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THE CHRISTIAN.

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

Vol. 1.

SAINT JOHN, N. B., OCTOBER, 1884.

No. 12.

The Christian.

THE CHRISTIAN'S WEALTH.

"Therefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21--23.

In the above statement Paul sums up his exposition of the sinfulness and absurdity of division in the Church of Christ, recorded in the preceding part of the epistle. He had shown the brethren that the whole gospel-work was of God, and that however noteworthy were the men engaged in it they were but servants carrying out God's designs; that their labors must necessarily be joint labors with a common end in view; that they were indeed God's fellow-workers, and that consequently they could not consistently be made to antagonize each other. And then showing them that God was so infinitely above men that the wisdom of the world was foolishness with Him, and that He could scan the reasonings of the wise and know their weakness and vanity, He draws this conclusion: "Wherefore let no one glory in men." And then he proceeds to give a further reason for this injunction. It is the wealth of the inheritance with which God has endowed His children.

In the view presented here the Christian is exalted above all the monied magnates of earth. He is richer than the Vanderbilts or Astors, and all because he is a child of God. It is his wealth which we will now consider. Paul's first statement is a general and a sweeping one. "All things are yours." All what things? Is it possible that Paul means to teach Christians—many of whom are poor in this world's goods—that everything belongs to them? Let us see. He specifies. The Christian owns:

I. *Men.* He names some—Paul, Apollos, Cephas. He names those men because the brethren at Corinth had been quarrelling about them. But what he says of them is true of all great and good men. There is not a name that graces the category of earth's heroes but what is included in the title deed of the Christian as a part of his inheritance. Be they what they may, conquerors, law-givers, philosophers, scientists, philanthropists, artists, authors, reformers, whoever in all the past has lifted arm, or voice, or pen to elevate humanity, to add to human comfort or increase human happiness, forms an integral part of that inheritance which God has bestowed on His children. But you ask me, "How is this?" Has the Christian property in the persons of men? Has he control of their liberties or powers? No! No! But what a man is, is not all of man, but what he *does* as well. What a man takes with him is not as much as what he leaves behind. And it is the work and influence of the great and good, the monuments of their existence that the Christian inherits. Paul and Apollos and Cephas belonged to the Corinthian brethren only in that what they did in the cause of Christ was theirs.

They belong to us in the same sense. Paul's life-work is our inheritance. He preached and wrote the Gospel; we enjoy the fruit of his labors. So with Apollos and Peter, and all the apostles. They were all necessary for the development and completion of the truth. We enjoy the completed truth as the result of their joint labors. Paul would enforce, by his teaching, the absurdity of division. One party says, "We are of Paul." Paul would teach them that they have no exclusive right to his teaching or his work. These are common property in the Christian community. Paul does not belong to them more than to others. Neither can they be "of Paul" in any sense in which others cannot be. So we may say in regard to all great and good men. The good which Luther did is common property, and every Christian enjoys it. He unchained the Bible and gave it to the people. All true Christians enjoy a free Bible to-day. The good done by Calvin, Knox, Wesley, and all the Reformers, is common property, and the Christian, because he is a Christian, can claim it as his own. The absurdity then is manifest, of any party claiming exclusive jurisdiction over, and enjoyment of the benefits of any one man's labors. They may adopt his name and his peculiar tenets and thus appear exclusive; but if he developed truth and did good I am heir to that, not as a partisan, but as a Christian, for it belongs to the inheritance which my Father bestows. So may it be said of all the good results of human effort. Did Columbus discover America? The Christian is heir to the advantages of the New World. Did Washington beget a free country? The Christian is heir to its freedom. Did Morse invent telegraphy? The Christian enjoys, by right, the blessings it bestows. There is not a discovery or invention of man that is calculated to lighten human toil, and elevate human understanding, but what the Christian has a perfect right to enjoy its benefits.

II. *The World.* The Christian is a good deal richer than he sometimes thinks he is. I know something of the feeling that is apt to steal over the poor man when in contact with the rich. When he passes their magnificent mansions, brilliantly lighted and superbly furnished, and he thinks of his own humble cot; when he sees them roll by in their handsome equipages, and he walks, weary and foot-sore; when he meets them in their rich apparel and he looks on his threadbare homespun; when he sees their board groaning under the choicest delicacies and remembers his own scanty and coarse fare; when he sees their broad acres, and recollects that he does not own enough soil to cover his body. And his heart sinks within him at the contrast. But there is a bright side to this if he will but look at it. They may have some things which he has not and may never have. But if they are happy, these things do not cause their happiness. Many a person has all these and yet is most miserable. There are other things than money necessary to human happiness, and if they can have them, we can have them too. The pure air and the free and glorious sunshine are more essential to happi-

ness than much money. The inspiring view from mountain-top or hillside adds to the charms of living—yet all those things are free. An upright life and a pure conscience cannot be bought with money—yet there is no happiness without them. These are free to all men. But to the Christian there is something above and beyond all this. There is the assurance that he is heir of all that belongs to God. He is God's heir. Does God own this world? Hear Him tell. "The gold and the silver are mine." "The cattle on a thousand hills are mine." "The earth is the Lord's and the fulness thereof." Then if the Christian is an heir of God, he is heir to all this. Paul says he is a joint heir with Christ; and he says again that God has appointed Christ heir of all things. Then we share His inheritance if we are His. Hence "Blessed are the meek for they shall inherit the earth." I like to feel as I go through the world that I am not on foreign soil. This is my Master's domain and He has made me a sharer in it. I feel as if I had a right here, and a right to use the world, though not to abuse it.

III. *Life.* It is a grand thing to live. To have an "outward man," so "fearfully and wonderfully made;" and an "inner man," endowed with such Godlike powers, is a grand thing. It places wonderful possibilities in man's reach. The Christian enjoys all these. He inherits all life's pains and pleasures, all its disadvantages and privileges. His are the ills of life to refine him, make him more patient while here and more anxious to go over yonder. His are life's pleasures to sweeten his soul and lead him to anticipate the pleasures of the life to come. His are the disadvantages of life to teach him his need of Divine aid; his the privileges of life that he may do his Master's will among men. For all this is he held strictly responsible to God. It is then a solemn thing to live.

IV. *Death.* The Christian don't want to live here forever. He sickens of an existence that at best is full of disappointments and trials. He learns that the brightest earthly prospects fade; the most inspiring earthly hopes perish; the most steadfast earthly friends pass away; the most satisfactory earthly environments change; and in short that earthly experience falsifies earthly anticipation, and he wants to get into some better state. The weary head and heart want rest, and those cannot be had here. Then death is his inheritance to take him out of this state and usher him into another. If "flesh and blood cannot inherit the kingdom of God," then the Christian is heir to a dissolution that strips him of his flesh and blood, and prepares him to be clothed upon with immortality. It is the gate which, at God's bidding, swings open to let the tired pilgrim pass to his rest and to the full fruition of all his hopes.

V. *Things present.* Here is a grand summing up of all Paul has been speaking about. The present, with all its wealth, is ours. That gives the Christian the range of the entire universe for well-doing.

Things to come. This is the best part of the

whole matter. Man and his work perishes; the world and all that is therein shall be burned up; human life shall end in death; death shall be swallowed up; things present shall become things past. But the Christian, having enjoyed these things, passes on to the fulness of his enjoyment in the "things to come." God and Christ; God's home and it's joys; the Christian has a title to them all. Who would not be a Christian? There is nothing to lose. There is everything to gain.

There is just one thing which the Christian does not own, and that is himself. "All things are yours... but you are Christ's." "You are not your own, you are bought with a price." "Therefore glorify God in your body and in your spirits which are His."

M. B. RYAN.

FROM ST. JOHN, N. B., TO SUMMERSIDE, P. E. ISLAND.

After visiting the Falls, Boston, Portland and Eastport, I reached St. John, N. B., on the afternoon of July 3rd, at 4.30. Here I was met by Bros. T. H. Capp, minister of the Coburg street Christian Church, and O. B. Emery, of Deer Island. Now I proceed to give some conception of this City of 40,000.

