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# THE CHRISTIAN.

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

Vol. VI.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1889.

Whole No. 72

## The Christian.

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THE annual financial report of the Mission Board will appear in the November number.

BRO. ELLIS B. BARNES, at the Bible College, Lexington, Kentucky, spent his vacation in preaching and holding protracted meetings. Concerning one of them he writes: "The meeting at Flower Creek was a good one, with the following results: Five from the Baptists, five restored, one by letter, and eighteen by confession and baptism; everybody encouraged, and all will go on with more determination than ever to do still better in the future.

KNOWING that our readers are interested in our yearly meetings, and that many of them were unable to be present, we have given a somewhat detailed account of the proceedings at Tiverton. There was one meeting of which no mention is made in the report, that was held on Friday evening before our arrival. The sermon was preached by Bro. Cooke, of Westport.

ON Saturday morning, September 21st, by the Flying Yankee, Brother and Sister George Garrity left St. John for Chico, Butte Co., California. Bro. Garrity is now over eighty years old, his eightieth birthday being on the 23rd of last August. He weighs some few pounds over two hundred. His memory is exceedingly faulty, in fact, you might say almost gone. His general health, however, is very good, but still he is frail, and the long trip will certainly be very trying to one of his age.

WITH this issue closes Vol. VI. of THE CHRISTIAN. For No. 1 of Vol. VII. we want a long list of subscriptions for the Mission and Educational Funds. Read Bro. Cooke's article, "Will you help us," and then say *I will*, and carry out in action. If it is only twenty-five cents, why, send it along to T. H. Capp, Box 106, St. John, N. B.

The following we take from the *Gospel Advocate* of the 4th of August:

Young Bro. E. B. Barnes will begin a series of meetings with the church at Flower Creek, August 9th. We understand that Bro. A. J. Ellett will assist him in song. Bro. Barnes is from St. John, N. B. We perhaps saw him while in St. John, but he was a youth then of not more than fourteen summers. Judging him from the Barnes we met, and by the reports that come up from Flower Creek, and last but not least from his fellow-students, Bro. Barnes will make a "gospel mark" in the world if the Lord spares his life.

## OUR ANNUAL MEETING.

The event of the year for our brethren in these two provinces has come and gone, and we are now home again, recalling to ourselves and relating to others, not fortunate enough to have been present, the profitable hours spent at Tiverton.

On Friday morning, Sept. 6th, at a quarter to eight, a number of us were on board the "Monticello," for Digby, N. S. The morning was somewhat hazy—perhaps a stranger would have called it foggy, but really it was not—the fog horns were not blowing, and our steamer, though speeding swiftly along, had ever before it and on all sides a clear space of at least three-quarters of a mile. The water was remarkably smooth, so that the most susceptible gave no signs of that ever-dreaded, indescribable and never-to-be-forgotten sea sickness.

In three hours and twenty minutes we were across the bay, and our steamer made fast to Digby pier. We have nothing but words of praise for the "Monticello." She is a fine boat, the best that has been on the route. She is nicely fitted up, and for their pluck and enterprise the company deserve the thanks and as far as possible the patronage of all who have at heart the interest of these provinces.

After an elapse of something like three hours, we wended our way to the depot of the Western Counties Railway, and in a short time were, in railway fashion, rushing on to Weymouth, where we arrived about 4.20. Here, as along the line, our number was increased, until our party counted something over forty. Having been notified that a steamer would be in waiting to carry us over St. Mary's Bay, we hurried down the street towards the wharf. The wharf was there, but where, oh where, was the steamer! The answer came. She is not far off, she'll be back soon—she has gone to tow up a schooner. Submitting gracefully to the inevitable we sat down on a pile of boards or strolled aimlessly around, waiting patiently for a solid hour; but no steamer came in sight. Somewhat impatiently we wiled away another hour. Still the "Alameda" came not. Then, without a dissenting voice, it was decided that we were not receiving fair play, and that the terms of agreement were not being carried out by the manager of the boat. But at last she came, ploughing proudly up to the wharf, took us aboard, and by 7 p.m. had her bow turned Tiverton-ward. The shades of evening were fast gathering around us, and the "Alameda," a fair sized tugboat, seemed to glide over the smooth waters of the Weymouth, or Sissiboo, river; and as we came past the lighthouse, and watched its rays of light thrown out upon the waters, our company's ruck up the hymn: "Brightly beams our Father's mercy, from His lighthouse evermore." Thus everything was going on smoothly and joyfully, when some one said: "Probably the fog may shut down upon us before we reach the other shore." And sure enough it did. It was fog this time without a doubt. Still the little steamer kept on her course, and slackened not her speed. But after an hour or so the captain deeming (as did the one in charge of the vessel on which Paul was a prisoner to Rome) that he drew near to land, kept his hand firmly upon the wheel, his eyes upon the compass, with an occasional glance at his

watch. It was exciting to watch the anxious look of captain, as from the pilot window he peered out to see if possible the traces of land; to hear the questions and answers that plied between captain and men on the lookout; to hear the ringing of the bell to stop the engine; the blowing of the whistle to awaken a response from the shores; the question of the captain: "Do you hear the rips? we must avoid them if possible; but what we need to fear is the ledge of rocks just off the passage"; then the throbbing of the engine again, as at half speed, cautiously our little boat forged her way through water and fog. Oh! if some one had but started up "Home, sweet home," several would have said, That's so, there is no place like home.

But the captain, L. D. Payson, of Westport, understands perfectly his business. His courtesy in answering numerous questions, his carefulness and coolness amid dangers, so well known to him, deserves the highest commendation. About ten o'clock we arrived at Tiverton, when, upon the wharf, a large crowd of brethren and friends gave us a warm welcome, and like the people of Melita, showed us no little kindness, for they kindled their fires and received us every one, not because of the present rain or cold—though it was cold,—but because we were brethren.

## SATURDAY MORNING.

Saturday morning was a fine morning, and as the hour (ten o'clock) for worship drew near, groups of friends were gathered here and there along the road, and yonder, near the house of the Lord, heartily greeting each other, and strengthening the ties that for years had bound them together. Being assembled, Bro. J. A. Gates, of Southville, N. S., took charge of the meeting, announcing the hymn, "How sweet, how heavenly is the sight," etc. Psalm xix. was read. Bro. J. B. Wallace, of West Gore, then led us in prayer. After singing "In all my Lord's appointed ways," etc., Bro. Gates, quoting the words of the Psalmist: "Let the words of my mouth," reminded us that such should be the desire and determination of all present. What grand results would follow. Our lives would be better, we would think less of earth and more of heaven; our earnest desire would be to see the cause of Christ prosper, and more souls would be won for the Master. Bro. Ford followed with a few remarks. Bro. Wallace then stood up and referred to the grand work in which we were engaged. Said he, "It is the best work on earth, the work of saving souls. I am pleased to be, at this meeting, to see the brethren of former years and to make the acquaintance of new ones." So the meeting went on, one after another speaking a word for Jesus, until someone broke out singing "Jesus, I love Thy charming name, 'tis music to my ear," and the quickness with which the rest joined in was surprising. The time for the social meeting having expired it was brought to a close by singing "Rock of Ages, cleft for me."

Bro. Harding, of Halifax, N. S., then took the pulpit, read and based his remarks upon the words of Paul to the Hebrews: "Therefore we ought to give the more earnest heed," "How shall we escape if we neglect so great a salvation?" and then discussed in somewhat the following order: (1) Why give heed. (2) If neglected is there any way of escape? (3) The greatness of this sal-

vation. (4) Evils resulting from neglect. (5) Some of the ways in which we may be neglecting our salvation. Having sung "Praise God from whom all blessings flow," Bro. P. D. Nowlan pronounced the benediction.

