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# THE CHRISTIAN.

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

Vol. IX.—No. 8

SAINT JOHN, N. B., JUNE, 1892.

Whole No. 104

## The Christian.

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DONALD CRAWFORD, - - NEW GLASGOW, P. E. I.

FINANCIAL MANAGER:

J. E. EDWARDS, . . . . . ST. JOHN, N. B.

### P. E. ISLAND ANNUAL.

Our Annual Meeting will be held with the Church in New Glasgow (the home of Bro. Donald Crawford,) beginning on Saturday before the second Lord's day in July. It is to be hoped we will have a good meeting, and I think New Glasgow expects a large attendance.

Please look out for the announcement in the papers by Bro. Robert Stewart, secretary. He will kindly arrange about rates of travel, etc., and tell you all about it. O. B. E.

Montague, May 23rd, 1892.

### NOTICE.

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

Secretary.

### ITEMS AND NEWS.

MANY thanks to many of our subscribers who have sent remittances this month. We are desirous of collecting all amounts due before making our report to the Annual Meeting. *Will our brethren please remember this.*

Good news from Kempt. Bro. William Murray reports eight added to the church.

THE Halifax brethren have purchased a lot, and will start their new meeting house in the near future. Bro. Howard Murray is laboring with them for the present.

BRO. COOKE has held a successful meeting with the brethren at Southville, N. S.—five added.

IT has been definitely settled that the Annual Meeting of the Disciples of New Brunswick and Nova Scotia will take place at St. John.

WE hope the brethren, when they come together at our annual convention, may not forget the claims of our paper. We need many more subscribers. The subscription price is as low, if not lower, than any periodical of the same size. We also want it understood that no salaries are paid, but the balance left, after expense of publishing, is fairly divided and applied to Home Mission work in New Brunswick, Nova Scotia and P. E. Island.

THE old debate as to the respective advantages of read and spoken sermons still goes on. But however much some preachers may prefer the cold, classic, essay style on account of the confidence with which they can go into the pulpit, the popular demand will continue to be for burning words springing up from a heart on fire. The demand has not been, nor shall it ever be, for extemporaneous thought. The preacher is now at a discount who has the idea that he can stand before the people, open the Bible anywhere, select the first text his eye falls upon, and then, depending upon divine inspiration and illumination, preach an edifying discourse. He should carefully study his subject—saturate his mind with it—and then when he rises to address the audience appropriate words in which to clothe his stored up thoughts will pour into his mind and carry his ideas out to his hearers.

SOME people seem to be unable to find anything to do—at least that is the excuse they give for their inactivity. Usually they are like the young man who went to Boston to make his fortune, but wrote back to his family, "I have not yet found anything to do, but of course I have not tried." He who sits with folded hands and placid brow "waiting for something to turn up," is not likely to notice his chance when it comes. If he were to start out determined to turn up something, he would not in many cases come back unsuccessful. Many close their eyes against their opportunities and then solemnly declare that they cannot see them. They remind us of mariners sailing across Lake Superior and mourning because they have no fresh water, when all they had to do was to throw their buckets over the vessel's side and they should have found an inexhaustible supply. The man who really wants to do good will always find more work waiting for him every day than he can compress by most diligent effort into the twenty-four hours. The one who cannot find something to do "for Christ and His church" does not seek. It is true here as it is elsewhere, "He that seeketh, findeth."

AN idea seems to be abroad that in pleading for the souls of men it is wrong to appeal to their feelings. Show them their duty, it is said, and they will do it. But evidently this is a mistake. You can count by the hundred those who have a thorough understanding of the course they should pursue and still refrain from a free, hearty and prompt compliance. Their intellects are sufficiently instructed. What they now need is some power to be brought to bear upon them which will compel them to act. We must "compel them to come in." It may be that the love of Christ will constrain them. Their feelings may be touched and their hearts warmed toward Him by a realistic picture of all He suffered for them. On some temperaments this will act as an irresistible power. They will yield. With others it will fail, but perhaps arguments and exhortations based on the "terrors of the Lord" will prove successful in persuading them to flee from the wrath to come. In some way their sensibilities must be touched. They must be "pierced to the heart," and when this is done they will gladly flee to Christ. The preaching of the apostles was heart-reaching and heart-searching, and we know that they "spoke as the spirit gave

them utterance." This is not a plea for emotional, sensational preaching, where there is more zeal than knowledge; but it advocates that the feelings be enlisted as a potent factor in driving knowledge to action.

Paul declared that he preached not himself, but Christ. A great many of the popular preachers of to-day cannot truthfully say the same. True, they may incidentally mention the name of God, or of Christ, they may casually allude to some of the Redeemer's demands upon us and we may derive some benefit. But too often their great concern is not, How shall I induce these immortal beings to have more love toward God and more faith in His Son? how shall I implant in them a stronger desire for personal holiness? how shall I enlist their co-operation in behalf of our fallen race? The great aim at times seems to be, How shall I convince these people that I myself am some great one? He is a failure as a preacher who is like a stained glass window, which, while beautiful to behold, yet prevents our seeing anything more beautiful through it. Our attention centres upon it alone. The true servant of God is like the most transparent of glass. In looking at Christ through him the medium is invisible, and you see none but "Jesus only." A man in London went to hear the two most famous preachers there. From one he went away saying, "What an attractive speaker he is, his diction is so choice, his delivery so charming, and his gestures so graceful. He is indeed a great man." As he left the tabernacle of the other he said, "What a great God! what a loving Saviour? what a glorious gospel! And how simply the preacher told it all. He must be a good man."

THERE are some unreasonable people in the world. They expect impossibilities, and because they are disappointed become unjust. They settle in their own minds that a certain thing is your duty, and after throwing as many difficulties in the way of its performance, they condemn you on account of your failure. Take this as an example. A good brother goes to church on Sunday morning and occupies the seat nearest the door. By some line of reasoning, satisfactory to himself, he has arrived at the conclusion that it is one of the preacher's most incumbent duties to speak in kindly greeting to everyone in the audience, and he especially must not be neglected. If the minister fails to grasp his hand he is not suited for his high position—he is not sociable enough. Now watch that man. The congregation is singing the closing hymn, but he is putting on his overcoat. The pastor is pronouncing the benediction, but he is bonding to pick up his hat. The awn has been spoken, the preacher and congregation raise their heads, and open their eyes; but lo! our good brother has disappeared. And as he goes away he mutters to himself that they are the most unfriendly people he ever saw, even the minister would not speak to him. And whose fault was it, thou unreasonable man? Was it not as much your duty to give them the opportunity to speak, as it was theirs to take it? And did not your hasty and irreverent departure take all the responsibility of the supposed unfriendliness from their shoulders, and place it upon your own? Do you imagine that it was their duty to climb over barriers to reach you, which you yourself had piled up? Henceforth you will not

find yourself so friendless if you will remember that he who will have friends must show himself friendly.