St. John is beautifully situated on an elevated peninsula. Its streets divide each other at right angles; but some are not in good condition, as well as some of its sidewalks. In the year 1877 a great part of the city was destroyed by fire. Most of the buildings have been rebuilt, but some still remain in ruins as a memorial of that destructive fire. A great quantity of lumber and fish are shipped to the States and England. Many large ships are built here. One was to be launched on Tuesday, the 8th. The tide rises 30 feet. The climate is cool and pleasant; but it is a great place for fog; sometimes it prevails for weeks, while outside of town a few miles the sun shines pleasantly. The various religious organizations are represented and have their respective places of worship.—The Episcopalian and Roman Catholic are in the ascendancy. The Roman Catholics are the most numerous, the Episcopalians the wealthiest. On Sunday, the 6th, the Roman Catholics laid the foundation stone of a new church, with the usual ceremonies suitable to such an occasion. A large concourse of people witnessed the proceedings, and whenever a large voluntary contribution was made, it was chiefly by the believers in that doctrine.

I arrived in St. John in time to refresh myself with a hearty supper, then go to the weekly prayer-meeting, held in the Coburg St. Church. Quite a number were present, the most of whom were women. This seems to be the rule in all denominations. No matter what church you enter you observe that the majority present are women. Though she was the first to sin, yet she was the first to preach a living Saviour to a dying world, and is first in every good word and deed. Bro. James Barnes, elder of the church, presided, and after singing and prayer, several brethren spoke to the edification of all present. The meeting was a season of refreshment to the soul. We have a good house of worship, composed of two halls—the lower for the Sunday-school, prayer-meetings, etc.—the upper for public worship. Each is capable of seating four hundred. Lord's day morning and evening I preached to as appreciative an audience as I ever addressed. The church is doing a good work. It is composed of 150 members; has two prayer-meetings, one of the young people, the other for the church, and a sewing circle where garments are made for the poor. The church is much attached to its minister, Bro. T. H. Capp. While in the city I enjoyed the hospitality of Bro. James Barnes, and T. H. Capp. On the Friday night preceding Lord's day, Mr. George Barnes was very pleasantly surprised by the

members of the church and was presented with a handsome chair and lamp, as a token of the church's appreciation of his services.

All Lord's day the fog was very dense, and the fog-horn, faithful to its mission, sounded the notes of warning and safety to outgoing and incoming vessels. All vessels heeding its notes would be guided through all danger; and how diligently are such notes heeded by mariners. But although the gospel sounds its notes of warning and safety from a far more dreadful danger than any to which vessels are exposed, yet how few heed such notes. This thought took possession of me as I was going to preach, and I inwardly asked myself, "How many sinners would heed the notes sounded out from the myriads of churches to-day?"

By the 8.05 cars, Monday morning, I left St. John for the Island. When out some twenty miles the fog was left behind, and the sun shone out through a clear sky. We passed many small towns and beautiful scenery, and arrived at Point du Chene at 1 P. M., in time to take the Island steamer—*Princess of Wales*—for Summerside. The ropes were loosed, steam turned on, sails spread to a fair breeze, and we were on our way to the Island. The voyage was quick, smooth, pleasant, and we landed at 6 P. M. Here I was met by Bro. Murray, one of the elders of the church, and conveyed to his hospitable home, some two miles in the country.

My trip here, by land and water, was pleasant and profitable. The water relieved the monotony of the land, and *vice versa*. Nothing happened to mar the way except the heating of a part of the machinery of the State of Maine, which caused anxiety on the part of a few, as we were out in open sea, but not far from dangerous breakers. On the return of our steamer, she almost collided with her sister steamer in a fog; and very shortly after she was lost on a rocky coast. Thus was destroyed the splendid steamer, State of Maine—making the fourth steamer the International Company has lost in a brief time.

After resting Tuesday and Wednesday, the brethren insisted on me preaching Friday night. With this request I complied, and preached three sermons in a school house, about two miles from Summerside. The audiences were good, attentive, and this little meeting brought us up to our Annual Meeting, held this year at Summerside. On Saturday afternoon we met for a social worship, to receive visitors and provide homes for them. Quite a number came. The programme for Lord's day was made out, then we returned to our respective homes. On Sunday morning a large audience assembled for worship. Bro. Carroll Ghent, of Philadelphia, Pa., preached on "What is Christianity?" At 3 P. M. we assembled for social meeting. Several songs were sung, earnest prayers offered up for the success of the gospel, and stimulating, comforting, encouraging speeches were made by the preachers and brethren present. At 6 P. M. we met for preaching. Bro. O. B. Emery, of Deer Island, N. B., addressed the people. After each of the services a collection was taken up for the spread of the gospel. On Monday, 9 A. M., we met for business. After devotional exercises the business was transacted and my place of labor assigned me. The General Mission Work of the Island is controlled by the resident preachers, including the evangelist and two members from each church. Summerside being my first place I preached on Monday night. After the sermon Bro. D. Crawford gave an exhortation, and while singing "Jesus, Lover of My Soul," two came forward to make the "good confession," and were baptized on Friday, at 4.30 P. M. Tuesday night Bro. T. H. Capp preached. The weather all through our meeting was very wet, but notwithstanding the people turned out well, we having a full house up to Monday night. Many going home on Tuesday, the condition of the roads and weather rendered it unsafe for those in the

country coming till Friday night, so the brethren thought it wise to postpone until Friday night. On that night, as well as on Sunday morning and night, and Monday night I preached. On Sunday night one more made the "good confession" and was baptized on Monday morning. This was a fair beginning of my work. Our meeting closed on Monday night.

The Annual Meeting takes place next year at Lot 48. The preachers present at Summerside were: D. Crawford, New Glasgow, P. E. I.; O. B. Emery, Deer Island, N. B.; T. H. Capp, St. John, N. B.; Carroll Ghent, Philadelphia, Penn., now of Montague, P. E. I.; Murdoch Gunn, Lexington, Ky., now of P. E. I. Bro. Ghent preaches three Sundays at Montague, the rest of his time at East Point.

On the 25th of July I travelled to Tignish by rail. This is a small town sixty-eight miles from Summerside, at the extreme west of the Island. There are two lobster factories close to town, and the Bay is a favorite rendezvous for the fleet of American fishing smacks. The Roman Catholics outnumber the other religious bodies, both as regards numbers and wealth. They have a large brick church and convent. Many Protestants send their daughters to the convent for instruction in music, etc., such is the influence of the Catholics that no alcoholic drink is sold in the county. Many saloons existed in and around Tignish, owned and rented by Catholics, but the priest, Dugald McDonald—the name indicates the nationality—closed them all. He even had one of his own people—a woman—put in the penitentiary for violating the law in regard to prohibition. The Presbyterians are the next numerous and are endeavoring to secure a minister to fill the pulpits about six miles apart. The Episcopalians and Baptists have their respective houses of worship. We have no organization, but a few (ten) meet from house to house, breaking to each other the Bread of Life, and remembering the Lord in the emblems of his appointment. To this little faithful band I went to minister. Bro. Stephenson, a man of 80 summers, keeps this little band together. On Lord's day at 3.30, we met in the Union Church for worship. A good audience was present and we continued our meeting from night to night, with the exception of Wednesday night, until the following Lord's day afternoon. On Thursday night three out of one family confessed their Lord. Two were baptized in the Gulf of St. Lawrence on Friday afternoon, and the other, on account of sickness, was baptized on Sunday morning. Our meeting on Lord's day morning was held in the house of Bro. Benjamin Haywood. The members and friends were present—about 20 in all. Songs were sung, prayers offered up, words of comfort and encouragement were said by Bro. Stephenson and myself. The supper eaten, and the right hand of Christian fellowship extended to the persons who were baptized. The meeting was one of the most enjoyable of any I have experienced. Many shed tears for joy. Sister B. Haywood quite broke down in singing while the brethren were welcoming and encouraging the young converts. Many things conspired to cause her joy to flow copiously in tears. Her son just came in from sea a few moments before we began worship, and her brother and his wife came the night previous, and were present, seated on either side of her. Impressions were made then that will work good to all who were present. Our meeting closed Sunday afternoon. The weather all through our meeting was fine, and the moonlight rendered our night service very enjoyable. Our meeting was preceded by a meeting at the Roman Catholic Church, conducted by some missionaries from France and some from England. The weather all through their meeting was very wet and the roads got in a wretched condition. Our brethren told them they were soon to have a missionary from Kentucky, and as soon as he came the weather would clear up. But the Catholics

replied that God sent such weather to try their faith. The Catholics are good neighbors and are kind to any sick person, no matter what his religious convictions are.

