and in a few seconds another and then another, and before the hymn closed, five were standing upon their feet to renounce the world and to confess before men that Jesus is the Christ, the Son of God, and their Saviour. Oh! how our hearts rejoiced as we witnessed even this number start heavenward. One of the number having to return immediately home (twenty miles distant), was, at the close of the meeting, buried with his Lord in baptism.

7.30 P. M. having arrived, and while arrangements were being made to seat as many as possible, the audience joined in singing

"I will sing you a song of that beautiful land,  
That far away home of the soul."

The congregation was then called upon to sing

"Thou art the way—to Thee alone  
From sin and death we flee."

Reading, prayer and another hymn was sung, and then Bro. Ford selected, as a foundation for his remarks, Matt. xxvii. 22, "What

shall I do, then, with Jesus which is called Christ?" He hastily reviewed the circumstances, amid which this question was asked (a) Jesus as a prisoner before Pilate; (b) Jews thirsting for his blood; (c) Pilate confident that before him was a just man; (d) Pilate's desire to please the people, yet to dispense justice, and to do both at this time was impossible. And hence the question, "What shall I do, then, with Jesus which is called Christ?" He then presented the character of Jesus as portrayed by the prophets of the Jewish dispensation, and then as revealed in history by the witnesses of the New Testament, and what men have said of Him since. And every now and again throughout the discourse would ask the audience "What do you think of Jesus?" "What will you do with Christ?" "What are you doing with Him, for you are either accepting or rejecting Him?" At the conclusion of the discourse a similar request, as in the morning, that the audience keep its seat while the invitation hymn was being sung, four more stood and made the good confession before many witnesses. And thus closed one of the happiest Lord's days we have spent on earth.

Monday morning, 8 o'clock, the friends began to assemble at the water's edge to witness the baptism of those who had publicly confessed Jesus the day before.

About nine o'clock we repaired to the meeting-house for the transaction of business. After singing, reading and prayer, the chairman, Bro. E. C. Ford, stated briefly the object we had in this meeting, the good work already accomplished by our coming thus together. Then followed reading of minutes, election of officers for the coming year, reading of the treasurer's report, which appears in another column of this issue, the financial standing of THE CHRISTIAN, reports of churches, work done through the year, value of church property, number of members, amount raised for missionary purposes, number of additions, whether a Sunday-school or not, reports from those who had been laboring under the Mission Board, passing of certain resolutions, one being an expression of confidence and approval as to the management of THE CHRISTIAN, and then followed an informal discussion as to our work in the future, and wherein we might learn lessons of profit from the past, etc.

In the afternoon, at 2 o'clock, was another prayer-meeting. At 4 o'clock the Ladies' Aid Society met, an account of which will, no doubt, be given by the secretary.

In the evening, at 7.30, was held what we call "Our Missionary Meeting," when each preacher is called upon to say a few words on mission work; what is mission work; hindrances and discouragements; how to remove them; conduct of the missionary to the outsider, to the brethren, and the brethren to him; what is necessary for properly carrying on the work. Thus was brought to a close one of the pleasantest and most profitable meetings in our history. Everything was done by the brethren of West Gore to make the visiting brethren enjoy themselves, and the good feeling on all sides was abundantly manifest. Our beloved brother, J. B. Wallace, preaches for the brethren at West Gore and East Rawdon, and at times in school-houses. He did not preach during the meeting, it being held at his "home church," and in fact he was so engaged in other matters, such as looking after strangers, assigning them homes, etc., it would have been almost impossible and unreasonable for us to expect him to do so.

The following morning, Tuesday, the friends started for their homes, and here we are, as indicated at the beginning of this letter.

T. H. C.

### TREASURER'S REPORT.

The following report, audited and received at our last annual in West Gore, gives receipts and disbursements for missionary purposes in New Brunswick and Nova Scotia during the year commencing with September 7th, 1885, and ending with September 6th, 1886

In comparing this report with those of 1884-85, some of our readers would conclude there has been quite a falling off in our receipts. That less has been paid into the treasury of the New Brunswick and Nova Scotia Board is true; but that less has been paid by the brethren and churches for missionary purposes in these parts is not true, for the sisters, who formerly united their efforts with those of the Board, have now a society of their own, with a president, vice-president, secretary and treasurer, collecting, retaining, reporting and disbursing as they see fit their own funds. Now, if these two reports were united in one, it would be seen that as much, if not more, has been given the past year than any previous year, and from this fact we are encouraged to persevere on in the good work, firmly believing that God is blessing our efforts. During the year in the various issues of THE CHRISTIAN full credit has been given to persons herein named, with the exception of a few that have contributed since the last report. Hence, and for the want of space in THE CHRISTIAN, we omit the dates on which the amounts were received:

Bal. last yr. Sep. 7, '85	\$119 27	Maude Munroe, Maine	1 50
Col. Y. M. Milton, N.S.	11 70	Mrs. G. Thomas, Gul. C.	1 00
The Christian, profits		Emily Murphy,	50
1st year's pub.	104 00	L. A. Soc., Milton, Q. C.	20 00
H. Hill, Fr. Vil, N.B.	4 00	Mis. Circle	6 50
A. Welch, Leonardville	2 00	Ch. W. Gore, March	4 00
Ch. W. Gore, Oct. 28	19 00	A. Brother "	5 00
H. Wallace, W. Gore	5 00	Ch. Leonardville, N.B.	22 54
Church, E. Rawdon,	12 30	Sew. Circle	5 00
Ch. Shubenacadie	Oct. 25 8 44	S. School, St. J.	14 98
Mrs. P. Williams, Shu.	1 00	Mis. Band "	1 15
P. Williams,		L. C. C. Bailey, Westport	3 00
Ch. Newport, Nov. 15	4 41	W. Webb, Noel, N. S.	3 00
L. Lockhart, Newport,	25 1/2	J. Flagler, St. J. N.B.	1 00
John Anthony "	2 00	Wil. Workers Westpt	9 00
Benj. Vaughan "	5 00	Col. Cornwallis Aug.	12 52
Ida. Barnes, lit. girl "	05	Mrs. I. Reed, T. Plot	4 00
Mrs. Eldridge, S. Cove	2 00	Mrs. J. Jackson "	2 50
G. M. Archib'd R. I. U. S. I.	50	Mrs. Cir. Milton, Q. C.	6 10
H. B. Lambert, Lord's C.	50	W. A. Society, Tiverton	16 40
Lil. A. Lambert "	50	S. School, St. J. Aug.	16 40
M. M. Lambert "	50	Ch. W. Gore, Aug.	14 15
F. S. Lambert "	50	Interest,	5 00
Nellie A. Lambert "	2 00		
		Total,	\$481 41

In noticing the location of the above contributors, we should judge that, in the matter of giving, the churches would be as follows:

Gulliver's Cove, Digby Co., N. S.	\$1 50
Shubenacadie, Hants Co., "	9 69
Newport, Hants Co., "	11 71
Westport, Digby Co., "	12 00
East Rawdon, Hants Co., "	12 30
Tiverton, Digby Co., "	18 40
Milton, Queen's Co., "	32 60
West Gore, Hants Co., "	47 15
Lord's Cove, Deer Island, N. B.	4 00
Leonardville, "	29 54
Coburg street, St. John, "	37 53
Cornwallis, King's Co., N. S.	19 02

Total	\$235 44
Balance Sept. 7th, 1885	119 27
Collection yearly meeting	11 70
Profits from THE CHRISTIAN	104 00
From sources not in above	11 00

Grand total.....\$481 41

### DISBURSEMENTS.

1885.	
Sept. 17th, P. E. Island Mission Board	\$34 66
Dec. 1st, H. Murray lab. in Hants Co.	59 70
Dec. 5th, " "	38 30
1886.	
March, H. Murray laboring in N. B.	67 54
April, " in Hants Co., N. S.	32 66
Aug., E. C. Ford, King's Co., N. S.	56 00
Sept., Incidental expenses	1 50

290 36.

Leaving a balance on hand, Sept. 6th, 1886.....\$191 05

T. H. CAPP,  
Treasurer.

REPORT OF THE C. W. B. M.

The brethren kindly allowed the time, immediately after the afternoon session on Monday, to hold our meeting. A number of sisters and a few brethren remained. The meeting was opened by singing hymn 204. Reading of scripture, John xv, by the president, Sister Barnes. Prayer by the vice-president, Sister Ford. After which the secretary read the minutes of the last meeting held in Milton. Then a resolution was passed that the same officers be retained for the coming year, all being present except the treasurer, who also failed to send a report. Next read was a short report from the secretary, concerning the number of Aid Societies which had been formed in the past year. We find there were two—one at Tiverton, and one at Deer Island; two mission bands—one at St. John, and one at Westport. All are in working order and there is no doubt if our sisters all over the Maritime provinces would study up this work, they would gladly give hearts and hands to help spread the Gospel of our blessed Saviour.

Letters were then read, first from the secretary, Mary Kempton, of the Milton, N. S., Society, in which they speak of starting with new determination to do all they can the coming year, trusting in God to bless their efforts. They number twenty-seven members. They also report from the mission band, that the little ones in Sunday-school are earning money in different ways for missions.

Their dues were.....\$28 40  
Sister Didric's Sunday-school class.... 4 00  
Ten of Myrtle Freeman's class..... 5 00

Total.....\$37 40

Second letter was from Tiverton which we give in full, so that our readers may know their officers, and their mode of work.

Third letter from St. John, Josie Barnes, sec. St. John society—stating that the attendance had been up to the average. Six new members had enrolled,—they held a special meeting at the Quarterly in which the mission band took part, sang several pieces, &c. The sisters sent greetings to the general society meeting at West Gore, and trust all sister societies will work now more than ever for "Home Mission" Society, that there are so many places where churches might be organized if we had a preacher. The fourth letter was from the treasurer, Ethel Barnes, St. John society, reported last year collected \$142.42 with the sum of \$138.29 on hand, and the amount handed in by the Little Workers Mission Band \$52.53 making a total of \$332.74. Total amount collected by the three churches reported \$386.54. This concluded the letters, after which Sister Ford read the hymn,

Take my life and let it be,  
Consecrated Lord to Thee,

embodying the thought that the Christian needs entire consecration. The president made a few interesting remarks and asked if the sisters at West Gore wished to form a society, and there seemed to be quite a general wish, so then and there an Aid Society was organized, Sister J. B. Wallace as president, Sister J. McDougal as vice-president, Sister Jos. Wallace, treasurer, and Sister Edith Wallace, as secretary. And what I saw of the sisters we may expect to hear of their success, that is providing they are willing to work according to the capacity of their minds. West Gore is a small place, twenty miles from nearest point of railroad, but that has not hindered cultivation of the mind.