OUR readers will be surprised when they read the census returns giving the membership of the various religious bodies in Canada. They will be especially pained to read that while in 1881 the Disciples of Christ in Canada numbered 20,193, they have in 1891 apparently decreased to 12,763, or a decrease in ten years of 7,430, or 743 annually. In two more decades at this rate, the census enumerators shall have done what many combined influences at work for the last three-fourths of a century have not been able to accomplish, namely, tear us up root and branch. Truly they are a wonderful class, and their work is one of the marvels of the age. But we have this satisfaction, that while we are becoming smaller in the census returns—which after all does not matter much—we are growing steadily, and in some places rapidly, in this country. Any one who is at all conversant with our history during the past decade must know this to be the case. Of course we lose a great many by emigration, and gain very few by immigration, but the accessions to our churches more than counter-balance the loss. This the returns from the churches abundantly show. Here is a way, however, in which we appear at a disadvantage when compared with the various denominations. We count only those who have become professed Christians, which is strictly accurate; but they include the men, women and children of a family, only some of whom have identified themselves with the denomination. Thus they count the actual membership of the church, those who lean towards it, and those who are surrounded by the family influence. If the census report were accurate, it would have a long and well filled column headed, "Belonging to no church." For statistical purposes it might be well to follow the example of the denominations. We have also suffered, and always will, from the fact that we have so many different but scriptural names. The census taker gets confused, and in many cases the Disciples have been classed among the Baptists. The loss on this account is greater than many think. We must continue to hold fast to our scriptural names. All are correct, and one may be as good as another; but for the purpose of getting our proper place among the religious bodies of the country, it would be well, when the census is again taken, for every one to give his "denomination" as "The Disciples of Christ."

### 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. Please explain the following Scripture. "After this I will return, and will build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Acts xv: 16-17. W. H. A.

A. This is a quotation from the prophecy of Amos ix: 11, and is applied by the Apostle James to the Church as then composed of both Jews and Gentiles. The Tabernacle as erected in the wilderness by Moses was a type of the Church. Thus Paul speaks of the Church as "The true Tabernacle which the Lord pitched, and not man." Heb. viii. 2. But this tabernacle had been destroyed, and the Ark of God carried away among the heathens. But because David prepared a new tent, or tabernacle, and brought the Ark and put it therein, (I Chron. xvi: 1,) thus restoring the true worship of God to Israel, the Tabernacle is called by Amos, "The Tabernacle of David." This, without doubt, would be the Tabernacle which was afterwards

replaced by the more permanent building—the Temple, which the prophet would have on his mind when considering the then low state of the true worship of God.

Thus when the worship of the Temple, which was but the more permanent Tabernacle, ceased, the Tabernacle was said to have fallen down. Indeed the falling down of the literal Tabernacle follows closely the neglect of the worship therein.

When James speaks of this prophecy as being fulfilled in the bringing in of the Gentiles into the Church, he evidently was looking at the Church or true Tabernacle as having been already set up, and as gathering into its folds, not only the Jews, but the peoples of all nations. Of the setting up of this Tabernacle we have an account in the second chapter of Acts, where the promise of our Lord to build His Church, (Matt. xvi: 18-19,) was literally fulfilled.

### Home Mission Notes.

Bro Cooke writes us concerning his month's work at Southville, "The people think it was a grand meeting. I was four weeks from home; preached twenty-five sermons; attended 20 social meetings; made over 100 visits; collected \$8 00; and had the pleasure of seeing five units with the church." This shows continued progress in Digby Co.

Bro. H. Murray is still preaching in Halifax. He sends good news from there. "The church has bought a lot, and will soon lay the foundation for a meeting house." We hope the brethren in Nova Scotia especially, will do all they can to make a success of this effort. We understand that a prominent brother in the United States pledged a good sum to them when they laid the corner stone. He will now, no doubt, redeem his pledge, which will help along the building very much.

Sister Ford writes from Cornwallis, "Everything is moving on briskly here. Our Sunday-school is growing in numbers and interest. Our meetings are well attended, both morning and evening. Our evening social meetings are a grand success. Bro. Stevens will soon leave us, but some of our young sisters and brothers have taken the responsibility on themselves, and get up the work and lead the meetings in turn. We feel there is a growth among us all."

We are still unable to get an evangelist to labor in this field. We are yet hopeful of securing one. Meanwhile we think our own preachers are doing good work, and that the money is being wisely spent. We hear a number of reasons for withholding from giving to the Home Mission Fund. One says, "They have not got a man in the field." At the same time we had two—one working in Halifax, the other in Southville. Another says, he "Will not give if we get a preacher from the United States." And yet he is not giving much to support our own preachers, who have been doing good work. Another says, "O, mission boards overrule the churches and elders, and I won't give." Well if he would inquire, he would find out the board does not, but to the contrary the churches state what they will do, and what they want the board to do. And so far as lies in their power, they comply with the wishes of the churches. Another says, "It costs too much money to run a board." Now we want to tell the people that not a member of this board receives a single cent. Another says, "We can't pay our own preacher enough," and he makes that excuse for not helping to pay any preacher at all. Another says, "They don't do anything for our place." We suppose that he is under the first commission, which was to one land and one people. We are under the great and last commission, which is for all places and all peoples. Another says, "I don't see any good results, and what is the use of giving when you

can't see immediate success." Well the weakest Christian can work in the midst of success, but it takes the strong one to work when success is not apparent. He is the faithful one who plants and waters, and trusts in God for the increase. We trust these objections have been answered, and that none will continue to withhold from giving. We need all the funds that the brethren can spare to carry on the home mission work with any degree of success. We hope our receipts will be larger in the future than they have ever been in the past. Many of the brethren have contributed liberally to this fund in the years gone by, and many souls have been saved by the preaching done under the directions of the Home Mission Board. Churches have been revived and established, and untold good done by the men supported from this fund. We can say, "The Lord has blessed us, and our efforts have not been in vain in Him." We feel sure that He will bless everything that is done for "His name's sake." He that planteth, and he that watereth are one; and every man shall receive his own reward, according to his own labors; for we are all laborers together with God. If we help to plant, and water, and labor, our reward is sure. Let us open our hearts, and God will pour out renewed blessings upon us.

### RECEIPTS.

Previously reported, . . . . .	\$239 60
St. John—	
Young Peoples M. B., . . . . .	1 60
Coburg St. Sunday-school . . . . .	10 28
Southville—	
Per H. E. Cooke, . . . . .	8 00
Milton, . . . . .	2 40
Westport—	
Per Miss Howard, . . . . .	1 50
Cornwallis—	
Per Miss S. B. Ford, . . . . .	6 00
Per River John, from a devoted friend, . . . . .	5 00
Total, .. . . .	\$274 38

J. S. FLAGLER.

Secretary.

### Foreign Mission Notes.

"The position of women in Japan is doubtless better than in almost any other eastern country, and yet Sister Garst writes, "The life of the average Japanese woman is so unlovely that eternal life seems to hold no charm; she prefers extinction. Is this all a sad, dark picture. Oh! may the pathos of these unhappy truths, whose awfulness is beyond the power of the pen to portray, prick every Christian woman's heart till the life-blood flows for their healing,

Why are not you, my sister, the Roman's brilliant toy? the Greek's pretty slave? India's shame? or Africa's burden bearer? Why did not your father barter you for cattle? Why is not your little daughter, just in the pride of her first school-days, a forlorn little widow, crying with hunger on her fast days, with no loving mother to soothe and kiss away the tears, the drudge of her dead husband's mother and sisters? Why is not your hand red with the blood of your baby girls? My Christian sisters, it is because, and only because, God has permitted you to enjoy the light and liberty of a Christian civilization. Owe we nothing for our boundless blessings? We have done naught to merit our superior privileges. 'Tis the free gift of the Divine love."

"GIVE YE THEM TO EAT, FIVE LOAVES AND TWO FISHES." Jesus never ignores what we have on hand. He takes our little and uses it; our meagre gifts, and employs them. What ability we have should be put forth. Little things touched by Christ are mighty.

