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# THE CHRISTIAN.

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

Vol. VIII.—No. 10

SAINT JOHN, N. B., AUGUST, 1891.

Whole No. 40

## The Christian.

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SPECIAL attention is directed to the programme of the Annual Meeting. The church at Westport extends a cordial invitation to all. It is to be hoped we may have a good representation of our churches.

We are glad to know that the church in Halifax has secured Bro. Gordinier. Bro. G. comes to the provinces highly commended as a faithful minister of the Gospel.

From a private letter we learn that Bro. Belding is still at East Point, P. E. I. in a grand meeting. Nine additions when last heard from.

THE sketch of Bro. Crawford's life and labors will be found to be very interesting reading. We have had extra copies of this issue printed, so that subscribers who wish to order extra numbers may be supplied.

We are glad to have a report from Bro. Minnick in this month's issue. Bro. M. is doing a noble work for Christ. The churches in Lubec district are in a very prosperous condition. We hope Bro. Minnick may find time to attend the annual.

ALL who intend going to the Annual at Westport should inform E. A. Payson by what route, and when they should arrive at Westport. Brethren, please attend to this as it will be of great help to those who are to entertain us.

Not far from Springfield there is a school-house at which a preacher from Arkansas (pronounced Arkansaw) has been holding religious meetings for a few nights. Though not an educated man, still he preaches with much acceptance to the people. He is a good man, and in a style and tone of voice peculiar to himself, presents the truth in a forcible manner. His illustrations are drawn from facts well known to the people before whom he stands. Yes, said he, "What a little ache in the head will set you at work thinking up some good excuse for not going to church on the Lord's day. When a brother comes to me with such excuses I know he wants to 'roost out.' We in 'Arkansaw' take the eggs from the nests of the wild turkeys and have the hens to hatch them out. For a while we can scarcely keep those wild young turkeys from under our feet, but in a few months they begin to wander off and to roost out at night, and unless we watch them mighty close, they are soon on the

mountain top and lost to us forever. Now, brethren, watch that Christian. Lord's day comes and with it the hour of meeting. See him. In he comes and takes the front seat. His face is all aglow. After a while he sits about the middle of the house—soon back by the door. Time soon comes when he is standing outside with a number of others, under a "Black Jack," smoking and discussing the merits of a mule colt. Another Lord's day or two pass away, and you call at his house and find him at his home *salting his cattle*, and when asked a reason for such conduct, and why he neglects the meeting of the saints, replies: Well, a certain brother hasn't treated me right and I can't fellowship him!!! Brethren, you can't fool me. I know when you want to *roost out*." The people saw the point and felt the application. We need to change but a few statements in the foregoing to make it suitable to some so-called Christians in the East.

**COSTLY MARRIAGES AND FUNERALS.**—Young men at the time of marriage frequently spend in a few days what has taken them months of labor to collect. Fine clothes that make them conspicuous; costly breakfasts, dinners, and suppers; a large number of invited guests; and a trip to Boston, New York and other eastern cities seem to form the ideal of a modern wedding. But the young man had far better hold on to his savings lest a "rainy day" should demand the amount so carelessly and senselessly thrown away.

Funerals, too, have become quite costly affairs—mere displays and advertisements for undertakers—the relatives of the deceased thinking that a funeral without a fine casket and five or six coaches, etc., etc., might suggest poverty, or a want of interest, or love for the departed. The only streak of economy shown on these occasions is in the treatment of the preacher. Frequently he (the preacher) is called upon by a stranger to go into the country to attend a funeral. Though he rides along the dusty road, preaches a sermon, and is gone all day, yet he receives NOT A CENT. The undertaker is paid, the coaches receive their pay, but the preacher scarcely gets "Thank you;" the idea being—he has but done his duty. Reform is needed. George William Curtis, in Harper's, says some good things on ostentations at funerals: "It is a sad commentary on a Christian community, which takes that distinctive title from a religion whose founder is called the Consoler because His word plucks the sting from death, that it surrounds death with every circumstance of woe and gloom. The distinctive ministry of the faith seems to fail at the very point to which it is especially addressed. The natural Christian tone at the burial of the dead would seem to be the cheer that springs from the thought of immortality—a sublime hope, a tender resignation. The Christian thought in that hour should instinctively dwell upon the soul, not upon the body, and the simplest and most unostentatious rite of burial would seem to be the most truly Christian. But the ostentation of Christian funerals has become so great that burial reform associations are formed, both in this country and in England, to relieve the poor of the painful and needless cost which, from mistaken respect for the dead, they will not spare so long as ostentation is the custom.

## THE ANNUAL OF 1891.

The following arrangements have been made with the railways and steamboats for persons attending the Annual Meeting at Westport:

The Yarmouth S. S. Co. will grant a free return ticket to delegates who have paid full fare on going, on presentation of certificate from the Secretary.

The Weymouth S. S. Co. will grant a return ticket to Westport at one fare. Those who intend going by this line must be in Weymouth not later than Sept. 4th.

The Western Counties Railway will give a return ticket at one-third fare to delegates who have paid first-class fare one way, on presentation of Secretary's certificate.

The Windsor & Annapolis Railway will give a return ticket at one-third fare to delegates who have purchased a first-class ticket one way.

The Bay of Fundy S. S. Co. will grant return tickets at one-third fare on presentation of certificate from the Secretary.

## PROGRAMME

of the Annual Meeting to be held at Westport, N. S., commencing Friday, September 4th, 1891:

Friday, 7.30 p. m.—Informal Meeting of welcome and greeting by Bro. H. C. Cooke.

Saturday, 9 a. m.—Prayer-meeting, led by Bro. J. A. Gates.

" 10 " —Preaching by Bro. Wm. Murray. Subject: "The Prayer-meeting." Followed with a conference on the same subject.

" 2 p. m.—Preaching by Bro. H. Murray. Subject: "Church Work." Followed with a conference on the same subject.

" 7.30 p. m.—Preaching by Bro. E. C. Ford.

Sunday, 7 a. m.—Prayer-meeting, led by Bro. H. A. Devos.

" 10.30 " —Preaching by Bro. D. Crawford: "The Annual Sermon."

" 11.45 " —The Lord's Supper.

" 2 p. m.—Sunday School Work, with a Question Box.

" 3 " —Preaching by Bro. J. H. Gordinier.

" 7 " —Prayer-meeting, led by Bro. H. Carson.

" 8 " —Preaching by H. W. Stewart.

Monday, 9 a. m.—Business-meeting.

" 2 " " "

" 3.30 p. m.—Business-meeting of the Sisters.

" 7.30 " —Mission Meeting.

TO OUR READERS.—We are desirous of making a good report at our Annual Meeting in September, and we wish to call the attention of the brethren and friends and ask their assistance in this important matter. To those in arrears we say, *Please pay up*. To those not in arrears. *Send along your next year's subscription*. To those who are not subscribers, *Send us [a year's subscription (50 cents), it will pay you and help us in the good work. Let us make a good report at our next annual.*

QUESTIONS ABOUT THE DISCIPLES  
OF CHRIST ANSWERED.

QUESTION.—Who are the Disciples?

