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# THE CHRISTIAN.

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

Vol. V.—No. 9.

SAINT JOHN, N. B., JULY, 1888.

Whole No. 57

## The Christian.

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

### NOTICE.

In view of Bro. Emory's world-wide invitation, some of the brethren of New Brunswick and Nova Scotia may be induced to accept the favor held out in the following notice.

"Delegates attending meeting of the Christian Association at Montague, P. E. I., second Sunday in July, and who pay a full first-class fare over the Intercolonial Railway going, will receive first class tickets to return free of charge on presentation at Point DuChene station of certificates of attendance. Certificates will be exchanged for tickets up to and including Saturday, 14th July."

BRO. McLEAN's article on Sunday-school and Mission occupies in this issue the editorial page.

BRO. P. D. NOWLAN has returned to his former field of labor,—Charlotte Co., N. B.

By looking at the colored slip on the paper, our readers will see whether they are in arrears or not for THE CHRISTIAN. Should there be any mistake, please notify us at once.

BRO. FORD's letter for June, announcing the Quarterly at Cornwallis and giving a warm invitation to all that could possibly attend, was accidentally overlooked, being mixed up with other papers.

BRO. MINNICK, formerly of Lubec, but now laboring in Virginia, writes that he is well, finds plenty to do, complains of the heat, would love to be at our Annual in September.

BRETHREN, we are anxious that you should not lose sight of the Educational Fund. A little from each brother and sister would swell this fund so as to enable several young men to attend college. Remember, every cent you contribute goes direct for the purpose indicated. No one receives a cent for whatever trouble or time it costs in receiving, taking care of, or remitting the monies entrusted to this fund.

BRO. B. B. TYLER, of New York, will be with the brethren in Halifax, N. S., during the month of July, and probably a week or two in August. He commences on Lord's day, July 1st, in the "Academy of Music," at 3 30 o'clock p. m., and preaches every evening through the week in the "Masonic Hall." The brethren of Halifax are

expecting grand results—in many turning to the Lord. Our heart's desire is that the fondest anticipations may be realized. But should they not see, in the way of additions, all they could desire or reasonably expect. Let them not be discouraged, for the number of additions simply is by no means an infallible rule for measuring the success of a meeting. There is a sowing time and a reaping time. The sowing must precede the reaping, and there is an interval of time between the one and the other.

AN Ontario correspondent, writing to *The Wesleyan*, (Methodist) of Halifax, N. S., concerning holiness associations held at Wesley Park, Niagara Falls, in Agnes, St. Churest, Toronto and the Annual Meeting in Brantford, gives the teachings of the association as set forth by the Rev. Nelson Burns, B. A., as follows:

That your readers may understand what these teachings are, we approved the following: Purity of heart is not the second blessing and ought seldom to be preached. Loving God with all the heart is not this blessing.

John Wesley lived a hundred years ago, and as there had been much advancement made since this time, so in the understanding of Christian doctrine, we are much in advance of him and his great commentator and defender John Fletcher. The blessing is an entire surrender to be led by the Spirit's voice in all things. By this you enter into a partnership with God. If there be the least hesitancy to obey the Spirit the partnership is dissolved. The dictates of the Spirit may or may not be in harmony with common sense, or the understanding. It may be directly contrary to both, but must be implicitly followed. The Spirit is superior to the word of God. It is the Guide. The word of God is only a Guide Book, and as a person who is walking with a guide through a new country will not need the guide book, so the Spirit may require you not to read the Bible, or at least not more than a dozen chapters or so in a year. The Bible is a text-book, such as one uses in acquiring a new study, as a Latin grammar to our studying Latin. Everyone who enjoys this blessing knows certainly the voice of the Spirit. If he is a farmer it tells him where to buy horses, cattle or any other article. It tells a citizen which car he is to take in going down to business, or to what shop he is to go to buy five cents worth of candies.

Without making any comments on the foregoing we simply say—Such teaching is not only unscriptural but anti-scriptural. How can it be harmonized with such exhortations of the Apostle Paul,—Give attendance to reading. Study to show thyself approved unto God. The same commit thou to faithful men who shall be able to teach others also, etc., etc.

SEEING we give neither place nor name, the writer of a private letter will excuse us for inserting in our column what we deem to be some timely remarks found in the letter:

"I hope your health may continue good, and that you may long be spared to labor in the best of all causes, the cause of Christ, and be eminently useful in winning souls to Christ; it is a glorious work and demands our best efforts. I don't like too much shifting about of preachers if it can be avoided, that is if the church and preacher are tolerably well satisfied. There seems to be a "mania" among our preachers in the States for shifting about, nearly all seem to want to get out into the field, as they call it; having a few discourses prepared and stay in one place just long enough to

get through them, and then "Oh! they are called to another place," when these same old sermons do duty again; this may do for some preachers and last for a little while, but the thing will soon become "stale." I do not believe that sermons preached ten or twenty years ago, in a certain place and for a certain congregation, will do for all time nor for all people, it may answer in some of its leading points, but many of its details and applications have to be changed to suit the different people and congregations. I do believe that in order for a preacher to become real useful he must become as far as possible individually acquainted with the church and the several members of the congregation; knowing their joys and sorrows, their "ups" and "downs," their strength and weaknesses, and find out just what food they need to build them up, strengthen and make them grow. For how is he to warn if he does not know that they need warning? How is he to reprove, rebuke with all kindness, if he does not know? It is one thing to bring people into the church or kingdom, and quite another thing to keep them there and to teach them to live right. The first thing is no good without the last, and the last is the hardest part of the preacher's work and requires the greatest skill and ability. I see more and more every day the need of practical and pointed preaching, but it needs to be done in great kindness. We have not heard much preaching for a long time, and I feel the want of it very much.

THE Christian sympathy of our readers will go out to Bro. Tyler who has so suddenly been overwhelmed with grief, by the intelligence that his father, having been kicked by a horse, was at the point of death. The facts in brief are as follows: He was riding down a slight incline, when the buggy run forward upon the horse, causing the animal to kick. Our aged brother, in attempting to get out, was kicked on the left temple; was taken home (Decatur, Ill.) insensible, and on June 16th, at 3 15 A. M., departed to be with Jesus. He was born near Lexington, Ky., Sept. 18th, 1808, and for over fifty-five years was a preacher of the gospel. "He is not lost, but gone before." He has departed to be with Christ which is far better.

### ANNUAL MEETING OF P. E. I.

Bro. Robert Stewart, secretary of the meeting, informs us that arrangements will be made with the authorities of the P. E. I. Railway, so that persons attending the meeting, and having paid at full first-class fare going, may return free of charge. The same arrangements have been made with the P. E. I. Steamer Navigation Co., and the Intercolonial railway authorities, as will be seen elsewhere.

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

#### RECEIPTS.

Young P. M. Band, St. John, N. B.,	....	\$0 70
Sunday-school, " "	....	8 50
Bro. Leslie Woodside, " "	....	25
Bro. McIntyre, " "	....	50
Church at Westport, N. S.,	....	18 00
Total,	....	\$27 95
		T. H. CAPP
		Treasurer.

## EXPERIENCE.

Dear Christian,—Since first I denounced the world and took my stand for Christ, I have never given (publicly or privately) the details of my Christian experience. Neither is it my intention to enter into the relating of uncalled for events, but call to mind a few of my past experiences.