"TO SIT BEFORE THE MULTITUDE." Suppose they had kept going over and over the front row when those in the rear had nothing? It would have been a type of the conduct of many churches in their sinful neglect to give the bread of life to the perishing millions."

We think that all will be pleased that there is now a good prospect of our having Sister Mary Graybiel to attend our annual meeting in September next. The secretary has written her, asking her to come, and we trust that nothing will prevent our seeing and hearing one who has done such faithful work for the Master in the foreign field.

All who have listened to Sister Darst when here two years ago will be very pleased to hear that she is again thinking of attending our annual this year. During her visit in these provinces she sowed much good seed which is bearing fruit in this foreign work.

A letter received from her contains the following in reference to Sister Graybiel:

"Sister Graybiel is the woman you want. She is a lovely, consecrated Christian woman, has much tact; fine appearance; and pleasing address. She deserves to be heard for the wonderful work she has done for us in India, besides you will find it a personal pleasure to know her. She cannot help but do you good."

Brother Mitchell, a returned missionary from India also says of Sister Graybiel, "She is one of the grandest women I have ever known,"

The following from the *Tidings* will also be of interest:

On the 25th of May 1891, nine years from the month in which her appointment to our work in India was announced, Sister Graybiel reached her mother's home in Buffalo, N. Y. Many invitations to conventions awaited her. She has written us that so far as the times did not conflict she has accepted them. Brethren and Sisters, do we appreciate what devotion to Christ and love for souls that involves? It is grand to be able to say, as can Indiana, Nebraska, Kansas, and I know not how many others, "Sister Mary Graybiel will be at our State Convention, and talk to us about our work in India." How many of us would be willing to leave an aged mother we had not seen for nearly nine years, and who must soon at the latest be called from labor to reward, and be subjected to the fatigue and inconveniences of travelling about and talking constantly to a host of strangers? Will it not be the very least appreciation we can show if we pay her liberally for her time and services, and treasure into good and honest hearts the truths she tells us, and let them incite us to still more steadfast work in our C. W. B. M. ranks?—*Missionary Tidings*.

THE ORIGIN OF CHILDREN'S DAY.

In an address made before the Foreign Society in Louisville, Ky., in 1880, J. H. Garrison spoke as follows:

"Has not the time come for pushing our advance column into some pagan land where the people know not God, nor His Son Jesus Christ whom He has sent? If what we have said of the reflex influence of our foreign missions on our home work be true, it will be true in a much larger sense when we shall have come in direct contact with those who have never before heard the sweet, old story of the cross. Nothing would so touch the hearts, and develop the missionary spirit of our people as to go to them and say, 'We want means to send the gospel to those who have never heard the name of Jesus. Some of them, through the efforts of our missionaries, have learned of Him, and are rejoicing in His love, while many are crying, 'Tell us more about Jesus.' We want you to help us with your dollars and dimes to tell them of the Saviour of sinners." Such an appeal as this would open hearts and purses that never otherwise would be reached. Even little children would pour out their hoarded pennies in response to such an appeal. The night before I left home, when my little ones learned that I was to leave the next day for the missionary convention, went and brought their little jugs and emptied out all the pennies and nickels, amounting altogether to \$1.13, representing the savings and self-donations of many months, and brought it to me saying: "We want this to go to the children who know nothing of Jesus." I accepted with gratitude, and brought it with me, and will turn it over to the secretary of this society, and it must be held sacred for the purpose for which it was given. Need I remind you that, as yet, we have no mission where this little child offering can be applied? God grant that these few pennies may be a precious seed from which may grow a Children's Heathen Mission Fund, that shall carry the gospel

of Him who loved the children so tenderly while here, into many a dark corner of the earth."

The Foreign Society was organized in 1875, but in 1880 we had no missionaries in heathen lands. The work was done in Europe. The suggestion made was referred to a special committee. After duly considering the whole matter, it was recommended to ask the Sunday-schools to contribute funds for work in heathen lands. The first offering was made in 1881, and amounted to \$750. The offerings year by year since are as follows: 1882, \$2,174; 1883, \$3,205; 1884, \$4,125; 1885, \$5,125; 1886, \$3,035; 1887, \$10,513; 1888, \$15,662; 1889, \$19,123.08; 1890, \$17,765; 1891, \$21,411. The present missions in India, Japan and China were started, and in a large measure sustained, by the offerings of the children in Sunday-schools. Work began in India in 1882; in Japan in 1883; in China in 1886. According to the last annual report there are seventy-six missionaries and helpers in these three fields; and the expenditures last year aggregated \$42,444.10. We want to raise \$50,000 this year. We must do this if we are to do the work outlined at the Allegheny convention.

A. McLEAN.

The secretary and treasurer have sent in their reports, also the funds on hand to the O. C. W. B. M. which meets June 2nd at Bowmanville. Less than nine months ago our society was organized, but we were able to report ten churches assisting in the work, the interest deepening, and \$95.00 collected. We feel that we should thank God and take courage. Surely He is blessing our efforts, and using us to spread His name.

Mrs. J. S. FLAGLOR, Secretary.

RECEIPTS.

Previously acknowledged, . . . . .	\$71 30
Westport—	
Per Miss Howard, . . . . .	4 77
St. John—	
Per Mrs. Flaglor, . . . . .	3 30
Maitland, Hants Co.—	
Per Mrs. D McDougall, . . . . .	2 00
Cornwallis—	
Per Mrs Reid, . . . . .	1 30
Summerville—	
Per Mr. Hupman, . . . . .	1 00
Milton—	
Per Miss Kempton, . . . . .	6 00
Shubonacadie—	
Per Miss Wallace, . . . . .	4 80
	94 47
	SUSIE B. FORD,
	Treasurer.

News of the Churches.

St. JOHN, N. B.

At the annual business meeting of the church Bro. Stewart was unanimously invited to remain another year. It was also decided to invite the churches of Nova Scotia and New Brunswick to hold the next annual meeting in St. John on the first Lord's day in September next. The reports of the treasurer and secretary were most encouraging, showing a good gain in membership and that the funds are in a healthy state. The following were elected officers of the Young People Mission Band for the coming year: President, J. S. Flaglor; Vice President, J. B. Allan; Treasurer, H. W. Stewart; Secretary, Miss Nellie Johnston. This society has had many interesting and profitable meetings in the past; has contributed a goodly sum to Home Missions, and will continue in the good work.

There was a good attendance at the yearly meeting of the Ladies' Sewing Circle. The treasurer reported the receipts for the year \$50.00, and a balance on hand of about \$50. The Circle has

earned a large amount of money since its organization and is a great help to the church. There is renewed interest now manifested and no doubt a much larger amount will be raised this year than usual. The following were elected to office for this year: President, Mrs. W. A. Barnes; Vice-Presidents, Miss Peabody and Miss E. Christie; Treasurer, Mrs. J. E. Barnes; Secretary, Miss. H. M. Banks.

We were glad to see Bro. Lowe again in his place around the Lord's table after his long and severe illness.

Bro. Stewart made a short visit to Vancoboro this month and reports a good interest. The New England Evangelist should be sent there to hold a meeting.

Bro. Stewart also made a short visit to his home on P. E. Island.

On the evening of the first Sunday in May the Sunday-school children did the singing and Bro. Stewart preached a sermon to them from the text, "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Song of Sol. 2-15. He likened sins in the children to the little foxes, and showed how easy it was to kill or drive them away. He told appropriate stories and kept young and old interested. We were reminded of the good service that Bro. Capp conducted some years ago for the Sunday-school scholars.