Bro. Hugh McDougal read for edification and instruction the closing verses of the second chapter of Ephesians. Our time having expired it was moved that we adjourn to meet at the next annual meeting. A parting hymn was sung and prayer offered by Bro. John B. Wallace.

EMMA CHRISTIE,  
Secretary.

TIVERTON.

After reading the report from some of the churches in THE CHRISTIAN, (Oct. 1885), of the successful work among the sisters, a number of us met and organized the Women's Aid Society at Tiverton. The officers elected were: Sister John Smith, President; Sister Allen Outhouse, Vice-President; Sister James Outhouse, Treasurer, and Sister G. B. Ruggles, Secretary. In Oct., 1885, we held our first meeting and decided that each one wishing to join and take an interest in the work should pay five cents monthly; of course any one feeling disposed to give more it would be thankfully received. Our motive was to raise what we could (independent of the monthly collections), and that we might help support a preacher for the Home Mission. Our meetings have been made interesting by readings, recitations and warm-hearted speeches from the sisters, expressing their desire to continue in the good work, that by our united efforts we may accomplish something worthy our endeavors. It being quite new to us we have not met with the success we had hoped for. In December we received a letter from Sister Christie of St. John, in which she expressed her approbation and gave us an interesting account of the progress of their Society, which was very encouraging. We hope that the interest may increase, that we may all see the importance of more earnest work among us. Some of the children in the Sunday-school have also cast in their mite, one class of little girls have given in \$1.67. Our collections up to the present month, August, have amounted to \$16.40, the sum of \$2.27 from the children being included. Our membership consists of eighteen.

With this humble report the sisters of our Society join in wishing you every success in this and every other good work.

Yours in Christian love,  
G. B. RUGGLES, Secretary.

TO THE GLORY OF GOD.—It ought also to be the aim of every man to pursue his worldly business for the service of the Lord. If the apostle enjoins us to eat and drink to the glory of God, equally would he have us buy and sell, and manufacture and mend, and plead in court and practice among the sick, for the glory of God. The power to acquire wealth is a gift of God; and with some men it is a great gift. And one who is successful in business has great power placed in his hands, which he ought to use for God's glory. A man of great means can sustain great enterprises, and such enterprises are waiting for help all about us. A man of great means has always great influence also, and he can use it very effectively for God.

NEWS OF THE CHURCHES.

HOME MISSION BOARD.

Bro. Murray will visit the churches in Charlotte County, N. B., the first week in October.

Bro. Gates expects to leave his home for Kempt, N. S., early this month.

J. E. BARNES,  
Secretary.

NEW BRUNSWICK.

ST. JOHN ITEMS.

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

One addition at the close of our service last Lord's day evening.

The Sewing Circle have commenced their meetings again after their summer vacation, with encouraging prospects.

Another effort is to be made at Nauwigewauk. Bro. Capp will preach there next week. There are about sixteen members of Coburg St. Church in that community. Their influence ought to be felt there.

The Women's Missionary Aid Society held a very successful meeting this week. The receipts were above the average. Evidently the women's meeting at West Gore has stimulated them to renewed activity.

Some of our young brethren who have returned from a visit to Boston speak highly of the success of the work there.

Our prayer meetings of late have been very interesting. Last evening, though a stormy one, a good many were present praising the Lord and asking for renewed blessings. We hope to see a good work done this winter.

LE TANG.

Yesterday was a day of refreshing to our souls in LeTang. Three happy souls were buried with their Lord and Master in Baptism. They are all the heads of families. To God be all the praise.

P. D. NOWLAN.

LeTang, Sept. 27th, 1886.

NOVA SCOTIA.

HALIFAX NOTES.

Disciples of Christ meet in the basement of the National School, Argyle street. Lord's day, at 11 A. M., Bible class; at 7 P. M., exhortation and "breaking of bread." Tuesday evening, 8 o'clock, prayer meeting, and a cottage prayer meeting in Dartmouth every Friday evening.

We are glad to say, since our return from the annual, where our hearts were made glad and our strength renewed, we have been able, in the strength of our blessed Lord, to meet together for worship. Often we find the battle hard, contending against such numberless difficulties and foes to the work of God and the Gospel; yet, by the grace of God, we mean to work, and let the people of Halifax know that there is a height in the person of our blessed Lord to attain, without grovelling about, resting upon the superficial opinions of men. Also, that the Gospel is the power of God unto salvation, and not human creeds and doctrines. How sad to know that thousands of souls rest assured that their formality will save them, allowing themselves to be wafted and driven about by every wind of doctrine when the Gospel is so plain. Brethren, pray for us that we may be strengthened to fight the good fight of faith.

H. E. COOKE.

KEMPT.

During the month of August Bro. Kinney, the Free Baptist preacher, labored in Grafton and Kempt. Two weeks of the time we assisted him in the meetings. There were twelve added to the Christian church, eleven of whom were baptized during the meetings, two or more whom Bro. Kinney baptized, have, or will probably unite with the Free Baptist, besides a number, fifteen or more, were baptized by Mr. Blakney, and united with the Baptist church. Bro. Kinney is an earnest worker, and is making himself felt wherever he goes. We are all feeling happy over the added strength to the church in Kempt. The Lord has heard our prayers, and we rejoice to see those in whom we had so deep an interest in the church of Christ, and faithful workers in His cause.

MILTON.