I was born in the city of Halifax in 1854, and when but very young my parents removed to Stornont, in the county of Guysboro. In this community there was little or no advantage whatever of acquiring an education, but fortunately my parents removing to a seaport in the above named county; it was here I had the privilege of attending school. My parents being strict adherers to the Church of England faith, I was taught to follow in line. My mother, in all good faith, was anxious that her children should become heirs of the kingdom of God, and so I was presented at the altar in my infancy. And being the youngest boy of the family, I was a longer time under the tuition of this ritualistic school than any of the rest. There was no regular established church (at the last-mentioned place) of the faith and order of which I was a member, but frequently visited by our former district shepherd, we were still aided to tread the path that seemeth good. But as I have already stated, my mother did her best to lead my boyish feet to tread the path of light and liberty. As years passed on and I advanced towards manhood, I found my early training as water spilt upon the ground. I had been taught to observe certain dogmas which my young brain was unable to grasp or define. As manhood began to dawn upon me, I stood alone without the knowledge of the true plan of salvation through Christ the Redeemer. I throw no reflection upon my mother, for with a loving and kind hand she led me and sought my future good and happiness. But as a fountain cannot yield sweet and bitter water at the same time, and as the blind cannot lead the blind in safety, even so had my parents been led astray in the morning of life. But here permit me to say I do not willingly reflect upon any faith or profession by speaking thus; but as one who one day shall have to render an account to God for the knowledge I have received, I must stand to the truth and speak according to the oracles of God. But I firmly believe that God in His own good time will bless an honest effort when put forth for no other purpose than for His glory. He will cause the true light to shine upon it, that it may rebound to His own special purpose. So it seemed to be the case with my mother's effort to bring her children to the light, though without the bright rays of the true light, and plodding on ignorant of the true gospel promises, yet not willingly, but as one who, through false teaching, had not attained unto that perfect knowledge of our Lord Jesus Christ.

In the community into which my parents settled last was a Baptist church—a very large and flourishing church; and when about twenty years of age I attended a series of meetings conducted by Rev. L. M. Weeks, assisted by the late Rev. Manson Biglow. Here I was led to see my need of becoming a Christian, and as soon as I made known my convictions I had many willing hearts to aid me on. Taking at once the word of God I began to study what God would have me do. It was not long, however, before I was convinced that in order to become a Christian and a member of the body of Christ, I must not only confess Him with my mouth, but I must submit to the demands of the gospel and be buried in the likeness of His death and arise in the likeness of His resurrection, thus fulfilling a righteous command. As soon as the gloam of true light began to flood my dark and bonighted heart, I at once began to tell it out and make it known to the other members of my own home. I well remember all that was said when I

intimated to my mother my intention to follow my Saviour in the ordinance of baptism. She asked me if I believed firmly I had never been baptized, and I replied I did. She asked if I believed I was not a Christian; I said I believed I was not, and this ended the controversy. Accordingly I went forward and was buried with my blessed Lord in baptism. From that time I began to teach to the best of my ability, and in less than one month from the time of my baptism I saw my mother and two sisters follow the footsteps of the blessed Master in baptism. Shortly after this I came to Halifax, and taking a position as clerk in a dry goods establishment, I united with the Third Baptist Church in this city, then conducted by the Rev. J. F. Avery. Not long after uniting with this church I became dissatisfied with the general teaching and resolved to stand aloof until I should find those believing and teaching as I knew to be the only true and living way. In this way I remained until I met by chance an aged brother and at once learned we were of the one mind, and also learning that there were a few individuals in the city who were united upon the principles of the doctrine of Christ, I determined to cast in my lot with them.

Thus I spent eleven years of my life before I found those with whom I could enjoy the blessedness of the religion of Christ. Shortly after this my brother united with the church, and now I rejoice to know that all the members of the family have professed faith in Christ and have been baptized in the likeness of His death. Three are still holding with the Baptist, one to the Free Baptist, and two are members of the Church of Christ.

Three years have elapsed since I united with the church at Halifax, making in all fourteen years since I first started to serve the Lord. Many times during these years was I tempest-tossed and severely tried. Temptations like mountains rose athwart my pathway, and oftentimes seemed unsurmountable, but by the grace of God, through my darkest times my faith in Him who is strong to deliver was still the same. His word as my chart, my course was onward and upward; when assailed, it was my sword; when in darkness, it was a lamp to my feet; when cast down, it was my comfort; when in sorrow, it was my consolation; when alone, it was my companion; when tempted and tried, it was my shield and fortress; and now, seeing how wonderfully God has led me, what can I do for Him who has done so much for me? Should I not endeavor to do all in my power to aid in upbuilding the cause of Christ and glorify Him who is worthy of all praise.

H. E. COOKE.

## TRUST IN GOD.

"Take no thought for the morrow," said He who was touched with the feeling of our infirmities, who knew what it was to be tempted in all points like as we are, yet without sin; who knows what temptation is to weak and human hearts that are anxious for the needs of the morrow; who, when under heavy trial, knew what it was to pray, "If it be possible, let this cup pass from me." It was not possible that His bitter cup could pass from Him. We venture, however, to hope that through His mercy ours may be allowed to pass us, "seeing that He ever liveth to make intercession for us."

Doubtless it is often so; the faith, the humility, the submission, that can go on and say with Him, "Nevertheless, not as I will, Father, but as Thou wilt," is tested and approved, and the cup of sorrow is often exchanged for that of grateful praise. And why? Because with Jesus the cup of suffering was propitiatory and sacrificial, as it is written, "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself, so Christ was once offered to bear the sins of many." He was made sin for us that we might be made the righteousness of God in Him, and "He is the pro-

pitiation for our sins." Thus it was the cup of salvation to every penitent obedient believer, of every clime, tongue and people. As such He drank and left not one drop behind, and because of this the cup of sorrow in many a human hand is but that of sanctified affliction and often is pitifully withdrawn when its purpose is accomplished.

"Then they cry unto the Lord in their trouble, and He delivereth them out of their distresses. He maketh the storm a calm." Oh! how blessed after all is the tempest of trial that is hushed by the voice of Jesus. How blessed to be able to look to our Heavenly Father and say to Him from our hearts—

"My times are in Thy hand,  
Why should I doubt or fear?  
My Father's hand will never cause  
His child a needless tear."

EDITH L. PETERS.

Westport, N. S.

## Correspondence.

Dear Christian,—I enclose a few lines for your columns, thinking they may be of interest to your readers, and particularly so to my many personal friends and acquaintances.

My health not being all that could be desired, and feeling somewhat exhausted after a winter's hard work, about the middle of April I concluded to try the effect of rest and change, after having spent a very pleasant and profitable winter at Wolfville in the pursuit of knowledge. I spent two or three weeks at my home, Port Williams, where I always meet with as warm a welcome as anywhere I go. Bro. Ford is still holding the fort there, and, we think, laying the foundation for a permanent work. The Cornwallis church has a good standing in the community as well as considerable ability, both financially and intellectually, and with Bro. Ford at the helm we shall expect to see her sail triumphantly forward and become one of our strongest churches and a power for good in the land.

I next proceeded to Hants county, where I spent two or three weeks with Bro. Burr, visiting the brethren at Highfield, Newport, West Gore, Rawdon, and many other places too numerous to mention. Bro. Burr has undoubtedly done a good work in this county, and what seems to be needed now is continued effort so that the good already accomplished may not be lost. The brethren seemed to feel very badly to have Bro. Burr leave them for a while, but he succeeded in getting Bro. Wm. Harding, of Halifax, to go up and preach in his place while he is away. And our prayer is that this young brother may be successful in his work and become a tower of strength in the Church of Christ.