At the monthly meeting of the Woman's Missionary Aid Society over \$5.00 was collected for Home and \$2.25 for Foreign Missions.

An interesting letter was read from Sister Darst, of Boston, about the foreign missionary meeting at our next annual. She proposes to accompany Sister Graybiel and illustrate her lecture with stereopticon views of persons, places and objects in heathen lands. This kind offer is still under consideration.

One added by letter since last report.

HALIFAX, N. S.

We are here in Halifax yet, up to the 16th of May. We have not accomplished much as yet. We have been trying to find our bearings and measure the strength of our forces, and get in touch, if possible, with the nature of the work required in this city to secure success. The brethren in this city are anxious that an advanced movement might be brought about. If their anxiety ripens into intense faith, deep tone, spiritual devotion, a warm current of life blood of love, and a united effort, that broods no failure, they will see the desire of their hearts. We are confident that when our brethren in our provinces see the brethren here in dead earnest, and that they are determined to build up the cause, at any sacrifice, they will help them to accomplish this much desired work. All depends now upon the faith and works of our city brethren. May they see the necessity of making a strong, united effort to save the cause in this city.

We had a pleasant visit of a day and a night with Bro. and Sister Ford, at Port Williams. The cause is still growing under their labors. Bro. Ford's "stickability" will eventually secure a strong, permanent church in that beautiful valley. If his pocket was as full of the "needful" as his heart is full of faith, he would be able to build up the cause much more rapidly.

H. MURRAY.

THE EDUCATIONAL FUND.

RECEIPTS.

Previously acknowledged, . . . . .	\$15 85
Hamilton, Ont.—	
George D. Weaver, . . . . .	5 00
St. John, N. B.—	
C. H. Leonard, . . . . .	5 00
Total . . . . .	\$25 85
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## The Christian.

ST. JOHN, N. B. . . . . JUNE, 1892

## EDITORIAL.

## OUR NEED OF PREACHERS.

What Jesus said when He was on earth will be true forever. Heaven and earth shall pass away, but His word shall not pass away. He said many things to His disciples which they did not then understand. When the Holy Spirit came upon them He brought all Jesus' words to their minds and qualified them to write them out with infallible certainty for the benefit of all coming generations, so that all who hear them hear Christ.

Jesus said unto His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore that the Lord of the harvest that He will send forth laborers into His harvest." (Matt. ix. 37-38). He said this at a time when the multitudes fainted and were scattered as sheep without a shepherd. His heart went out in compassion for these multitudes. He wished His disciples to feel for them as He did, and thus pray to the Lord of the harvest for laborers.

Jesus never changes. What were His feelings for the people then are His feelings for the people now, and the harvest that was great then is great still, and still the laborers are comparatively few.

Our aim, as a people, is to be simply the disciples of Christ. Without waiting to ask what shall this or that man do, we should urge the necessity of ourselves being the true and accepted followers of the Lord. While we strive to preach the Gospel of Christ, and nothing else, and give to enquirers for salvation the very answer the apostles, with the Holy Spirit, sent down from heaven, gave to their enquirers, we should also earnestly hear and heed what Jesus said to His disciples. We are encouraged to feel for the scattered people and pray as He directed to the Lord of the harvest. We therefore humbly submit the following.

I. Do we in these provinces need more Gospel preachers? The Disciples in Nova Scotia and New Brunswick have been for years striving to raise funds and obtain suitable men to preach the Gospel in these provinces. Though in a measure successful, they find it harder to get the men than to raise the money to support them. Where men have preached, the seed has fallen into honest hearts, and here and there some have turned to the Lord. The calls being many, and the laborers few, in many places they have not remained long enough to form the converts into churches, but they are left scattered like sheep without a shepherd. In other places little churches are formed who strive to keep up the public worship of the Lord's house. They struggle and succeed to build meeting-houses, but having no preachers these churches are not increased. When preachers leave their own fields and for a time labor with these churches, the people come to hear, and some are converted, the members are instructed, cheered and strengthened. So things are slowly moving on. It is found by experience that churches do not grow where there are not men devoting their time to the ministry of the word. It is true all the time that "it hath pleased God by the foolishness of preaching to save them that believe." Young converts, too, need the time and assistance of faithful men in their struggles for eter al life.

New fields are continually opening up, but there are not laborers to go and gather in the sheaves. Who but the Lord of the harvest knows all this and can furnish the supply?

When preachers are so few with us we feel the loss when a useful man has to leave the country for want of support, or want of health, and still more

when such are unexpectedly called away by death. How very sad has been the loss of John B. Wallace, particularly in his field of labor. He was so true and self denied, and so beloved by his people. It becomes a serious question, Where will one be found to fill his place? Death will soon deprive us of others, and who are to take their places unless the Lord of the harvest send forth more?

These lines are written eighty miles from home, whither we have come at the invitation of the church at East Point, P. E. I. This church has severely suffered this spring from la grippe. Quite a number of its members, old and young, have passed away, others are sick. They have not seen the face of one of our preachers since October last. Not one to preach, visit the sick and dying, or attend the burial of the dead. The faithful and beloved John McDonald, who has long been a leader in the church, now in his 86th year, is sick and his recovery doubtful. This church is at the extreme end of the Island, far from any other church of disciples, and its members so scattered that it is difficult to meet for worship and enjoy the society of each other. While this is the case, young members have not the advantages of many other churches, and have greater temptations. How very much they need a faithful preacher, both to assist the members and gather others to Christ. Brethren who have visited East Point at "the annuals," and at other times, will not forget the Christianity manifested both at their homes and at their beautiful house of worship, free for the accommodation of all and free from debt. Especially will preachers remember their warm-hearted sympathy and Christian liberality. It would be among the last places to hear of "hirelings," or "men preaching for money." We sincerely hope that ere long a true man will be found laboring among them. Other places on this Island would greatly rejoice to have and assist true men.

II. The encouragement these words of Jesus gives His disciples:

1st. We learn the harvest is the Lord's. This is cheering news. We are so ready to think the harvest is *ours*, and worry because we do not see a greater gathering, and sometimes think it will be a failure. Jesus does not leave the matter in our hands. He will take care of that. What we are to be concerned about is *our own labor* in the harvest, and not about the harvest itself. Let the laborer work hard and wisely, sleep soundly. The Lord will take care of His harvest. David was very anxious to build the Lord's house. The Lord had appointed another to do it. David worked hard and faithfully providing materials. The house was built, and well built, by another, and the Lord accepted of David's good intentions and what he did do. We may not always know our part of the labor, but let us do wisely and well the part our hands find to do, and the Lord will make it all right at last.

2nd. We do not always know how to pray or what to pray for. Jesus here tells us both. He spreads before our minds the scattered multitude. Their souls are as valuable as ours. Jesus died for them as he died for us. He feels for them as He felt for us when we were scattered and perishing. He wishes us to feel for them too, and with this feeling pray to God to save them. His way of saving them is for faithful men to tell them over and over again of Jesus and His love. Thus Jesus tells us how to pray, and what to pray for.

No prayer can ever pass from man to God but through Christ the Mediator. But here is the Mediator telling us the right prayer to offer. The prayer that honors God. That God waits and delights to answer. Is there not encouragement in these words of Jesus.

Although much more remains to be said on this subject we must for the present close. It is vastly important that the Disciples of Christ pray as their

Lord here directs, and show their sincerity by finding out and encouraging the laborers whom God sends. These men need the sympathy of the church, and to be assisted in their labors for Christ, as well as to have their temporal wants supplied, and the church which faithfully attends to both may expect the Lord's blessing. They can also manifest their love for Christ and His cause by assisting and encouraging pious young men who are anxious to spend their lives in working in the Lord's harvest.