ANSWER.—They are a religious people who took their rise about the beginning of the present century, in the United States, and have grown to be nearly a million strong. They have flourishing colleges and universities; an influential press; missionary societies for both home and foreign work; mission stations in Africa, India, Japan, China, Turkey, Denmark, Jamaica; while their work in America is growing with a rapidity hitherto unparalleled.

Q.—What do the Disciples teach?

A.—They teach the infinite power, wisdom, goodness, love, mercy, and justice of God; the Christhood and divine Sonship of Jesus of Nazareth, and His all-sufficiency and alone sufficiency as a Saviour for men; the personality and divine mission of the Holy Spirit as the administrative agent in the conversion, sanctification, and complete salvation of men; the instrumentality of the gospel of Christ as the power of God unto salvation to every one who believes; the universality of the offer of pardon and eternal life to men in Christ; the necessity of faith and repentance on the part of the sinner; baptism as an ordinance of God and a condition of pardon to the penitent believer; the necessity of holiness and perseverance in truth on the part of the Christian; the indwelling of the Holy Spirit in the Christian as a Helper and Sanctifier; the certainty of the resurrection and the judgment, and of reward to the righteous and retribution to the finally impenitent.

Q.—What is the "peculiar plea" of the Disciples?

A.—The plea for the abandonment by Christians of everything which separates them from each other, and a union of all God's children on the basis of God's Word.

Q.—What is the basis of that plea?

A.—The purpose of God expressed (Eph. i : 10) to SUM UP ALL things in Christ; the earnest desire of Christ for the union of his followers as expressed in his intercessory prayer (John xvii : 20, 21); and the teaching of the Holy Spirit, that there should be no divisions among Christians; that they should be perfectly joined together in the same mind and in the same judgment (1 Cor. 1-10). The Father, Son, and Holy Spirit unite in proclaiming the unity of Christians to be right and necessary.

Q.—What position do the Disciples occupy consistent with this plea?

A.—They occupy a catholic position. They accept the Bible and reject creeds; they wear Scriptural names, not denominational names; they preach and require faith in Christ, not faith in doctrine or dogmas; they practice immersion for baptism, not affusion; they baptize believers, not infants. The things they hold and practice are not in dispute. They stand on common ground.

Q.—What is the attitude of the Disciples toward other religious people?

A.—They do not exalt themselves above their fellows; they claim no superior sanctity. While they deplore the divisions that exist and steadfastly proclaim that division is sinful and ought to be abandoned, they are willing to enter with other Christians into any efforts which look to the uplifting and redemption of men.

Q.—What prospect is there that their desire for the union of Christians will be realized?

A.—The signs of promise for such an event are thick and bright upon the horizon. It may not be realized in the way they expect; but it is patent to every observer that the barriers between Christians are crumbling, and that the spirit of union is abroad in irresistible power. The present century has seen a marvellous advance in the direction of Christian union, and the twentieth century will undoubtedly see a reunited Church. However this

may be effected, the Disciples will rejoice in the result, and that they have been in any measure humble instruments in bringing it about.—*Atlantic Missionary.*

THE MORAL CHARACTER OF  
MISTAKES.

"Only a mistake—not a fault," is a common saying. Indeed, most people seem to have a complacent feeling that no moral responsibility attaches to mistakes. If they deliberately go wrong, that is a sin, and they expect to be punished for it, somehow and somewhere. But if they fall into the wrong course, as it were by chance, or if they unwittingly misuse opportunities, and so fail to accomplish what they otherwise might, they have made a mistake, forsooth, and are blameless.

Now this is pernicious reasoning—or rather lack of reasoning. It assumes that a mistake is a kind of negative virtue; not, indeed, a virtue which a man should cultivate, but nevertheless one which falls rather upon the credit than the debit side, in the balance of character. "I know that I have made a great many mistakes," says some worthy Christian, as he sums up his life in retrospect; "but then, that is not my fault. I could not help it. God knows I have done the best I could. I have lived up to my light." And so this aged servant of the Lord, looking back down the pathway of life, and seeing where he has turned astray hither and thither, like a child chasing a will-o'-the-wisp, is almost minded to take a little extra credit to himself because he has reached the shore of peace, over against the gates of gold, in spite of so many wanderings! And it is indeed well for him that he stands opposite the beautiful city—not by reason of, nor in spite of, his mistakes, but by the wonderful, the unspeakable grace of God!

Mistakes have a moral value. All must admit this much. Their value is not a plus value on the side of right. This is equally clear. Then mistakes must have a plus value on the opposite side—the side of wrong. Therefore mistakes are sins.

1. Mistakes create the environment of life. A man is what his previous experiences have made him. This is no fatalistic doctrine, for every man by his own volition determines the current of his experience. To change the figure: Mistakes create a moral atmosphere, and that atmosphere is miasmatic. Miasm-breathing character is sickly and feeble. A young man makes a mistake, he will say with respect to his calling in life. After spending the allotted years in preparation, he enters upon his work whatever it is, and finds at once that he is a round man in a square hole. What is the effect of such a mistake as this? Bad, every time. Life immediately resolves itself into discouraging and temptation—the discouraging of being out of place, the temptation to break away and be a meteor-man instead of a starman—a man without a law and without an orbit. Few men in such circumstances, have the courage to go back and begin over again. They have made a mistake, and they abide by it. Their life work is either erratic or half-hearted, and character loses its fibre.

Is there no moral character, then, in the mistake which creates a false environment for a man's whole life? What of the energy of thought, what of the prayerful uplook, what of the keen, persistent study of adaptabilities, what of the humble seeking of wise advice, what of the preliminary study and observation that should have preceded that vital choice? Have they preceded it? In nine wasted lives out of ten—no! The choice has been hasty, born of visions. The environment has been woven out of dream-stuff. The man is morally responsible for his failure.

2. Mistakes affect the lives of others. In this world no man standeth or falleth unto himself.

Character and influence are moral contagions. The man who makes mistakes helps others to make mistakes also. There never was so shadowy or contemptible a figure that somebody was not treading in its footsteps. And when a man does a foolish and unwise thing, there is not only the fact to be considered that his individual and personal example is infectious, but also the fact that he has opened a way out of right into wrong, which will always remain as a pernicious suggestion to scores who may not be under his immediate influence. Mistake-makers are pioneers into pestilential swamps; and the more unique and peculiar the wrong environment which a man creates for himself by his mistakes, the more likely are others to stumble into the same failures. It is a sophism to say that men learn wisdom from the mistakes of others. Far likelier are they to gravitate toward the same pitfalls. There is a strange fatality about moral, as well as physical, danger. If a man knows where it is, he is very likely to plunge into it.

Our mistakes lead others astray; therefore they are sins.

A brief and practical word on how to avoid mistakes: Do nothing hastily. Nine-tenths of the things which men live to repent have been done at the beck of impulse. There are two golden mottoes for impulsive people. The first and best is, "Stop and think." The second, "Don't." In the majority of cases the first motto simply endorses the second, but not always. It is always better to stop and think about a proposed action than to reject it without thought; but if you cannot spare the time, or haven't the brains or energy to think, then refrain from taking every doubtful step. It is better to stand still than to go over a precipice.

