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THE CHRISTIAN.

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

Vol IX.—No. 6

SAINT JOHN, N. B., APRIL, 1892.

Whole No. 102.

The Christian.

Published monthly by Parnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 106

ST. JOHN, N. B.

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FINANCIAL MANAGER:

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

ITEMS AND NEWS.

The large increase in interesting matter received for our paper this month has crowded us out of our limited space. We give our readers this month twelve pages which will be found especially interesting to the brotherhood in the maritime provinces and elsewhere.

With sorrow we record the death of the beloved preacher, John B. Wallace. The churches in Hants Co., N. S., have met with a sad loss. May the consolation of the glorious gospel sustain the widow and children in the sad hour of their affliction.

We are depending upon all our preachers and agents to keep THE CHRISTIAN before the people. Send us the names of any Disciples in your locality who are not subscribers, and we will send them specimen copies.

BRO. FORD will preach for the Halifax Church the last Lord's Day in March and the first in April.

BRO. WILLIAM MURRAY is preaching for the churches on Deer Island.

We just hear that Bro John Lord of Tryon, died on the 19th. A good man and true has fallen. More particulars will appear in next CHRISTIAN.

BRO. T. F. WEAVER has resigned as minister of the church at Hamilton, Ont.

BRO. HOWARD MURRAY is holding a meeting with his home church at Milton, N. S. We hope to have a good report for next issue.

BRO. WILLIAM MURRAY will visit the Letete and Buck Bay churches before returning to Kempt.

A PREACHER is wanted at Montague, P. E. I. See Bro Emery's notice in another column. Montague is one of the best churches in the provinces, and has prospered under Bro. Emery's ministrations.

REMEMBER that consecrated money will unlock the doors of barbarous Africa, of pagan Asia, of priest-ridden Europe; will educate, elevate, convert; will thresh the mountains into valleys, and reaching down its mighty arms will lift the valleys up to where the mountains have been. Its rattle will be the world's music; its power the universal sceptre;

its coming will be the summer of every age; and, on the eve of its splendid conquests, when all nature is flaming with the pyrotechnics of heaven, when the world's last day is slowly creeping to rest in the everlasting arms of night, and when the millenium robed in glory bursts upon our earth-bound view, then—and only then—can we read upon the gates of pearl, the streets of gold, the radiant throne, and plain and better than all else, in the faces of the redeemed, the value of money consecrated to the Lord.

A good brother living where we have no church organization writes as follows:

Dear Editor,—

Enclosed find \$1.00 to renew my subscription to THE CHRISTIAN.

I esteem the paper very much, am very deeply interested in its circulation. Every Christian family should take it. I have been instructed and helped in the Christian life by its Scriptural teaching. May God's blessing ever rest on THE CHRISTIAN.

Two WAYS of shortening a sermon: 1. To shorten its length; 2. To put enough shortening into it to keep it from being tough. The one makes it actually short, the other makes it seem short.

The preacher rebuked one of his hearers for sleeping while he was preaching. But how can I keep awake? Take a pinch of snuff, says the preacher. Had you not better put the pinch of snuff in your sermon, was the reply.

In a publication by John J. Christian, M. A., D. D., will be found the following:

The southern Presbyterians of the United States have founded three churches in Greece, and all three of them practise immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for as one of the professors remarked, 'the common day laborer understands nothing else for baptism but immersion.' Some Greeks who have made fortunes in other countries have built and equipped some fine schools there. The university has 2,000 students. I visited the university and saw the magnificent library and museum. I asked a professor what baptism meant. He said it had but one meaning, to submerge, to immerse. Why do you ask? In Greece, Bulgaria, Asia Minor, Syria, Palestine, and where ever the Greek language is spoken, immersion is practiced. Here is an instance, says Dr. Christian, where the Presbyterians practice what their scholars preach. This is the land where Greek is a living language, and nothing but immersion is practised there."

A FEW years ago Hugh D Pentecost, a man of marked ability, a preacher in one of the large city churches, renounced his faith and entered the ranks of atheism and socialism. According to him, says the *Independent*, government is tyranny and law a brutal outrage. When the Chicago Anarchists were hanged he denounced their execution as an infamous crime. But after three years toil—editing one of the best socialistic journals in the country, speaking three times every Sunday—he proposes to become a lawyer and will soon be admitted to the bar. The man who has denounced law will live by the law. Listen to what he says:

"One of the lessons I have learned is that the working people, as a class, are in the unfortunate position they are in because, as a class, they are incapable of being any better off. They are wedded to the clergyman and the politician. They

will follow a black gown and a brass band into slavery and then enjoy their servitude. They like to be humbugged, robbed and ruled, and they love the men who humbug, rob and rule them. . . . I did not know this once. I know it now. When I did not know it I was willing to suffer, if need be, for the working people. Now that I know it I am not. . . . My own loved ones are dear for me to sacrifice them, if I can prevent it, in a vain attempt to rescue strangers from superstitions from which they do not wish to be rescued."