## Original Contributions.

## AN OPEN QUESTION.

"Why is it the Disciples have not increased faster in our provinces?" The writer has frequently heard this question, and undoubtedly others have heard the same. It is an important question, and well deserves a symposium of our best thought.

We admit that our growth is too slow. While we have been losing our numbers by the exodus to other countries, still we have not been growing commensurate with our plea and our abilities. The fact that we will be held responsible for any loss or seeming failure in the work of God, should stimulate us to meet this question squarely, and if possible find the answer and be benefited by the remedy. While we are not disposed to repine or despond over the past, we are intensely anxious for the future of our cause in these provinces, and think the time has surely come for a ringing cry from every lover of the truth, for a forward movement in all our churches. It is this burning desire in our heart that leads us to give a few things that seem, in our humble judgment, very necessary to secure prosperity. We submit what is known or at least ought to be known by every Disciple. 1st. That the cause cannot prosper, only in the hands of those who are loyal to the truth. Whatever may be our strength financially or socially, we cannot succeed without the truth. The success of the Apostolic Church was in the strict and constant attendance to the Word of God. "They continued *steadfastly* in the apostle's doctrine and the fellowship, and in the breaking of bread, and in prayers." Acts ii: 42. The early Disciples met on the first day of the week ostensibly for this purpose, to bring to the Lord their gifts, as they were prospered, and to remember him in his death and suffering. They were not limited to places or numbers, but wherever they could meet, whether in an upper room, or in a humble cottage, few or many, there they were found in memory of their blessed Lord. "Do this in memory of Me," says the Saviour. If we love Him we will attend to this because it is true; "If we love Him we will keep His commandments." When a Disciple of Christ will forsake this institution when it is possible for him to attend to it, he has either lost his love for Christ, or he is woefully ignorant of his Master's will. When we see Disciples who will not meet to remember their blessed Lord because they feel a little tired, or they are not pleased with some of their brethren, or they want to attend some other church, or because there are only a few to meet, etc., we may be assured they are not the material for building up the cause of Christ; and it can never prosper in their hands. To see the force of this we need only to look at the rise and progress of any successful church. We are well acquainted with the history of one church whose number was only seven. They met in the house of one of the brethren to attend to the Lord's Supper. They were scorned, and ridiculed, and abused by saints (?) and sinners, but none of these things moved them. They loved the Lord, and were therefore ready at all times at all cost, to do His will. They naturally and necessarily grew to be a large and strong church.

Let us fully understand this fact, that where two or three unite in attending to the Word of God, regardless of what others may do or say, there will always be success. Two or three on the side of truth are a wonderful power. The cause has never failed to prosper in such hands. But to undertake the work of building up the Church of Christ in any community without this loyalty to the Word of God must prove a failure. We lose our identity when we lose steadfastness to the plain and simple order of worship as given by apostolic precept and precedent. When we lose our love for the sacred institution of the Lord's Supper, we lose our anchorage, and consequently drift into denominational fog. Ought we to expect the prosperity of the cause in any community where two or more brethren reside, but do not meet to remember the love of Christ in His own sacred institution? Have we not such communities in our provinces? Is this not one of the reasons why we do not make greater advancement?

We have another reason in our mind just now, *i. e.* the lack of the consecration of our means—not the lack of means—but the failure to devote them to Him who is the Giver of all we possess. I know that this is a very difficult subject to handle. I had much rather "point a moral or adorn a tale" than to reveal the failure of this burning question. But we must face it. We must look at our needs from this practical angle. Here is a hideous scene that must be cured or other ruin will follow. Can those who are watchmen on the walls of Zion hold their peace, and not cry aloud and "warn day and night in tears." The field is white and ready to harvest. Effectual doors are opened, and the constant earnest cry is for helpers. Nothing but liberal and systematic giving can possibly meet this urgent demand. Looking at the amount of our possessions and then at the meagre pittance doled out by many, presents a fearful portrait. The Jews devoted a tenth of their income to the Lord, and surely we are not less indebted to Him for the infinite blessings of the gospel. But even the half of this would give us a commendable degree of prosperity that has never yet been reached. But what can we say of the Christian who does not give one per cent? Does not such a one entirely destroy the true significance of life, and place himself beyond the touch and communication of his fellow-men, and entirely beyond the hope of the "well done, thou good and faithful servant." "When the probationers in the school of Pythagoras grow weary in trying to be useful to others, and became idle and selfish, they were treated as dead. Obsequies were performed, and tombs were raised with inscriptions to warn others of their wretched end." He is certainly dead to the riches of God's grace who is not devoting his gifts to the advancement of His kingdom. God will pour out a rich blessing only when we bring our tithes into His storehouse. "God's love for us has wealth unheaped, but only in giving is it reaped." Christianity demands a loving self-sacrifice, and a willing surrender of body, soul and spirit. This is the King's business and demands haste, and our best attention. Our privileges and opportunities now for doing good are inestimable. Every moment now is worth a million to us in eternity. Everything here is mere nothingness to us, that dies with death. O, the vast and grand results of the right use of God's precious gifts. Surely there is much cause for tears when we realize the sad condition of the world without this spirit of consecration. May we carefully and prayerfully investigate this subject in the light of Divine truth, and follow its dictates. Then shall we have such a rich blessing that there shall not be room enough to contain it.

H. MURRAY.

A practical Christianity is what the world needs to-day; that which helps us to be of some service to others.

#### THOUGHTS HERE AND THERE.

I stated in my last that the agents employed by Satan are ever at work. They creep into the very sanctuary and pollute the worship of the living God. They don the pharisaical robes of sanctity and in their pretended extraordinary zeal for the progress of the true worship win the favor of the unwary Christian, and, like Eli's sons, fill with "lust and violence the house of God." Counterfeit money is known to be in circulation in the United States, but it cannot be detected even by experts of the treasury at Washington—it so closely resembles the genuine paper. This money is extensively circulated without the least possibility of detection, and only one way remains to the government to protect the treasury, and that is by capturing the plant. The Devil works in a similar manner in the spiritual world. The closer he imitates a spiritual truth, or the more plausible his apology for its perversion, the less liability there is to detection. As in the case of spurious money, so in this case, there is only one way left for the Christian to protect himself and that is by capturing the plant, and this can only be done by a strict adherence to the Word of God.

Generally speaking those who have the most grace, and the greatest gifts, and are of the most usefulness, are the most humble, and think the most meanly of themselves, just as those boughs and branches of trees which are the most richly laden with fruit bend downward and hang lowest.—DR. GILL.

The lives of great and good men furnish ample proof for the above statement. A truly intelligent man looks upon the world as an ignorant man cannot. An ignorant man can only perceive what he knows, thus causing him to think unduly of himself. On the other hand—the intelligent man perceives what he does not know, or he apprehends what he cannot comprehend, thus causing him to think more meanly of himself. What is true in the intellectual is also true in the spiritual sphere. The true Christian is meek and lowly in heart. There can be no spiritual life unless there be an intellectual. "It is knowledge to know Thee the only living and true God." Christ the great Teacher says, "Learn of Me." In fact the food of the Christian is the Word of God in which is the source of all true knowledge. This knowledge does not "puff up," but humbles. The more the Christian learns of Christ the more meanly he will feel in his own Spirit.

JACK.