Secondly, do not believe a thing simply because somebody says it. Nothing under heaven is easier than to postulate, yet with some men it counts as the law and the prophets. How many of us can date our saddest mistakes from reposing a blind confidence in something that we have heard—some fallacy, perhaps some designed deception. Prove all things. Hold fast that which is good.

Finally, avoid mistakes by correcting them. This may sound paradoxical, but a good many logical paradoxes work like a charm in practice. A large share of our mistakes may be nullified by correcting them as soon as we discover that they are mistakes. It is lingering in the wrong that is fatal. That strange inertia of the soul—what a devil spell it is! Throw it off—redeem yourself while you can!

Christians, remember that you are just as liable to make mistakes as anybody else, and your mistakes are more harmful because you are Christians. Very likely God will not hold us as strictly to account for our mistakes as for our deliberate sins, but He will never remit their moral value, and certainly He will never credit them to us as negative virtues.—*Herald.*

DO YOU SING AT HOME?

There is perhaps no pleasanter occupation in the family circle than sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and plain, many dark spots are brightened and made cheerful. Those families who know nothing of sacred song miss some of the purest pleasures that fall to the lot of mortals. Family prayer is a duty and a privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang;" and old tunes in which the voices of parents and brothers and sisters join from a bond of union which unites hearts when mountains rise and

oceans roll between them. Sometimes the wayward son, wandering in far-off lands, hears the songs his mother sang, and is charmed by its music to know and serve his mother's God. Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and sorrow. Let parents set the example of song, and the children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous and prayer and praise ascend to the throne of God. Let each child have his hymn-book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring, more song and fewer complaints. Instead of fretting because of evil-doers, let us pray; instead of repining at our lot, let us leave our burden at the cross, "and bear a song away."—*The Common People.*

### INFIDELITY.

The Old Testament Scriptures contain much that is history; but it was necessary that the history be written to connect Christ with the promise that God made to Abraham, "that in Him and in His seed all the families of the earth should be blessed," as well as the prophecy "that he should be of the root and offspring of David;" and consequently, as David's royal son, should by right of inheritance rule and reign over the house of David, to govern and establish it forever in truth and righteousness. The Old Testament history differs from all others in this respect—unlike many who profess to tell their experiences and only tell the right side, it tells it all. Infidels hurl the sins and shortcomings of David against the Bible because it says "he was a man after God's own heart," and yet during his lifetime committed some fearful sins, for which he was punished, as well as others of the Old Testament characters—forgetting that it was after he had repented and forsaken his sins that he was a man after God's own heart. On the same principle, if a man who has been a profane blasphemer and a drunken sot, who has abused his manhood and the nearest and dearest ties of nature, who, after hearing the glorious Gospel of the grace of God, is convinced of its truth and convicted of sin, who truly repents, and instead of profaning the name of God he uses his tongue to praise God, from whom all blessings flow, instead of drinking distilled death and getting drunk and abusing his family, he turns away from that course of life and becomes a living demonstration of the power of the Gospel under the influence of Christ's teaching and example, who is the only true model of life and principles that are grand and noble and inspiring and soul-saving. Ask the father or mother who has a son who is wayward, who drinks and at times becomes intoxicated, if they would not like to see him converted to God and become an imitator of the sinless Jesus? There are hundreds of thousands of such characters who, under the power of divine love and truth, have turned right away from that course of life, whose hearts are glad because Jesus lived to teach men how to live, and died and lives again that we, too, may attain to eternal life through Him, who is the only and all-sufficient Saviour of all who will come to God by Him. Until the doubting and unbelieving world gives us an account of the origin of all material things, as well as of our own origin, also of the power that governs and controls the seasons and the attitude of worlds to worlds, that is as good and reasonable as the one

given in the grand old Bible, we will cling to our mother's apron-string and die rather than give up the Bible. Until they give us a character that is the equal of our Lord and Saviour Jesus Christ—and they never will—we will cling to Christ.

Jesus, in Thy transporting name  
What blissful glories rise;  
Jesus, the angels' sweetest theme,  
The wonder of the skies.

Jesus, thou friend of man, God manifest in the flesh, in thee I see the beautiful, sublime, majestic, grand, divine culmination of perfected humanity, my Saviour and my King. I love Jesus because He first loved me. I love Him because He died that I might live. I love Him because there was nothing that was little and narrow and selfish and mean in Him.

There is not a desire of the soul that is not met in thee, my Saviour and my Lord. I have ties that bind me to the world of departed spirits, and who has not? The lessons of thy life, the glory of thy power, thy resurrected victory over the power of death, binds our souls to thee, and through thee to the Father of our spirits, and to the spirits of the loved ones gone before. Glory to thy matchless name. Ours is not the wail of despondency and gloomy doubt in the hour of sickness and death. It is not "Let us hope, after all our doubts and fears, it is well with our departed dead. Ah no! It is the glorious, blissful, triumphant hope of the gospel. We believe that Jesus lived, we believe that he died, we believe that he lives enthroned in glory at God's right hand on high. The same Jesus that said to the Samaritan woman, "Thy sins are forgiven thee;" the same Jesus that restored the widow of Nain's son to life; the same Jesus that was betrayed by a kiss; the same Jesus that was arrayed in a purple robe, crowned with thorns, that prayed while they scoffed, scorned and derided Him: "O my Father, forgive them, for they know not what they do." The same loving, warm-hearted Saviour is seated at the right hand of God, with the crown of the universe upon His brow, and He lives to bring us to glory and to God, He lives to plead His merits in behalf of all who will come to God by Him. We expect to see Him; for He has promised that those who are His He will bring with Him, that they may be where He is. Aye, more. John says, "We shall be like Him, for we shall see Him as He is." To be with Jesus, and all the justified and sanctified and glorified forever and ever; to roam the ever-green fields of everlasting life; to enter upon the patrimony of the omnipotent, omniscient, all-wise, self-existent, uncaused Cause of all cases, our Father who is in heaven; to meet the patriarchs and prophets, Noah, Job, Daniel, Abraham, Isaac and Jacob, Mary Magdalene, Mary the mother of Jesus, the twelve apostles of the Lamb, and all the heroes who have ever lived and served God and honored the divine authority of the Son of God, in one grand re-union of the triumphant multitude of redeemed souls; to meet all our own loved departed over there; aye, the dear little cherub that said, "Good by, Pa; come back soon," and was stricken down with disease and hurried off too soon (though we took the wings of the lightning express), to say "Good-by for glory and the paradise of God." Yes, we hope to meet them. We know they are looking for us. It won't be long, either, until all the toils of life are over, and we shall pass over the river and come up on the other side, through the power of our Lord and Saviour Jesus Christ. We expect, as sure as God lives, and he does, to meet them and sit down with them at the marriage supper of the Lamb, and dwell with them forever. But, Mr. Doubter, unbeliever, what is your hope? What are your anticipations? You have none. You are without God and without hope in the world. Turn away from gloomy, desponding doubting, and flee for refuge and lay hold on the hope of the gospel, the only anchor to the soul.—*R. H. Singer, in Leader.*

God brings no man into the conflicts of life to desert him. Every man has a friend in heaven whose resources are unlimited; and on him he may call at any hour and find sympathy and assistance.