We paid a flying visit to a few of the Halifax brethren. They all appear to be earnest and hopeful, and looking forward to the time when they will have a strong church in that city. May their fondest hopes be fully realized.

We also spent a day with Bro. David Fullerton and family at Pictou, and enjoyed their acquaintance and kind hospitality very much. Bro. Fullerton appears to be very anxious that a Christian church be raised up in his native town.

From Pictou we came by stage to River John, and put up at the home of Bro. P. D. Nowlan. We found Bro. Nowlan on the eve of leaving for New Brunswick, on account of the inability of the brethren in this place to support him. He has labored faithfully and successfully in this place during the past year, and though the increase in numbers has not been large, there having been some six or seven added to their numbers, a great deal of prejudice has been removed. Bro. Nowlan could always get a good hearing in River John; and has left behind him many warm friends, and the

best wishes of many who are not connected with the church, as well as of all the brethren, will follow him wherever he may go. To me it was quite affecting to see many of the old brethren and sisters come some miles with their little offerings, and with tears in their eyes bid our brother good-bye, with the hope that the Lord may soon open a way for him to come back and continue the good work begun in their midst. It was my privilege last Lord's day to receive into the fellowship of this church Bro. Lang Silvers, grandson of Elder Malcolm Silvers. This young man was immersed by Bro. Nowlan on the preceding Lord's day—this baptism being the last and crowning act of his public ministry in River John.

Bro. Burr writes that he is in the midst of a very interesting meeting in Charlottetown, P. E. I.; that he had immersed two young men last week, with prospects good for future work. A letter from Bro. Cushing, of Kompt, last week, says the outlook in Queens County is encouraging, they having engaged Bro. Murray for the ensuing year, and are also wanting a young man to labor in North Queens in connection with Bro. Murray's work. This looks like business and speaks volumes for the future of the work of the Lord in this Province.

Your brother in Christ,

R. A. STEVENS.

River John, Pictou County.  
June 15, 1888.

Dear Christian,—Through the medium of your ever welcome and sprightly paper, I wish to report that I have accepted a call to minister to and for the First Christian Church of Savannah, Ga., corner Bolton and Howard streets. I began my labors here last Lord's day. I had, prior to my engagement here, held this church a meeting of two weeks, and during that time mutual attachments were formed that led to my call to this important field. I was loth to give up the work in Jacksonville, but a larger field, a stronger church, combined with other personal but important reasons, suggested the change to my mind very strongly.

We have a good church here—a new house, finely located, an active membership; and all that we now lack is a big debt, a church row, and a few cranks—but as we do not feel able to have so many luxuries yet, we will try to worry along without them for a time at least.

This church has heretofore been ministered to by some of our ablest men, including Bros. Lamar, Harris, Lucas, Arnold, White, Payne and Pendleton. We have opened our work under auspicious and encouraging prospects, and with a united and warm-hearted congregation, shall do our best for the Master. We left many regrets behind us in Jacksonville: that we should consider it our duty to make the change, but after the summer months we feel assured that the Jacksonville church will have procured a good man. Time will not allow of a longer communication at present writing. My address will be 164 Barnard Street, Savannah, Ga.

T. H. BLENUS.

Savannah, Ga., June 1888.

Miscellaneous.

THE OLD HIGHLANDER.

Near one of our large cities there is a small asylum for aged blind men. It is a quiet, airy house, and stands inside of an orchard and old-fashioned garden. Under the trees and shaded alleys you may see the grey old pensioners sitting together, telling the same stories for the thousandth time, feeding the poultry, playing with the janitor's little child. They have found rest and friendly quiet, in which to wait until death, that silent, kindest friend of all, comes to lead them home.

Among these old men was one Sandy McFarquhar, and old fifer who had belonged to a Highland regiment, and had strayed in his old age to this country to join his son. The son had died, his wife married again; and poor old Sandy, nearly eighty, crippled and blind, had been placed by some kind souls in this asylum. As he grew more feeble and nearer the end, old memories woke within him.

"If I could only once see the house where my mither lived!" he would complain perpetually. "If I could throw my line in the Tay again!"

As time passed his home sickness grew intolerable. He babbled all day for his home, and woke from his sleep crying out familiar names.

"If it were possible for him to bear the voyage," said the superintendent to some visitors one day, "it would be only right to send him, and let him die in his native village."

One of the visitors was a gay young fellow of the town, with a kind heart under his folly. He listened with dim eyes while Old Sandy talked of the glory of his regiment.

"They'll be going home soon. You'll hear the bands play as they march down the street, a' the old tunes—'Roy's wife' an' 'The Campbell's are comin,' an' the girls 'll rin out, an' the bonnie children, an' they'll all be there but me!"

The young man asked a question as they left the room.

"He will hardly last till midnight," was the answer of the physician.

At dusk that evening one of the best orchestras of stringed instruments in the city quietly entered the garden of the asylum, took their places beneath the windows, and began to play. The dying old man raised himself in bed.

"What's that?" "Young Lochinvar?" Hark! Be still! 'The Campbell's are comin'.' It's the regiment comin' home—the regiment to Scotland. The music rose higher. It was an old martial strain of triumph to which he had marched many a day. He threw off the clothes and stood on the floor trembling, his arms raised high.

"It's the regiment! We're at home! We're at home!"

They caught him as he fell. Sandy was at home.—*Youth's Companion.*

THE STORMS OF LIFE.

W. K. BURR.

When the storms of life are raging,  
And the winds are howling round,  
When your sky is tinged with sorrow  
And but little joy is found—

Do not then get weary-hearted  
Mid the cares that still increase,  
Do not think your soul is severed  
Evermore from joy and peace.

Let the storm rage ne'er so wildly,  
Millions have the same withstood;  
Constant blows makes iron the stronger,  
And more useful, too, for good.

All the storms that we encounter,  
If we strive with all our might,  
They will only tend to make us  
Still more eager for the right.

See the trees more strongly growing  
Mid the tempests of the years;  
And our hearts though pierced with sorrow,  
Are the better for the tears.

The trees, too, are fuller fruited  
By the use of pruning shears;  
Whom the Saviour loves He chastens,—  
He can banish all our fears.

Let the storms come—better for us—  
Though the trials may seem great;  
They all help just to refine us—  
Fit us for a higher state.

Should the fire oft burn us sorely,  
And we think it hard to bear;  
'Twill consume the dross within us,  
Mould us for a home o'er there.

So that 'mid earth's storms and trials,  
Through the darkest hour of night,  
We can still enjoy the sunshine,  
And enjoy more perfect light.

THE adherents of the religion of Jesus Christ today outnumber the followers of any other faith in the world, Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes.—*Rev. Judson Smith, D. D.*

Died.

BAINE.—At the residence of her father, Sister Armina, wife of John F. Baine, of Charlestown, Mass., and daughter of John and Bathsheba Anthony, of Newport. She passed peacefully away on the 13th ult., in the thirtieth year of her age. A large number of relatives and friends followed to the grave. The funeral services were conducted in the church by the writer, after which we laid her down to rest till the resurrection morn. W. HARRING.

GRAHAM.—Death has again visited our neighborhood. Little Neddio Graham, the only son of Sister Alpheus Marshall, formerly Sister Graham, aged nine years, passed away to be with Jesus, June 3rd, after an illness of four months. He bore his sufferings here patiently, and now we trust he will dwell where pain nor sickness nor suffering of any kind can come. Sister Marshall has her share of sorrow. Within a few years she has been called to part with her husband, her mother and two sons. May the dear Lord comfort her in bearing this bereavement, and may heaven appear more attractive as she thinks of the loved ones gone before. J. A. GATES.