#### ADAM'S DEATH—WHAT WAS IT?

Words are spoken to convey ideas. If a wrong word is used a wrong idea will be conveyed. Again, if we would know the idea of a writer we must know something of his subject. If we would know what kind of life Adam lost in death we must know what kind of life he possessed when alive. Before building a ship the master builder has a plan formed of the exact length of keel, breadth of beam, depth of hold, and length of every timber in the structure before a stroke of work is done on the timber. So God when He said in Genesis i: 26, "Let us make man in our own image," speaks of the ideal man. In verse 27 it says, "And He created (not formed) man in His own image." Some think this image was in trinity—Body, Soul and Spirit. But I think this image meant was not in shape, but in life never ending. God also created the ideal garden. In Gen. ii. 5 it is stated that "He had every plant of the field before it was in the earth, and every herb of the field before it grew, and there was not a man to till the ground." In verse 7 it is stated that "He formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not it (the breath of life, breathed into the nostrils) became a living soul as we often hear from the pulpit. Now if man became a living soul, as the Word expressly states that he did, I cannot see how

the man can be dead and the soul still alive. It is said by the learned that the word rendered "spirit" occurs in the New Testament three hundred and eighty times, and never means "soul." That the two words "soul" and "spirit" are like the two words "Bapto" and "Raiso," not interchangeable. One is never used for the other in the original Greek. This being the case, man—body and soul—could die as any other creature could die, having animal life, body and soul, as all creatures have. Paul prayed for body, soul and spirit. This "spirit" in my understanding, is what God "created in his own image," before he gave it form. If not so, how could Adam be a fit type of Christ Jesus, who was the second Adam. In Gen. ii: 17 God said, "In the day that thou eatest thereof, thou shalt surely die," or, "death shall be sure to you." God's promises are sure to be fulfilled—lapse of time makes no difference. There was only one kind of death God could, in the nature of things, say would be sure to Adam and his posterity; that must be the natural death.

God at once made a covenant with man, not death penalty for sin, as in the first covenant with Adam, but that man should offer sacrifice of animals, thus confessing his sin and acknowledging God's right to condemn for sin, and looking forward to the sinless sacrifice that was to be offered by the seed of the woman (Gen. iv: 4).

The Lord had respect to Abel and his offering. (Hob. xi: 4) By faith Abel offered a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous. Abel offered the sin offering (the lamb,) and the thank offering (the fruits of the ground); while Cain offered only the thank offering (the fruit of the ground). Who can say that Adam himself did not become righteous before he died, as well as Abel. If spiritual death had been made sure to man, there would not have been one righteous since the fall, Christ himself not excepted. Abraham believed God and was counted unto him for righteousness; in the Divine reckoning as righteous. In John viii: 51 Jesus says, "If a man keep my sayings he shall never see death." Therefore it was not spiritual death that was made sure to Adam and his posterity, but the natural death, that cometh to all.

B. U. PINEO.

Clearwater, Minn.

#### NOTELETS.

"They are most apt to speak ill of others who do most ill themselves. We accuse others to excuse ourselves. We are such fools as to dream that we are better because others are worse, and we talk as if we could get up by pulling others down. What is the good of spying holes in people's coats when we can't mend them? Some men throw salt on others, but they smart when a pinch of it falls on their own raw places."

"Don't you think Cornelius was a good man before Peter taught him the way of the Lord more perfectly?" Most undoubtedly he was. But he was a better man after he heard and obeyed the Gospel.

But, suppose that after he learned the truth and walked therein, and then went back again into his former views and manner of life, would he then have been a good man? Can we, after learning the truth, step back and be as good as we were before we stepped forward? Because we see persons whom we believe are good, who have not yet learned the truth, can we step back into their belief and be as good as they are? Here is a grave mistake that too many make. Cornelius was good because he was living up to the measure of his knowledge, and evidently seeking for more knowledge. But he has not the heart and spirit of Cornelius, who, after learning the truth as it is in the Gospel, drifts back again into the meshes of sectarianism; neither can he be as good in so doing as those who have never learned the way. "Go forward" was the

command of God, and not backward. Let us add to our faith knowledge and not detract from it.

I was looking at Her Majesty's soldiers the other day as they were going through their drill exercises. They wore perfect in step, unity and order; and though there were many of them, yet but one solid phalanx. Here was seen the strength of the army. But what was the cause of such order? They were all of one mind in recognizing the authority of their captain, and therefore acted in perfect obedience to his commands. But how different when we look at the army of our Great Captain? There seems to be disorder and division. The soldiers are not keeping step. Instead of one body we have many bodies, and all have a way and plan of their own. Why this difference? The answer is plain. They are not obeying the commands of their Captain. This accounts for the weakness and failures of the soldiers of our Captain. As I listened to the commands of the captain I noticed that every soldier understood perfectly his orders—all understood him alike. But in the Lord's army there seems to be a great diversity of ideas about our Captain's commands. How is this? Is it possible that the great Captain of our salvation cannot speak plain enough to make Himself understood? Has not the Divine Captain the power and wisdom to adopt Himself to our wants? Strange, indeed, that our Captain would command us all to be one, "that there should be no divisions among us," and then put His commands in such a way that we could not understand them!

If we would be happy in the next world we must learn in this world the secret of eternal things and cultivate a liking for them.

"A man rushed down to a dock from which some boats were about to leave, and by mistake he got on the boat that took him to a camp meeting instead of the boat that went to the race grounds. The company, the prayers, the songs were intense misery to him. He was not long in getting away from there as soon as he got the chance." What a mistake to suppose that he who loves the things of this life only can be happy in the presence of God and His redeemed ones. O, my brother man, get ready for eternity by cultivating a love for eternal and divine things.

Here is an item from the *Christian Leader* of April 26th right to the point:

"If eating meat causes my brother to offend, I will eat no more meat while the world stands." "This is many times misconstrued, or I have always interpreted it wrongly. The matter in thought was meat offered to idols. Paul could eat that meat without reference to the idols to which it was an offering. Some ate it because it was so offered, and if they saw Paul eat it they would conclude it was because of the same reason, and this would cause some of his brethren to stumble. His example would be misconstrued and they would fall into error by mistaking his motives. Many seem to take it that Paul meant that if eating meat offered to idols offended his brother, he would quit eating it. There are too many brethren just standing and gaping for something at which to be offended."

H. MURRAY.

Some one has said, "We are the architects of our own fortunes," and it may well be said of "our own happiness." A clear conscience and a pure heart will bring peace and satisfaction, even though it may not be ours to possess an abundance of the things of this life. Wealth does not always bring happiness. The man who can look the world square in the face is he who has a conscience void of offense toward God and man. This gift is within the reach of every one, while it may be true that there are many things desirable in life which it may never be our good fortune to receive. We should remember that the blessing was pronounced upon the "faithful" servant, not the successful one.

### SUMMERSIDE LETTER.

Don't you think *THE CHRISTIAN* is improving?" is a question put to me lately by some of the friends that I meet with. And, do you know, I think it is. Did you read Bro. J. E. Edwards' supplement that came with last month's paper? It is well worth reading, and it is to be hoped it will be acted upon.

I spent one Lord's day in Tignish this month, and had very encouraging meetings. I expect to go up again and hold a couple of weeks' meeting. I have not done anything at special meetings all winter, the weather being unfavorable, and the roads in a bad condition. I am commencing to wake up now, and hope to have some good meetings at several points, before long.

I also spent one Lord's day in Tryon. The meetings, especially in the evening, were of an encouraging character.