## AFTERNOON.

The three o'clock meeting was opened by singing "Now let our cheerful eyes survey." The third chapter of first John having been read by Bro. Ford, Bro. W. Murray led in prayer. "Jesus shall reign where'er the sun," etc., was then sung, after which Bro. W. Murray spoke from Acts ii. 40, "Save yourselves." In his introductory remarks he drew attention to (a) The importance of knowing in what age or period it was said, "save yourselves"; (b) That salvation is to save us from all the consequences of sin; (c) In order to obtain salvation man has something to do. Still some truth in the oft-repeated expression, Man cannot save himself; (d) That in the plan of salvation each part was useful, important—yea, essential. Just as a clock has many parts, and without its parts the clock or watch is incomplete, so with the plan of salvation. Now this gospel has five agencies: 1. God's love, yea, God's love for me. What would the gospel be without God's love? Oh, the greatness of that love: "God so loved the world." 2. Sacrifice of Christ, its purpose now accomplished, and its necessity had been presented by the apostles, and yet the people were not saved. "Save yourselves." 3. Divine Spirit. The prophets of old by types and symbols had (but faintly it is true) set forth this salvation. The apostles on this very day were under the direct influence of the Spirit, and still the people were not saved. "Save yourselves." 4. The apostles, as ambassadors of Christ, had been appointed. They were present with their commission, and its terms were made known. Still it is "save yourselves." 5. Yourself. Each one has something to do, and without that doing you are not saved. Each one *must obey* the gospel in order to salvation.

The exhortation of the apostles implies (a) There is danger; (b) The way of escape is within our power. To illustrate: If this island, separated as it is from the main land, should be found some morning to be sinking, that the waters were gradually coming up higher and higher upon its shores, bridges and boats have all been carried away. But someone running up and down on the opposite shore cries out "save yourselves," all would say, What nonsense, how can we? But a pontoon bridge is constructed, and then comes the cry, "Save yourself." So to you this afternoon comes the words, "save yourselves."

The sermon was grand, the impression for good deep and lasting, and the closing hymn, "Just as I am, without one plea," sung with the spirit and understanding.

## EVENING.

At 7.30 the house was again filled, to hear a sermon from our beloved brother, J. B. Wallace. "Let thoughtless thousands choose the road," was the opening hymn. The fifty-third chapter of Isaiah was read by Bro. Nowlan and prayer offered by Bro. Wallace. To the tune, "Exhortation," we sang "Majestic sweetness sits enthroned upon the Saviour's brow." The words of Jacob (Gen. xlix. 10): "Unto Him shall the gathering of the people be," were taken by our brother for his discourse.

We can give but imperfectly a few of the points presented in this sermon by our brother. 1. These words were uttered by the patriarch Jacob, when predicting what would occur or befall his sons (or their posterity) in the last days. 2. The Shiloh of the Old Testament is the Christ of the New Testament. 3. The Jews anxiously looked down through the ages for the Shiloh. 4. The idea of gathering was suggested, perhaps, by the custom of the patriarchs, in bringing their people around him when offering sacrifice. 5. Though Moses and others had frequently gathered the people together

neither one of them was the Shiloh. Said Moses: "A prophet shall the Lord your God raise up," etc. Isaiah had reference to the Shiloh when saying, "His name shall be called Wonderful," etc. So had John the Baptist when he said, "There cometh one after me, the latchet of whose shoes I am not worthy to unloose." 6. Notwithstanding all these predictions, when Christ came He was rejected. 7. Pentecost of the second chapter of Acts came, Christ was preached, three thousand in one day were gathered to the Saviour. Then the gathering commenced, and so it has been going from that day to the present. People of all nations are being brought to Jesus, thus verifying the prediction of Jacob and the words of the Master: "If I be lifted up will draw all men unto Me." 8. How are we gathered to the Saviour? The meeting closed by singing "Come weary soul with sin distressed" (tune Hebron) and prayer.

## SUNDAY MORNING.

The morning was beautiful. At seven o'clock a social meeting was conducted by Bro. G. D. Weaver, one of our young men that has for the last two years been attending the college at Lexington, Kentucky. It was an excellent meeting.

At 10.30 the house was crowded, seats being placed in the aisles. Bros. Ford and H. Murray took the stand. Hymn, "Kindred in Christ," to the tune of Paris, was sung with a vim. Luke x. from the seventeenth verse was read by Bro. Murray. Bro. Ford engaged in prayer, and then came the hymn, "How sweet the praise." After reading several passages of scripture Bro. Ford drew special attention to Acts x. 34: "God is no respecter of person." This, said our brother, suggests for consideration Character. He then proceeded to show: 1. That the passages read were important to the subject on hand. 2. Still it might be said that any portion of the Bible has an important bearing on character, for the gospel is savior of life unto life, or of death unto death, and such it will prove even to some present. 3. Some passages may appear to contradict the statement: "God is no respecter of person," but it is only in appearance. 4. God has conditions that require submission before blessings are imparted. This gives encouragement to preach, to obey, and yet a warning to those walking otherwise than God has directed. 1. What is character? (a) It is not reputation. You might have a bad reputation yet a good character, reputation being simply what man may say of you. (b) It is what you really are in the sight of God. See the young man that came to the Saviour. His running shows he was in earnest; he was kneeling humble; object sought—eternal life. Christ loved him, yet because he lacked character he was not saved. The foolish virgins who took no oil were shut out because they lacked good reputation? No, they had not the character approved of by God. 2. How obtain character? (a) Not natural. (b) Not an instantaneous gift. (c) It grows. It is something we have to build up. It comes by development. This is done by the gospel which is preached unto you, teaching us that denying ungodliness \* \* \* we should live soberly, righteously and godly in this present world.

Our brother then developed the thoughts in the word "soberly" and as he approached the next word, "righteously," he seemed to wax warm as he said, This carries the idea of looking out of self—our duty to others—that we pay those to whom we are in debt one hundred cents to the dollar; and then feelingly said, "when packing a barrel of apples you put in good ones throughout the barrel." Judging from the smiles that played over the faces of those present some at least had been victims of a practice not according to righteousness.

The sermon finished and a song sung, we attended to the Lord's Supper, which was a time for holy reflections, self-examination, and a renewal of vows for a more consecrated life.

## AFTERNOON.

In the afternoon, at three o'clock, there was a large gathering, and a sermon was delivered by the present writer. Subject: "The importance of little things," suggested by the words of Naaman's servant: "My father, if the prophet had bid thee do some great thing," etc.—2 Kings v. 13.

## EVENING.

Seven o'clock came, and with it another crowded house, Bro. H. Murray and Weaver occupying the pulpit. Hymn, "Blest hour where mortal man retires." Chapter read, Eph. iv. 20. Prayer by Bro. Weaver. Hymn, "Jesus, source of calm repose" (tune Complaint). Text, Eph. iv. 16. 1. Desire of human heart is eternal life. The young man to Saviour: "What shall I do to have eternal life?" 2. You may have existence and not life. 3. How obtain, sustain and perpetuate this life are important questions. Answer comes, through organization. This is true, whether the question has reference to the vegetable or animal kingdoms or to eternal life. 4. Of course life comes through Christ; yes, but through His body, which is the church. 5. So if you want life you must become united to body. You are not first a Christian and then a member of the church. You may be a member, yet be a dead limb; but you *can't* have life without being a member. 6. Conditions of a healthy organization or body are three: (a) Order, "fitly joined together." (b) Unity "compacted." (c) Action, "working." And where these three exist there is life, and where life is there is growth.