CHING.—Suddenly, on Lord's day morning, the 17th inst., sorrow came to the home of Bro. James Ching, St. Catherine's, Lot 48, in the loss of his beloved wife, Sister Jessie J., daughter of the late Alex. Stewart, Esq., Red Point, Lot 46, Kings County. Sister Ching died at the age of 28 years, 5 months and one day. Her husband and many friends are left in sorrow. Her three little children are left without mother's care. Cruel seems the severing of the tender ties, but He doeth all things well. She leaves a life of earthly happiness for a life of perfect bliss—for pleasures unmingled with pain. O. B. EMERY.

CATHERINE.—I was called to LeTeto, N. B., to attend the funeral of Sister Elizabeth Catherine. She passed over the dark sea in peace to meet her dear Saviour whom she had served for many years. She is now forever with the Lord and loved ones gone before. May the dear ones left to mourn their loss be moved to love the same Saviour and be prepared to meet her in heaven, is my prayer. Sister Catherine was born April 25th, 1801, and when a young woman she was "born of the water and the spirit." She died May 24th, 1888. The church in LeTeto has thus lost one of its oldest members, and, from what I hear, one of its most faithful ones. She left a good example to the church, to her children and to the world, which is worth more to them than riches without it. May the Lord help us all to be prepared when our change comes. W. MURRAY.

HALIFAX CHURCH FUND.

Mrs. Cunningham, ....	....	....	\$0 50
Mrs. McLean, ..	....	....	50
Miss Stewart, ..	....	....	10
John Vaughan, ....	....	....	1 00
George Gilcup, ....	....	....	25
N. Graham, ....	....	....	2 50
Total, ....	....	....	\$4 85

W. J. MESSERVEY,  
Treasurer.

## SUNDAY-SCHOOLS AND MISSIONS.

A. MOLEAN.

Within the past few years earnest and systematic efforts have been made to enlist the children in the work of sending the gospel to the whole creation.

Until quite recently they were not expected to have any part in the work of evangelizing the world. Now, however, they are regarded as necessary and important factors in all great missionary undertakings. It is not known who originated this idea. Certainly Robert Raikes never contemplated anything of the kind. It matters not to whom the honor belongs; the important fact is that it met with instant well-nigh universal acceptance. The age was ripe for a mighty onward movement. As soon as the plan was suggested that promised good results, it was put into successful operation. The Sunday-schools throughout Christendom give about a million dollars a year for missions. Those connected with the Free Church of Scotland give \$27,000; those connected with the English Baptists give \$100,000; those connected with the English Wesleyans give \$86,000; those connected with the American Board give \$12,000; those connected with the Episcopal Society give \$25,000; those connected with the M. E. Church give \$250,000; the Presbyterian children give \$50,000. The Foreign Society received \$10,000 last year from the children, and expects to receive \$20,000 this year. Out of an income of 1,15,000 the Church Missionary Society receives \$6,000 from the nobility. The children give five times as much as the richest and most splendid aristocracy in the world.

It is easy to enlist the children in this work. There is no opposition to be overcome. There is no prejudice to dislodge. There is no need of argument. They are ready to respond when the claims of any worthy cause are presented. Many a devoted worker and generous giver of mature years can look back to the time when he was a child, and spoke as a child, and thought as a child, and can trace the source of his interest in this work, which grow with his growth, and strengthened with his strength, to what he did then. And if he has put away childish things, now that he is a man, it is only that he may aid the cause in ways better suited to his enlarged capacity. William E. Dodge began life as a poor boy. He wanted to give something for missions, but he had nothing. He planted some potatoes and sold the crop and gave the proceeds. He grew rich; he became a merchant prince in New York. He gave hundreds of thousands of dollars to this cause. If the children are started right there would be no trouble ever after. If they are trained up in the way they should go, when they are old they will not depart from it. Win them now and they are won forever.

The children took part in the triumphal entry of our Lord into Jerusalem. The priests and scribes were silent, or went about muttering curses; the children cried, "Hosanna to the Son of David." The authorities said; "Hearest thou what these say?" He replied, "Have you never read, Out of the mouths of babes and sucklings hast thou perfected praise?" The children are now ready to take part in the triumphal entry of Christ into the heathen world. The prophet said: "Seest thou what they do in the cities of Judah and in the streets of Jerusalem, the children gather the wood, the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven." All ages took part in this idolatrous worship; fathers, mothers and children. If we purpose to send the bread of life to the perishing millions of earth, we must enlist the children. They are ready to help. They have built ships, and homes, and schools, and chapels, and hospitals; they have paid for the education of thousands of children: they have supported native teachers and

preachers; they have provided printing presses for the missionaries. And they are willing to do more than they have in the past to expell debasing superstitions and to convey into the heart the ennobling influences of the Christian religion. A missionary in the Yoruba country was one day visited by eight little children. The youngest of the group was four years old, and the oldest eight. They carried in their hands 4,000 cowries, or little shells, which are used as money in some parts of Africa. Forty cowries are worth a penny. They had heard, they said, that other little children were helping to send the gospel to the heathen, and they thought they would like to share in this work themselves. They had, therefore, made up their minds to give, when they could, twenty cowries a week, and they had brought what they had already gathered in this way. These children were very poor, but wanted to give something every week to help send the gospel to nations that were still in darkness. Children can give before they can pray or make speeches or do anything else. Livingstone used to say that the time would come when rich men would support whole stations of missionaries rather than spend their money on hounds and horses. They must be enlisted in their youth or they will not do so. An Eastern proverb says, "The world belongs to the young." They will soon be the merchant princes, the millionaires, the railroad kings: they will soon fill all positions of trust and honor; they will soon control the destiny of the nations. If they are properly taught they will do ten times as much as the present generation. They will begin under more favorable auspices, and with nobler and larger conceptions of life and duty. If they are won now they will be permanent friends.

There is work for all. The heathen are calling for the gospel. God is urging us to go up and possess the land. We can not do this if we neglect the children. We need their contributions, their sympathy, their interest, and enthusiasm. There is scarcely any limit to the resources of the Sunday-schools. Their muster-rolls contain the names of 18,000,000 persons. Here is a host larger than the standing armies of the world. The children have money and can be persuaded to give it. Dr. Bainbridge says that in a pastorage of ten years his Sunday-school averaged \$400 a year. One year it gave \$1,500. This school was neither rich nor large. The offerings of the Allegheny school show what children can do under efficient leadership. Dr. Schaffler states that the children in one of the poorest school districts in New York City pay \$175 a week in pennies for candy. If all the children could be enlisted, a movement could be inaugurated such as the world has never seen. Then we might look for a speedy fulfilment of the promise; "Oh thou afflicted, tossed with the tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires, and I will make thy windows agates, and thy gate carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." It should be borne in mind that the Sunday-schools of to-day will be the churches of to-morrow. If they are allowed to grow up with no idea beyond their own little and local interests, they will never be able to comprehend the great work of God in the world. If we can prevail on them to give to-day, they will give to-morrow as the church of the past never did. We must seek to widen the souls of the children into world-embracing sympathies. We must seek to make spiritual princes and not paupers out of them. We must not rest until every school and every child in every school is enlisted.