Being fond of fishing and hunting, and the waters abound with all kinds of fish, I need not say that I spent my leisure time by the water with rod and line in hand. The result was that I had a breakfast of fish every morning, with but one exception while at Tignish. Many American students come to Tignish, where they find comfortable homes, warm friends, and plenty of fish and game; and they spend their vacation in this genial climate.

On Wednesday morning, accompanied by a few friends, I left Tignish, after promising to return in about a month, and drove through a beautiful farming country to Alberton, a distance of nine miles. Here I spent a few hours, then boarded the express cars and arrived at Summerside about 6 P. M.

MURDOCH GUNN.

Summerside, P. E. Island, Canada.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

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

Our delegates to the "Annual" returned home delighted with the meeting and much encouraged. The sisters have organized a Missionary Aid Society, and have elected the following officers; President, Mrs. William Martin; Vice President, Mrs. James Ashley; Secretary, Henry W. Barker; Treasurer, Mrs. M. Owen. The Society is well officered and will, we hope, give a good account of itself.

Bro. Capp starts to-day on a trip to Nova Scotia. Bro. M. B. Ryan, of Williamsport, Pa., will preach for us during his absence. One addition during the month.

DEER ISLAND.

The weather during our Annual was delightful. The extreme heat experienced the two or three days just preceding the Meeting, caused some little anxiety as to what could be done on Lord's Day, should such weather continue. But on Saturday evening a slight rain with occasional showers through the night, made the Lord's Day just perfect for the large audiences then assembled.

Yes, it was a beautiful morning. The sun was shining brightly—the atmosphere clear and invigorating—yonder were the blue outlines of distant hills—and around us the sparkling waters of the Passamaquoddy Bay, creeping slowly and almost noiselessly into the coves and up the shores of the numerous islands that pierce its surface. And in these sheltered coves numerous sail-boats, so busy and life-like through the week, moved now only by the pulsations of the tide, were riding carelessly but safely at their moorings, with their sails snugly furled,—and a "solemn stillness" brooding over all, awakened within us holy reflections and from the very depths of our hearts to say—

"Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes."

But a little later in the day, as the hour for worship drew nigh, and the people were emerging from their homes and wending their ways over the hills and along the roads to the place "where prayer was wont to be made," dotting the waters here and there were boats with their white sails and glistening oars, and here close into the shore gliding swiftly along, a steamer, all bearing worshippers to

the house of the Lord. And when the large audience raised its mighty voice in songs of praise, and a fervent prayer to the God of Heaven, that His richest blessing might attend us in all our deliberations, we all felt "it was good to be here," and could say with the Psalmist: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

But as a notice of the meetings of the day are given elsewhere in this issue, nothing more need be said than that when the evening shadows of the day gathered around us, our souls were filled with holy emotions and a strong determination, that aided by God, we would be steadfast, unmovable, always bounding in the work of Lord.

Monday was indeed a busy day, reviewing the past and planning for the future. And although considerable work was done, about which there were marked differences of opinion as to the means and methods to be adopted,—yet the courtesy and the Christian spirit exhibited by each one participating in the discussions called forth the remark from one of our visitors—"I have never seen it on this wise before."

The dark clouds of fear that gathered and hovered around the brethren and friends of Leonardville in reference to being able to accommodate all the visitors, were soon dispelled, and in a short time were brought forth their possibilities in a marvelous manner that showed them to be equal to almost any emergency, and elicited from all, even themselves, a spirit of surprise.

BLACK'S HARBOR.

The cause of the Redeemer still prospers in our community. Last Sunday evening one young woman, confessing her love to God and faith in Christ as her Saviour, was, yesterday, buried with Him in the "Jordan" of baptism. And we trust others, who are "almost persuaded" will soon, like Mary, "choose that good part which shall not be taken away." Our desires and prayers are to live in a sacred nearness to our blessed Redeemer in order to enjoy His presence, claim His promises, and at last to hear the "Well done, enter into the joy of thy Lord."

P. D. NOWLAN.

Sept. 19, 1884.

BACK BAY AND LE TETE.

The churches in Back Bay and LeTete are maintaining the worship, but the interest is not so good as we could wish. We have from thirty to fifty in attendance at our social meetings and Bible readings, and from six to fifteen take part in these exercises. The audiences on Lord's days are good, especially in the evening.

I have resigned my care of the church in Back Bay, and I expect that Bro. P. D. Nowlan will be called to that field.

The Treasurer of the C. W. B. M., Mrs. J. A. Gates, has called a meeting and formed an Auxiliary Society in LeTete.

I expect to spend part of my time this year in Digby Co., N. S.

Bro. J. P. Nowlan is to leave us soon and take the school in Leonardville, where he will have a good opening for useful work in the Lord's cause. I would suppose he is just the man they need. He works for the general good of the community.

We have our timber for the frame and lumber to cover our new meeting-house in LeTete on the spot ready for work in a good way.

I expect to send you a good list of names for THE CHRISTIAN next month from LeTete.

J. A. GATES.

LeTete, Sept. 23.

PRINCE EDWARD ISLAND.

The following will be read with special interest by our P. E. I. brethren.

"We have a meeting in progress here. Bro. J. L. Parsons, of Rushville, Ind., is doing the preaching, and doing it well. One young man (a brother of the writer) was baptized last night.

Our audiences are large thus far. On Lord's day the house was full. I will report the progress of our meeting.

Our prayers are that the Lord may grant the church here a large increase for the praise of His glory."

Yours truly,

R. W. STEVENSON.

St. Thomas, Ont., Sept. 16th, 1884.

IS IT BEGGING?

"Our minister is always begging." When a pastor presents the claims of Home Missions, of the heathen, of colleges, or of orphan homes, and urges that liberal contributions be made for them, or for other worthy objects, he calls it "begging." When a man receives many gifts through his earnest pleas he is said to be a "good beggar." But is this begging? Should it be called begging? Is it right to use the word? Is it truth? Who is it that asks? The Lord, through His servants. Who are they that are asked? The Lord's husbandmen, His stewards. What is asked? Only that which belongs to the Lord, and which His stewards owe. Why is it asked? That the work of the Lord may be done. The householder prepared his vineyard and left it in the hands of the husbandmen. "And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it."—Matt. xxi. 34. Was the Lord of the vineyard begging when he required the husbandmen to "render him the fruits in their season?" Were the servants of the householder begging when he asked for that which was due to them? "The earth is the Lord's, and the fulness thereof." Is the Lord a beggar, or were His servants, when they asked for their own? It is not begging. It is false. It should not be thus used. The words wrong ideas of the work of the pastor and of the act of giving. It keeps the Lord out of sight. It conceals His just claims. It degrades his servants and their work. It dishonours the holy-office of the ministry. It ignores the relation of Lord and Steward. It hides the obligations which grow out of this relation between God and man. It declares giving is not a duty to be discharged faithfully, freely, thankfully. Honor the Lord with thy substance; dishonour Him not with a beggar's dole.

COUNTERFEITS.