Do you want life? Then become united to the body, for without this there is no life. Meeting closed with singing and prayer.

## MONDAY MORNING.

Monday morning, at nine o'clock, we met for business. The reports from the churches read, the actions of the Board during the past year presented; financial reports from THE CHRISTIAN, mission and educational funds were read, audited and accepted; officers for the ensuing year elected; questions of various characters were discussed, and though there existed a diversity of opinion, still these were presented and criticized in the kindest spirit. It was the determination of all present that more must be done the coming year for the Master than the year just closed. It being impossible to finish in the morning session the business before us, Bro. P. D. Nowlan requested that the time allotted for his sermon be given for the discussion of business. So the afternoon was spent in a manner somewhat similar to the morning.

In the evening (7.30) was held our missionary meeting, at which all the preachers present had to make a speech, if only for five minutes, no one allowed to occupy more than ten. Bro. Ford gave the opening address. Bro. Wallace spoke of missionary work and the grand results from our annual gatherings. "Though with much sacrifice I am here to-night, yet the happy meeting of three years ago at West Gore, made me long to be with you at this meeting; and we purposed to have had you with us this year, but for the inconvenience of getting there. But if certain plans of railway are carried out we hope that in the near future we will have you with us again at West Gore." Bro. Harding was then called upon; then Bros. H. Murray, Cooke, Gates, William Murray, until all the preaching brethren had spoken. A vote of thanks was moved by Bro. Israel Cushing, of Kempt, Queens County, N. S., to the brethren of Tiverton for their hospitality to the visiting brethren. This he did in such appropriate words that every visiting brother and sister present said, These are my sentiments, and when the motion was put immediately arose to their feet as an expression of approval. Bro. Smith, one of the elders of the church at Tiverton, in accepting the vote of thanks, spoke of the annual as being a blessing to them all, and that

he and his brethren had taken as much pleasure in receiving and entertaining them as they (the visitors) had in being received. And speaking for himself and others he would say, let us have the next annual at Tiverton. The meeting was brought to a close by singing and prayer. The following morning most of the visitors started for their homes.

SOME THINGS NOT TO BE FORGOTTEN.

1. The singing, under the leadership of Bro. Thomas Ossinger, and he is a singer too. A hymn having been given out, he would stand up, and taking a step or two into the aisle, announce the tune (this fact enabling the writer throughout this article to give the tunes) and in a somewhat subdued tone of voice get the pitch and then strike out with such vim that if a Quaker had been present he would have forgotten and joined in the singing. On one occasion, when he announced as the tune "Complaint," you might have said, Oh! such a tune for a yearly meeting! it might do for a funeral! But when started and led by Bro. Ossinger, and supported as he was by the congregation, many of us felt that we had never heard a better tune (Complaint, though it be called) nor one more inspiringly sung.

2. The short talks given on Sunday afternoon by some of the preachers to the members of the Sunday school.

3. The management and untiring efforts of Bro. DeVoe in making the meeting a success.

4. The absence of cranks, or, if present, for a wonder they kept awfully quiet. In fact, we have no crank big enough in either of these provinces to turn a meeting such as our annual.

5. The hospitality of the brethren at Tiverton. On our return home among many of the visitors we heard nothing but the highest laudation of their reception and treatment. And while the writer freely admits there are many fine homes in Tiverton, still give him his home of six years ago, the "lighthouse" over the hill.

6. Was the meeting a good one? Why, yes, it was a grand one.

Correspondence.

A LETTER FROM SAVANNAH.

Dear Christian,—After a month's vacation I find myself at home this morning with my Savannah brethren, well, hearty, and anxious to resume the duties of my church work. My trip to Nova Scotia—though in many respects in point of time too short—was throughout a most agreeable and pleasant one. Friends and relatives unseen for years were visited, and old associations revived and renewed. My visit to my old home in Cornwallis was rendered most pleasant by the hearty and unbounded cordiality of the brethren there. I had the pleasure of preaching while there several times to audiences composed of many familiar faces. The church in Cornwallis, under the fostering hand of Bro. E. O. Ford, is in a most excellent condition, all things considered. Bro. Ford is a moving spirit in all the details of church work, and is making himself felt in his noble self-sacrificing in the Cornwallis valley, one of the garden spots of America. I was more than pleased. I was delighted to sit in company with dear friends during this visit, with our dear brother and his helpful family, around the table of his generous hospitality in the new parsonage, just completed, the erection of which is to my mind one of the best and truest evidences of the permanency of the work now being done in that church. The Cornwallis church, it gives me joy to write, is to-day upon a firmer basis and a more certain road to increase than perhaps ever in its entire history. The experiences of the past will be the teachers of the future. Noble men and

women, true and tried, are holding up the hands of a devoted and devout preacher, and giving power of consecrated truth to the words and acts of his ministry. God bless the church in Cornwallis. I love it on account of personal reminiscence. It was there I first determined to publicly proclaim the word of life. In the presence of its members, many of whom have gone home, I first, with a trembling voice and a timid spirit, attempted a public prayer and essayed a few brief sentences for the Master. What little I have done or may do can be traced back to the starting point in the church at Cornwallis. During my stay in the province I also visited the brethren very briefly in East Rawdon and West Gore, and found the same genial, courteous and hearty cordiality ever so characteristic of these brethren. It was my desire to visit the office of THE CHRISTIAN, and I would have been delighted to have attended the annual meeting, just commencing when I left; but my time shortened and duties and obligations at home admonished me.

I arrived in Savannah exactly one month from the time of my departure, much refreshed in mind and body, and was met and welcomed by dear friends with tender feelings. And at night, while quietly sitting in my parlor, relating to my wife and little daughter the changes, etc., having come under my observation during my trip among old friends, suddenly our door-bell was rung with more vigor than ceremony, and in less time than it takes to write this our home was invaded by the old and the young, the brave and the fair, till upstairs and downstairs, parlor, dining room, chamber and kitchen resounded with merry laughter, hearty welcomes and joyful greetings. To be somewhat slangy, for a moment I was "paralyzed," was twisted and turned, nonplussed, confused and dumbfounded at the suddenness of the well-planned onslaught. Greetings over, gas was soon turned to the full in all the rooms, ice cream tubs and mammoth cakes began to arrive, and the evening was given over to pleasant chat and ice cream, while at intervals, aided by the piano, our excellent choir discoursed sweet music. I am not certain about this being the orthodox way of receiving a returning minister; but till we can find a better plan we shall try and be satisfied with this.

Your brother,  
T. H. BLENUM.

September, 18th, 1889.

NOTES OF TRAVEL.

The month of August was spent among the brethren in Hants Co. A good interest was manifested at all our appointments. Bro. T. H. Blenum spent one Lord's day among the brethren in Rawden and West Gore. He looks well and speaks encouragingly of the work in the South. He still thinks of his native province and says: "I will return some day and renew my work in Nova Scotia."

Wednesday morning, September 4th, found me on the cars en route to the "annual" at Tiverton. At Windsor, N. S. I was joined by Bro. J. B. Wallace, and together we travelled to North Range station. Here we met Bro. Jesse Zeigler, who drove us to South Range, where we held a meeting that evening. The next day we were joined by Bros. Murray, Jabez Freeman and daughter, from Millton, and we began our annual meeting in South Range. The brethren here are in earnest, and mean to have their meeting house finished some time this year. They sent a splendid delegation to the annual.