Commenting on this, *The Independent* says: "The working people do believe in religion, and they believe in government by law. An attempt to make Anarchists and Atheists out of them does not secure their support, nor give a livelihood to an agitator. They will support churches but they will not support this propaganda. That is the testimony of Mr. Pentecost, and no other man has given more toil, sacrifice and genius to the cause. We believe his testimony is true."

So after all it does not seem that the working classes are drifting away from the church.

TO OUR PREACHERS.

WHAT good man will come and help our brothers and sisters in Montague, P. E. Island, to proclaim the pure gospel of the grace of God, and thereby build up the cause for which Jesus gave His precious life, and for which martyrs have bled and died?

This is a grand field for a man who is desirous of honouring the Master by doing his will.

Montague, March 20, 1892.

O. B. EMERY.

OUR PLEA.

Briefly stated, it is this: A restoration of apostolic Christianity in its creed, its ordinances and its life. Its creed was simply this: Jesus is the Christ, the Son of the living God. Its ordinances were baptism and the Lord's Supper.

"Baptism is immersion in water of penitent believers in the name of the Lord Jesus, and unto the name of the Father, and of the Son, and of the Holy Spirit.

In the Apostolic church the disciples of Christ met every Lord's day to remember His sufferings as symbolized in His supper.

Christian life in the primitive church was characterized by self-denial, self-sacrifice, zeal and endurance, inspired and tempered by the love of Christ.

We plead for the restoration of the apostolic church because, first, it was one body, recognizing one Lord, one faith, one baptism, one God and Father of all, and endeavoring to keep the unity of the spirit in the bond of peace; and secondly, it was pre-eminently evangelistic.

When Christ's divided body shall be united, when Christians shall throw away party names and party creeds, and be content to wear scriptural names and stand on the divine creed, and "forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." Then will Christ's disciples hear and obey His last command; then will the world believe that Jesus is the Christ; then will infidels and skeptics be disarmed and silenced; and heathens at home and abroad be taught the sweet story of the cross.—*Scl.*

Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

MY REPLY TO BRO. CRAWFORD.

In the last CHRISTIAN appears an article from the pen of the esteemed editor, objecting to the position taken in my answers to Bro. Ernest Crawford, on the subject of life and death. These objections will be considered as briefly as possible and in the same kindly spirit in which they are written.

Obj. 1.—“Giving to the word *die* a meaning it has not in all this book” of Genesis. The writer of this book made no attempt to give a definition of the word *die*, but used it historically; as when a man died, the *fact* was simply stated. Neither spiritual life nor spiritual death was then brought to light. Life and immortality is only “brought to light through the Gospel.” II. Tim. i. 10. Hence, we go to the New Testament for light on this subject, and there find that man both dies and lives spiritually, *while he is alive physically*; and this, too, because of sin. “For I was alive without the law once; but when the commandment came, sin revived, and I died.” Rom. vii. 9. Here sin, which “is the transgression of law,” is said to be the cause of death, and it must be spiritual death, for it is spoken of those yet living in the flesh.

Now if men become “alienated from the life of God,” Eph. iv. 18, and that “by wicked works,” Col. i. 21, and thus become “dead in trespasses and sins,” Eph. ii. 1, I would ask, Was Adam an exception to this law? If not, then when he transgressed the law of God, “sin revived and he died,” and was thus “alienated from the life of God,” and that “by wicked works.” Hence, when we speak of that which befell Adam the day he ate the forbidden fruit, as death, we are using the word strictly in harmony with the New Testament, where life and immortality is brought “to light through the Gospel.”

As to “the meaning the dictionaries” give, I would say that one of Worcester’s definitions of the word death is, “state of being under the power of sin, or spiritually dead.” And so great an authority as Blackstone, in defining being dead in law, declares “that death is a separation from that to which the person was formally united.” He further argues that, being thus dead, he is said “to pass from death unto life, “in the act of being pardoned by law.” Thus it will be seen that I am using the words death and die, not only in the light of New Testament Scriptures, but also in the light of the highest authority as to the meaning of words.