### INGERSOLL'S CREED.

THE lectures of Joseph Parker, D.D., in reply to "What must I do to be saved," by Col. Ingersoll, recently published in *The Monthly*, are timely and unanswerable, and will be appreciated by the Christian world.

R. J. Burdette, "the Burlington Hawkeye man," whose wit is familiar to all, has replied to some of the more noted epigrammatic expressions in the same lecture of Col. Ingersoll's.

Says Burdette:—

"We subjoin a few articles of this great man's creed; just to show from what book he got his declaration of faith:—

"The men who saw the miracles all died long ago. I wasn't acquainted with any of 'em."—*Ingersoll.*

"Same way with the men who saw Servotes burned. But the colonel believes that Servotes was burned.

"A little miracle now, right here—just a little one—would do more towards the advancement of Christianity than all the preaching of the last thirty years."—*Ingersoll.*

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvii:31.)

"If there is a God in the universe, He will not damn an honest man."—*Ingersoll.*

"A false balance is an abomination unto the Lord; but a just weight is his delight." (Prov. xi:1.)

"Their is only one true worship, and that is the practice of justice."—*Ingersoll.*

"Render, therefore unto Cæsar the things that are Cæsar's and unto God the things that be God's." (Luke xx:25)

"God will not damn a good citizen, a good father, or a good friend."—*Ingersoll.*

"Certainly not, or any good man. 'A good man showeth favor and lendeth; he will guide his affairs with discretion. Surely, he shall not be moved forever; the righteous shall be held in everlasting remembrance.' (Psa. xii:5,6)

"Study the religion of the body in preference to the religion of the soul. A healthy body will give a healthy mind, and a healthy mind will destroy superstition."—*Ingersoll.*

"That explains why the Indians have no superstitions.

"People who have the smallest souls make the most fuss about saving them."—*Ingersoll.*

"Of course, colonel, they are the hardest kind to save.

"I will never ask God to treat me any fairer than I treat my fellowmen."—*Ingersoll.*

"Well, that's perfectly orthodox. 'For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' 'For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you.'

"Upon the shadowy shore of death the sea of trouble casts no wave."—*Ingersoll.*

"The colonel must have been singing that good old hymn, 'When I can read my title clear,' in which occur the lines:—

"And not a wave of trouble roll  
Across my peaceful breast."

THAT BOY.—His name is not Solomon. There are many things he does not know. Remember that he is only a boy. You were one once. Call to mind what you thought and how you felt. Give that boy a chance. Keep near to him in sympathy. Be his churn. Do not make too many cast iron laws. Rule with a velvet hand. Help him have "a good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of ball or a half day's fishing. You can win his heart utterly. And hold him steady in the path that leads higher up. That boy has a soul, and a destiny reaching higher than the mountain peaks. He is worth a million times his weight in gold.

It is not our rock, Jesus Christ, which ebbs and flows, but the sea of our own unsatisfied, restless lives. We can trust Christ that we shall always find him the same, in his fixed purpose to save, to protect, to bless.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God, in them.—*Flavel.*

## ELDER DONALD CRAWFORD.

The July CHRISTIAN promised that a sketch of my life and labors in the Maritime Provinces would appear in the August number, and to furnish such I am now seated. The request to do this took me by surprise, and my first thought was to decline, but the second thought, whether better or worse, was to comply. Without a journal or a person now living to assist me, much of this sketch must be entirely from memory, and though I cannot promise infallible accuracy, especially in dates, I feel pretty confident that even in this the narrative will be reasonably correct.

I was born on the Island of Arran, (Scotland) on the 31st of October 1820, and came with my father and family to Prince Edward Island in the summer of 1827.

About the year 1806 or 1807 James A. Haldane preached in Arran, and under his powerful preaching my parents were converted. My father had only one brother, Alexander, and three sisters, Mrs. McKillop, Mrs. Gordon and Mrs. MacMillan, mother of the publisher, of London. Each of these was converted about the same time, with a number of others.

My uncle, who was much given to study, and enjoyed the advantages of the parish schools, after his conversion studied at Robert Haldane's Seminary in Edinburgh, fully intent on preaching the gospel. While he was at the Seminary, James and Robert Haldane, with a great part of the church, after prayerful study of the subject, were immersed according to the example and command of Christ. My uncle was among the number. He visited his friends in Arran before leaving for America. He preached for a short time, and baptized my father and mother, his three sisters and a few others. Soon after he married and came to Nova Scotia, and finally to Prince Edward Island.

For a year or more after my uncle left Arran those persons continued to attend and support the Congregational church as they had done before their baptism, but as the minister continued his denunciations of them and of my uncle, whom he called Jeroboam, that caused Israel to sin, they considered it best to withdraw, and for years they met every Lord's day in my father's house for the breaking of bread and for prayers. My father was the leader in this little band.

Dugald Sinclair was the first Baptist minister this little company saw. His visit greatly cheered and edified them, and his intercourse with the Congregational minister had a happy effect in modifying his hostility.

My father first took a farm on short lease, with a verbal promise that another would be given on about the same terms. But after he had built houses and otherwise improved the property he could not obtain a new lease on such exorbitant terms that it was deemed best to lose his labor and leave all. This he resolved to do and leave Arran for America. With what he had in hand, the sale of sheep, cattle and movables realized a sum sufficient to secure a comfortable settlement in the New World. But while waiting for a passage he was seized with a sickness which seriously threatened to be fatal. Before his recovery scarlet fever entered and prostrated the family. My eldest sister died, the rest recovered. Thus detained for four or five years on expenses, scarcely enough remained to pay our passage to the Island. But

we arrived in safety, and met my uncle's family, greatly to the joy of all.

My uncle died in the following May at the age of 42, leaving a widow and young family to the care of the widow's God, whose promise has been signally fulfilled on their behalf. He was the first man who immersed a believer on this Island, the late John Stewart, grandfather of the esteemed preacher of Coburg street church. His self-sacrificing labors and his success in the Master's cause will appear when Jesus comes. Though few remain who know him personally we have yet with us those who cannot forget the joy of their young hearts when they would meet him, and how he taught them to love and trust the Saviour.

After coming to the Island my father took an unimproved farm on lease, and after a few years of clearing, cropping and rent-paying we were comparatively comfortable.

During these years our parents were very anxious to see their children saved in Christ, and often



spoke to us on the subject. I often wondered after hearing my father's earnest pleading at the family altar for his family, and often wished that I could be a Christian. When I went to hear preachers they often gave good advice, and spoke feelingly of the love of Jesus, but I never remember one of them telling me the steps I was to take in coming to the Saviour. When I would come to this part it seemed like a hard and tangled knot. I thought it a mystery that no one could find out till a light, or a power, or a something came on me from heaven, and how gloomy were my prayers for that! Then at times I gave way to frivolity and sin.