In Summerside we are moving along quietly. We are not making much noise, but the light is kept burning, and we are thinking of getting a fresh supply of oil, so as to be ready when the Master comes. The "Macdonaldites" have been to work here. I went to hear them three nights in succession, and got all I wanted, and then was told I had not seen nor heard the half of what they say and do. I asked myself, "Is this Christianity?" To see men jump and shout, women scream until completely done out, and then fall helpless on the floor; sometimes twenty at one time going on like this. Truly theirs is a strange religion.

We have a Sunday-school teachers' meeting here every week. It has been running since the New Year, and is voted a success. The teachers of the different Sunday-schools meet in the Y. M. C. A. Sometimes the number runs up to seventy-five, and the meeting is a very interesting one. Sometimes questions of a debatable character come up, but we get along in the main pretty well. The lessons have been of a very interesting nature, and while some have complained about the way the International Lesson Committee have divided the lessons—having them to run through so many different books in so short a time—still each lesson has been well chosen. The writer of this letter occupies the honorable position of "leader" for this class.

In order to fill my appointments I have sometimes to drive a long way. From Summerside to Tryon is about twenty miles. From Summerside to Tignish about sixty. This is a long drive. As I mostly travel alone I have time for meditations, and sometimes my meditations are of a peculiar kind. I would like to give my readers the benefit of one of these soliloquys. I will first tell you what gave rise to it. I was at a house to tea one time, and all who sat at the table were professing Christians. Some one at the table said something that one of the others thought was not right. It was only a trifling matter at the best, but the harsh, unkind way in which the one spoke to the other was the cause of my soliloquy. Now I reasoned something like this: Supposing a number of Christians were together, and one expressed themselves of a different turn of mind in regard to some of the affairs of life, to what someone else did, would it be right to be unkind? Can you win anyone to do better if they are doing wrong by treating them unkindly? Again, let me suppose a number of Christians together with some who are not Christians, and those who are not Christians see and hear those who are, treating one another unkindly, what effect will it have on them? Sometimes the most trifling matters create hard feelings between the members of Christ's body, and Oh! how easy it is to retort and say something hard, but Oh! how hard to heal the wound thus made. Wounded feelings are not as easily healed as wounded flesh. How Christians ought to strive to be kind to each other, realizing that nearly everybody will be kind to those who are kind to them. But we must be kind to all. Now what do you think of my meditations? "Be ye kind one to another." W. H. BARDINA.

Summerside, P. E. I.

### FROM HAVERHILL, MASS.

Many of your readers are aware that a small band of disciples existed here for some years, and that we opened our new church house a year ago last November. Bro. Wm Murray was our first preacher, and last July we secured R. M. Marshall, a graduate of Hiram College, who has been with us until the middle of last April. On March 1st Evangelist G. W. Bowell of Ohio, began a meeting here, preaching every evening and Lord's day for over five weeks assisted by Bro. Marshall, who could only be with us on Saturday and Sunday. Over thirty were added during this meeting. The membership of this church has been doubled in the last six months. The most cheering feature of this meeting was the candid attention which so many gave to the appeals of our evangelist. Through the preaching of brethren Murray, Marshall and Bowell the people have come at last to give some attention to our position, and most all are ready to acknowledge the evils of sectarian divisions and the necessity of a restoration of primitive Christianity. Any of our brotherhood coming this way remember High Street Chapel, Haverhill, Mass.

WM. H. McDONALD.

May 3rd., 1892.

### Miscellaneous.

#### THE RICHNESS OF THE BIBLE.

Now that Spurgeon, the greatest of preachers, has gone to the grave, it is instructive to read his testimony to the Bible, as the fountain of wisdom and knowledge, from which he drew through his long ministry:

After preaching the Gospel for forty years, and after printing the sermons I have preached for more than six and thirty years, reaching now to the number of 2,200 in weekly succession, I am fairly entitled to speak about the fullness and richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep closely to the text of the sacred volume. There can be no difficulty as to finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice us to skirt the shores of this great continent of light. In the forty years of my own ministry, I have only touched the hem of the garment of divine truth, but what virtue has flowed out of it! The Word is like its Author, infinite, immeasurable, without end. If you were ordained to be a preacher throughout eternity, you would have before you a theme equal to everlasting demands.

Brothers, shall we each have a pulpit somewhere amidst the spheres? Shall we be witnesses for the Lord of grace to myriads of worlds which will be wonderstruck when they hear of the incarnate God? Shall we be surrounded by pure intelligences, inquiring and searching into the mystery of God manifest in the flesh? Will the unfallen worlds desire to be instructed in the glorious Gospel of the blessed God, and will each one of us have his own tale to tell of our experience of infinite love? I think so, since the Lord has saved us to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. If such be the case, our Bibles will suffice for ages to come for new themes every morning, and for fresh songs and discourses, world without end.

No alteration of Scripture can by any possibility be an improvement. Believers in verbal inspiration should be studiously careful to be verbally correct. The gentlemen who see errors in Scripture may think themselves competent to amend the language of the Lord of hosts, but we who believe God, and accept the very words he uses, may not make so presumptuous an attempt. Let us quote the words as they stand in the best possible translation, and it will be better still if we know the original, and can tell if our version fails to give the sense. How much mischief may arise out of an accidental alteration of the Word.

**THE PARABLE OF THE SOWER.**

We pass from the consideration of the failure in the case of the seed that fell by the wayside to that of the seed that fell on rocky ground. The reference is to ground that thinly covers the imbedded rocks beneath, and that, therefore, presents no depth of soil. In such soil the seed finds comparatively little nourishment. Besides being thin, and little of it, it soon becomes parched, and the tender blades that at once spring up speedily, wither away, and there is no harvest. It is common to regard this ground as representing the man of hard and stony heart, but this does not appear to be the thought of the Saviour. His explanation is: "And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for awhile; and when tribulation or persecution arise because of the word, straightway he stumbleth."

The man of hard heart is not apt to hear the word with joy straightway. It is very difficult to reach such an one at all. Much time is required. But in the case of the rocky ground hearer he receives the word straightway joyfully. As in the case of the thin soil that is spread over the flat rocks beneath the surface, the reception given to the seed sown, which is the word, is a surface reception. The truth of God must be received deep within the heart. It must take possession of the inward man; it must dwell within the soul and have full possession. "Let the word of God dwell in you richly in all wisdom," says Paul. A surface reception will not do. Divine truth must have complete possession of the soul. It must possess us; and we must possess it, and cherish it as that which brings to us the unsearchable riches of Christ. Those Scriptures that speak of being established and grounded in the truth, urging that this shall be true of the Disciples of Christ, recognize the danger of receiving the truth slightly. The trials that come to all, sooner or later, demand that we shall have a firm hold on divine truth, that we shall be rooted and grounded in the love of truth, and that nothing else shall possess our souls. How many of those who bid fair to bring forth a rich harvest, disappoint the hopes of their friends. They begin their downward course by neglecting the reading of the Scriptures, by ceasing to pray, by failing to be present at the services of the church. The prayer-meetings is given up. The meetings on the Lord's day are attended only occasionally, and afterward not at all, and then Christian character goes, and apostasy comes, and the end is everlasting failure. Better never to have known the way of righteousness than thus to fail of the grace of God after having tasted of its joys.