Obj. 2.—“Making a consequence of sin the penalty of law.” Our dictionaries tell us that a consequence is “that which follows any cause.” Hence, whatever the penalty of the sin of Adam may have been, it was a “consequence” of his sin. Milton uses the word in this sense when he says: “Shun the bitter consequence, for know the day thou eatest thereof thou shalt surely die.” But taking the word in the sense in which it is used by Bro. Crawford, the question is, Which is the penalty, and which the consequence? Was being “alienated from the life of God” the day he transgressed His law, the penalty, and physical death and all our woes consequences? or *vice-versa*? If Adam was not spiritually dead after he transgressed, and while he was yet alive physically, it would be interesting to know in what condition he was. Surely he was not alive to God, for he had alienated himself “by wicked works.” None can fail to see that his spiritual condition was that of death. This being so, when did he thus die? But one answer can be given to this question, viz.: the day he sinned and was “alienated from the life of God.”

Obj. 3.—“The attempt to sever the human race from what was threatened to Adam for eating.” Would it not be as well to show that the race was immediately involved in this threatened penalty? There is no such intimation in the text. Whatever influence for evil sin has had in the world, and how-

ever much we may have suffered on account of it, no one of Adam’s children was even held *morally responsible* for his sin, any more than my son is held accountable for my sin. “The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezek. xviii. 20. Anything that would effect Adam physically must necessarily be felt by the race. Thus, when he was driven from the tree of life, “lest he should eat and live”—*physically*—“forever,” as a consequence of his sin, the race is involved in this banishment, and in the physical death which follows as another consequence.

But, says Bro Crawford, “whoever heard of the race having access to the tree of life and being driven from it?” My brother has furnished me with the answer to this question. “The race was in the loins of Adam when he ate, as truly and in the same way as Levi was in the loins of Abraham.” This being true, the conclusion is easy, that when Adam was driven from the tree of life the race was necessarily banished in, or with him. This was a physical consequence of an act that had a physical effect on Adam. According to the Scripture no such results could follow spiritually, for “the son shall not bear the iniquity of the father.” “The soul that sinneth, it shall die.”

Obj. 4—This is simply an effort to make it appear that Adam was *nine hundred years* dying, while God said he should die “in the day” he ate of the forbidden fruit. It appears like taking a liberty with the word of God, not warranted by the circumstances, to supply “details” where God has given none. If there was no such thing as spiritual death, or death of the soul, while the man was yet living in the flesh, then we might be justified in supplying “details.” But the truth of this is not denied. Nor can there be any reasonable doubt, as has been demonstrated, that Adam died this death the day he sinned. How much labor and confusion it would save to admit that God meant spiritual death, or death of the soul, the worst of all deaths when He said, “the day thou eatest thereof thou shalt surely die.” For this death he surely did die that *very day*.

Nor will the marginal reading, “dying thou shalt die,” change the matter one iota. President A. R. Benton, an undoubted Hebrew scholar, says of this passage: That “there is no shadow of authority for rendering ‘in the day,’ etc, by after the day,” and quotes Gesenius as rendering this passage. “In the day” (when) thou eatest thereof, just as in Gen. ii. 4—“in the day when God created the heavens and the earth;” and adds that “in the septuagint, it is literally, ‘in the day in which,’ implying it was on the very day.”

Bro. Crawford offers three “reasons for holding the Adamic penalty to be physical death.” 1st, Adam’s sin the cause of physical death. This, no one denies, but as before shown, it “is the remote and not the direct consequence.” 2nd, “Every sacrifice for sin had physical death in it.” True, but the *object* of every “sacrifice for sin” was to deliver the sinner from spiritual death. 3rd, “Jesus, the great sacrifice for sin, takes it away by suffering the most dreadful physical death.” Whatever force there may be in this is intensified by the fact that, great as His physical sufferings were, the sufferings of His soul, or His spiritual sufferings, were even greater. No one thinks it was physical sufferings that caused Jesus “to sweat, as it were, great drops of blood,” and that caused Him to say, “My soul is exceeding sorrowful, even unto death,” and that caused Him to make that last, loud cry, “My God, My God, why hast thou forsaken Me?” And did not Isaiah say, in reference to His spiritual sufferings, “He shall see of the travail of His soul and be satisfied.” Thus, while His physical sufferings and the grave were necessary in order to the redemption of the body from the grave, the sufferings of His soul were equally necessary to redeem the *soul* from the thralldom of spiritual death.