On Friday afternoon there was a great re-union on the steamboat pier at Weymouth. Oh! dear, the hand shakings and the warm-hearted greetings. I know we will talk over that meeting on the wharf next year. At last we are off in the steamer, "Alameda," and we do not go far before it is dark and thick with fog. Oh, thou Bay of Fundy fog, when wilt thou depart? But through fog and darkness, tide and wind we safely go, and Tiverton is reached at last, and then another hand-shaking

takes place. Bro. DeVoe is on hand to welcome the visitors and provide homes for them. I found a very pleasant home at Bro. H. Ruggles, who keeps the lighthouse. I found it a home indeed. Concerning the meetings, the kindness of the brethren to visitors I shall say nothing; Others; no doubt, will attend to that. Everybody seemed perfectly satisfied. Then came the hour to part. Only a few days together and then we have to say "good bye." God help us all to be faithful to our trust, so that we may some day meet, never to part again.

I spent two days with the brethren in Southville. Bro. Capp, of St. John, preached one evening and I preached the next evening. On both occasions there were good audiences. There are some here who are almost persuaded. May they become fully persuaded "ere it is too late." From here I went in company with Bro. P. D. Nowlan to St. John, where I attended prayer-meeting. I took the steamboat from here to Fastport, and then over to Deer Island where I am at present. I met with a very warm reception. On Lord's day morning and afternoon I preached in Leonardville; in the evening in Lord's Cove. These meetings were fairly well attended. I expect to hold a few special meetings this week and remain over another Lord's day. I hope the enthusiasm manifested at the annual meeting will not die out, but that all who were present will prosecute their Master's work with renewed energy and zeal, so that the incoming year may be one of marked progress in the churches of Christ in the Provinces of New Brunswick and Nova Scotia.  
W. H. HARDING.

CORRESPONDENCE BIBLE COLLEGE.—This school has been in operation about four years. It has enrolled during that time nearly a thousand persons. Last year its work extended into forty-three states, territories and provinces. It has enrolled college presidents, teachers, lawyers, physicians, preachers and Christian women. It was started with the intention of reaching a large number who cannot be reached by any other school. It has succeeded. Indeed, its success has been remarkable. It has induced a large number of intelligent men to become preachers who could not have been reached in any other way. This alone ought to commend it. It is helping a large number of preachers, many of whom have been successful in their calling for years. It has helped a large number of young men while they were getting ready to go to college. It is not the rival of any other school. Its place is unique and it is filling it well. Its course of study is thorough. Its methods are peculiar. Its course consists of about thirty lessons. A person of pluck, perseverance and prayer can finish it in about four years. One year's instruction will convince the most incredulous. It is enthusiastically endorsed by those who have tried it. It offers you an opportunity to save your spare moments. Full information will be furnished on application.  
ASHLEY S. JOHNSON, President,  
Knoxville, Tenn.

SIXTH ANNUAL REPORT

OF THE FINANCIAL MANAGER OF "THE CHRISTIAN"  
FROM SEPT. 1, 1888, TO AUGUST 31, 1889.

Number of actual subscribers, . . . . .	938
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RECEIPTS.	
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Respectfully submitted, J. E. EDWARDS, Financial Manager.	
St. John, N.B., Sept. 1st, 1889.	
Examined and found correct. H. E. COOKE, } D. McLEAN, } Auditors.	

## The Christian.

ST JOHN, N. B.

OCTOBER, 1889

## EDITORIAL.

## THE TWO RESURRECTIONS.

Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. (John v. 28-29).

Both the words and the works of Jesus startled the people. He had just healed a man who had long lain at the pool of Bethesda without a friend to put him into the pool. This happened on the Sabbath and the Jews persecuted Jesus and sought to kill Him for what they called a violation of that holy day. It only intensified their anger to hear Him tell that all He did was with the approval and after the example of His Father, making Himself equal with God. But He assured them that the proofs of His Father's approval were too many and positive to be denied with impunity. How could he more effectually prove Himself the Son of God than in the way He met and conquered death. The sick heard His voice and recovered. He spoke to the dead and they lived. His voice followed the monster into the very grave and took from him his prey. The hour was coming and then was, when the dead heard the voice of the Son of God and lived. But these facts which puzzled and condemned the people were the preludes to the greater and coming hour when all that are in the graves shall hear His voice and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Jesus has a right to speak and to be heard on the resurrection. 1st. Because He is God's speaker. He has in times past spoken to the Jewish fathers by the prophets, but has in these last days spoken to us by His Son by whom He has made the world. 2nd. He is the Resurrection, its cause and grand demonstration. There would be no resurrection without Him. He rose and proved it true. 3rd. It is His voice that will call all the dead from their graves and decide their eternal destiny, and that voice has a right to tell it and to be heard and obeyed by every one of us. Who can deny His right to speak and to be heard on the resurrection?

Jesus tells of two resurrections and the hour means all the time in which these two shall occur, whether they shall be simultaneous or a thousand years apart. As every one of us will have a part in one of these resurrections it is a question of the deepest interest to each. To which resurrection will I come? Shall I hear the voice of Christ and come forth to the first resurrection? or shall I remain to the second? We will have no power to decide in the grave, will have no choice in the matter then. He will not reason and plead with the dead as He did with the Jews when He would have gathered them under His wing and shield them as the hen gathered her brood. He will not plead and wait to be gracious as He now does with men by His spirit through the Gospel while they can choose whether they will obey or disobey Him. But He will speak as He did to the winds and waves, to demons, and as He did to the widow's son, and to Lazarus in his grave, and all who hear must obey Him. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, etc., etc. (Rev. xx. 6).

Jesus has plainly described the character of those who will come forth to the first resurrection and has given us the power to gain that character—*They that have done good.* He did not say "they that are good." If He had we would have no hope. We cannot say that we are good—good enough for

the first resurrection and to appear before the white throne, and we would have to remain in the grave till the second resurrection. Had Jesus said, "They that have good thoughts," who think right, we could have no hope. Sometimes we have happy thoughts, again before we are aware they fly to and fro in forbidden paths and discourage us. How, then, must these thoughts appear before Him whose eyes are as a flame of fire? Had He said, "They that have good feelings" shall come to the resurrection of life, we would be condemned to lie over till the other resurrection. Sometimes we feel well and happy, at other times we feel depressed and doubtful and gloomy. We cannot say to one feeling come and it cometh, and to another go and it goeth. Our feelings are not under the control of our will and how entirely hopeless would be our case if Jesus had made our feeling the test of our final happiness.

But Jesus said, "They that have done good shall come forth to the resurrection of life." So it is on our actions that the hinge of eternity will turn. Here is justice, here is goodness. Everyone knows that in a great measure our will controls our actions. The will cannot control our emotions, but it can control our purposes and our doings and our words and so will our judgment be.

But, an unconverted man says, "How can I control my actions?" Many a time I resolve and try to amend my life and sometimes I think I am successful but ere I am aware I am as far back as ever. What am I to do? This question was often asked after Jesus' death and always answered by the Apostles so plainly that the enquirer knew what to do. The helpless sinner's first duty is to come to Christ for salvation. No unprejudiced, intelligent man can rise from reading in the last of Matthew and of Mark what Jesus said to His apostles when sending them out with the Gospel to all the world, and then comparing it with what the apostles did tell enquirers to do without finding out how to come to Jesus. If any point has been made plain and positive by Christ and His apostles it is how a sinner can come to Jesus and be saved. It is *doing good* to believe and obey Him. After men are saved by the death of Jesus it is their happy privilege to abide in Him and then do good. The unconverted know how a Christian should walk, and no Christian does better than the world expects him to do. They know the difference between right and wrong, and how much more does the Christian know it. All know that it is wrong to swear and lie and steal; that it is wrong to defraud in dealing. All know it is right to pray to God in secret, in the family and in social worship; to attend the house of God on the Lord's day; to take part in spreading the Gospel; to be faithful in leading our families and our neighbors to Christ. All know these things to be right and those who are heartily engaged in them to be doing good. The enemies of Christ acknowledge that His life was pure, that He did good. He "went about doing good" to the bodies and souls of men. The poor and the outcasts were His company, to raise the fallen His delight. He offers us a partnership with Himself and to thoroughly furnish us for every good work. The branch cannot bear fruit of itself except it abide in the vine, no more can we except we abide in Christ. Our time for labor is short—growing shorter every day and we are nearer the resurrection than ever before. Are we becoming more anxious to do good as we draw nearer and nearer the resurrection? Certain, it is that we are doing, but are we doing good? Let reader and writer press this question to themselves before God and not rest without a satisfactory answer. Without Christ we can do nothing. Let it be our constant prayer and study to keep His commandments, that we may abide in His love even as he has kept His Father's commandments and abode in His love.