Our visitors are leaving us. Bro. Houston and family left for their home last week. We miss them very much. They were a great help to us in our meetings, and in every good work. We have had one baptism here since the annual meeting. The Lord is greatly blessing us in Queen's Co. this year in the salvation of souls. May the good work go on.

M.



such a catastrophe. Such a man is willing to go to his club, and read the exposure made in the school committee, or a malversation in the board of correction; and he will stand with his back to the fire and lecture for a half-hour on the downfall of the republic. But he will take no pains at the next election to secure a better school committee or a purer board of correction. There is no way in which that man can come to a more healthy and cheerful view of society and its destiny than by going into the battle himself. Precisely as, in the war, men in the army were always sure that things would come out right, as it was not till an officer came home on leave of absence that he found croaking or doubt as to the final issue, it is in the campaign which ought to enlist us against sin in the concrete, against sickness, poverty, laziness, drunkenness, and the other works of satan. Cheerfulness comes with effort.

"Throw but a stone, the giant dies."

From a statistical report, published by the Department of Agriculture at Ottawa, are taken the following figures as to race, descent and religious views of the people of Canada in 1871-1881 respectively, the nationalities most numerously represented, and their percentage of population:

		Per cent.
French.....	1,298,022	30.04
Irish.....	957,403	22.18
English.....	881,301	20.35
Scotch.....	699,868	16.23
German.....	254,319	5.88
Indian.....	103,547	2.50

The numerical strength of the religious denominations in 1871-1881 and increase as follows:

	1871.	1881.	Increase per cent.
Roman Catholic ..	1,552,413	1,791,982	15.42
Methodist.....	593,640	712,981	25.18
Presbyterian.....	574,584	676,165	14.34
Ch. of England...	501,904	574,818	13.95
Baptist.....	246,014	296,525	19.56

The following represent this percentage to the whole population:

	1871.	1881.
Roman Catholic.....	42.71	41.43
Methodist.....	16.33	17.17
Presbyterian.....	15.81	15.63
Church of England.....	13.81	13.29
Baptist.....	6.82	6.85
Others.....	6.52	6.63

THE words of a contemporary express so truthfully and clearly the aim of our Brotherhood, that we give them here a place:

"The Bible is our only creed, which tells people straight from the lips of God all they ought to do, and need to know, and those who trust it we can press its pleadings; our endeavour has been, still is, to make men and women trust it more deeply than they do, and in the words of John Ruskin, 'Trust it not in their own favorite verses only, but in the sum of all. Trust it not as a fetich and talisman, which they are to be saved by daily repetitions of; but as a captain's order to be heard and obeyed at their peril.'"

A LETTER from Bro. Ira C. Mitchell acquaints us with the fact—that he and his family all safely housed in their new home and are better pleased with their surroundings and prospects than they expected. He and his wife wish to be remembered in love to all the brethren and friends with whom they became acquainted in these provinces.

THE fines imposed for violating the Scott Act are now, so we understand, to be placed at the disposal of the authorities where the act is violated, to aid in enforcing the act. This is a move in the right direction, and is good news to all who have at heart the interest of their home and country.

WHAT a beautiful and soul-stirring sight it must have been, when at Lucknow, India, where so many were murdered during the Sepoy rebellion, about thirty years ago, two thousand children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday-school procession

BRO. CRAWFORD informs us that he remained at West Gore till the 20th, and that since the annual three more have obeyed the Saviour. At the time of writing (Sept. 22nd) he was at Shubenacadie, and would remain there preaching till the 28th or 29th.

## ORIGINAL CONTRIBUTIONS.

### FRAGMENTS.

Our editors will undoubtedly give us the substance of the doings of our annual meeting. We will content ourselves in gathering a few fragments.

#### THE WEATHER

was delightful From the Wednesday before the annual to the Wednesday after, there was not a storm to disturb us, so that our journey to and from the meeting was all that could be desired.

#### THE HOSPITALITY.

of the Gore brethren was ample and unstinted They made us all feel at home. The only complaint we heard was because there were not more to accommodate. Although a large number of visiting brethren were present, there was room in the hearts and homes of the brethren for many more. The meeting-house on Lord's day was taxed even beyond its seating capacity, as many could not find room within.

#### HANTS COUNTY

was well represented, there being quite a number from the other three churches of the county, besides a number from other parts of the county who do not enjoy the fellowship and association of their brethren. To see the anxiety of these isolated brethren, and to hear their earnest request that labor might be given in their localities, would convince anyone of the necessity and magnitude of mission work, and that Hants county is a promising field of labor

#### HALIFAX

sent eleven to the meeting, and, judging from what we saw and heard from them, we are led to look for a bright future for the cause of God in that city.

#### THE ABSENCE

of the brethren from Queen's county and Digby county, except their preachers, was very conspicuous. We are generally blessed with a goodly number of brethren to our annual meetings from three counties, but unfortunately they did not put in an appearance this year. This leads us to say that something ought to be done to secure a representation of brethren from all the churches to our annual meetings. We ought to commence now and make a special plea and a strong effort to have a large representation at our annual meetings, and, perhaps, at our next annual we will have some from every church. The cause we plead demands a united consecrated effort. To accomplish this the brethren must see and realize the dimensions of our plea, and the importance of making it known. How better can we get at this than in our annual gatherings? It is here we catch the spirit of the work, and learn of duties and opportunities Those who were at our late annual could plainly see the increase of prosperity and the open doors for still greater success. But who will help us, and how shall this work be done? How can we get the hearts of our dear brethren in-

spired with this blessed work? How can we get the co-operation of all the churches? Let us try and settle these questions as soon as possible, and then look out for a grand work among us. We have weak churches to strengthen and encourage, and churches to plant in new fields. We can do this if we will unite our strength. "But divided we fall" A long, strong, united pull is our present need.