Did any of our young readers ever see a counterfeit dollar. Certainly; you no doubt have seen many such. Why was a gold dollar counterfeited? Because a sound dollar is worth counterfeiting. Just so, but was the good dollar blameable for being counterfeited? Of course not. It was not at all in fault in the matter. Did you ever see a piece of coarse brown paper counterfeited? Never! Why? Because it is not worth counterfeiting. Very good. But now, did you ever see a counterfeit Christian? Yes, many of them. Why were these counterfeits? For this same reason as in the other case—a real Christian is worth counterfeiting. If there were no real Christians could there be any counterfeits? Certainly not. It would be impossible to counterfeit that which did not exist. Well, then, did you ever see a counterfeit infidel? No, never! Why? Infidelity is not worth counterfeiting. It is like the coarse brown paper, no one esteems it as of sufficient value to be counterfeited.

HOW NOT TO SPEND TIME.—Spend your time in nothing which you know must be repented of.

Spend it in nothing which you could not review with a quiet conscience on your dying bed.

Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

The Christian.

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All questions and communications, business or otherwise, intended for publication, to be addressed.

"THE CHRISTIAN,"

P. O. Box 83,

St. John, N. B.

EDITOR:

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

CO-EDITOR:

T. H. CAPP, - - - - - St. John, N. B.

SAINT JOHN, N. B., OCTOBER, 1884.

THE CLOSE OF VOLUME I.

The present issue finishes the first volume of THE CHRISTIAN. We have given to its readers twelve numbers. When it was decided to publish this paper, although hopeful of success, we were not without fears of its failure. A year's experience has largely increased our hope and dispelled our fear. THE CHRISTIAN still lives and grows from month to month in its circulation and in the number of its contributors. To the friends who thus aid us we return our hearty thanks.

We hear of no proposition to discontinue its publication, but all say, "Let THE CHRISTIAN go on," and although it increases our labor and responsibility we add our Amen. After a free discussion at the Annual Meeting, it was decided to continue it for another year in its present size and frequency.

We say for the encouragement of all concerned that we find persons willing to take and pay for it whenever and wherever asked. Very few, indeed, refuse. While we are anxious to do what we can, both in conducting THE CHRISTIAN and in getting subscribers, we would earnestly ask its patrons and friends not only to renew their subscriptions at once, but also to get others to take it. Active workers will be astonished to find how many will gladly take it who would not apply for it themselves. Of its merits we leave others to decide, but would remark: (1st) We receive encouraging words from others. (2nd) We trust that past experience will benefit our future labors. (3rd) That the past blessings of our kind Father bring his promises for the future nearer to our hearts. Friends, let us hear from you immediately.—[Ens.

EDITORIAL.

At the beginning of creation God called the light day, and the darkness He called night. In the beginning of His redemptive work the Son of God called the present life day, and our approaching death He called night. He said: "I must work the works of Him that sent me while it is day, the night cometh when no man can work."

This is a beautiful declaration of His manhood with its duties and responsibilities. Angels work at night; but Jesus is not an angel but the Son of man. At night an angel passed throughout the whole land of Egypt and left a corpse in every house except those sprinkled with the blood of the

slain lamb. At night an angel troubled Pharaoh and his hosts and drowned them in the red sea, while the rejoicing Israelites reached the shore in safety. And it was at night the angel rolled the stone from Joseph's tomb ere Jesus rose and entered into that day which knows no night.

This life Jesus calls day and the only time for man to work. Let us glance: 1. At Jesus' work. 2. At the work of his brethren.

I. Christ as a worker followed the example of His Father. "The Son can do nothing but what He seeth the Father do. Although little is recorded of His youthful work we have enough to show it to be a complete success. That He grew in favor with God and man tells the whole. He entered public life with his Father's great endorsement: "This is my beloved Son in whom I am well pleased," and His first action was to meet and overcome the great enemy of God. The devil plied his strength and malice, enhanced by long and successful experience in a desperate struggle to lead him astray, but was so completely foiled that neither he nor his angels ever met Him again in any attitude but that of cringing and disappointed suppliants. After this victory Jesus went about destroying the works of the devil. He expelled evil spirits from those possessed by them. He opened the eyes of the blind and healed all who had need of healing. By these miracles of mercy He revealed His Father's character. His mission was to the Jews. They read Moses' law which enjoined on the transgressor a death without mercy, and thought that God hated sinners as they did the publicans and sinners. But Jesus received sinners and ate with them to convince all classes that God is love. He came to separate sinners and sin—to condemn and crush sin, but to justify the sinner, and purify and honor and make him an heir with Himself of eternal glory. Thus He who could not tolerate sin was the dearest friend of the sinner. Jesus worked the works of His Father until the night of death drew near. He completely fulfilled the law of God which we have broken. He loved God with all His heart and His neighbor as Himself. The Father did not leave Him alone during this work, for He did the things that pleased Him and could say, "I have finished the work which Thou gavest me to do," before He was betrayed into the hands of sinners.

But Jesus had another work to do after He had obeyed the moral law of God and said, "I have finished the work which Thou gavest me to do"—the work of atonement. In the first he kept and honored the law which we have broken; in the second he died for our transgression. He was bruised for our iniquity. In this work he stood alone. His disciples fled from Him and even His loving Father forsook Him. He trod the wine press alone till He could say, "It is finished," and bowed His head and died. All was finished. His obedience to the law of God was complete, His obedience unto death, even the death of the cross, was finished. Being made perfect He became the author of eternal salvation to all that obey Him.

II. The brethren of Christ partake of a divine nature and are expected to be engaged in His work. The only time they can work is between their conversion and their death. This time can never be very long and it is often exceedingly short. The importance of this work can only be estimated by eternity and the difference between souls lost forever and souls saved forever. It should be a solemn enquiry with every convert who enters the church, "What is my department in the great work of the Master." For we should remember that He gives every one his own work, and every one shall receive his own reward according to his own labor. If one refuses to do his own work it must remain undone, and the consequences can only be estimated by Him who comprehends eternity. Let all the people of God be thoughtful,

prayerful and true. But we will conclude with the following poem composed on the subject:

On earth we have work for the Master to do,
The labor of faith and of love;
And whether our talents be many or few
'Tis by labor these talents improve.

CHORUS.

There is something to do, there is something to do,
The Master has work for each one!
And the time is at hand, when the whole faithful
band
Shall hear the blest plaudit, "Well done!"

With us are the sick, and the poor, and oppressed,
Whom He loves and regards as His own;
And how we have treated these poor and distressed,
At last He'll announce from His throne.

CHORUS.

There is something, &c.

Our children have minds that forever shall last,
And they're filling with error or truth;
They're looking to us as the time's flying past,
We have something to do for the youth.

CHORUS.

There is something, &c.

The church of the present is needing our aid,
How little soever it be;
Of small drops of water the rivers are made,
And the rivers are feeding the sea.

CHORUS.

There is something, &c.

How many all round us are thronging the road
Leading down to a limitless woe?
And He who redeemed us with His precious blood,
Gives us something for others to do.

CHORUS.

There is something, &c.

Shall we see that the Gospel is preached unto all?
That our life-work is pointing to heaven?
Most surely the Master commands great and small
To trade on the talents He's given.

CHORUS.

There is something, &c.

D. C.

ALTHOUGH there is so much need for increased labor on P. E. I., I was induced by the solicitation of esteemed brethren to attend the Annual Meeting at Deer Island. I am now in St. John on my way home, after spending nineteen days on the Island. There were many things on this visit that encouraged my heart and made the Saviour increasingly precious. One circumstance was that of meeting many brethren, especially preaching brethren, whom I would probably never see were it not for meetings of this kind. I will here name only a few: Bro. Rogers I had never seen, but was happy to meet him and witness his zeal and ability in the Master's cause. Bro. Ryan I know only by report, but such report as excited very high expectations, which, I am glad to say, were more than realized when I saw and heard him. I had never seen Bro. Nowlan, but regard him as a very promising laborer in the gospel of Christ. Bro. Wm. Murray I had not seen for over thirty years. At that time he was a young man and a young Christian, talking often and earnestly of proclaiming that gospel to others which had so much rejoiced his own heart. To meet and associate with such a brother, after so long a separation, is something I shall not attempt to describe. The brethren on Deer Island were much encouraged since the meetings began, and I hope that Bro. Emery's labors there will be blessed still more and more. Since I left P. E. I. Bro. Gunn has been cheered by accessions to the saved.