In the summer of 1840, I think, Anthony Dimock, a young and ardent Baptist preacher from Nova Scotia, preached in different parts of this Island with great success. His preaching was new in these parts, declaring that men could believe the gospel and accept of Christ without waiting for an added power, and he affectionately urged men to come to Christ and be saved. He was quite successful in different places. That autumn all of our family except two were baptized (and these two within a year or so.) My father was delighted with the preaching, and seeing his children, as he believed, embrace the Saviour, and like old Simeon departed

in peace in the beginning of 1841. I felt much interest in Mr. Dimock's preaching, and also in that of Alexander McDonald, who by his earnestness and love for the Saviour, and also for the souls of men, persuaded many to be saved. Although I received much light from them, I still thought it impossible to be saved without something as a prerequisite, which, it seemed to me, Jesus was withholding from me, and I resolved to pray more earnestly than ever, but all in vain. If I could only get the feelings I once had I thought there would be hope, but these feelings would not come, and it appeared as if I had committed the unpardonable sin.

But I resolved, before I would give up all as lost, to read carefully all I could in the history of Christ, hoping I might learn something about Him I never yet understood. I was greatly surprised not to find Him turning any one away because they did not feel enough. But I read on, thinking I would soon come to the place, but found none.

He was always more ready to save than men were to be saved. In the meantime many passages in which God expressed His love for the lost touched my heart. I began to think it possible that I might be saved just I was; then it would appear too good news to be true. When I read of Jesus' death for my sins, I loved Him, and sincerely wished that I could come to Him. When I considered His last commission to the whole world, to every creature, I could see no reason to doubt. The apostles showed clearly how they understood the commission, and every one whose conversion is recorded in the Acts of the Apostles was saved just as Jesus had promised to save "He that believeth and is baptized shall be saved." I believed Jesus with all my heart and was baptized, and believe Him still. Although unworthy of such grace then and unworthy still, I never from that day felt a lingering doubt of being saved. Should any ask, Why so confident? I point them to His cross and empty grave, and to His last commission, "He that believeth and is baptized shall be saved." His word will stand when heaven and earth shall pass away.

There is certainly a great mistake in the mind of anxious enquirers in thinking that Jesus withholds His blessing from them, and requires much prayer from them and from Christians on their behalf to persuade Him to give that blessing; and it is pitiable to see ministers and others telling these enquirers to ask for the prayers of Christians instead of assuring them that no one but Jesus can do anything for them, and that He loves them more than any Christian can, and is most anxiously waiting to save them on His own plain and unchangeable terms. Surely if it were Jesus' plan to save anxious penitents by the prayers of Christians He would have told His apostles to do this, and the apostles would, when a man asked, What shall I do be saved? tell him that they would pray for him. But we have no hint of Jesus telling them the like or of their doing the like. No, no. They were men of great power, full of ardent and believing prayer, but they told enquirers of Jesus' death for them, and His great anxiety to save them from all their sins. If they would not believe them they could do nothing for them. If they did believe them they would come to Christ and enjoy His salvation. If they then continued in the apostles' teaching they would rejoice evermore and pray without ceasing, and

by a faithful continuance in well-doing, would finally gain immortality, even eternal life.

After this digression I would say that I felt altogether different after obeying the Saviour in secret prayer and in reading the scriptures. All things seemed new. I felt as having a partnership in the great salvation, and wondered at its plainness, and felt an anxiety to "toll to all around what a blessed Saviour I had found."

The desire to preach the gospel, then kindled by the Spirit of God, has never been extinguished. Many things to encourage and many to discourage must now, for want of space, be passed over. In the beginning of 1850 I left everything else to devote all my time and energies to the work of preaching. I spent some weeks at Belfast in this Island. Some believed the truth and some believed not. I had much talk in private houses, and the people had considerable talk from time to time among themselves. Two persons were baptized. My home while at Belfast was with Bro. Fraser, a good man and true, who has since with his Christian wife passed to the better land.

Years before this I had made the acquaintance of Bro. John Knox, who was engaged by several churches on the Island to preach. His education and talents being of a high order, and his clear knowledge of Christianity, contributed in an eminent degree to make him a successful minister of Jesus Christ. He added many to the churches, encouraged the Church to stand on the Bible alone, and earnestly contend for the faith once delivered to the saints. He encouraged me at the start to be a preacher, and then and ever since I have found the Christian sympathy and support of the churches for which he labored. Though now laid aside from active preaching, Bro. Knox makes every Christian who visits him in his comfortable home in Charlottetown happy by his cheerful, intelligent Christian deportment.

In the summer of 1850, at the request of the late Bro. Eaton, I visited St. John, N. B. From Bro. Eaton and family I received the utmost kindness, as well as from the church. I spent about six weeks there, and formed friendships that have since grown and increased, and, I trust, will never die. I went from St. John to Cornwallis in August of that year, intending to visit some of the churches in Nova Scotia and return home in autumn. While at Cornwallis my home was with the kind family of the late Joseph Jackson. The brethren there wished me to remain till the following spring, and our intercourse was such that I found it hard to leave, and so remained for the winter, during which I visited Newport, Rawdon and West Gore, preaching in these different places, and making the acquaintance of true and valued brethren and sisters, and adding some to the church. A few were baptized in Cornwallis, and the brethren were strengthened in the faith of the gospel.

Soon after I came to Cornwallis I visited the venerable Edward Manning, then in his 85th year and drawing near his home. Some twenty years before Elders Manning and Harding visited P. E. Island and had many conferences with what were then called Scotch Baptists to induce them to join the Baptist Association of Nova Scotia and New Brunswick. Though unsuccessful in some cases they remained very friendly, and no one could show me more kindness than did Mr. Manning. In presence of the resident preacher he urged me to visit him and the Baptists generally. On one occasion he said: "There is a difference between your churches and ours; one thing on taking the Lord's Supper every Lord's day." "You are right in that, and we must come to it." He urged me to preach in his pulpit, and there were several Baptist preachers present. I spoke as plainly as I could of Christ and his gospel. The text was: "Behold the Lamb of God which taketh away the sin of the world." When I was through he rose, commended

the discourse and spoke in glowing terms of God's Blessed Lamb. It was the last time he sat in his own pulpit. I was at his funeral a few months after.

But I must reserve further description for the next CHRISTIAN.