Trusting that this discussion may at least do no harm, and in the most kindly spirit, I am, as ever yours,
E. C. FORD.

Port Williams, March 19th, 1892.

Correspondence.

On Monday, the 7th inst., word came to us over the wires that Bro. John B. Wallace was dead, with a request to come and attend his funeral. Leaving home on Tuesday morning by early train we reached West Goro just as the people were gathering to pay their last sad respects to one whom they had known so long and loved so much. The very large gathering of friends and brethren told more plainly than words can express how large a place our beloved Bro. Wallace had in the hearts of the people. Everyone feels that they have lost a friend and brother, and the whole church is in mourning for one in whom they had so much confidence, and who has gone in and out before them for so many years.

But as another pen than mine will give the readers of THE CHRISTIAN a sketch of the life and work of our departed brother, I will add but little more at this writing. The news of the untimely death of Bro. John B. Wallace will carry sadness to many hearts who knew and loved him, not only for his works’ sake, but for his real worth; and the heartfelt sympathy of the brotherhood will go out to Sister Wallace and the children in this the hour of their deep affliction; and many prayers will go up to the widow’s God, and to the Father of the fatherless, that they may be sustained as they pass thus under the rod.

Words of comfort and encouragement were spoken to a large and sympathetic congregation from II. Tim. iv. 6-8. We laid the earthly remains of our dear Bro. Wallace close by the home of the church he loved so well, and near the spot where he begun his life-work and where he preached his first and his last sermon, to await the last trump, when the righteous shall come forth to see the King in His glory.

“Rest, weary head!
Lie down to slumber in the peaceful tomb;
Light from above has broken through its gloom;
Here, in the place where once thy Saviour lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother’s breast,
Rest, sweetly rest!”

At the request of the brethren I remained with them over the following Lord’s day, preaching each evening and twice on Lord’s day. Considering the condition of the roads and weather, these meetings were well attended, and we trust the brethren were helped in their day of adversity and that good seed was sown into good hearts.

The church in West Goro is giving Bro. Hiram Wallace an earnest call to come and take charge of the work in those parts, and we hope our brother will be able to see his way clear to respond to this invitation so heartily expressed. There is a good work to be done in Hants Co., and no time should be lost in doing it.

“Truly, the harvest is plenteous, but the laborers are few.” Let us pray to the Lord of the harvest to send laborers into His harvest.

Sincerely yours,

Port Williams, N. S.,
March 19th, 1892.

E. C. FORD.

Miscellaneous.

TO CHRISTIAN ENDEAVORERS.

The Christian Endeavorers in the Church of Disciples on West Fifty-sixth street, New York, send greeting to the young Disciples of Christ everywhere:

We cordially invite you to meet with us in our Sunday-school at 9 30 a. m.; in our church services at 10 45 a. m.; in our Christian endeavor meeting Lord’s day at 7 p. m. and in the mid-week prayer and conference meeting on Wednesday evening at 8 o’clock, whenever you are in New York.

You are also invited to make the Church of Disciples, No. 323 West Fifty-sixth street, your headquarters during the great convention, July

7-10, 1892, to be held at the Madison Square Garden, Fourth Avenue and Twenty-sixth street. A committee will be in constant attendance at the church.

How to reach the church.—From down town take any up town horse-car and get off at Fifty-sixth street. The church is on Fifty-sixth street, two hundred feet west of Eighth Avenue. The Sixth Avenue Elevated Railroad will put you off at Fifty-eighth street and Sixth Avenue, or at Fifty-third street and Eighth Avenue. The Ninth Avenue Elevated Railroad will put you off at Ninth Avenue and Fifty-ninth street. It is but a few minutes walk from any of these stations to the church; but the most convenient is Fifty-third street and Eighth Avenue.

HENRY MILSON, *President.*

ALFRED SHORT, *Secretary.*

ROBERT C. DYHER, *Chairman Social Com.*

RELATION OF THE ACTIVE TO THE ASSOCIATE MEMBERS.

(Read before Y. P. C. E., of first Christian Church, Springfield, Mo., by Miss Fannie Hunt.)

The Young People's Society of Christian Endeavor is an organization, in the church, having for its specific object the development of the spiritual growth of the young people.

We pledge our loyalty, first and above all, to "Christ and the church," secondly to the Pastor and Official Board of the church with which we are connected, that we owe allegiance to none other, and that we will work in our church in the best way that may be disclosed to our united wisdom.