## Original Contributions.

## WILL YOU HELP US?

A resolution was passed at our last annual meeting that a letter appear in THE CHRISTIAN each month of the ensuing year, soliciting aid in behalf of the mission work in the provinces. It was understood that these letters were to be a plain, practical and earnest appeal for help. They are not to range so high in rhetoric that the object, worth and design shall be lost, but plain talk about the best means and ways to advance the glorious cause we have espoused. We believe, when we present the matter through the columns of THE CHRISTIAN, we are addressing the brotherhood; for we do hope there is no brother or sister but contributes to our noble little paper. Looking at the matter from this standpoint, we humbly and faithfully ask the readers of THE CHRISTIAN to view the matter fairly and squarely. Brethren, we want help, means to advance this noble cause. We do not forget the generous manner in which you have aided the work in the past, and your noble efforts are being crowned with success. The work is advancing, and the cause we love so dearly at the present time demands our best attention. It requires our strongest efforts, our greatest care, our prayers, our tears, our means. *Shall we do it? Brethren, we must do it.* Help is needed. The cause of our dear Redeemer calls for our support. Think of it carefully. Think what Jesus has done for us, and then ask ourselves the question: Shall He ask of me in vain. Will you do your utmost by helping to increase the mission fund? What is the mission fund? may be asked. It is money collected together to support the gospel in weak destitute places. Practically, it is visiting our Lord in prison. It is giving a cup of cold water in the name of a disciple; in fact, it is clothing and feeding and visiting the weak, destitute in Christ; and inasmuch as we do it to these we do it unto Christ. But if we do it not unto the least of these we do it not unto Christ.

The cause of the Master must be sustained. *Do you ask how? Why, do your best to collect all you can for the mission work.* Why, if every family taking THE CHRISTIAN will give two cents per week for one year will give the mission fund one thousand and twenty dollars. Think of it. How much do we spend without notice? Far more than two cents per week. Brethren, let us give our cents to the Lord. Will you resolve to do so? If every reader of our paper will pledge to collect one dollar for one year, how the work of the Master would flourish. We should be reasonable in this matter. We should be honest about this matter. We should be anxious about this matter. We should be zealous for the cause of our dear Redeemer. Let us be faithful stewards while the opportunity offers, that when our toils of earth are over we may go to meet our Master, bearing precious trophies to lay at His feet. I am sure we will not miss what we give to aid the cause of our blessed Lord. Doing this we are laying up treasure in heaven, where moth nor rust doth not corrupt, nor where thieves do not break through and steal. How will we do this? By aiding to support the gospel, that souls may be brought into the light and liberty of our Lord Jesus Christ. You may call this begging if you like; but it is begging for Christ. Let love for Christ and His cause reign in our hearts supreme, and we will love to give. We should not see the cause of Christ suffer, but with willing hearts we should do our utmost to extend the kingdom. Once more we appeal to you, beloved brethren. Will you do your best? Will you pledge yourself to do all you can to advance this noble cause. Let us unite our efforts for one grand end, for soon our time on earth shall end and our opportunities will all be over. Let us remember we have to stand before a just God to give account of our stewardship. Shall we be weighed in the balance of God's justice and be found wanting? H. E. COOKE.

## ENCOURAGING.

I mean by this that our annual meeting at Tiverton was encouraging. I will tell why I think so. In the first place we had eleven preachers present. The encouraging feature in this is in the fact that they all but one belong to our two provinces, Nova Scotia and New Brunswick. It will be safe to say we never had an annual before with ten of our own preachers. This fact alone is enough to encourage every lover of the cause. With this increase of help we will most certainly see an increase of prosperity. Besides this it was most encouraging to see such a spirit of harmony. All seemed united in the all-important work of building up the cause in our provinces. At least thirteen of the eighteen churches were represented at the meeting and the others sent reports, and all seemed to have the desire and the determination to help in the work of spreading the gospel. We can remember when one or two hours was all the time needed in our business meeting, and those were spent principally in reading the reports of the churches; but now it takes us all day, as busy as we can be, to do the work. How can we help feeling encouraged when we contrast the condition of things a few years ago with the present? It is true we have not done what ought to have been done, and to some it may seem strange that we have not done more; but the strange thing is that we have done so much and brought about such a combined, interested state of things under the circumstances, having so many difficulties to contend against. It is this fact that gives us courage to go on with greater diligence. We have reasons to hope that with our increased force of preachers we shall see greater prosperity. When Nehemiah rebuilt the walls of Jerusalem the high priest, Eliashib, with his brethren, the priests, led the van in the work of building. So should it be to-day in the work of building God's spiritual house, the teachers should be the hardest workers.

We are also encouraged to know the work is so well arranged that about all our churches are getting a favorable amount of help during the year. This is a move in the right direction. Our interest in this important work should have no limits. We are all one in Christ, and should all work together in all places. When a church is able to take care of her own interests she should then help others.

We were encouraged in seeing the strength of the Tiverton church. In what fine, ample style they cared for the visiting brethren! It is no small affair to supply the wants of a hundred hungry visitors. But they did it, and that, too, in first-class style; so much so that when a vote of thanks was taken, for their unstinted hospitality, every one of us came to our feet so suddenly that it made the good brethren at Tiverton feel like having the annual there again next year. Bro. Devoe was the manager in every sense of the word, and the order and comfort and accommodation of the visitors were evidently largely due to his management. There has been a great improvement in the condition of things in Tiverton, which speaks well for Bro. Devoe. There are many other things we might mention that were very encouraging, but time fails us. We have wished many times that many others of our brethren could have enjoyed the meetings with us. Our individual power is limited, and when left alone we are apt to get discouraged and look at the dark side of the picture. But when one heart touches another and one hand clasps another the circle of our power enlarges and our vision increases, and we see things in their true light. There can be nothing better for discouraged hearts than to attend our annual meetings. It is wonderfully bracing and cheering to meet with brethren whose hearts are fully enlisted in the work of God, and to mingle our voices in praise, and to interchange our views as to the best

ways to promote the cause of Christ. Although we did not all agree as to the ways and means of doing the work, yet we all agreed to work; and we agreed to agree not to disagree in what we could not agree. The spirit of our disagreement was so agreeable that the discord was perfect harmony.

I, for one, freely give my testimony, that the spirit of our meeting and its unity, and the amount of work done, and the kindness of the resident friends, were all up to the standard, if not a little ahead, of our former meetings. H. MURRAY.

## TRUST IN THE LORD.

"Trust in the Lord and do good." Who could more fully appreciate these words than the Psalmist? He had been for years a fugitive, hiding in deserts, caves and mountain strongholds. Saul, king of Israel, had determined evil against the shepherd boy and was assiduously seeking his life. During this ordeal the noble youth, in implicit confidence, entrusted himself, body and soul, unto the Lord. This unwavering confidence in Jehovah is what gives strength and sweetness to his character. Christians of to-day should have this same trust in the Lord.