A few days ago a team was passing our home, loaded with lumber; unfortunately the wheel came off. The only thing to be done was to get it on again. The three wheels could not carry the load successfully, the wagon was not built to go on three wheels. Every wheel was needed. And just so of our mission work; we can't run it successfully on three wheels. The churches are a combined, united body, and to accomplish any general work like the mission work, we must all be in a working condition and work together. Let no one undervalue the importance of this work. The mission spirit is a mark of the highest type of piety and devotion. The history of missions is linked with the history of the church of God. Let everyone who may read these lines give the subject an honest, fair investigation before he decides not to do something for the cause of missions. The

#### BUSINESS

meeting Monday morning was quite encouraging, a number taking an active part, sufficient to break the monotony of the general routine of business. Bro. Anthony offered a remark relative to the necessity of a county mission, "that the county should look after her own interest before she gave to other fields." This would be just the thing to do, for when a county is alive to her own work, she is ready and willing to help the counties where there are no churches. The churches that are doing the most for themselves are the churches from which we get the most for general missions. Bro. John McDougall gave us his idea of missions in a kind, brotherly way. He thought the mission work ought to be in fields where there are no churches; that the evangelist in laboring for the churches, and having additions, was getting credit for work that was due to the churches. There is point to this well worthy of thought. We hope the time may soon come when our evangelists will be able to devote all their time to new fields, but this will never be until the churches are strong and able to support such a work. The mission board is made by the brotherhood, and the board is supposed to carry out the wishes and objects of the brotherhood to the best of their ability. If in any way they are not meeting the demands of the cause, are not doing the best that might be done, they should know it; for this reason there ought to be brethren from every church to the annuals, that the wants of their localities might be presented to the board, and a fair, kind interchange of thought be given, so that the board and the brotherhood might understand each other and be able to work in perfect harmony. The plans of mission work may not be the best. We ought to have one session in our annuals for the investigation of plans and means. I will admit that it is easier to lay plans than it is to hatch them, but we must have plans, and good ones, in order to do a successful work. The

#### MISSION

meeting in the evening was quite interesting. Bro. Crawford's remarks were most excellent, and deeply impressed us all with the idea of giving as a privilege second to none.

One good brother made a ten dollar speech. We had plenty of time for a number of just such speeches. My letter is already too long, or I would mention the splendid work our sisters are doing in the mission cause. H. MURRAY.

## NOTES.

Several inquiries have come from associates of former days, in reference to our meetings on this Island, during the time when we enjoyed the presence and society of Christian friends from abroad.

The communications of Bro. Capp, city editor of THE CHRISTIAN, and Bro. Mitchell, then of Charlottetown, and acting Secretary at the Annual Meeting at East Point, and the interesting letters of Bro. B. B. Tyler in the *Christian Standard*, giving particulars of the Island and the meetings, have left very little to be told; and yet it may be well to say for the satisfaction of the brethren and friends who visited us.

The people of East Point enjoyed the meeting exceedingly well, and, although they were a little doubtful about the propriety of having the meeting there, on account of what they considered local inconveniences; now, that they have a little experience, they would not be averse to having another such meeting, when, in justice to other places, they are entitled to it.

As you have already learned, brethren Tyler and Mitchell did the preaching, and as Bro. M. was resident in Charlottetown and Bro. T. had come from the greatest distance, and his visits to the Island being about fifteen years apart, it was decided by all preachers present, except himself, (and he is always willing to work), that he should be the chief speaker, so on Lord's day morning he preached, and Bro. M. in the evening. I will just say here that the preaching gave great satisfaction to all, and I believe there was great good done.

Bro. T. continued the meeting several days during the week and five were added to the congregation.

Bro. Crawford, of New Glasgow, Moderator, and Bro. Capp, of St. John, were present, and although they placed the heaviest jar in the hands of the strangers, were not idle during the meeting, but they are both too well known to the brotherhood in these provinces to need special mention. I might say, however, that on Lord's day Bro. Crawford presided at the Lord's table, and, in touching on memories of the past, of persons whose faces will be seen no more on earth, and of others whom the churches of P. E. Island have given to the great vineyard of the Master, and who are now laboring in other fields, far distant from the homes of their childhood and the society of their loved ones. He made a deep impression. I think every heart was touched. Altogether, the meeting was profitable, and, I think, pleasant to both visitors and residents, and exceedingly enjoyed by the writer.

After the close of the special services at East Point, Bro. and Sister Tyler, with their daughter, Miss Lulu, came to Montague, where we had the most enjoyable time of all, as we had an opportunity of becoming better acquainted with Bro. T. and his excellent family. He came from New York City on his vacation. I suppose that means—to rest. Well, perhaps change of scene, atmosphere and association is rest, but otherwise Bro. T. had no rest while on P. E. Island. He preached every evening during his week at Montague; twice on each of two Lord's days; visited from house to house, attended baptisms, and, wherever opportunity offered, talked of the things which pertain to life and godliness. Nine persons confessed the Christ, and one who had been baptized before voluntarily sought membership.