Let them know the facts about the children in heathen lands and they will be eager to aid to the extent of their ability. In parts of China carts go through the streets every morning to gather up the infants that have been killed over night, as our

city carts go round to gather up the filth and garbage. In Polynesia one mother confessed that she had killed five children; another, seven; another, nine; and another, sixteen. In Africa it often happens that when children are at play that Arabs catch them and carry them off. They tie them together with a long chain, and drive them away to the nearest seaport to sell them as slaves. Many die on the road. If one gets sick or becomes too weak to walk he is killed. Not one of them ever sees his friends again or his home among the hills. Livingstone found slave dealers who paid two yards of calico for a boy and four for a good looking girl. Bishop Crowther was once sold for a gallon of whiskey. Such is the fate of the little ones of whom Christ said: "Of such is the kingdom of heaven." The slaughter of the innocent under Herod was nothing compared with the slaughter of the innocent now in pagan lands. The people of China who have been impoverished by the Yellow River are destroying their children in consequence of this calamity.

In the mission fields the most successful work is done among the children. Most missionaries begin with the children. William Duncan lands at Fort Simpson, and no sooner can he stammer a few words in the language of the people than he goes forth and invites the children into a little school. Bishop Crowther posts his teachers at station after station on the Niger, and the first step at each place is to open a school and to get the chiefs to send their sons. Alexander Duff and Robert Noble, seeking an entrance into Hindoo society, begin with the boys. They are not joined to their idols. The opposition generally comes from the parents. A young Christian said to his mother: "Am I not a better son than I was before I became a Christian? I do not gamble. I do not smoke opium, I keep myself pure, and I love you a hundred-fold better than ever." The mother said: "I would rather have you a gambler, an opium smoker, and a profligate, than to have you a Christian." Natural affection is soured into hate. Family ties are turned into whips of scorpions. Curses fall like pitiless hail on the head of the convert. The old cling to the hopes and faiths cherished by their ancestors; the young are willing to hear and believe. Let the children in the Sunday-schools know what the children in pagan lands have to endure for Christ's sake and how heroically they endure it, and they will be filled with sympathy and admiration.

The children are the hope of the church and the hope of the world. Those who are now bearing the heat and burden of the day will soon rest from their labors. The scarred veterans will soon lie down in the narrow house to sleep there till the heavens be no more. "The fathers, where are they? And the prophets, do they live forever?" There is need of a host of consecrated young people who will seize the standards as they fall from the palsied hands of the dying and carry them on to victory. If Christian people will do their duty now, the prediction will be fulfilled; "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." There will be a multitude that no man can number, who feel within them the pulse of a Titan's heart, the mighty thaws of Anakim: who, in their beauty, will be fair as the moon, clear as the sun, and who, in their strength, will be as an army with banners.—*Christian Standard*

The surest way of making people think well of you is to do so well that they can't help noticing that what you do is well done. Let them see your work rather than yourself, and from that gain knowledge about you. Our works are the most trustworthy witnesses we can have. No one can deny them.

## Original Contributions.

## MISSION TOPICS.

No. IV.—THE ATTITUDE OF THE CHRISTIAN WORLD  
TOWARD THE HEATHEN.

We have seen in preceding article what has been done by professing Christians in this century for the conversion of the heathen world. The standing forces available for the work, already in the field, may be summed up as follows:

Missionaries sent out by the Christian world, . . . . .	7,000
Native preachers and helpers, . . . . .	30,000
Converts, . . . . .	3,000,000

These are approximate estimates. These workers have the Bible in two hundred languages. They have chapels, schools, in some places hospitals, printing presses, and many other appliances for effective work. Taking everything into consideration, the success achieved thus far has been great, and the present status of missionary work is a matter for devout thanksgiving. At the beginning of the century, everything was to be accomplished. Languages were to be learned and reduced to writing; the Scriptures were to be translated, printed and distributed: schools and chapels were to be built. Many countries were hermetically sealed against the missionaries of the Cross. The great majority of the Christian people were entirely indifferent to the work, while not a few were openly opposed to it, as some are even yet. Men of character and ability, who were willing to labor in heathen countries, were scarce, and the means at command were scarcer still. Now all this is changed. Every country is now open to the gospel. A missionary spirit and enthusiasm has been developed at home, which is widening and deepening every year. Money is coming into missionary treasuries at an unprecedented rate. Appliances have been multiplied, until now the missionary can go into the field fully equipped for the work from the start. This is the work of a century. It has been very largely a work of preparation for effective missionary operations. It ought to be considered by the Christian world but the beginning. Let us look at the relative significance of it,—or rather let us say the relative insignificance of it. "There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?" said the disciples to Jesus on one occasion, in view of the multitude to be fed. So we may say of the three million converted heathen in the midst of 1,000,000,000 pagans and Mohammedans "What are they among so many?" The church has hardly touched the heathen world; and, as we have already seen, the church never can evangelize it at the present rate of progress. What is there, then, for the church to do? Shall the work be abandoned in despair? This will never do. As long as that command of her Head—"Go ye into all the world and preach the gospel to every creature,"—stands on the pages of the church's charter, she can never abandon the work. There is one thing she can do, far better than to abandon it; that is to multiply her efforts many hundred fold. That the church can do this cannot be doubted. Her efforts thus far have been meagre—out of all proportion to her ability; and the effort of the Christian world to-day is shamefully small compared with the ability possessed. The most absurdly trifling proportion of the wealth which God has entrusted to Christian people is devoted to this work of missions. It is estimated that the Christians of America have under their control \$3,000,000,000 worth of property. They gave last year for Foreign Missions the magnificent (!) sum of \$3,500,000. For both Home and Foreign Missions, they give one-sixteenth of one per cent of what they possess. Will anyone say that this is all the church is able to do? It is

not the lack of ability, but the lack of will on the part of Christians, that makes the contributions to this cause so meagre. The expenditures for other purposes show that Americans both have the money to spend and the will to spend it. The annual account of the American people for strong drink foots up \$900,000,000. True, this liquor is not all drunk by the Christians of America; would to God we could say that none of it was! But if the non-Christian population can expend nine hundred million for liquor, ought not the Christian people to afford more than three million and a half for missions? Americans expend \$600,000,000 every year for tobacco. To the use of this the Christian population cannot plead not guilty. Probably one-third of it is used by professing Christians. But say they use but one-tenth of it, they then spend \$60,000,000 a year to go up in smoke or to go out in spit, and they give three and a half millions to missions! The ladies of America spend \$5,000,000 annually for ostrich feathers for their bonnets. And all the Christians in the country give \$3,500,000 to convert 1,000,000,000 heathen! It is not poverty but sinful selfishness on the part of the church which limits missionary efforts to so narrow a compass. Broad as is the field, and countless as are the numbers to be reached, the Christian world has, without a doubt, the ability to evangelize the world in a single generation. If the unconsecrated millions, hoarded by unfaithful stewards, millions that are only lent by Him whose is the silver and the gold, the earth and all things therein, were brought forth and used for the Master, the work could soon be accomplished. The appliances for successful work in all lands are ready, waiting to be used. And the men and women necessary to use these means among all nations are ready, waiting to be sent. This is one of the marvels of this age. Word comes from every direction of volunteers, asking to be sent to the heathen world. Bright young men in our colleges by the score are saying, "Here am I, send me." There is no lack, as there once was, of suitable men and women for this work. But these men and women can't go down into this mine unless there is some one to hold the ropes. And a great dearth of rope-holders is the difficulty in the work to-day. Nearly every missionary treasury in the land is periodically empty, and has to plead piteously for the pittance it receives. Christians have money for everything else but no money to save the world. They have thousands for selfish purposes, but only pennies to rescue them for whom Christ died. The church needs to awake out of its dream of selfishness and indifference. The mighty task before it demands a speedy consecration of its possessions to the work of the Lord. Unstinted liberality to the work of Christ is the imperative duty of the church to-day. And to-day should be the watchword in this awakened benevolence. The time for action in this matter is now. Never were there such favorable openings to missionary effort among heathen populations as now. Pagan religions are losing their hold on the people. No new temples are being built for the worship of idols. Japan is turning to the light and declaring herself ready to accept a Christian civilization. India is stretching her limbs, and opening her eyes, and arousing from the slumber of ages. And this is the golden opportunity for Christian effort. There is danger in delay. Infidelity and Mohammedanism are on the alert. The Buddhist priests of Japan, losing faith in their old religion, have taken refuge in infidelity and are translating the works of Rousseau and Voltaire for their people. The preachers of the Koran take advantage of the popular unrest and the longing for new light, and induce the benighted heathen to abandon one system of error only that he may accept another. Nations are being moulded anew. What if they should be cast again in a false mould? Would not the work of the world's con-