What is it to trust in the Lord? Trust does not imply inactivity. The warrior that trusts in his sword leaves it not in its scabbard, but is skilled in its use. The artist trusts in his brush, but it remains not idle. The farmer trusts in the soil and seasons, but he refuses not to plant. The child trusts in its mother for safety, but wanders not from her. Then, to trust in the Lord is to commit ourselves to Him, to cast off every other support, to have an assured resting of the mind in His ability and integrity to do all at the time and in the manner He has promised. But God never promised those that love and obey Him to save them from the consequences of their mistakes, nor promised to so interfere in their behalf that their acts would not produce their natural results.

We should trust the Lord for all He has promised. We should cast all our anxiety upon Him, "because He careth for you." In the business of procuring food and raiment how few make God the senior partner. Judging from the actions of many Christians you are forced to conclude that they are ignorant or ignore His promises. Many labor to lay up earthly treasure from the beginning to the ending of life. They fatten the flesh but starve the soul. Neither should be neglected. The promises of God concerning our earthly support are such that if we trust Him implicitly we shall be free from anxiety. The fields are clothed with flowers, the birds are fed— "Shall He not much more clothe you, O ye of little faith?" Then "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you." Many change this passage and seek first food and raiment. How many remain from church on Sunday to rest for Monday. This is to distrust God. If we should leave our homes on Lord's day to attend church hideous famine will not inhabit our dwelling. A starving soul is more ghastly to angelic eyes than a famishing man. We had better starve as Christians than revel in voluptuousness as sinners; better remain unburied as saints than be embalmed as rebels against God. If the poor saint would trust in the Lord for his support gnawing anxiety would be removed from his heart. How much more efficient as servants of Christ would we become if we would "trust in the Lord?" When David committed himself to the Lord to be delivered from Saul he did not sit with languid hands and pensive spirit, but he was active, vigilant, always on the alert. Thus he manifested his trust in the Lord. We show our trust by improving the opportunities presented. Let all "trust in the Lord and do good."

HARRY MINNICK.

Norfolk, Virginia, Sept. 19th, 1889.

## PRAYER.

Prayer to God is one of the most interesting, solemn and exalted exercises which falls to mortal man. It should be well understood by the Christian that prayer is divided into secret and public. The Saviour approved of both. He gave promises to both. Now, with regard to secret prayers there is less temptation to depart from the true and proper motive in prayer than in public prayer. For in secret we are freed from any restraint or regard for the opinions and estimations of others. According to our faith in God so our requests will be, as our confidence in His promises so will be our assurance of acceptance with Him. No prayers have so much influence upon ourselves as those which are offered up in secret to God. We are then, and we feel ourselves, in company with God alone. We can tell Him what we cannot tell any mortal, the nearest or dearest on earth. When persons pray merely for the sake of praying it matters not what the subject matter may be, and really, there appears to be many prayers made for the sake of praying, having no other inducements than a sense of duty. The prayers, that arise from nothing else than a sense of duty, are very lifeless and tedious things. The prayer recorded in John xvii. was offered to the Father in the presence of the disciples on the night of the last passover supper that Jesus was with them. The moment was one of deep interest and emotion to the soul of Jesus. Jesus knew that He must soon depart out of this world. Pausing in the shadow of death he raised to heaven and said: "Father, the hour has come, glorify Thy Son, that the Son may glorify Thee." He prays that all may be one. As Thou, Father, art in Me and I in Thee they also may be one in us. \* \* \* That they may be made perfect in one, and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me.

Paul, in his letter to the Ephesians, exhorts, saying, "Praying always with all prayer and supplication in the spirit." Young Christians should be much in prayer—not only at stated times and set periods—but, as the apostle expresses it, praying always. Cultivate the habit of ejaculatory prayer. This kind of prayer rises in the heart, and darts upward to God without preface or conclusion. You have so many dangers to face, so many foes to conquer, so many privileges to enjoy, so many evils to avoid, so many duties to perform, that you never can want matter for prayer. Not only should we pray but watch for answers, look for blessings. We often give ourselves credit in doing and giving in the cause of Christ, when "it is God that worketh in you both to will and to do of His good pleasure." We can do nothing without God, and we must work with Him in order to the working out of our salvation. When writing to Philipians the apostle says: "In everything by prayer let your requests be made known unto God." And to Timothy he writes: "I would therefore that men pray everywhere without doubting."

But at times there comes a difficulty to God's children. Every one that prays has felt it. We wish to speak to our Father who is in secret, and perhaps for a moment or two we pray in earnest, and then, without our being aware of it, our attention flags, some foreign thought springs up uncalled for. And thus we find ourselves speaking to God with our lips whilst our hearts are far from Him. It is very humbling to confess that sometimes the most trifling thoughts steal into our minds at such solemn moments. It is not that we are merely drowsy, but our thoughts fly off at times to matters of the most trivial nature. The world and sin still hover about us, even when we are upon our knees before God. Now, is there any remedy for this? I believe there is; and if we use it the evil will grow less and less, and in the end we will master

it. First look upon such wandering in prayer as a direct offence against God. Ask Him to forgive it for Christ's sake, and to give us power to resist it. In the second place, watch against it beforehand. Our Lord couples watchfulness and prayer together. He says, Watch and pray. Peter says, Watch unto prayer. Try and get your mind into a serious frame before you begin to pray. For if you rush at once from your worldly occupations into God's presence you will be pretty sure to have your heart full of them. All the while thus your mind will be distracted. Keep before you the fact that you are speaking to God who hears you, and that you are in His presence. Make prayer a real thing. You are confessing real sins, you are begging real blessings. You really want to be heard and answered. Mark this, if you are a true Christian you will be a praying Christian. No Christian has struggled through this world and gained the victory at last without prayer. Not one. Prayer is absolutely essential to the Christian's life. It is the key, as it were, by which the door of heaven is unlocked. Dear Christian brothers and sisters, let us raise our voices in prayer and thanksgiving to God for this blessed privilege, and ask God to help and strengthen us to save some poor lost soul. Let us try and use our influence in this way. LOIS.

#### WITH JESUS.

"He that is not with Me is against Me, and He that gathereth not with Me scattereth abroad."  
— Matt. xii. 30.

These words, though uttered by our Divine Master more than eighteen hundred years ago, have the same thrilling significance.

Dear reader, to be with Jesus we must have heard the gospel, the good news that Jesus, the Son of God, died to save sinners, that He was buried and rose again for our justification. Then, believing in Him with all our hearts we have had the godly sorrow for our sins, which has led us to decide that from hence we would live for Jesus and devote our time, talents, money and all to the glory of God. Having thus repented of our sins we have confessed our faith in Jesus, and have been buried with Christ in baptism, and have risen to walk in newness of life. Thus we are glorifying God in these bodies and spirits which are His. From day to day we are, by a life of consecration to God, gathering souls into the family of God; our affections are heavenward; we are lifting up the Lamb of God, and others are being drawn to Jesus. Having faith in God we are filled with that courage that makes us dare to do right. The Bible is our daily study; we are controlling our tongues and keeping in subjection self. Patience is manifested in all our intercourse with our fellow-beings. We are growing more like God, being filled with kindness and love.

Having come out from the world, we are indeed a separate people, visiting the fatherless and widows in their affliction, for the purpose of assisting to their necessities, shunning that friendship with the world that causes enmity towards God. Instead of being lovers of worldly pleasure we are exercising our spiritual, intellectual and physical energies to gather precious souls into the church of God. We choose or prefer the society of saints, and would rather be found comforting the mourner than in the gay banquet hall. We are just delighting ourselves in every good word and work.