When Bro. T. again feels inclined to take a vacation and a release from the summer heat of New York City, he will be a welcome visitor on this Island, if he and his loved ones will favor us.

O. B. EMERY.

Montague, Sept. 20th, 1886.

## A GLIMPSE AT THE REDEEMED.

What a thought of strength and comfort it is for us to know that beyond these earthly scenes of conflict, confusion and sorrow, there is a bright and pure world above, and such a service of perfect praise and adoration as the heart of man on earth has not power to conceive. The sight of that great multitude was no dream, no unreal vision; it was a glimpse of reality which makes all the splendours of earthly things seem vain. A little while and we shall know that reality; for not one of these who love the Lord below shall be absent from the ranks of that mighty host above, for whom the precious blood of Christ has availed and washed their sins away,—a greater host than we dare to dream of. And in that host representatives of all nations and kindreds on earth find place to unite their voices in singing praises unto God and to the Lamb.

There are some things which, once there, they never do,—they never want; they do not weary; they never weep; they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, and God shall wipe away all tears from their eyes. Now is it not blissful to know how our friends are engaged? Those who have fallen asleep in Jesus and passed to the bright world above, are now where their songs never cease and congregations never break up and their Sabbath knows no end. Then if all those who profess faith in Christ desire to join the redeemed in that new home above which Jesus has gone to prepare for the faithful, it stands them in hand to prepare for that meeting beyond. How can the hand which yet hopes to wave the victor's palm take such a death grip of mammon? How can he who expects to join the white-robed multitude seek his present companions among earthly minded men? Or how can he go into life to be engulfed in its enjoyments, its sorrows and its cares? Should he not rather cast his anchor within the veil and ride buoyantly over the griefs and gladness of mortality until the voyage is ended here on earth, and then go home to enjoy the presence of God, and join that great multitude which no man could number, in singing praises unto Him who washed our robes and made them white in the blood of the Lamb.

W. R. McEWEN.

Milton, Queens Co., N. S.

## LIFE A VAPOR.

Our life is here compared to the fleeting vapor. Like it, it is uncertain in its continuance, unsubstantial in its nature. We cannot tell how long it will last, nor the moment when it will depart. How beautiful is the vapor that rises around us. It may appear beautiful and stationary, but in a moment it is gone. We look at something else for a few moments and when we turn our eyes again in the same direction, we find, to our surprise, that the mist has entirely disappeared. Such is life.

Our days upon earth are a shadow, or as the rose which blooms for a little while and then fades and dies. There is but a step between us and death. If, by reason of strength, we attain to the age of four score, our days, as we glance back at them, will seem but as the vapor which appeareth for a little time and then vanisheth away. And we hold them by so slight a tenure, nay, we do not hold them at all. It is God, not ourselves, in whose hands our breath is, and He alone knows when it will cease and how it will cease, and how it will be dispersed.

Like the vapor, our life has nothing stable about it. We cannot calculate upon it with any confidence. This uncertainty should make us feel our dependance on the will of God. In our plans and intentions for the future we too often forget that life may fail. We talk about what we are going to

do or to gain, as if we could count upon living to carry out our purpose. We cannot even count upon to-morrow,—“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” (Prov. xxvii. 1.) We ought to say, “If the Lord will, we shall do so and so.” In using these words we should not use them as a light or customary thing, but reverently and with thought, and when we do not speak such words we should always think them, in our minds. There should be a constant reference to God's will and a sense of our dependance on Him. And are we not taught, dear brethren, the folly of setting our affections upon a life which is fast passing away. The things that are seen are “temporal.” Every day we are reminded of this. If life is but a vapor we need something more substantial to set our hopes upon, something surer to plan for. “The things that are not seen are eternal.” “Lay up for yourselves treasures in heaven.” (Matt vi. 20; Col. iii. 2.) Set your thoughts but lightly on the plans and future of this life, but let them often dwell earnestly on the eternal future beyond.

Yours in the one faith,

A HANDSPIKER.

Tiverton, 1886.

## TABUSINTAC.

Without doubt many of you readers have not heard of such a place, much less visited it. Having no direct railway or steamboat communication, and being of little interest, with the exception of its beautiful scenery, Tabusintac has few visitors.

Leaving St. John by the Intercolonial Railway, we reach Moncton after a few hours pleasant riding, thence we proceed to Chatham Junction, but here our pleasant riding ceases, and after being shaken and tossed about for fifteen minutes, we reach the little town of Chatham, with its 6600 people, engaged in ship-building, lumbering, fishing and manufacturing. Leaving the train, we now take the steamer, and after a sail of six hours down the Miramichi, we arrive at Neguac, from which place to Tabusintac we are carried by stage. Its redeeming feature, viz.: beauty, is in the river, which bears the same name as the place. As one gazes upon this beautiful river on a moonlight night, with its curves and windings, and sees here and there an island, mirrored in its placid waters, his mind is at once turned to its wonderful Maker.

Leaving the scenery, we now turn to the people, whom you will find engaged in farming and lumbering. There are in Tabusintac two churches, Methodist and Presbyterian, but both are without preachers at the present time. There is in addition to the meetings, a literary society, the heads of which are Miss A. M. McWell, Miss M. Lamont, and Mr. J. Murray, also a division of the I. O. of G. T.

With regard to the climate, 'tis much colder than the Southern part of the province, the nights are already very cold and accompanied with frost.