There is another class of men who fail. They are represented by the ground that received the seed among thorns. The thorns sprang up and prevented the successful growth of the seed that was sown. The thorns prevented a harvest in two ways. first, by exhausting the soil, and second, by shutting out the light of the sun. Some who receive the truth allow the cares of the world, the desire for wealth, thoughts about business plans, to exhaust their minds until they can give little or no thought to divine things. Even on the Lord's day, when they are hearing the preacher as he speaks of the Saviour, and of our spiritual wants and duties, their minds are on earthly things. This is the choking process. There is no harvest. The light that beams from the face of the Sun of Righteousness is shut out from their souls, and there is no growth. We cannot serve God and Mammon. No field can yield thorns in abundance and a satisfactory harvest of grain. No mind can give its best thoughts all the days of the week in getting gain for the gratification of self, and serve

God acceptably at the same time. No man can serve two masters—two masters who are indeed two, with opposing interests. Jesus is to be our Lord and Master, and must be if we are to bring forth even thirty-fold. Even our worldly affairs are to be managed as the servants of Christ and used for the upbuilding of His kingdom among men. We are to realize that we are not our own, that we are the servants of Jesus Christ, and that all our powers and possessions are to be consecrated to His service. A failure to understand this leads to everlasting disappointment.—*Standard.*

**THE LOVE OF JESUS.**

Jesus Christ, my dear Redeemer,  
Left His home so bright and fair,  
Came down here to bleed and suffer,  
That we might His glory share.

Yes, He died on Calvary's mountain,  
On the cross was crucified,  
And there flows a cleansing fountain  
From the Saviour's bleeding side.

I'm so glad I learned to love Him,  
Learned to read His precious word,  
There to see His gracious promise  
Unto all who faithful prove.

And He says, O come, ye weary,  
Unto Me and be at rest,  
Just forsake the way that's dreary,  
And have peace within your breast.

CHARLES SHORTLIFF.

South Range, N. S.

**THOMAS JEFFERSON'S TEN RULES.**

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst and cold.
6. We never repent of having eaten too much.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils that never happened have cost us.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.

**REAL COURAGE.**

Boys who hesitate about doing what they know is right for fear they will stand alone among their companions may be encouraged by an incident which took place at General Washington's house near the close of the Revolutionary war. The occasion was a large dinner party, and, according to the custom of the times, wine was served. Among the guests was an army officer, who, just before the close of the dinner, was invited by his host to drink a glass of wine with him. "You will have the goodness to excuse me General," he replied with the heroism of a true soldier, "as I have made it a rule not to take wine." A murmur of surprise ran around the room, but the most astonished person was the man himself on hearing General Washington commend his course by saying, "I honor our friend for his frankness and consistency in adhering to a rule which can never do him harm." The boy who has the courage to decline a cigar or glass of beer from his companions may not always find an ally among them, but he may be perfectly sure of the approval of his very best and strongest friend, the Lord Jesus Christ.—*Exchange.*

"Dare to do right! Dare to be true!  
You have a work that no other can do;  
Do it so bravely, so kindly, so well,  
Angels will hasten the story to tell."

**GULLIVER'S COVE BUILDING FUND.**

RECEIPTS.

Previously acknowledged,	....	....	\$14 00
Westport—			
Miss Carrie Payson,	....	....	50
St. John—			
Coburg Street Church,...	....	....	20 00
Total, ..	....	....	\$34 50

Many thanks to those who have so kindly given to this fund. We expect to finish the church in about six weeks. Much more is needed so that it can be opened free of debt. Brethren, won't you aid us in this good work. "What you do, do quickly." The friends at Gulliver's Cove and myself, will be ever thankful to those who assist us in building this house of worship.

H. A. DEVOC,  
Treasurer.

Tiverton, Digby Co., N. S.

**Married.**

OUTHOUSE-O'NEIL.—At Tiverton, Digby Co., N. S., on Wednesday May 11th, 1892, by H. A. Devoc, George J. Outhouse, Esq., of Tiverton, and Sadie O'Neil of Sandy Cove.

**Died.**

STEWART.—Sister Jessie, beloved wife of Bro. Alexander Stewart, New Perth, Lot 61, P. E. I., died at her home, May 18th, 1892, in the 72nd year of her age. Sister Stewart was a faithful member of the church in Montague, and, when she had opportunity, was ever present in the assemblies of the saints. For some time physical weakness prevented her leaving home, but did not prevent her faith and her heart's affections resting on the dear Saviour to whom, long years ago, she had given herself. She sleeps in Jesus. O. B. E.

CAMERON.—Sister Elizabeth Cameron, of East Point, died on the 25th of March, aged 66 years. She had been for many years a member of the church meeting at South Lake. Her modest, kind and cheerful disposition made her a favorite with many. Many who enjoyed the hospitality of this house will miss the intelligent, Christian conversation of this kind sister, and she will be long remembered by the church as well as by the family who deeply feel her loss, though they hope to meet again beyond the power of death. D. C.

CHING.—Bro. Stephen Ching, of Red Point, who also was a member of the church at South Lake, died on the 13th of May, in his 54th year. Over thirty years ago he gave his heart and himself to the Saviour, who cheered him in his last days and enabled him to give up a dear Christian partner and loved children to his Heavenly Father's care. May they all meet again at Jesus' feet. D. C.

BAKER.—Died in his 31st year, at the Massachusetts General Hospital, on the 15th of February, Brother Hodgson Baker, son of Deacon Elisha Baker, of North Lake, P. E. I., from injuries received five days before, in falling from a building on which he was working. His body arrived at home on the 25th of February and was interred on the 27th. A large and sorrowing company met on the occasion, for "strangers and kindred were mourners that day." He was baptized by Bro. B. B. Tyler in 1856, and was a faithful member of the church at East Point till death. Our brother was noted from childhood for his truthful and amiable disposition. He was a natural genius, and in the home of his boyhood are articles that attest his skill. He had a talent for and a love of music, and for years taught the singing classes of his settlement. The circumstances attending his unexpected death make the stroke the more severe to loving parents and sister and brothers, but they have comfort in the assurance that he loved the dear Saviour who has taken him to be with Himself. D. C.

ROURKE.—In the city of St. John, on the morning of May 13th, Sister Elizabeth Rourke, widow of Andrew Rourke, passed away in the 87th year of her age. Her closing years were marked by great physical weakness, but strong and growing faith in her Saviour. A long time ago she confessed her faith in Christ and was buried with Him by baptism and rose to walk in newness of life. She ever adorned the profession which she had made and continued steadfast unto the end. For her to live was Christ, and to die was gain. It was her lot to see all her children go on before, and she leaves very few relatives behind, but they can all rejoice that she was more than conqueror through Him that died for her. "Blessed are the dead who die in the Lord." H. W. S.

McAULAY.—Bro. James A. McAulay, Sr., of St. John, N. B., passed into the presence of the redeemed on Friday morning, May 20th. He was born October 15th, 1818, and so had passed the allotted three score years and ten. He leaves behind him his devoted wife, who is now only waiting till they are again united to part no more, and in the meantime is comforted by her children, but most of all by her Saviour. Bro. McAulay was baptized by Bro. Garrity, and since that time, now many years ago, he has tried to walk worthy of the vocation wherewith he was called, and by the grace of God was enabled to live soberly, righteously and godly. Having fought the good fight and kept the faith he has now entered into that rest which remains for the people of God. H. W. S.



### THOUSANDS

Of bottles of **DYSPEPTICURE** have been sold during the past few years without any advertising whatever. It easily overcomes Indigestion, and **POSITIVELY CURES** the worst cases of Chronic Dyspepsia; this quality of curing the disease explains its large and spreading sale without having been brought prominently before the public.

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