The constitution of our society provides for three classes of members, *i. e.*, active, associate and affiliated or honorary.

The subject of this paper deals with but two classes, active and associate. The active members are those that have accepted Christ and are desirous of accomplishing the object set forth in our constitution. To this class belongs, as a matter of course, responsibilities, privileges, opportunities and blessings that come not to the associate member. The associate member may or may not be a professor of religion, and must be a worthy character, therefore the pledge taken, and the work imposed upon this class must of necessity differ from that of the former. Seeing, too, that the members of this class are not enjoying all the privileges of the active member, nor bringing into play the possibilities for increased good to self or others, the important question comes, "what relation, or better, what should be our attitude as active members toward the associate?" If active membership is the better then we should do our best to induce them to become active.

There is no feature of the Christian Endeavor movement which deserves our more thoughtful consideration. It is here the real work of our society largely consists, in first gaining and then transforming them into active members.

The fact that a person has become an associate member is sufficient proof that he or she is to some extent interested in their soul's salvation, (true, other motives may influence some, but we will not consider such). Then every active member of the Christian Endeavor Society ought, in virtue of his pledge, in virtue of his promised fidelity to his church, in virtue of his personal consecration to Christ, be an active worker in winning all such persons to Christ, remembering that it is not by our own might nor power, but by the power and spirit of God that we are to accomplish this work. And to do this, over and above all things, I place that highest and most effectual power and privilege "prayer" in the hands of every Christian Endeavorer. Christ set us the example. Let us pray for tact, and for wisdom, that we may win in this work "for Christ and the Church." In the seventeenth chapter of John, Jesus says, "neither pray I for these alone, but for them also which shall

believe on me through their word." Let us then not only in our public meetings, but in our closets ask God to help us to lead them unto the full light of the gospel.

There are many very important things to consider in this work, one is the importance of *knowing our associate members* and of showing a hearty sympathy with them, and to make them feel that we are interested in them, another is to be well acquainted with the *way of salvation* so as to present it to them. The most potent factor in the hands of every active member is the Bible, he or she should be conversant with the most pointed scripture passages, and be able to bring the awakened member face to face with God's word. Man by living right, by setting a proper example in all the relations of life—personally united to Christ in consecration, yielding ourselves *wholly* to Him, living so as to adorn the doctrine of God, and studying to show ourselves approved unto God, workmen that need not be ashamed, *rightly dividing the word of truth, our hearts' desire will be accomplished.* Let us go forward using our personal influence with all the fervor and enthusiasm of an ardent consistent Christian. In other words—let our light so shine among men that others seeing our good works may glorify our Father which is in heaven.

In our consecration meetings we should make our associate members an object of special thought and attention, we the acting members should take part so promptly and cheerfully that the associate members may be led to regard it not as a task, but a great privilege.

The prayers must be from the heart, and the consecration real. Let us take care that our conduct *AFTER* the meeting is *Christian* conduct, that we do not destroy the good impression made during the meeting. Frivolity and lightness before and after, tend to destroy the desired effect. I do not mean to say draw a long face or assume a sad countenance, but on the contrary give them the bright and happy Christianity that Christ gave us. It is beautiful to hear in the prayer meeting one who is gifted in speech and prayer, but sometimes far more beautiful than that, is to live "for Christ and the church." There is no abiding power in your life or mine until the day comes when we shall keep our conduct abreast of our profession. There must be something *back* of our profession and that is a *consistent life.* We are taught in the word of God to be *doers* of the word, and not hearers only; and that "faith without works is dead." We are all to a greater or less extent examples for our fellow creatures. It has been said that every action, no difference how great or small, how good or how evil, contains *something* that is likely to be noticed. The active Christian Endeavor member who is no loyal to all his church services, is not one to follow as an example. We are laborers together with God, and let us go on with confidence, knowing that our great commander is with us always, "even unto the end of the world." If each of us in our own place does our duty faithfully, we will receive that which is better than any earthly laurels, and gives more joy than earthly triumphs.

There is nothing in life that can be obtained without effort. No joy so sweet as that arising from the consciousness of duty well performed. May we then study well the past—act wisely in the present, and have a well grounded hope for the future, so that when the angel reapers come, may they find a rich harvest in the field where we have watched, and toiled, and prayed, and died.

SOCIETY.—"An organization for promoting the refinement of the highest classes. Elegant dullness in splendid attire and illuminated by brilliant gas. The brown hue on the upper crust of humanity. In society men are what they represent. In the family they represent what they are."