A. L. W.

September 9th, 1886.

## THE BIBLE.

In the large Bible classes conducted by Mr. Moody, are quite a number of preachers, who, with others, attempt to answer the various difficulties and objections presented by the leader. Should anyone attempt an answer, not in Bible phraseology. Mr. Moody will say—now Bro. have you not a passage of scripture that will meet this case? On one occasion, in particular, according to an exchange, Mr. Moody arose with the open Bible in his hand and called attention to the Bible itself, saying:—

You have had a good deal of it, he said, and you must have a great deal more. I want you to go away from this hall quickened in your Christian

life. Then you may quicken your churches and your Christian associations. When you pray you talk to God; when you read the Bible, the word of God talks to you. Live with the words of God with you; become an independent reader and feel yourself and grow in strength. Too many Christians everywhere get their religious food by ecclesiastical spoon-feeding. They take only that which is fed to them from the pulpits one day in the week. Take, read, feed on the whole word of God. Don't throw this and that passage in the book aside. If you can't explain, can't understand it, don't try; don't worry because of it. There are depths in the Bible no one, however acute his theology, can sound. Many things in the Old Testament that people carp and cavil about Christ believed. I believe them too. Shall a servant be greater than his master? Christ believed in Noah's ark and the flood, in Sodom and Lot's wife, in the manna and the brazen serpent, and Jonah and the whale. The New Testament is full of the testimony of Christ to his belief in them. I didn't find any difficulty there. I pity those men who are all the time picking away in the difficulties, running their plow into roots and letting it stick there.

If you want power with God and man take the whole book, the whole. What the world wants now is men who believe the Bible. Don't say you believe the New Testament and not the Old, the New Testament is full of the Old. In one gospel is 140 quotations from it, in the Revelation 240, and in the epistles quotation after quotation. You say you can believe all but what contradicts your reason. But you can't throw aside the supernatural. It is everywhere from Genesis to Revelation; it is in the gospels and the Acts. The whole path of Christ was strewn with supernatural things. Christ's resurrection and his ascension were supernatural. But for them would we be here? But for the supernatural visitation at Pentecost would the nations have been converted? The Bible is a supernatural book; so recognize it.

## THE FAMILY.

### OUR BOY—OUR GIRL.

We have a little cherub boy,  
The dearest one on earth;  
Whose sweet young voice is ringing  
In joyousness and mirth.

And daily at the evening hour,  
He, in his happy glee,  
Strives to gain the envied place  
Upon his father's knee.

This child so pure, so dear and fair,  
Is like an angel bright;  
And always lisps in sweetest tones,  
"My father, dear, good night."

We teach his little lips to raise  
To God, a child's fond prayer,  
And point him out the road to heaven,  
That we may meet him there.

We also have a fair young girl,  
With hair as black as jet,  
And eyes whose curling lashes are,  
With glistening dew drops, wet.

We daily press her to our hearts,  
And raise to heaven our eyes,  
And thank our God that he has given  
To us this precious prize.

And thus we glide along life's stream,  
In fearlessness and pride,  
In having two such angel forms  
As guardians by our side.

And prayers ascend to Him on high,  
Who, from this world of joy,  
Hath given to us such treasures rare,  
As our dear girl and boy.

—FINLY JOHNSON.

### A HINT TO SUNDAY-SCHOOL TEACHERS.

Passing on to note in some detail the attitude of the teacher toward the scholar, we are probably stopped and shocked at the temporary insistence which sharply punishes a child for mistakes in a religious lesson. Of course there may be portions of Scripture history which have to be taught in much the same way as any other; but the attempted inculcation of Christian doctrine by severity is fatal to a due impression on the child. I well remember once entering a school where a boy was blubbering. There was nothing especially sad or surprising in that, but I found that he had suffered in the flesh for having omitted in his recital of his lesson to say that he believed in the Holy Ghost. What a disastrous factor this was in the launch of his adult belief! I fear, indeed, that not a few teachers endanger the wholesomeness of a religious impression by rebukes or punishments, which ever after so stick in the memory of the child as to poison his perception of divine truth. I need not say that none of these smart teachers are witnesses to Christ. On the contrary they often lay the foundation of a bitter unbelieving structure, and make Sunday-school the seed-bed of unwholesome scepticism.

In respect to the mode or vehicle whereby religious teaching can be imparted so that testimony is best borne to Christ, the teacher might well remember that it was said of Him, "Without a parable spake He not unto the people." Given the true tenderness and regard for the child, it is not enough to let it take any unprepared shape. The teacher who looks at his little scholar in anything like the yearning mood of Christ will not be satisfied with the consciousness that he wishes to bear witness to his Master. He will seek for the best way in which to teach, and surely cannot find one better than that used by Himself. Graphic details, no doubt, give a special interest to sin, but they are especially needed as vehicles of that righteousness which may not be attractive in itself. The Master's Spirit may well flow best in such channels as the Master used. Let the teacher of a tender heart seek to express himself in no mere language of the scribes; however learned, but help to make the common surroundings of life instinct with the message he conveys. There is double excellence in this. It provides a more promising entrance for the immediate lesson into the child's mind than any other, and it leaves the familiar illustration ready to quicken the memory of the illustration afterwards.—*The Quiver for April.*