D. C.

POSTAL LAW.—On several occasions we have been sorry to see manuscript, intended for publication in THE CHRISTIAN, costing nine and twelve cents when one or two cents would have been sufficient

by observing the law, an extract of which is: Pamphlets, book and newspaper manuscript... When posted addressed to any place in Canada or the United States, and not exceeding 4 pounds in weight, 24 inches in length, and 12 inches in breadth or depth, must be prepaid by postage stamp at the rate of 1 cent per 4 ounces in weight, and must be put up so as to admit of inspection. Such books, papers, &c., must not be accompanied by any instructions or directions."

A LETTER from Bro. D. McLean, formerly of Wolfville, informs us that he is now living at Woodville, Cornwallis, where he will be glad to see, at any time, any of our brethren and friends, and also that there is a splendid hall at the service of any of our preachers who may come along.

THE ANNUAL MEETING.

For the benefit of those who are interested and yet failed to attend our "Annual Meeting" at Leonardville, Deer Island, from Friday, the 5th, to Monday, the 8th of September, I give the following (imperfect) report:

The number present was very large. Delegates from the several churches in the Provinces, and friends from a distance with those of our own island, swelled the congregations far beyond the capacity of both houses of worship, the old and new, which were employed at the same hours for preaching, in the endeavor to accommodate all and allow our preaching brethren from a distance to be heard. The preachers present were: Bros. E. C. Ford, Westport, N. S.; D. Crawford, P. E. Island; H. Murray, N. S.; Wm. Murray, Lubec, Me.; J. W. Rogers, Swampscott, Mass.; M. B. Ryan, Williamsport, Pa.; T. H. Capp, St. John, N. B.; J. A. Gates, LeTete, N. B.; P. D. Nowlan, Black's Harbor, N. B.; T. F. Dwyer, Cornwallis, N. S.; W. F. Hughes and O. B. Emery, Deer Island, N. B.

On Thursday evening Bro. Ryan preached, taking as a foundation for his discourse, Joshua xxiv. 15; Matt. xii. 30; xvi. 24. Bro. Dwyer preached Friday evening. Texts, Luke xii. 20; Amos iv. 12.

On Saturday morning, at 9.30, there was an excellent social meeting, conducted by Bro. Gates. At 2 P. M. social meeting, conducted by Bro. Ford, after which Bro. Wm. Murray, of Lubec, gave us an excellent discourse, his text being: Eph. iv. 1, 2. Subject, "The Christian Calling." At 7.30 P. M. Bro. D. Crawford preached, his text being: Phil. i. 21—"For me to live is Christ, and to die is gain." The public services of the Lord's day were commenced at 7 A. M. by having a prayer-meeting in the new house. This meeting was conducted by Bro. P. D. Nowlan. At 10.30 Bro. H. Murray preached from Gal. v. 6. Just before this service

A STEAMER

arrived from Lubec, Maine, with a very large number of passengers, causing us to think again of the great bond of union, in Christ, by which national lines are made to be as nothing, while the people of God, surmounting every barrier, come together and enjoy a foretaste of that perfect union which will not be marred by any earthly obstructions, or any sectional differences.

At 2 P. M. Elder James E. Barnes, assisted by Elders George Leonard and Allan Minard, presided at the Lord's table, while a very large number of disciples from different parts of our country and the neighboring Republic participated with them in the feast of love. This was followed by a discourse by Bro. J. W. Rogers, his text being: Prov. iv. 23. "Keep thy heart, &c."

During this service Bro. T. H. Capp was called to go to the old house and speak to as many of the

people as could be accommodated there I did not get his subject but think "The Bible" was his theme. In the evening Bro. D. Crawford preached in the new house and Bro. M. B. Ryan in the old. Bro. Crawford's text was: Heb. xii. 2. "Looking unto Jesus, &c.," and Bro. Ryan's: Rom. viii. 16. "The Witness of the Spirit." The preaching of our brethren was well calculated to strengthen the Lord's people, cause the wavering to decide and constrain the careless to think.

Bro. H. Murray continued to preach during the week following the "Annual," at Leonardville, and three persons confessed the Christ. Bro Crawford has preached at Lord's Cove until the present writing and eight have confessed. All were baptized.

Our business meeting was conducted in a pleasant and orderly manner, nothing having arisen to mar the harmony and good feeling which prevailed throughout the proceedings. The Mission Board remains the same as last year, the brethren having expressed full confidence in the management; but, we all look for greater results this year than last, and in order to this it is well to remind the churches of the necessity of attending strictly to the monthly missionary contributions, the proceeds of which may still be sent to Bro. T. H. Capp, St. John, N. B., who continues to act as Treasurer. Individual Christians, also, have an opportunity to contribute.

THE CHRISTIAN is to be published during the present year, in the same form and size, and at the same price as last year, and, as this issue

WILL COMPLETE

the first year of its life and usefulness, now is a good time to renew subscriptions.

The quarterly meetings are appointed as follows: December, LeTete, N. B.; March, St. John, N. B.; June, Milton, N. S. Bros. Murray, Gates and Capp have been appointed a committee to locate the Annual for 1885, and notify the brethren through THE CHRISTIAN.

One interesting feature of the proceedings of the forenoon meeting of Monday was the setting apart (ordaining) of Bros. P. D. Nowlan and T. F. Dwyer to the work of the Christian ministry. Bro. D. Crawford, who conducted this service, gave an excellent address which will not soon be forgotten, we think, by those then set apart or other workers in the vineyard of the Master. May we all be humble, faithful and true. There is room for more laborers. "The harvest is plenteous." Brethren! pray and work for more laborers.

Our Missionary Meeting in the evening was

A GRAND SUCCESS.

It was presided over by the Chairman of the Board, Bro. E. C. Ford. All the preachers present had something to say. Some of the speeches were excellent, but as one brother, in his modesty, requested me to be very careful in reference to his name I will not particularize. Our collection of money at this meeting was the largest ever taken at one of our "Annals" in these Provinces, proving, almost conclusively, that the interest in Mission Work is increasing, and so may it be until every brother and every sister will "do what they can" in trying to enlighten the darkened minds, and carry the message of love and mercy to all who need to hear of a "Saviour's love" in the plain teaching of God's holy Word, and be saved by God's own plan of salvation as revealed therein. Our sisters also had a meeting in the interest of missions. We cannot reveal their plans, but you may expect to hear from them. Women plan and work—men sometimes plan and forget to work.

Our hearts are cheered and inspired with hope, and our prayer is that they who are allowed to "remain" may be kept faithful until the re-union on Friday, before the first Lord's day in September, 1885, and that the (this year) missing member of

the Mission Board, Bro. E. O. Bowers, will then be strong enough in body to personally carry the strength of his mind to the councils of his brethren. Brothers and sisters in Christ, let us work earnestly for the glory of God and the salvation of men.

O. B. EMERY.

Deer Island, N. B., Sept., 1884.

TREASURER'S REPORT.

The following sums were received during the year ending Sept. 8th, 1884, for Missionary purposes in New Brunswick and Nova Scotia. Those who were present at our last Annual will notice that the following report is in substance the same, dates being omitted for the want of space in THE CHRISTIAN, as was read and received at the meeting.