### Original Contributions.

#### THE ANNUAL OF 1891.

I want to say a few things in reference to our coming "Annual." The object and aim of our yearly conventions are, without a doubt, fully understood by the brotherhood. It is not merely to make new acquaintances, or for the purpose of renewing former associations. But we meet to do the Lord's business. We should not be satisfied to report the same amount of work done as in the year that has passed; but that the records of the present may exceed the records of the past. We want to "Glory in the Cross of Christ," and rejoice in the onward march of the Church, more so this year than ever before. God is ready and ever willing to bestow great blessings upon us if we are willing to place ourselves in the way of them. We want the entire co-operation of the brotherhood in the two Provinces this year to make a success of our "Annual." We should know nothing of failure in the vineyard of God. If there is failure it is because we have not done our duty. There is no failure with God. *There never was.* We want to make the coming "Annual" the best we have ever had; and this we can do by making a little sacrifice. We cannot expect to receive the blessing and successfully do the Lord's work if we withhold our time and means. God requires of us a sacrifice; it is our reasonable service: *our time, our talents, our means.* God does not require us to do more than we are able to do; but He requires of us more this year than in the past. Now, will you make an extra effort this year, and attend the "Annual" with the intention of doing more and making a greater sacrifice than ever before. We are not unreasonable in our request, and we are also aware that everybody cannot attend. But if you cannot attend in person, and would like to help make the meeting a grand success, drop a letter to Brother James S. Flagler, G. P. O., St. John City; and if you wish to give him some work to do for you and in your name, be sure he will find in your letter a donation in support of the work now in progress. I am sure Bro. Flagler will take pleasure in reading such reports before the convention. Now if you have anything to offer, any sacrifice to make in this way, we want you to feel that God requires it, and that we need your sympathy. I am sure we can do much more than we are doing if we try. If we have to be urged to do our duty to God and His Church, how will we stand in the judgment? We want everybody to come to the meetings that can. You will be welcome indeed; but in case some should remain at home, let us hear from you. Just as soon as possible after the August issue of THE CHRISTIAN we want the churches to respond to our invitation. Send in your number of delegates, address the writer at Westport, Digby Co. Arrangements will be made with the Windsor & Annapolis line; also on the "Monticello" from St. John to Digby; also with the Western Counties Railway Co. from Digby to Weymouth; also from Yarmouth to Weymouth via the same line; also with the Weymouth S. S. Co. to Westport; also with the Yarmouth S. S. Co. from Halifax via Yarmouth to Westport, and Liverpool via Yarmouth to Westport; from Yarmouth to Westport by steamer, or from Yarmouth to Weymouth by train, and cross over by the S. S. "Weymouth." Now, don't forget these things, and remember the Annual is coming.

H. E. COOKE.

### "BE WHAT YOU SEEM TO BE."

Every one should have ambition! A man is no good without it. Ambition has got a bad name because there are so many bad men in the world; but an ambition for a good thing is a good ambition even as an ambition for a bad thing is a bad ambition. Have the ambition to be what you were made to be. When you are tempted to do a thing ask yourself: "Is this what a man was made to do?" If it is not spurn it; if it is do it though you have to go "through blood and fire" to accomplish it. There is a grand trinity for us to aspire to, which, after all, is not three things but one thing; and if you are the first you are the second and third; and if the second you are the first and third; and if you are the third you are also the first and second. I. An ideal man. II. An ideal child of God. III. An ideal brother to your fellow-man. A man cannot say he is any one of these unless he is all three. Aspire to this. You were made to be an ideal man — an ideal child of God — an ideal brother to your fellow-man. When first you put on Christ don't stop and say: "I hope I'll always remain a Christian; I hope I'll never go back." Foolish this as for a four-year-old to say: "I hope I'll never get any smaller; I hope I'll always be as big as I am now." No! The boy expects to be a man — broad-shouldered, large-hearted and noble. Stretch every nerve and press with vigor on till you reach the full stature of manhood in Christ Jesus. Look at our perfect example — an ideal man — good, amiable, gentle, firm, independent, diligent, active. An ideal child of God — prayerful, watchful, earnest for the salvation of others, going about doing good. An ideal brother to his fellow-man — kind, loving, helpful, giving up glory and life itself for his poor, fallen brethren! Study this example. How do you expect to be well acquainted with Christ, to make man take knowledge of you that you have been with Him when you don't study the Book that tells you about Him, when you don't keep close to Him in prayer, when your hard-hearted, selfish take-all-I-can-get from my fellow-brother disposition "thunders so loud to the world that they cannot hear all your beautiful preaching?" You can never love a person till you know them.

If any man love not his brother whom he hath seen, how can he love God whom he hath not seen? Whoso hath this world's goods and seeth his brother have need (either of temporal or spiritual food) and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Love not in word nor in tongue but in deed and in truth. The larger part of the great brotherhood of the world — children of the Father in heaven — are in ignorance of God and His unspeakable gift to them, while those of the other part who enjoy the blessings of Christianity are shutting up their compassion within themselves. Whether they realize it or not it is so. How dwelleth the love of God in them? Mayhap they don't see their brothers have need!

Are they ideal men, ideal children of God, ideal brothers to their fellow-men? God help us to walk nearer to Christ — to be all God intended we should be when he created us in His own image, and redeemed us with the precious blood of His only begotten Son!

MORSE.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.

Every one who lives in this world is more or less a tax on the industry of others; and hence every one should, at the very least, seek to contribute to the world as much as it takes to get him through it. If he does less than this he dies at last in debt to mankind.

### THE POWERLESSNESS OF THE GOSPEL.

"The gospel is the power of God unto salvation." Its potency is almost immeasurable. It can take the most degraded specimen of humanity—one in whom you can scarcely see a trace of the Divine image, one who is little above the beast in his aspirations and none in his life—and if allowed to work untrammelled, transform him into one of the fairest among the sons of God. It can take a nation baptized in human blood, the terror of civilized man, the active, vigilant, determined agent of Satan, and so influence it that it becomes one of the most efficient means in the hands of God for the suppression of wickedness and the promotion of truth.

But while this is true, there is a powerlessness in connection with the gospel which must not be forgotten. It has no power to act where it is not present. It will never influence a man who does not hear it. Though it to-day possesses the same power with which it was endowed by its Divine Author, it will never, and it never can, lead the race out from the kingdom of Satan and into the Kingdom of God until it comes into individual contact with all the children of men. It is like leaven, like the best of leaven. If you keep it enclosed in a vessel it will never change an atom of meal though you have ten thousand measures near by. Even if you bury the vessel containing the leaven, bury one hundred of them, in the meal no change will result; and this is the fault of neither the one nor the other. All that was needed was to bring the two into contact, and then a transmutation would have taken place.

The gospel has power, but it is a power which is inherent. If you put a stone into the meal no change is seen. It does not matter how large the stone is, nor how costly, nor how old, nor how beautiful, nor how skilfully placed in the meal, it is dead so far as power over the meal is concerned. And it is very unfortunate for our fallen race that much of the so-called gospel which men are so diligently inserting in the minds of their fellow mortals, is nothing more than stones which they have dug out of their own minds, shaped by their own hands, carved by their own skill, and inscribed with their own individuality—as impotent to do the race any good as are the idols which the heathen make and worship. And still men say the gospel of God's grace has lost its inherent power.

But not only is the gospel powerless to act where it is not present, not only can no substitute fulfil its office; it has no power to propagate itself. Has the leaven? No! It is carried from one particle to another and by one to another, and thus spreads throughout the whole mass. If any portion of meal is isolated and remains so, the leaven will never reach it; not even by an unseen influence. It must have a bridge upon which to cross or a boat to carry it over. It never leaps across chasms. If Christ intended the gospel to be self-propagating He would not have said to his disciples, "Go ye into all the world and preach the gospel to the whole creation." It would be like commanding them to carry the lightning from the east unto west, or sending them throughout the whole world carrying the rays of the sun. Christ would have addressed to the gospel this command: "Go and make thyself known to all nations;" and he would have given it the power to obey. But he has given it no feet by which to climb the mountain side, or cross the burning desert, or tread the trackless forest. He has given it no wings to carry itself over rivers, lakes, and oceans to every place where man is found. He has not commissioned it to build bridges, nor ships, to make engines nor roads. It goes only where it is carried. And still men, sitting in indolence, enjoying the blessings of a civilization made possible by the gospel, openly declare that the

gospel of God's grace is a failure, because the kingdoms of this world have not become the Kingdoms of Christ. And who is to blame? The truth has been entrusted to man in order that he might carry it to every island of the sea, in order that into depths of every forest he might go bearing the good news of salvation, in order that every mountain fastness might resound with the echoes of the glad tidings of peace. And "how beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace."