### HINTS TO TEACHERS OUTSIDE OF THE SUNDAY-SCHOOL.

- I. Visit your scholars in their homes.
  1. To acquaint yourself as much as possible with their personal surroundings, advantages and needs.
  2. To reach the parents in order to secure their co-operation in your work, and perhaps even to encourage them to more decided well-doing.
- II. Have an eye to your scholars during the week.
  1. Cultivate a familiarity that shall convince them of your interest and sympathy, and at the same time give you an understanding of their peculiar occupations, temptations and trials.
  2. Ascertain how they are helped or hindered by their daily companions, and wisely use such knowledge to the good of themselves, and, if possible, their associates.
  3. Influence their reading as much as may be, so that they shall grow intellectually and morally.
- III. Invite your scholars to your home.
  1. To promote further acquaintance and convince them of your loving interest.
  2. To do them good in all legitimate ways, and to strengthen them socially, mentally and spiritually.
- IV. Write your scholars in temporary absences. An opportunity of this kind wisely made use of, is oftentimes productive of most gratifying results.
- V. In all, and at all times, encourage in your scholars, a Christian nobility of character.

In this your example will be better than your precept. It is well to bear in mind that while by the above method you are familiarizing yourself with your scholar's life and character, he is enjoying similar opportunities in the study of yours. Only a conscientiousness of Christ's presence in us can make this thought welcome.

Finally, remember that the above are not ends to be reached, but merely methods to an end—the greatest of all—the saving of souls.—*Pacific Churchman.*

### BE KIND TO-DAY.

A Little child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheartened, to sweeten cups that are bitter, to hold up the hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you it will do the preacher no harm to tell him so. If the editor writes an article that does you good, he may write a still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgement? If you know a weary and neglected one, would it not be Christ-like work to seek an opportunity to brighten and bless that life? Do not wait till the eyes are closed, the ears deaf, and the heart still. Do it now. Post-mortem kindness does not cheer. Flowers on the coffin cast no fragrance backward over the weary days.—*Selected.*

### DEATHS.

LECAIN.—At Annapolis, July 10th, after a lingering illness which she bore with Christian patience, Mrs. Mary LeCain, age 73 years. The deceased was the mother of Bro. A. LeCain, conductor on the W. and A. railway, who is thus again called to pass through deep affliction. But the consolations of the Gospel are sweet to the believer. Our aged mother passed away with the hope of life eternal. E. C. F.

CAMERON.—In the month of August, the vicinity of South Lake, Lot 47, P. E. I., was visited by that terrible scourge, diphtheria, and five of the little loved ones of the community were carried off by it; among whom was the only daughter of Bro. James Cameron. She died Tuesday, August 17th, and was buried the same day. The blow fell heavily on Bro. Cameron, who lost his wife, by death, about two years ago, and whose loneliness was often cheered by his little girl and boy. The little boy is all that remains to him now. O, may our brother be able to look above these changes of time and see that God's ways are not our ways, and that He doeth all things well. She is safe forever. O. B. E.

SEPT. 20th, 1886.

STEWART.—At the home of her daughter, Mrs. Stewart, Red Point, Lot 46, P. E. I., July 2nd, 1886, in the 90th year of her age, Mrs. Janette, relict of the late Peter Stewart, Esq., of South Lake, Lot 47, passed to her rest for which she had long waited. Those who knew Sister Stewart best, speak most highly of her excellent character and pure life. Her public profession of faith in the Christ of God reached back over more than half a century. She came from Scotland, her native land, in the year 1818. Gaelic was the language of her childhood and principally of her mature years, and in that rich language she loved to drink deeply at the fountain of light and love, in the volume of inspiration—the revealed will of the loving Father to the children of men. In the same language, she loved to sing and repeat the songs of Zion, and in her last days when earth seemed to recede, and Heaven to come more clearly to the view of the eye of faith, she was often heard by those around her couch, repeating those songs of ecstasy, which cheer the saint of God, while approaching the chill waters which lie between this life and the land of light and glory. In the last hours of the dying saint, her children, grand children and great grand-children were with her. She passed beyond their reach. May they all meet again where there will be no more parting, tears, nor death, because there will be no sin there. O. B. EMBRY.

SEPT. 20th, 1886.

HOOPER.—At Back Bay, Sept. 15th, Bro. Peter Hooper, age 37 years, leaving a wife and three children to mourn their loss. His end was peace.

SEPT. 21st, 1886.

McVICER.—At Le'ang Sept. 21st, Mary McVicer, relict of the late Archibald McVicer, age 63 years. About four months ago this sister became dissatisfied with her infant sprinkling and was accordingly buried with her Lord and Master in baptism. She died, sweetly trusting in her Saviour. P. D. NOWLAN.

SEPT. 27th, 1886.



Stop that cough by using Minard's Honey Balsam  
Nothing better can be used.

RECEIPTS FOR SEPTEMBER.

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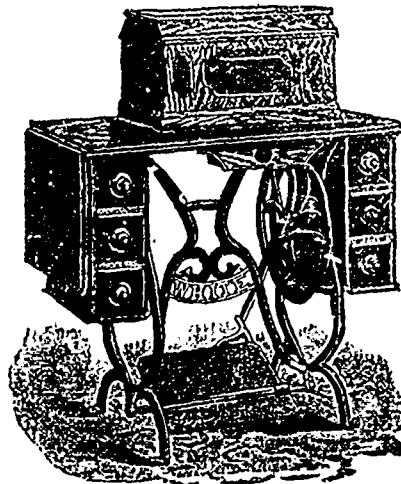
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