Give now, dear friend, most earnest heed,  
To see just where you stand;  
Leave every sin and snare and foe,  
Oh! gain that happy land.

M. E. GATES.

Woodville, Digby Co., N.S.

#### EXPERIENCE AND OTHER THINGS.

No. 3.

In my last article I in brief endeavored to show the difference between the belief, preaching and writings of the grand army of men who were working as a unit for the restoration of the ancient gospel and order of things forty-five and fifty years ago and now. Then they had the Church of Christ stand out, free and clear of any appendages, such as societies, conventions, synods, conferences, etc., all of which are as human as their authors, and as full of errors. The gospel of Christ is calculated to sweep those things all away, and fill their places with the perfect law of liberty, as given to us by our great law-giver, Jesus Christ. It was not the design or practice of the restorers of this mighty system, or law of the Lord, which Peter says shall live forever, the gospel of our salvation, to follow up from generation to generation through any or all of the sects for Apostolic succession. They as it were arose and sailed triumphantly over all of them, and settled down with Christ and His Apostles, became His disciples; learned of Him in preference to any of the mighty men, who, no doubt, with a laudable intention and zeal, wrote and preached what they supposed to be the truth. In taking this leap over to the ancient landmarks, the dividing line, they found themselves in the best of company, the truest and safest guides. Why? Because they were all divine, and those who they had left behind were all human. Then the church was not loaded down with barnacles of any kind, for the Lord had built it on the rock, and made it the pillow and support of the truth. This was the rallying point for the true and faithful servants of the Lord. It was not a mixture of sheep and goats with a sprinkling of tigers and wolves.

In 1831 the Church of Disciples of Christ in Cincinnati, Ohio, was a terror to the sectarian churches. Read the following from the pen of A. Campbell:

"We arrived in Cincinnati on the 5th Nov. and were very cordially received by the brethren and friends. The church which meets in this city on the first day of the week, to break the loaf, is advancing in the knowledge of the Christian scriptures, and is acquiring more boldness in the faith. All the sects seem to view this congregation with great jealousy. This is subjected to the most rigid scrutiny and unchristian criticism by all its sectarian neighbors. The ancient gospel and order of things are odious in the eyes of the priesthood; for in their progress and advancement they foresee the prostration of their assumptions. Those who wish to walk in the customs and traditions of their fathers, right or wrong, unite in opposing all reformation, and especially the believers in the Apostolic gospel. Hence the brethren in Cincinnati are much opposed by the sectarians, and by none more than the Calvinian Baptists.

"As the unbelieving Jews were in all places the most implacable persecutors of the Apostles and their preaching, so these regular followers of Gill and Fuller are exceedingly fierce against all who presume to depart from their paternal customs. With them the preachers of the ancient gospel are worse than infidels, and are treated as such."

The reader will be careful to note the relation between the Disciples in Cincinnati and their sectarian neighbors there as related above and the relation of the same now as shown in what follows.

The Church meets in that grand church house in Cincinnati which cost all told some one hundred and thirty or one hundred and forty thousand dollars, not long since had what they call a grand time in installing their pastor. Read the following circular. Observe this whole affair was a preconceived and matured arrangement:

"Installing of the new Pastor of the Central Christian Church, Cincinnati, Ohio, Rev. J. G. Fyler; meeting presided over by Rev. B. O. Deweese; charge to the Pastor by Rev. Enos Campbell; charge to the Church by Rev. W. J. Moore, LL. D., of London, England; short ad-

resses by Rev. S. M. Jefferson, Rev. Thomas H. Pearne, Pastor of Wesley Chapel, Rev. J. Myers, Pastor of North Street Baptist Church, etc."

No one can see any likeness between the Church of Disciples of Christ in Cincinnati in 1831 and the Church calling themselves Disciples of Christ now in 1889. Then there was no affiliation between the Disciples and the sectarian bodies around them. There was a sharp antagonism between the parties. The Disciples looked at their sectarian neighbors in the same light that the Apostle Paul did when he wrote his letter to the Gallatian Church, 5 Ch. 19, 20, 21. The works of the flesh, in all eighteen items, and then adds "and such like." Living Oracle renders it, thirteenth item (heresies) "sects" Anderson "sects." Revised version "parties." Paul says all the above characters cannot inherit the kingdom of God. Now the Central Christian Church people seem to be one with the sects. A great change somewhere. In whom is it? Has the Baptists, Methodists, Presbyterians, or any other sect, made the manifest change? Nay, verily, the change is on the other side.

Some might say, O, well, all this change in the C. C. Church people only. Hold, dear friend; if space would allow, I could give you the installation of a Pastor in Covington, Ky.; Warren, Ohio; and Sterling, Ill. In this last a Canada boy was installed as pastor and entered on his charge with great pomp and show. He is Rev. Andrew Scott of Suspension Bridge, N. Y. In all the above Presbyterian, Baptist, Methodist, Episcopalian and some others took a part. E. B. Wakefield (Disciple) says, "the real paternity which we hold with our sister churches is a joy to us."

Dear reader, Christian or not, you will excuse me if I here hold my pen; for when I look back to the palmy days of forty-five or fifty years ago, when the disciples of the Lord were of one heart and soul for the restoration of the great scheme of redemption as given by our Lord, and then look at the black catalogue in high places by those who profess better things, my heart grows sick and I turn from it with tears of sorrow and deep regret.

At the great day of judgment who will be able to stand? Those who endured to the end.

JOSEPH ASH.

#### News of the Churches.

##### NOVA SCOTIA.

MILTON.

The vacation is over. The visitors have returned to their respective fields of labor. Quietness reigns.

Our meeting-house is undergoing repairs on the outside. It will look much better and that will make the church inside of the house feel much better. But don't think, dear reader, that the church is not feeling well now, you know there is always a chance to feel better. I have been with this church about fifteen years and I have been acquainted with its history forty years, and while she has never done as well as she could and while there has been, during these years, disturbing elements that have more or less prevented the degree of peace and prosperity that ought to prevail in every church, yet she has enjoyed an equal share of prosperity with others. And now our condition is as favorable and promising as in any period of our existence. We still love the word of God and holding on to the "ancient order of things" as firmly as ever. We accept nothing as a rule of faith and practice but "God and the word of His grace." We will not accept anyone's opinions, however good they may be, as rules of faith. I know it is very hard for me, when I think my opinions are right, that others will not be governed by them and think as I do. This has been the

great mistake of the past, erecting human standards of faith. The church must be branded unsound and discarded that does not endorse the views of some pessimist. We will suffer as martyrs in the fire, built out of our own opinions and peculiar notions and then call on others to see us burn; and because our eyes are not blinded with tears over their martyrdom they conclude the church has lost all love and sympathy. Were the church to-day as pure as the life of Christ she would have to include the same amount of fault-finding. For Christ Himself was constantly blamed, because, in the eyes of His enemies, He was doing things wrong and unlawful. Things will necessarily look dark to the pessimist, because he stands with his back to the sun and his own shadow falls on that at which he looks. As Dr. Talmage has said, "They were born backward and never feel comfortable unless harnessed with their face toward the whiffletree and their backs to the ends of the shafts. It is their mission to file objections to everything. There is quite a difference between the days of Christ and now. Then the one got strayed away from the ninety-nine, now the ninety-nine get strayed away from the one. It is a heavy burden for the one to restore a whole church that has strayed away from the truth. Time is too brief and too precious to be frittered away in "muzzling innovations." The cause we love is in the hands of a loving heavenly Father, and He will bring to light the hidden things of darkness and crown His workers with success. In the words of Gamaliel, "If this work be of men it will come to naught, but if it be of God ye cannot overthrow it." We should therefore be very cautious lest we be found speaking against God.