version to Christ be greatly hindered? "What thou doest do quickly."

It should be remembered, in connection with this matter of immediate and liberal support of missions, that it is simply to inaugurate the work in all the heathen world that this is necessary. When a heathen is converted, he seeks to convert his fellow countrymen. There are 30,000 such preachers in heathen lands to-day. When once a native church is established in a heathen country it will assume the work of evangelizing its own land, and will support the work. And when once a nation becomes nominally Christian it will seek to Christianize others. Native churches are more liberal in their gifts to missions than are those in civilized countries. It is estimated that at the close of the present century all the missionaries can safely leave Japan, and leave the work of evangelizing the empire wholly in the hands of the native Christians. And should Japan become a Christian land, she would be a mighty and prevailing missionary force in all the lands of the Orient. And so the signs of promise in the missionary horizon are pregnant with great possibilities. The hand of God is soon in ten thousand ways in the preparation of the field and the progress of the work. And the voice of God calls in thunder tones to his people, from the midst of numberless and marvelous developments, to go up and possess the land; to thrust in the sickle, for the earth is ripe and the harvest of the great day has come. May God keep us from the sin of selfishness and indifference in the hour of the world's pressing need. And may He give us strength to go forth, even though weeping, bearing precious seed, that we may have the unspeakable joy of coming to Him in the great day of accounts, bearing our sheaves with us.

M. B. RYAN.

## THE PRAYER OF FAITH.

"And whatever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."—John iii. 32.

While this scripture plainly teaches that we shall receive the blessing of God if we ask; it as plainly implies that we shall not receive them without asking. "He who asketh receiveth." Prayer is not the only condition of salvation, but it is, most certainly, a condition of all our promised blessings.

I am aware that the necessity and efficacy of prayer is denied, on the ground of natural law; that all blessings and all life are given through divinely established and unchangeable laws; and that prayer will not change them. This objection seems very plausible, but the objector forgets that prayer is a law as natural as the law of gravitation. While we therefore admit the existence and stability of the laws that govern the universe, we as freely admit that prayer is a divinely established law and as necessary as any existing law. But says the objector, "If the forces of matter are controlled by the unchecked and unchangeable laws of nature, how can we expect, by our prayers, to change or influence the course of nature as when we ask for rain, or sunshine, or strength, or health." This objection shows the failure to distinguish between the laws that govern matter and those that govern mind. When we speak of natural laws we seem to ignore the laws of the mind. Is it not a law of nature that mind shall have dominion over matter? When, therefore, our heavenly Father answers our prayers and raises our sick ones and thus controls the forces that govern matter, He is not destroying or interfering with natural law, but is moving along the line of a law which is superior to all other laws and by which all law is controlled. When we hold out our hand and catch the falling leaf do we destroy the force of gravitation or do we suspend it? No, indeed. What is it, then? Simply the mind, which is greater, controlling matter. When we turn the course of the stream and make it serve our purpose

we employ the laws of gravitation and cause it to do our bidding. There is scarcely a physical force in the world that we do not master. If man can thus control and bridle the laws of matter, shall God be judged unable to do as much? He who is the maker of all things can most certainly control them for man's good, and in thus controlling the laws of the universe He does not overcome or destroy any law of matter but rather uses it in the accomplishment of His purposes.

This admission which we are compelled to make at once removes the objections to prayer based upon the fixity of natural laws. If we ourselves can answer the petitions of our friends, as often we do, by employing the forces of nature, and that without destroying any of her laws, we ought not doubt the providential interpositions of the Divine hand in answer to our supplications.

But another objection is raised, and perhaps a stronger one, against the necessity of prayer. From the history of prayer we are told that those who pray receive no more or greater blessings than those who reject prayer, and that the prayers, or a larger portion of them, are not answered. If we should admit this objection or statement as true, it would not undervalue the power of prayer in the least; as we all know that many who pray have no faith in their own prayers. While we believe that prayer is a condition of our blessing, we as firmly believe that prayer has conditions, and unless those conditions are fulfilled our prayers are of no use whatever. The conditions of prayer is what makes it a "prayer of faith." To pray without faith is formal and vain; to pray without attending to the conditions of prayer is arrogance and is adding sin to crime. When, therefore, we object to prayer because we do not see the answer, we ought to know whether they are prayers of faith and obedience or whether they are simply the lip service of unconsecrated hearts. The scripture as given above assures us that we shall receive what we ask, on the ground of keeping God's commandments and doing what is pleasing in His sight. If there is any failure in the answer to our prayers it must be on our part in not doing God's will, because God must be true; there is no failure on His part. I have been careful to notice that those who have the least faith in the power of prayer and raise the most objections are the ones whose lives are the least conformed to the law and life of Christ. Where were you last evening, my brother? Did you not know it was the evening for the prayer-meeting and that Christ was present with His children? Do you really think your excuse for not being present is acceptable to God? Do you honestly think God is pleased when you let the cares and pleasures and business of this fleeting life keep you away from His presence and from the hour of prayer. Can you think it strange that after opportunities for worshipping God are neglected for the trivial things of life, that you should have serious doubts as to the real worth of prayer? Let us be true to the commandments of God and ever do those things that are pleasing to Him before we presume to pass our judgments or express our doubts in regard to the answer of prayer.

There are some who are believers in prayer but object to praying for everything. They seem to know what and what not to pray for, but our lesson tells us that *whatever* we ask we receive, i. e., whatever is good, and we do not ask for that which is not for our good. Now comes the question, Who is to be the judge what is for our best good? When I ask God for certain things am I to be the judge as to whether it is for my good. If I ask Him to save my child can I, dare I, say it is best the child should live. Just here we see the weakness of frail nature. How we do try to decide for God what is best. How hard it is for us to believe that what is, is best. Here is the key to our unbelief in the answer to prayer. We are sure that what we ask

for is best, and because not answered we conclude there are things we should not pray for. He only who sees the end from the beginning can tell what is best. Our prayers, therefore, should be "Thy will be done," as we know He wills only that which is right and good. We dare not presume to teach "eternal wisdom how to rule."

The "prayer of faith" should be from a consecrated heart. It should be in the line of obedience to the will of the Lord, and with a desire to please our Heavenly Father. And whatever we need we should ask for, leaving it to the wisdom of a kind Father in heaven to grant what is for our good.