Balance last year,	\$163 53	(sept. 8)	"	13 36
Collection, Yearly M.,		Frank Ford,	"	0 75
Tiverton, N. S.,	20 00	Church (feb. 1) Tiverton,		3 00
S. Steele, Southville,	5 00	" (april 2)	"	4 78
G. Wagner,	2 00	" (sept. 8)	"	5 33
Mrs. Steele,	3 00	Sandy Cove, N. S.,		1 00
Collection, Sept. 19,	2 00	Church (Apr. 2) Milton,		12 50
Collection, June 7,		" (sept. 8)	"	31 50
Southville, N. S.,	21 25	Mrs. Wisdom, Halifax,		1 00
D. McLean, Cornwallis,	5 00	Church (sept. 19)	"	13 00
Cyrus Webster,	2 00	Jessie Ziglar, S. Range,		5 00
A. LeCain,	5 00	Church (June 7)	"	11 50
Mrs. Huldah Reid,	5 00	Back Bay, N. B. (Apr. 12)		1 71
Mrs. C. Webster,	5 00	" (July 18)		4 05
Mrs. S. North,	1 00	" (sept. 8)		2 03
Mrs. E. Woodworth,	5 00	LeTete (April 12)		5 75
Mrs. E. Lockwood,	2 00	" (July 18)		3 25
W. Jackson,	5 00	" (sept. 5)		1 95
Levi Clarke,	5 00	Ch. (Feb. 12) Lord's Cove		10 18
B. Wood,	1 00	" (sept. 8)		12 00
Collection, Oct. 14,		A. Welch, Leonardville,		3 00
Dr. L. Minard Newport	15 00	G. Leonard,		5 00
James Stevens,	5 00	Herbert Leonard,		2.85
J. Custance, West Gore,	0 25	Black's Harbor (June 7)		15 00
Alfred McNeil,	1 00	Coburg St. St. John Jan		58 68
Sadio Gordon,	1 00	W. Wilson, St. John,		1 00
J. T. Wallace,	3 00	A. Friend,		10 00
Josiah Gall,	5 00	H. Hill,		10 00
J. McDougall,	5 00	John Leonard,		5 00
Joshua Wallace,	5 00	A. Friend,		1 00
Collection Oct. 21,	7 35	Coburg St. (Aug. 31)		45 32
Church (Feb.) Westport	14 50			
" (April 23),	19 00			\$648 73

In grouping together the above subscribers according to the locality in which they live, the Churches would be represented as follows:

Milton, Queens Co., N. S.,	\$44 00
Cornwallis, Kings Co., N. S.,	44 00
Halifax, Halifax Co., N. S.,	14 00
West Gore, Hants Co., N. S.,	27 60
Newport, Hants Co., N. S.,	20 00
South Range, Annapolis Co., N. S.,	16 50
Tiverton, Digby Co., N. S.,	14 11
Westport, Digby Co., N. S.,	47 61
Southville, Digby Co., N. S.,	33 30
Total for Nova Scotia churches,	\$261 12
Back Bay, Charlotte Co., N. B.,	\$8 44
LeTete, Charlotte Co., N. B.,	10 95
Lord's Cove, Charlotte Co., N. B.,	22 18
Leonardville, Charlotte Co., N. B.,	10 85
Coburg Harbour, Charlotte Co., N. B.,	15 00
Black St., Saint John, N. B.,	131 00

Total for New Brunswick churches,	\$198 42
Balance from last year,	20 53
Collection, Yearly Meeting, Tiverton,	16 66
Grand Total,	\$648 73

PAYMENTS.

1883.			
Sept. 18	To J. A. Gates,		\$3 00
Oct. 8	" J. J. Keathart, in N. S.,		42 13
Oct. 24	" Travelling expenses in interest B.		3 48
Oct. 26	" J. J. Keathart, in N. S.,		47 61
Oct. 26	" J. J. Keathart, exp'es, Abington, Ill		35 00
1884.			
Feb. 15	" T. F. Dwyer, in Halifax, N. S.,		10 50
Mar. 7	" P. D. Nowlan, work done in N. S.,		25 00
Apr. 2	" T. F. Dwyer, in Halifax, N. S.,		10 00
Apr. 2	" H. Murray, in Digby Co. N. S.,		72 00
Apr. 2	" Travelling expenses for H. M.,		17 00
Apr. 3	" T. F. Dwyer, in Cornwallis, N. S.,		40 00
May 1	" P. D. Nowlan, in Charlotte Co., N. B.,		25 00
June 24	" P. D. Nowlan,		25 00
June 30	" J. A. Gates, in Digby Co., N. S.,		48 00
June 30	" Travelling expenses in above Miss		4 00
July 1	" P. D. Nowlan, in Charlotte Co. N. B.,		10 00
July 16	" For July in Digby Co. N. S.		30 00
Sept. 2	" Posting and Registering, etc.,		1 13
Sept. 8	" P. D. Nowlan, Charlotte Co., N. B.,		38 00
Total expenditure,			\$491 35

From the above it will be seen that in N. S. was spent \$359.22, and in N. B. the sum of \$98.00, and leaving a balance on Sept. 8th, 1884, of \$157.38.

T. H. CAPP, Treasurer.

ORIGINAL CONTRIBUTIONS.

MISSION WORK.

At our Annual Meeting last year we expected to have an evangelist in the Provinces all the time. We need not stop here to say why our expectations were not realized. We did the next best thing in using all our available help, and the results are very encouraging. Bro. Nowlan has done a good work in Charlotte Co., N. B. Bro. Dwyer has been successful in Cornwallis, N. S. Bro. Gates and the writer labored a few weeks in Digby Co., N. S., opening the way for another meeting this Fall. The success, although not as great as we would wish, has intensified the interest and the importance of our Mission Work. We never saw a more determined sentiment for pushing this work than was manifested at our last Annual Meeting. The amount of good accomplished the last year has inspired all—who are familiar with the work and the difficulties to be met—with a hope of still greater success, and the great necessity of a more united effort on the part of all our brethren. All can see, even the casual observer, that golden opportunities are before us. Now is the time to do what our hands find to do, with all our might. So shut the gates of the past and waste no time in idle regrets over our mistakes. Let us not look upon the things that are behind, and let us remember also that the future is hid from our eyes. We have the present only in which to work, and trust, and hope, knowing that out of the future comes our present, and what we make our present will determine our future.

One thing is very plainly seen, of which it will be well for every one to make a special note, i. e. that every church that co-operates in the general interest of the cause is more or less successful in its own local interest. When a church takes an interest in others, then, and not till then, will others take an interest in them. There is no reason why every locality where the Disciples are found should not be encouraged and built up, and become the instruments in doing much good in the general interest of the churches. Let every church, and those who are living without church privileges, enter heartily into this Mission Work and then their wants will soon be known. The history of the church in Leonardville, where our Annual was held, is a fine illustration of the benefits of Mission Work. About three years ago the Mission Board sent the evangelist down there. He found a few brethren struggling for an existence. They were holding their meetings in a Hall. Now they have a neat and beautiful house that will seat between three and four hundred. The church numbers sixty or more, and now they are able to welcome and accommodate the best and largest Annual Meeting we ever had. This is only one case among others that show the need and the success of Mission Work. It ought to impress every lover of the Lord with the necessity of co-operating in this grand work. If there are any brethren who feel that the work is not prospering in their own locality, they will find the reason why in the fact of their own lack of interest in the Mission Work. We are not guessing when we say, that the church that has little interest in the general interest of the cause, has very little if any prosperity in their own. They are making the same mistake the little boy made when he got into the tub and tried to lift himself up. We can help lift some one else up, but some one must help lift us up. We can't lift ourselves up. To help others is to help ourselves. If all our brethren could be induced to enter into this co-operating work to bind their substantial interest, the time would soon come when all our churches would be in a prosperous condition, the result of which would be the

building up of our churches. This idea of getting all our churches in the Maritime Provinces interested in this work was emphasized at our Annual Meeting. The brethren all over the two Provinces may expect to hear something on this question frequently during the year. We know that our brethren are interested in this blessed work and they will unite their hearts and interest in building up the cause of God. Our earnest appeal is that we may give our special attention to this work that has been so successfully begun.

Since our sisters have taken hold of this work we feel even more confident of still greater success. None are better fitted for this work, being the "better half" we look for better work and better results, and we will not be disappointed. May the Lord spare us another year and help us to do more than we have ever done. H. MURRAY.