It will never do for us to let the supposed evils of life draw our attention from our own work. The old Waterloo soldier had the right idea. "When he was asked to describe the battle he could not, he said he did not see the battle. He was blazing away with his gun, that was his business, and his Waterloo, the battle he left to Wellington and Napoleon." Some one has said, "The best way to get others to go right is to go that way ourselves." Our own unwavering fidelity to the truth will much better promote the cause than harsh denunciations. Dr. C. H. Parkhurst, of New York, tells us the successful way to correct evil, that is by love. "God chose to love men out of sin into holiness, as some mothers love their children out of bad habits into good ones." Love is the "coal of fire" that will burn out the evil. Evil will be overcome by love. Let us love each other and overcome all evil with good.

H. MURRAY.

#### SOUTHVILLE.

Receiving many pressing invitations from the friends of Southville and vicinity who attended the Annual at Tiverton to pay them a visit, I accordingly accompanied Bro. G. D. Weaver to his home on Saturday, the 14th inst.

On Lord's day morning we found a good congregation assembled in that beautiful little house of worship which the brethren of Southville have erected as a home wherein to worship the one true God through the one Lord Jesus Christ the "Author and Finisher of their faith."

We regret that an error was made in regard to the size of this house in the August number of THE CHRISTIAN. It is 26x36 feet and not 26x30, and is about as complete in arrangement as a house of its dimensions can be made.

I preached here twice on Lord's day and again on Monday night and then was obliged to return. I left these brethren in good cheer, feeling encouraged for the future and with a determination to "contend earnestly for the faith once delivered to the saints."

HUBERT A. DEVOR.

#### TIVERTON.

The brethren here enjoyed the annual meetings and experienced much pleasure in entertaining our good brothers and sisters from abroad. About the only expression of regret to be heard was that the duration of the meeting was all too short and that our kind friends could not have remained longer among us.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

Although we felt that tie so binding that we were loth to part with our dear brethren who so kindly came among us for a few days to cheer us on life's pathway, and although we may never all meet again 'mid earthly scenes, in an annual meeting or otherwise; yet it is a blessed thought that while we are drifting on the tide of life toward the "heavenly city of the great King," surrounded by the wreckage on either shore, marking the dangers that beset the way; that we can have a daily meeting by faith at the throne of grace.

"There is a scene where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy-seat."

HUBERT A. DEVOR.

#### P. E. ISLAND.

##### MONTAGUE.

This is written to let the brethren know that peace and quietness rule and reign in the churches of Montague and East Point. Almost four years have been spent with these churches, and while we are not at all satisfied with the amount of work done, we thank God for His goodness to us and for the fellowship which exists among the Disciples of Christ here.

At East Point, last Lord's day, Sept. 15th, two confessed the Christ and were baptized, and we trust there are others to follow in both congregations. Our confidence in the integrity, stability and good-fellowship of the people on this eastern end of the Island increases as our knowledge of them becomes more thorough and extended.

Four years only, yet how many changes? During those four years some of our best friends—our most dearly beloved brothers and sisters have passed away to be seen no more on earth. Some have grown cold in the divine life. Some who had grown cold have been brought again into the activity of "the life of faith," and some have been born into the kingdom. We tarry yet. We labor on in the hope of a better time to come—of souls yet to be won to Christ—and especially of the glorious period in the history of the universe, when the saints of God shall stand redeemed from sin, death and the power of the grave—shall stand in good unmixed with evil—stand in the garments of light, life and immortality, and praise the goodness of the fountain of redeeming love forever and forever.

O. B. EMERY.

We had a very interesting baptism at New Glasgow on the 25th of September. Two more were baptized there since last report.

Bro. McGain preached at Summerside on the 15th of September. His visit there was short, but he impressed the brethren as a good and earnest servant of Christ.

Bro. Clark Braden has spent over a month on the Island, addressing large and attentive audiences nearly every evening and on Lord's days. In nearly every place he has been treated by ministers and people with great cordiality. It is believed that his able and earnest lectures, in defence of the Bible and Christianity, will be productive of much good. May the Lord prosper and keep him

Till he shall lay his armour by  
And dwell with Christ at home.

YOUNG Bro. W. H. Stewart, of Lot 48, Prince Edward Island, has been attending the Bible College for the past two years. He is spending his first summer in Kentucky. Of course part of his time is given to Bro. Simpson, a fellow Islander. He is a fixture in our sanctum during his stay, and is getting somewhat acquainted with the mysteries of typography—the art preservative. He has not caught the Kentucky fever. His whole aim at present is to qualify himself for work on his native Island. We are most favorably impressed, and predict a career of usefulness for him.—*Kentucky paper.*

#### Married.

MURRAY-LINKLETTER.—By D. Crawford, at the home of the bride, on the 3rd of September, Adoniram Murray to Miss Susan Linkletter, both of St. Eleanor's, P. E. I.

LING-NESBET.—By D. Crawford, at New Glasgow, P. E. I., on the 12th September, John Ling, of Wheatly River, to Miss Martha Nesbet, of New Glasgow.

#### Died.

McLAREN.—On the 24th August, at the home of his son, Bro. James McLaren, near Montague Bridge, after a short illness, Bro. John McLaren passed peacefully to rest at the advanced age of 81 years, leaving four sons and two daughters to think in loving remembrance of him who is gone: the loving father, the wise counsellor, and faithful friend. The Church of Christ in Montague, by the death of Bro. McLaren, loses one of its best members, and the community one who was ever ready in every good word and work. Thus passes "over the river" the members of the "household of faith," but, while we sadly miss the presence of the dear departed, as, "one by one," they advance, it is pleasing to know that they only pass from a lower to a higher mansion in the "Father's house"—"one family in heaven and earth." O. B. E.

McLAREN.—The dark shadow has again entered the home of Bro. James McLaren. On the 12th September, the silent messenger laid his chilling finger on the beloved form of Cassie, the eldest daughter; and father, mother, brothers and sisters are left in sorrow. Cassie was young; in her 16th year she passed away. She leaves, with those who knew her best, the memory of a pure and gentle life. May the God of all consolation sustain the bereaved, and grant a reunion in a purer clime.

O. B. E.

MORROW.—Sept mber 13th, near North Lake, Lot 47, Edgar Stowell, the only son of Bro. J. F. and Sister E. C. Morrow, after a short but painful illness, passed from pain to rest, and to Him who said, "Suffer little children, and forbid them not, to come unto Me." Little Edgar had reached only the age of 2 years, 2 months, and 19 days.

Ere sin could blight or sorrow fade,  
Death timely came with friendly care;  
The opening bud to heaven conveyed  
And bade it bloom forever there.

O. B. E.

VAUGHAN.—On Friday evening at 8 o'clock, Hilbert B., infant child of Bro. and Sister LeBaron Vaughan, of this city, passed away from this world of care. Only seven months and twelve days old, still two months of this short time was spent in intense suffering so that no one could really grieve at its departure.

TITUS.—The facts relative to the subject of this obituary having been misplaced accounts for the lateness of this notice. After a lingering and most painful suffering of erysipelas, Willie, son of W. E. and Mary Titus, aged 9 years and 4 months, died April 1st, at Nauwigewauk. We preached his funeral sermon and laid his little remains away in the graveyard at Titusville to await the morning of the resurrection.

T. H. C.

EATON.—At Chicago, Illinois, September 28th W. W. Eaton, in the seventy-ninth year of his age



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