H. MURRAY.

#### POINTED REMARKS.

A lady in North Carolina, who makes her own support by the labor of her hands, presents the following inquiry: "How shall I make a calculation to find what the tithing of my income is? I keep boarders for a support, and buy nearly all that we use. We cultivate some vegetables for the table, and grass for the cow. If I find that I only clear expenses, what do you say is my income?"

This question is capable of two answers. The first is a general one. If a man decides that he will give a tenth of his income to the Lord (or a fifth or a twentieth) he should ascertain what his income is in order to find out how many dollars he will give. Not all the money a man receives from his customers is included in his income. If a merchant buys a stock of goods for ten thousand dollars, pays a thousand for rent, etc., and a thousand for salaries, and then sells the goods for fourteen thousand dollars, only two thousand out of that fourteen thousand constitutes income, and the tithe would be two hundred dollars.

John Sunday, the converted Indian chief of Upper Canada, addressing a missionary meeting in England, in his appeal to the benevolence of the people, said: "There is a gentleman, I suppose, now in this house; he is a very fine gentleman, but he is very modest. He does not like to show himself. I do not know how long it is since I saw him, he comes out so little. I am very much afraid he sleeps a great deal of his time, when he ought to be going about doing good. His name is Mr. Gold. Mr. Gold, are you here to-night? or are you sleeping in your iron chest? Come out, Mr. Gold; come out and help us do this great work, to send the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself, to sleep so much in your iron chest! Look at your white brother, Mr. Silver; he does a great deal of good in the world, while you are sleeping. Come out, Mr. Gold! Look, too, at your brown brother, Mr. Copper; he is everywhere! See him running about, doing all the good he can. Why don't you come out, Mr. Gold? Well, if you won't come out and help us yourself, send us your shirt, that is, a bank-note, and we will excuse you this time."

"Do pure an' undefiled 'ligion," says the Rev. Plato Johnson, "is allus to be foun' in a man's pocket. Dat is a curus place fer 'ligion, but ef it taint dar then taint nowhar. Do man dat can't put his han' on his 'ligion when he puts his han' on his pocket-book ain't got none. When a man talks loud 'bout his 'ligion, dat is only puttenso; but when he shells out de hard cash he ain't foolin'—he means bizness." W. J. M.

#### News of the Churches.

##### NEW BRUNSWICK.

###### ST. JOHN ITEMS.

Three additions to the church since last report. Two of these were from the Baptist church, and one by confession and obedience.

Our Sunday-school room has been undergoing some needed improvements.

The Sunday-school had their quarterly collection for Home Missions last Sunday. Amount realized, \$8.50.

##### NOVA SCOTIA.

###### RIVER JOHN.

Our meetings closed in this village Lord's day evening, June 3rd. A more kind, hospitable and affectionate people I have never met than the citizens of River John. I was with them sixteen days and delivered twenty-two addresses. Two Lord's days I occupied, by invitation, the pulpit of the Kirk Church on account of its being so much larger than the Christian Church. The last evening I preached on Lord's day there were four preachers in attendance, and our audience numbered about 375.

I also delivered three lectures under the auspices of the Temperance Society. At two of the lectures the chair was occupied by the Kirk minister, the Rev. Robert McCann, M. A. The other lecture was presided over by Dr. Munroe, M. D., subject, Anthropology.

The country around River John is beautiful. I was kindly taken wherever I wished to go with horse and carriage, and the drives were most delightful. This is one of the most pleasant places I have yet seen in Nova Scotia. The river, by the same name, passing through the village, adds an additional charm to the country. During my sojourn with the people here, my home was with Bro. P. D. Nowlan, as well as with the Rev. Robt. McCann at the manse. Seldom, however, has it been my privilege to see a greater exhibition of unmixed kindness and brotherly love.

Bro. P. D. Nowlan was not enjoying good health. He has had a very difficult field to till, and has labored under many adverse circumstances. He has the good-will and sympathy, not only of our own brethren, but also of the different churches throughout his parochial field of labor. His parting with the church in River John, in order to go to New Brunswick, seemed to be painful in the extreme. They were very loath to give him up. But it seemed necessary that he should go back to his old field of labor. I was very much pleased in forming Bro. Nowlan's acquaintance, and trust wherever he goes that his labors may be crowned with abundant success.

Bro. Rupert Stevens, my travelling companion, preached his first sermon at the Christian Church in River John, Lord's day, June 3rd. I was pleased with the effort. Bro. Stevens is a singer of no mean ability, and he won for himself friends wherever he went. The result, I had to leave him to take charge of the church in this village, though reluctantly we took the parting hand. May God richly bless these noble young preachers, and enable them to lead the embattled host on to victory. A young man was to be baptized the following Lord's day after I left. W. K. BURK.

###### RIVER JOHN.

Although this church is one of the oldest in the Province, dating from June 18, 1815, its membership is very small at present, not exceeding thirty-five, and never was large at any one time. One of the principal causes is emigration, and at present our members are mostly aged people. We have had Bro. P. D. Nowlan with us during the past year, whose teaching has broken down a great deal of prejudice. Our audiences were steadily increasing in number and interest, and six have taken membership. We are moving on in peace and deeply regret parting with our esteemed brother. The future looks gloomy on account of his leaving, but we could not support him longer at present. He has left us with the hope that in the future he will return to the community where he is so highly appreciated as a preacher and citizen.

We are situated in the west corner of Pictou

county. Our village is estimated to contain from eight to nine hundred inhabitants, and has one Episcopal, one Methodist, one Baptist, and two Presbyterian churches. These flocks are guarded by their respective pastors, so that it may be said that sectarianism has its seat here.

In addition to our loss in numbers by emigration to the United States and elsewhere, we have lost Bro. James Lang, who for many years contributed so liberally to the support of the church in which his life was bound up, and which he really lived to serve. He went to his rest on the fourth of March, after an illness of two days. His body was laid away on the eighth of March in the presence of a large concourse of people. In him the church has lost an ardent admirer and strong supporter.

WM. McNAB.

NEWPORT.

As the readers of THE CHRISTIAN have been already informed that I have decided to give my time unreservedly to help spread the gospel, it is needless on my part to again refer to that fact. But I will just say that after careful consideration and due deliberation, I have come to that decision. I did not expect to leave my home as soon as I did, but an opening having been made for me to spend a while with the church here (Newport), I thought it wise to accept it. And on the 25th May I started from home in the afternoon train for my present field of labor. The first Lord's day that I spent here I filled three appointments. Since that time I have preached regularly twice every Lord's day, also holding meetings during the week. The brethren here are true and tried, and all seem desirous to see the work built up in this place. I have been very much encouraged in the increased attendance at the different meetings. I have not planned to stay any length of time with the church here. My desire is to help build up the work of the Master in these provinces, and I will willingly visit any church that is weak or without preaching, or hold a protracted meeting—anything that will help to encourage Christians or save sinners. My visit among the brethren here has been rendered enjoyable by the kindness with which I have been treated, I have received a warm-hearted welcome on every hand. Still, among all the enjoyments of love and friendship we have the intermingling of sadness. And we are reminded that life at best is short. Since coming here I have stood beside the lifeless form of a boy only eleven years old who had met with an accident, and had been ushered into eternity without a moment's notice. I have also been called to stand by the bedside of a young woman in the very prime of life, who was just passing from the scenes of earth, and as I stood beside the open grave two days afterwards and saw friends weeping over the departed one, I thought how deceitful life with all its pleasures is. Oh! how glorious it will be when we shall reach that better country "where sorrow is never known and love and harmony shall reign forever."