CHURCH EDIFICATION.

The original (*oikodomeo*) primarily means to build a house, to construct, to erect. *Specifically*, to rebuild, to renew a building decayed or damaged. *Topically*, to build, to establish, to confirm, spoken of the Christian Church and its members, who are thus compared to a building, a temple of God, erected upon the one and only foundation,—Jesus Christ,—and even built up progressively and unceasingly more and more from the foundation. *Internally*, to build up in the faith, to edify, to cause to advance in divine life.

It is clear that this word means both to add to the church as well as to edify those already added, to instruct and develop the membership of a local church. Our former work has been largely that of converting sinners, and omitting the building up. Hence, we have a greater need than all other people of systematic work of the pastor, whose duty is to train the young disciples in song, in prayer, and in reading the Holy Scriptures. The former system has been to keep closed the mouths of the members that are females. The latter must be to edify all, both male and female. The teacher who claims otherwise has not learned the lesson, "Where the Spirit of the Lord is there is liberty." To add material to the church is an important work, but more to build them up, and confirm them in the faith of the Gospel of Christ. True, we can prepare the material largely in our evangelistic work of preaching the gospel and bringing souls to Christ, but this new material does not exist in its completion, but needs gradual and systematic development in the use of the keen eye, the artistic use of the hand, and the delicate touch of the chisel, that this marble in the rough may be made a thing of beauty and grace. Every member added to the church, whether male or female, as God is no respecter of persons, has from one to ten talents, and will be a source of strength or weakness to the church, accordingly as he or she is or is not properly trained or cultivated. The idea that women are ciphers in the great family of God's people, is as false as if said of them in the domestic relation, and belongs to the "Dark Ages," and has no authority in the gospel of Christ. While I grant that they are not officers or overseers in the absolute sense, yet they are helpers in the work of the Lord. They are not the chief rulers in the domestic relation, yet there are those in the family that they can admonish, instruct, build up and edify. Cultivation in the spiritual household is as essential as in the domestic. Too many, far too many, belong to the class that are not cultivated, and have become careless and indifferent to all church work; hence there is scarcely a church doing its whole duty, either toward the world or its babes in Christ. There is not a church known to any of us, that is doing all that it can in a systematic precision that ought to prevail. There is too much of the indifferent style of work. There is too much taking it for granted

that things will come around all right without going to work energetically to bring them around successfully.

Certain ones do the praying because they have done it in the absence of the minister for the many years past in the church's history, and none of the new members are encouraged to pray. The singing, reading, exhortation, and praying, ought not to be monopolized by the preacher or aged members. The humblest member ought to be made to feel that they are an important factor in the church, and a power for good. Every one should be taught that they have glorious possibilities before them. These humble members' ability to work depends upon their training that they have received from those who have the spiritual oversight of them.

The man or woman of one talent may not illumine so vast an area, but the star may shine as bright as the planet. They may not work on so large a scale as their gifted brethren, but it does not follow that they should not work at all.

But the question is, How shall every talent be made to yield its usury? In other words, How shall every member of the church become useful, be made to feel the important stations that they are capable of occupying, and in so doing contribute largely to the church's power? There is no question among the Disciples of more practical importance, and it demands the best thought and experience of our most efficient pastors. Solve it wisely, put it into practical use, and the power and ability of the church will be increased many fold, and the unused available material will be brought into activity, and idlers will be diminished until there will not be found an idler in the church, not one talent hidden away unused. Can not this end be reached, can not this efficiency be attained? Is it surely ideal and fanciful, or can we not attain to something grand in the edification of the churches of Christ, so as to bring all our powers to bear in the work of the Lord? The pastor may and does abuse his powers in a manner neither wise or scriptural. He does everything instead of getting everybody to do something. He acts pastor, evangelist, elder, deacon, and financial and building committee, or he becomes a carryall or church omnibus. He does all the reading, scripture and hymns, does the public and private praying, with a slight exception, visit and cares for the sick, and reclaims the wayward. This course will ultimately destroy the powers of any church, yet this is the rule under which many are working, and will work until they are dead.

If a private member is asked to pray in public, he asks in turn to be excused, because he has not been properly trained by those whose duty it was to drill the new recruits for active service. Had they been prepared by constant drill they might have entered into this service with alacrity and delight, not only to themselves, but with edification to others. Every young man in the church ought to be put to work so as to develop him, and indicate to him and others what he is most capable of doing in the work of the Lord. The same is none the less true of young women. The women have kept apace with us in all good works, and have taken the lead in "Foreign Missions." The women being a silent force among us is a thing of the past, and it is not warranted by the word of God or common sense. Shall we, as evangelists, encompass our large domains, planting beautiful and healthful vines in the "Garden of the Lord," and then leave them uncultivated and unpruned, expecting to gather abundant fruits unto the harvest of the Lord?

What shall our remedy be? The whole church should be converted thoroughly into active working Disciples. This thought we must never forget or outgrow. The earnest and close study of that most edifying book must edify all the true Disciples of Jesus Christ. For the neglect of the past we must

be faithful to confess, to have the assurance that our Heavenly Father will forgive our sins of omission. We must regain the grounds lost, and restore the former study and loss of the scriptures that we may feel their wonderful life-giving power, and be thoroughly built up in the most holy faith. Our young members should be trained to read, speak and pray in meetings appointed for that especial purpose. This can be done and ought to be done in every church until all latent powers are brought out and developed in the whole church. This becomes important for two reasons. First, to develop the young men for their own sakes. Second, they must sooner or later take the place of the older in an official capacity. So with the young women. Let them be taught to read and pray as well as sing, so that when they become mothers they may be able and not ashamed to pray in their own families as all ought, and at the bedside of the sick and dying.

Thus let all be edified and prepared for usefulness, and when occasion presents itself all can do something in the cause of Christ to bless humanity.

CARROLL GHENT.

THE FAMILY.

OUR INFLUENCE.

The well-known evangelist, Rev. E. Payson Hammond, recently related the following story: "A young lady preparing for a masquerade ball was before a large mirror sitting upon her head a crown decorated with silver stars. Her little fair-haired sister climbed up in a chair beside her and was pointing toward the crown, when the older sister asked her what she was doing. 'Oh,' said she 'I was just thinking what my Sunday-school teacher told us last Sabbath. She said if we were good, and would lead some one to Jesus by our influence, that we should have stars in our crowns in heaven. How I would like to have a star in my crown!' This was all that was said. The sister went to the ball that night but was very unhappy. Returning home, she went into the room where her little sister was sleeping, and bending over she softly kissed her cheek, saying, with a broken heart: "Dear little sister, you shall have one star in your crown in heaven.' Then, kneeling by her bedside, she gave her heart to Jesus."

Young man, are you influencing any by your life and example that "shall shine as the stars for ever and ever?" (Dan. xii. 3).—*Christian Commonwealth.*

CONQUERED HIS ENEMY.

It is not every exasperated person that has the wisdom and Christian self-command to remember that "a soft answer turneth away wrath." Most of us are too much carried away by the hot resentment of the moment, when angrily assailed or coarsely provoked by another, to think of choosing mild terms, or moderating the tones of the voice. But the golden text is charmingly true, as all find it who really succeed in trying it. A well-known business man thus relates his own experiment and the result of it:

"I once owned a large flock of hens which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings, so that they could not fly. One day when I come home to dinner, I learned that one of my neighbors had been there, full of wrath, to let me know my hens had been in his garden, and that he had killed several of them and thrown them over into my yard.

"Greatly enraged at his procedure, I determined at once to be revenged, to sue him, or in some way get redress. I sat down and ate my dinner as

calmly as I could, and by the time I had finished my meal, I became more cool and thought perhaps it was better not to fight with my neighbor about hens, and thereby make him my bitter lasting enemy. I concluded to try another way, being sure that it would do better.