Not only is the gospel powerless to act where it has never gone, and powerless to go; it cannot enter an unwilling heart. It cannot push back the bolts and it will not break them. It cannot untie the knots and it will not cut them. This power was never given to it. It is no fault of the sun that his cheering, health-giving rays never enter the blind eye. He shines with undimmed splendor whether he is seen or not. Niagara has not lost her voice because the deaf man never hears her thunder tones. Leaven is no less leaven because it fails to change the nature of iron filings. And the gospel is no less the power of God unto salvation because men refuse to believe it; neither is it any less the gospel because it does not change the nature of horses. It has no power to save the man who will not be saved. It will stand at the door of his heart. It will knock and knock and never cease knocking until he who guards the entrance closes his ears so that he hears no sound. It will plead with the tenderest tones that the bolts may be withdrawn and the door flung open. It will speak of the cheerfulness it carries wherever it goes, the light and joy and peace that always follow in its train, of the door which it can open, and which no other power can, into the realms of unchanging, eternal felicity. But until man opens his heart the gospel will never come in. It leaps no fences, it takes down no bars, it unlocks no doors; and it cannot. H. W. S.

### News of the Churches.

#### ST. JOHN, N. B.

Good audiences and interesting meetings. Some are turning to the Lord, others are "almost persuaded."

There has been seven additions since last report—five by confession and baptism, and two by relation. The annual excursion of the Sunday-school was held this year at Watters' Landing on the St John river. All enjoyed the delightful sail in the steamer "Clifton."

Bro. H. Murray preached at Nauwigowank the second Lord's day in July.

Dr. Belding of New York passed through the city on his way to the annual meeting at East Point, P. E. I.

#### DEER ISLAND, N. B.

Home again! This remark was made by the writer when I landed at the pleasant village of Richardsonville on Monday, July 6th.

I had been absent from home nearly eight weeks having been to New York for medical treatment. I could not, were I disposed, describe accurately my feelings during the last five months, during which time I have been a great sufferer, caused by a dangerous ailment of the kidneys. I assure THE CHRISTIAN readers that I had despaired of ever being cured, when on the thirteenth of May, Bros. James Ward and James Richardson called at my house and presented me with a purse of money (a donation) from the congregation at Lord's Cove to enable me to go to New York for medical treatment. So, on the 14th I started, and had not been gone many days when I had another surprise, viz., a donation of money from the congregation at Leonardville.

I am glad to write that I have returned home in better health, and am better prepared to do my Master's work, and to minister in holy things to the people on this Island, who have been so good towards me, and so very indulgent. I am very thankful to my heavenly Father that there is a chance (very small, though) for my ultimate restoration to health.

I have the pleasure also of reporting one addition, by baptism, to the congregation at Lord's Cove since my last report.

Lord Cove, N. B.

FRANK C. OVERBAUGH.

#### EAST RAWDON, N. S.

We have just closed a good meeting in East Rawdon, with seven added to the church, the brethren built up on their most holy faith, and much precious seed of the Kingdom sown in the hearts of many. Bro. E. C. Ford did the preaching. The interest increased to the close. We should have been pleased if Bro. and Sister Ford could have remained longer in this part. We have lots of work over here for such faithful workers as they; but they had arranged to go to Pictou county. We think it but doing justice to the cause of truth and righteousness to say that according to our judgment we do not know any one better qualified to do the work of an evangelist than Bro. E. C. Ford. J. B. WALLACE

#### SHUBENACADIE, N. S.

The Quarterly Meeting held at this place and reported in my last letter, was continued over the second Lord's day, and notwithstanding the rain that fell almost incessantly all the week, our meetings were well attended, and a growing interest was manifest. Two made the good confession and were baptized, and the brethren seemed greatly encouraged. The church here is not large, numbering, perhaps, less than thirty, but is composed of as good brethren as we have in any place known to me. Their opportunities for doing good are encouraging. They have a nice little house in which to worship, and have a good standing among the people. But in order to be successful here in building up, a suitable man must be found to spend part of his time at least, laboring among this people. It was our privilege to spend but a few days with these brethren, but our stay was long enough to be assured that a good work can be done by the right kind of a man.

From Shubenacadie we went to spend a few days with the brethren at

#### EAST RAWDON.

Bro. John B. Wallace—not "Rev."—had urged us to come over and help him, which we consented to do. We began our meeting here on Wednesday, July 1st, and continued just thirteen days. We were favored with fine weather, having rain only one night. The interest increased from the very first. On Friday evening we had one confession, and another on Saturday. These were baptized on Lord's day morning. The meeting on Lord's day morning was well attended, and we were encouraged to continue through the week. As there were two other appointments in Rawdon for the afternoon and evening, it was thought best to have no other meetings in our house that day; so an appointment was made to preach for the brethren at the Gore in the evening. We enjoyed this meeting, having the privilege of seeing a number of the brethren whom we had not met for some time. Returning to Rawdon on Monday, we continued our meeting through the week, with five more confessions and baptisms, making seven in all. This success in so short a time but shows what might be done with a prolonged effort.

But this report would not be complete if I should neglect to speak of the mass meeting we had on the second Lord's day we were in Rawdon. At

the suggestion of Bro. J. B. Wallace, the brethren at West Gore came down on Lord's day to worship with the brethren in Rawdon. The day was very fine and there was a large gathering of the people. The house was crowded, extra seats being placed in every vacant spot. It was a busy and a happy day for us all. There were three meetings, and baptism between the morning and afternoon meetings. While all seemed to enjoy the day, there were none who were so full of joy and gladness as our dear Bro. J. B. Wallace. It did my soul good to see how this meeting gladdened the heart of this good brother, who has labored so hard and so long to build up the cause he loves so well, in these parts.

There is much that might be said in reference to the work here; but my letter is getting too long already. We made our home with our Bro. and Sister Fenton while in Rawdon, and a better home it would be hard to find.

From Rawdon we came on to Pictou county and are now at

RIVER JOHN.

We have already spent one Lord's day here, preaching on Saturday evening and twice on Lord's day. We had one confession and baptism—a young man who had been waiting for this opportunity. We have another appointment this Tuesday evening some five miles from here. The scattered condition of the few brethren in these parts makes it very hard to work to advantage. Much of the work done here must be done from house to house. There are earnest and anxious hearts here who are working and praying for the welfare of the cause of God in these parts. It is our intention to spend yet another week in Pictou county, trying to encourage the brethren and to learn what we can of the prospects of the cause for which we plead. Already I am satisfied that nothing but wise labor will save even what we now have. But with such labor, not only can the cause be saved, but put in good working order and made to accomplish much good.