W. HARDING.

June 20th, 1888.

CORNWALLIS.

THE CHRISTIAN is being well received by the brethren generally. I hear nothing but good words wherever it is spoken of. "It is growing better all the time. I only wish it was larger or that it came oftener." Such are the expressions I hear from the brethren continually. Its regular contributors are good men and true; the articles of the editor-in-chief are always full of strong, wholesome food. Bro. Crawford never gives an uncertain sound. The Christian spirit that moves his pen has given tone to all the writers for THE CHRISTIAN, so that the spirit of the articles which fill its pages are in harmony with the name at the head of the paper. Bro. Capp is doing excellent work, too, in his

department. He spares no pains to make the paper a success, and is succeeding grandly. Neither of these brethren will thank me for speaking of them in this way, but I feel like saying this much, knowing that much more might be said, and still these brethren would not have the credit to which they are justly entitled.

We are getting pretty well settled down to our work. We are now preaching regularly at the following places: At Lower Church Street, Lord's day morning and evening; and once a month at Cold Brook, Sheffield's Mills, Woodville and Steam Mill Village. We expect to add to this one other appointment, when our time will be pretty well taken up. Besides these regular preaching appointments, we have a Bible class and Sunday-school on Lord's day morning, and a prayer-meeting on Wednesday evenings. Our prayer-meetings, though small, owing to the scattered condition of the brethren, are very interesting and profitable. Some of the talks Bro. F. F. Dwyer gives us in these meetings are fine. I often wish they could be heard by a much larger number. Indeed, all the speaking is of such a nature that it ministers grace to the hearers. The singing, too, adds much to the interest of our meetings. Pray for us, brethren, that the work here may be greatly prospered.

Bro. R. M. Stevens, who has been attending school at Acadia, preparing himself for the work of the ministry, is now on a visit to River John. We miss the help of this good brother very much. We trust his visit may do him good, both spiritually and physically. May the blessing of God be with our dear young brother, is our prayer. Our one great need is more preachers, who are both able and willing to go out into the field and lead men to God. But for this great work there is need of preparation for both head and heart. May God speed the day when men thus prepared will be found ready to take on this work in these Provinces. Truly the "harvest is plenteous, but the laborers are few."

E. C. FORD.

P. E. ISLAND.

CHARLOTTETOWN.

I arrived here in this city on the boat, Saturday evening, June 9th. I had a very pleasant sail across the Straits of Northumberland. At the landing I was kindly met by Bro. Matthew Stevenson, an elder of the Christian Church in this city, who escorted me to his own pleasant home. Bro. Stevenson is a very earnest and faithful worker. Notwithstanding his labors in a secular calling, he has worked hard to build up the church here under trying circumstances, and has been instrumental in bringing eight into the church during the last year. This speaks well for him, and should inspire him never to give up but march in advance and lead on to victory.

Our meetings began Lord's day morning, June 10th, with fair prospects of success. Our congregations are not large but interesting. Last evening, 13th inst., I baptized two energetic and amiable young men. This evening, June 15th, at the invitation, another responded, and several more are to be baptized to-morrow evening. The general outlook is good, and we are anticipating a glorious ingathering of souls.

On Monday, 11th inst., by special invitation, I dined with Elder John Knox, the noble veteran of many hard fought battles. His name had been familiar to me since the days of my boyhood, and I was right glad to see his genial face and enjoy the company of a grand old father in Israel. Dr. Knox has a noble physique, and he is one of those that has grown beautifully old. Dr. Knox has the reputation of having been an eloquent preacher; but I very much doubt, even in his palmy days, whether he could preach a more eloquent sermon

then than now. I hope some day to be able to do him justice, but now I can only say that he is the embodiment of a Christian gentleman. His many friends abroad will be pleased to learn that he is hale and hearty, and we expect to see him in the church and there listen to those noble breathings of the soul, ere we leave this lovely isle of the sea. Yes, this is one of the most beautiful countries I have seen east of the Mississippi. Already with horse and carriage I have rode fifty-three miles around this city, through the park, cemeteries and surrounding country. I have been kept so extremely busy that I have not been able to do half the work that daily devolved upon me. I was about to undertake to paint, or rather give, a faint description of the beauty of this Island, but cannot find words to express the deep emotions that gather round and fill the recess of my heart.

Bro. O. B. Emory, of Montague, favored us with a short visit on the 13th inst. We were delighted with the short interview we had with him, and only regretted that he could not remain over and preach for us in the evening. I was also favored with a call from Bro. Dickieson, of New Glasgow, and Bro. Watson, of Summerside. Both of these brethren invited me to go and labor in the vicinity of their homes, but my labors on this Island will, I presume be chiefly confined to the city of Charlottetown, and I shall endeavor to put forth every effort to build up the church here, and thus help to lead the embattled host on to victory.

To-day, Lord's day, 17th inst., was a day long to be remembered by the church in this city. At the morning service two young men came forward and united with the church while another came and confessed the Saviour. In the evening our house of worship was nearly filled, being the largest audience we have yet had. At the closing invitation, two more young men responded and came forward and made the good confession. We baptized four more this evening and others are to follow and be baptized on Tuesday evening.

LOT 48.

To-day, Lord's day afternoon, I also preached for the church in this place. This is said to be the oldest congregation of our brethren on this Island, being organized in 1810.

I had a delightful sail across Hillsboro River, and was met at the landing at Southport by Bro. Stewart, who conveyed me to the church, a distance of some two miles. I have promised to continue the meeting and also hold a series of meetings here in connection with the revival services already going on in Charlottetown. The outlook here is good, and the brethren are much encouraged and awakened, expecting to see a goodly number turn to the Saviour. For my part I am also much encouraged, though I never get discouraged, for I always endeavor to look upon the bright side. Pray for us that the word of the Lord may have free course—sinners converted and the church built up. So far we have averaged one per day. We thank God and take courage.

W. K. BURR.

Charlottetown, June 17th, '88.

TO WHOM IT MAY CONCERN.

Bro. Robert Stewart, of Lot 48, Secretary of the Association, will arrange for reduced rates of travel, (by all available lines) to our Annual Meeting, to be held at Montague, P. E. I., commencing Saturday, before the second Lord's day in July.

Look out for his notices in THE CHRISTIAN and other papers.

We hope to see several preachers from abroad, and many Disciples from other churches on the Island and elsewhere, and that our meeting will be pleasant and profitable.

O. B. EMERY.

June 23rd, 1888.



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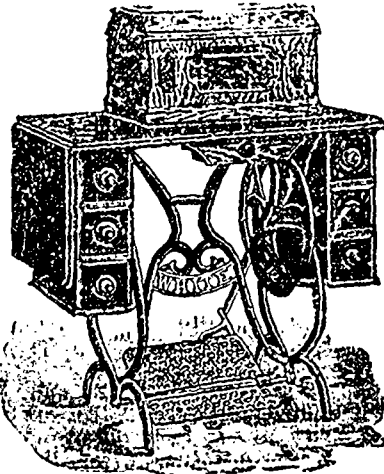
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St. John, N. B., July 8th, 1881.

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St. John, N. B., Jan. 18th, 1882.

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St. John, N. B., Dec. 27th, 1881.

Messrs. T. B. Barker & Sons:  
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A. PETERS, Proprietor of Victoria Livery Stables, St. John, N. B.

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