"After dinner I went to my neighbor, who was in his garden; and, strange to say, he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said:

"You have abused me. I will kill all of your hens, if I can get at them. I never was so abused! My garden is ruined!"

"I am very sorry for it," said I. "I did not wish to injure you, and now I see I have made a great mistake in letting out my hens. I ask your forgiveness, and am willing to pay you six times the damage."

"The man seemed confounded; he looked up to the sky—then down to the earth—then at his neighbor—then at his club—and then at the hen he had been pursuing, and said nothing.

"Tell me, now," said I, "what is the damage, and I will pay you sixfold, and my hens shall trouble you no more. I will leave it entirely with you to say what I shall do, for I can not afford to lose the love and good will of my neighbors, and quarrel with them for hens or anything else."

"I am a fool!" said the neighbor. "The damage is not worth talking about, and I have more need to compensate you than you me, and to ask your forgiveness than you mine."—*Youth's Companion.*

CURRENT EVENTS.

DOMESTIC.

A find of copper is reported on the premises of Daniel Cleveland, Lake road, Albert, not twenty rods from his house. An assay of a sample sent away gave 70 per cent. of copper.—*Maple Leaf.*

Colored children in this city are now entitled to admission to the public schools in the ward in which they live, in a white school if there is no colored school in the ward. The act passed by the Local Legislature comes in force to-day.—*Monday's Halifax Herald.*

No longer trusting to private enterprise, it is understood that the Dominion Government intends laying a cable to connect Sable Island with Nova Scotia, that immediate assistance may be sent to shipwrecked vessels when cast upon it. It is yet undecided whether the cable will be landed at Halifax or Canso.

Under resolution of the Nova Scotia Legislature the Government is authorized to enter into negotiations with capitalists to consolidate under one management the Railways of the Province, from Halifax to Yarmouth, and Mr. Fielding, the Provincial Secretary, invites capitalists to submit proposals. The railways include the road from Halifax to Windsor Junction, which is a part of the Intercolonial, and over such extensive running powers can be obtained—say 14 miles. Next, the Windsor Branch, between Windsor Junction and Windsor—32 miles. Third, the one from Windsor to Annapolis—84 miles. Fourth, the line from Annapolis to Digby—18 miles, which is yet unbuilt, but for which there is a Dominion subsidy. Fifth, the line from Digby to Yarmouth—sixty-seven miles.—*Globe.*

The following polls will be held on the adoption or maintenance of the Canada Temperance Act, as per notice in the *Gazette* :—

Stamcoo, Ont.	Oct. 9th—Adoption
Stamstead, Quebec.	" " "
Charlottetown, P. E. I.	16th—Repeal
Sturmont, Ont.	" " 16th—Adoption
Dundas, "	" " "
Glengary, "	" " "
Peel, "	23rd "

At four o'clock on Saturday afternoon Sept. 13th, shortly before high water, the steamer "State of Maine" was successfully floated off the rock at Point Lepreaux. The American tug "Cyclops" and the "Dirigo" of this port took her in tow and started for Dipper Harbor, which was reached at 8:30 in the evening. The steamer was beached and at low

water she was far above low water mark. Her bottom will be repaired at Dipper Harbor and she will then be towed to either Boston or Bath for repairs. The beach at Dipper Harbor is very fine, being composed of gravel and sand. The steamer "State of Maine" went ashore on Point Lepreaux during a dense fog on the 12th July. John A. Ruddock was awarded the first contract to get her off, but after a fortnight's labor he was reluctantly obliged to abandon the work. It is a remarkable fact that the hull of the steamer has received very little damage, which speaks volumes for the way in which she was built. The International Company are to be congratulated in having, through the exertions of the Merritt Wrecking Co., saved such a valuable boat.

FOREIGN.

Since the outbreak of the cholera in Naples there have been over 10,203 cases and 5,385 deaths.

It is reported that the government has ordered the bombardment of Dover from the sea by a portion of the channel squadron in order to test its defence.

The *Standard's* Hong Kong despatch says that the antagonism towards Europeans is increasing on the part of the Chinese, consequent upon the government compelling Chinese laborers to assist in unloading French vessels.

Diplomatic representatives of Germany, Austria and Russia called separately upon Nubar Pasha, prime minister, and presented an identical note to him. In this the powers make a formal protest against the action of the Egyptian government in diverting the revenues set apart for the sinking fund to the general Egyptian treasury.

A despatch to the *Times* from Hong Kong says: The French stopped and searched the English trading steamers "Fuhkili" and "Hailong," in Formosa Channel. This action has caused great irritation. The fact that neutral steamers are conveying soldiers and munitions of war to various quarters will probably be a source of complication, in view of Admiral Lespes' action in connection with German ships.

The *Times* publishes telegrams via Kassala and Massowah giving extracts from the diary of a Khartoum correspondent describing the siege of the latter place from April 28 to July 31. There was daily fighting, which at times was terrific. General Gordon's total loss during that time was 700 killed. The General despaired of receiving adequate relief. The negroes were the only troops that could be relied upon. On April 27th the enemy captured one of Gordon's armed steamers.

UNITED STATES.

Isaac Newton, chief engineer of the New York city department of public works, committed suicide by cutting his throat with a razor while insane.

In the State of Maine 84,731 votes were cast on the prohibition amendment, 64,507 in its favor and 20,224 against.

The B. & O. Railroad express train from Baltimore and Chicago, and the local freight going east, collided sixty-five miles east of Wheeling, West Virginia. Both trains were going at full speed. Six freight cars and the mail car of the passenger train were demolished and two men killed, and several badly and some fatally injured.

Advices from Lima state that the revolution is apparently drawing to a close. Caceres's attack on Lima dampened the ardor of the revolutionists, and strengthened the Iglesias government. The number killed on that occasion was only about 150 on both sides. No idea of the moral effect caused through the country by the government's success can be given. Signor Picarso, Italian Consul, has had his patent withdrawn for having sympathized with the revolutionary party. This is the second case of the kind.

A malignant disease which baffled medical skill is prevailing in the village of Atlanticville, Long Island, N. Y. A number of deaths have occurred and the disease is spreading rapidly. The disease first appeared two weeks ago. Since then almost every family in the village have been affected. So malignant is the malady that persons have died after an illness of two days. Beds are being burned to prevent the disease from spreading. It is pronounced to be malignant dysentery, but it is believed really to be cholera.

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Table with 2 columns: Name and Amount. Includes Robert Milligan, W. F. Riley, Mrs. Milligan, Edith Milligan, M. Milligan, Charles Dickieson, L. Wyand, Thos. Ives, J. Rogers, Mrs. M. Gardiner, B. Haywood, H. Haywood, S. Rayner, R. Murray, A. Warren, W. A. Parkman, P. A. Connors, Mrs. J. Farquharson, and Total amount of \$90.00.

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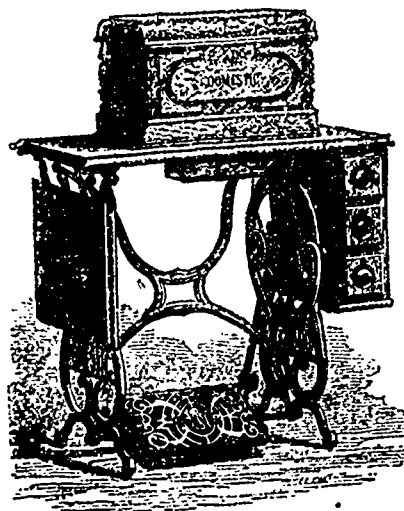
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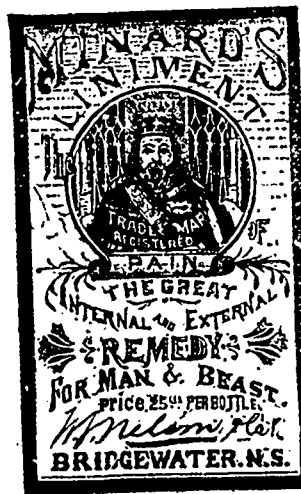
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