E. O. FORD.

River John, Pictou County, June 21, 1891.

HALIFAX, N. S.

Having no doubt that many of the readers of THE CHRISTIAN are interested in the advancement of the Church of Christ in Halifax city, I am glad to announce that we have secured the services of Bro. J. H. Gordinier, of Canton, Pa. He arrived here on the 11th, and began his labors with the church on the 12th July, so that he has now preached four discourses; and if we are to take these as samples of those that are to follow, I conclude that we have been very fortunate indeed, for his teaching has the pure ring about it—it has no uncertain sound; not what he thinks about it, but what says the Word of the Lord, how readest thou?—"To the Law and to the Testimony." Our brother came well commended. He has had an experience of some thirty years as a minister of the Gospel of Christ. He is a good, earnest speaker. And now we trust every Disciple of Christ in this city will rally around this brother and unite, yea, bring the people to hear the Scriptures expounded. Our prayers ascend to our heavenly Father daily that his labors shall be blessed here to the salvation of many precious souls. Also, we ask your earnest prayers in our behalf, that we may see at this time the Church of the living God firmly established in this great city, and that the desires of our hearts may be fulfilled in seeing souls rejoicing in the liberty wherewith Christ makes his people free.

The three Lord's days previous to our brother's coming, we had Bro. Geo. H. Nickerson, of South Dennis, Mass., to speak for us. He had been preaching for the Christian Church at Dennis. He appears to be an good, earnest-hearted young man. His discourses were very good; he draws a visible line between the Church of Christ and the world,

and he, being satisfied that the Disciples of Christ stand on the ground that all who have been made free by the Son of God ought to occupy, took membership with the church here on last Lord's day; he brought a letter of his standing from the church which he stood connected with. He says he has been a long time looking for the people who took God's word as their only creed. This brother has a strong desire to labor for the extending of the Redeemer's Kingdom. We want the brethren to encourage this young brother. If any of the churches—without a preacher—would desire his services, he would be glad to visit them, as he is desirous of stopping in the provinces.

Your Brother in Christ,

HENRY CARSON.

P. S. I might mention that this brother was married to a niece of mine on July 6th. H. C.

ITEMS FROM MAINE.

Our work in South Lubec suffers because we cannot devote the time to them they need. At our last meeting one made the "good confession." Audiences good. The brethren are looking forward to a new house of worship. This is a look in the right direction. The present house is a union house, and in very bad repair. We want a house of our own.

We are looking for aid from the New England Board, and if successful we hope soon to have a preacher located in South Lubec; to preach there half the time, have a mission at the Ridge, and give one-fourth there and one-fourth to East Machias. This will be a fruitful field. We are in correspondence with Bro. Frank C. Button, of Morehead, Ky., and we think everything is favorable to his coming. We need more preachers here in the East.

Bro. S. M. Hunt, Secretary of the New England Board, spent June 14th with us; in company with the writer he visited South Lubec and some \$40 was pledged for Missionary work in New England.

Our work in Lubec is prospering. Good audiences, increasing Sunday-school, and four additions since last report.

We intend to begin work on our new house in the course of two months.

Bro. Hunt was with us June 14th, and almost \$90 was raised for New England Missionary work. Our future looks bright, and under the blessing of God we hope the good work will continue.

Recently, through the energies of a number of the brethren, a good Sunday-school was organized at the Ridge.

Bro. Hunt and myself made a flying visit to East Machias June 15th. We did not see many of the brethren, but we hope to visit them shortly and render them all the aid possible. We trust they will rally and become a power for good.

The C. W. B. M. Auxiliaries here and at South Lubec seem to be doing very well, but could do better.

HARRY MINNICK.

HOME MISSION NOTES.

Sister Carson says: "We have Bro. Gordinier preaching for us, and he is liked by all. Of course we will not be able to do much for mission work on account of having to support our own work."

This is right; the home church should be supported first, and then missions next. We are sorry to hear of Christians (?) who will do nothing for either work. We hope they will grow less and less until there are no drones in the hive, but that all will work for the cause of Christ at home and abroad. We are all united on the last clauses of the "great commission," but what about the first, "Go into ALL THE WORLD and preach the gospel to every creature."

We pray God to bless Bro. Gordinier and the church in Halifax. May their united efforts result in great good being done.

Brother and Sister Harlow kindly remembers the fund. Their example should be followed by all Disciples who are away from their churches. Because you do not have the privilege of meeting around the Lord's table every Lord's day, you should not cease to work and give, that His cause may grow stronger and stronger.

Westport, as usual, contributes again.

Cornwallis comes to the front again. We feel sure all who pledged will carry out their promises.

Bro. Stevens writes very hopefully of the work there.

By the way, when are we to enjoy the pleasure of an Annual at Cornwallis.

Sister Collie is a worthy successor to Sister Freeman, as the acknowledgements will show.

On account of not being able to secure a place to preach in, Bro. Murray could not continue the meeting at Nauwigewauk. Some other time an effort will be made to strengthen the work there.

Good news comes from Bro. Ford at River John. He says: "One young man made the good confession at our meeting last Lord's day and was baptized. I am glad for his sake that you sent me here. This is worth all it will cost. The young man is so happy that he had the opportunity to obey the Lord." Let us rejoice with those that rejoice.

The year is about to close in our mission work, and we ask all to send in their reports by the 24th of August. We want to have the reports ready for the Annual at Westport. We hope to see a large attendance there. Come all who can. It will do you good, and inspire you to do good to others.

Previously acknowledged	....	....	\$412 36
Halifax—			
Per Mrs. Carson	....	....	4 00
Head of Jordan River—			
Mr. and Mrs. H. H. Harlow	....	....	5 00
Coburg St.—			
Y. P. Mission Band	....	....	1 40
Cornwallis—			
Per R. E. Stevens	....	....	7 00
Miltor—			
Per Miss A. Collie	....	....	5 15
Westport—			
Per Miss Payson	....	....	1 25
Halifax—			
Per Mrs. Carson	....	....	2 00
Nauwigewauk—			
Per H. Murray	....	....	1 60
Brooklyn, Hants Co. N. S.			
Per Mrs. Dr. Minard	....	....	50
Total	....	....	\$440 26

HALIFAX BUILDING FUND.

Received from J. S. Flaglor, \$1.00; A Friend, \$1.00. Mrs. S. A. WISDOM.

Married.

NICKERSON-CARSON.—At Halifax, N. S., July 6th, by Elder Arthur G. Jones, George H. Nickerson, of South Dennis, Mass., to Emma L. Carson, of Halifax, N. S.

WALLACE-DEWOLF.—At East Rawdon, N. S. June 24th, 1891, by J. B. Wallace, Mr. Winburne Wallace to Miss Mary DeWolf, both of Rawdon.

JELLY-JELLY.—At Summerside, P. E. Island, on the evening of June 30th, by W. H. Harding, Henry S. Jelly to Miss Lucy Jelly, both of Prince Co., P. E. Island.

WOODSIDE-MILLIGAN.—At Summerside, P. E. I., on the evening of July 8th, by W. H. Harding, William L. Woodside to Miss Bertha Milligan, both of Prince Co., P. E. Island.





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