CALLED OF GOD.

Read at the Woman's Aid Society of Coburg Street Church, St. John, N. B., April 25th, 1892.

We will direct our thoughts for a few moments to God's call to Abraham, which may be found in Genesis xii. 1-9.

The first thing which attracts our attention is the abruptness of the call.

Abraham was now well advanced in years; had gathered the comforts of home around him; was dwelling in peace with his kindred, enjoying their friendship and hospitality. But the command comes: "Get thee out of thy country, and from thy kindred and from thy father's house into a land which I will show thee; and immediately follows the blessing which God will give him if he, without hesitation, will obey the call. For, says God, "I will bless thee and make thy name great, and thou shall be a blessing;" and then makes the final promise: "In thee shall all the families of the earth be blessed." We read that Abraham at once obeyed the call, and, with his wife and servants and all the substance they had gathered, started out for this land which God had promised to show them. We can imagine his friends and neighbors using every argument for him to give up this undertaking. "Why," they would say, "you do not even know the country to which you are to go. If God would only make that known to you it would not seem so lonely a journey; but to leave home and friends and start out into a new life, as yet unknown to you, to us seems a great mistake." Thus we can imagine them using this and similar arguments. But Abraham will not listen to them, but, as I said, at once obeys the call. This is well pleasing to God, for all through His word, we always notice, God demands implicit faith and prompt obedience. But how often we hesitate, and because we cannot see the end from the beginning, the call which is plainly heard is often slighted and God's holy spirit grieved. All through the Scriptures we have characters given us for our example, but I fear we often hesitate to follow in their footsteps. We all know that in obeying God's call Abraham was more than compensated for all he endured. God is the same God to-day, and we who are called, although not by audible tones, but by the word of God, are expected to respond as quickly and cheerfully as did faithful Abraham, and if we obey we'll be as blessed as he. We notice when one is called of God, immediate action is at once expected. Thus, when the woman stood wondering at the empty sepulchre, they were told to hasten and tell the glad news that He had risen, and we read they started on the way with "fear and great joy." The same honor has been conferred upon us as upon these women, and should we hesitate to make it known? We often hear it said, "Woman was the last at the cross, the first at the grave and the first to proclaim a risen Saviour." Sometimes I almost fear we say this in the spirit of pride, instead of being deeply grateful for this honor thus conferred upon women and which is still extended to all the Christian sisterhood. I wonder we do not realize this more, and do more to help those who are still in darkness and superstition, who have never heard the call, for "How, then, shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" We read in Philippians of those "whose names are in the book of life." Have we not all asked ourselves, "Is my name written there?" If we truly desire and expect this we must be workers for Christ, not only be satisfied we are called ourselves, but never rest until we make every effort to present God's word as the only guide to those who would seek "this city, which is out of sight." That we may all endeavor to do more than we have in the past for God's glory is the prayer of your sister in Christ.

A. S. M.

The Christian.

ST. JOHN. N. B. APRIL, 1892

EDITORIAL.

A PECULIAR PEOPLE.

Titus ii. 14.

The grace of God that "bringeth salvation unto all men," the apostle says, "teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

The apostle seldom speaks of Christ without referring to His death. If he made excursions elsewhere, they were but excursions—his home and glorying were at the cross. There he thought of sin and wept, and there he rejoiced in the great sacrifice which puts away sin.

"He gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." This is an unspeakable gift. Though proclaimed by many thousands on earth, and sung by the redeemed family forever in heaven, the description will never reach the reality of the gift.

We will here consider the *object* of that gift—why He gave Himself for us. His wisdom is equal to His love, and His object must in some way be commensurate with the grandeur of His gift. It was that He might redeem us from all iniquity, take off our chains and set us free from all iniquity. In our guilt and ruin He deemed our redemption worth the sacrifice, and to gain it exchanged the glories of heaven for the life of an outcast and the death of a malefactor. He bought us that we might be His own, and purifies us to Himself. He claims redeemed humanity, and they are nearer to Him than the angels. They are a peculiar people, known and read of all men. People are to learn who and what Jesus is by looking at His peculiar people, for they bear His image. If He saves a young man He calls him "My brother." If He saves a young woman He calls her "My sister." If an aged woman, He says of her, "She is My mother." All who do His Father's will belong to the heavenly family, and resemble Him who is the head. They do good to all men like He did. When reviled, they revile not again, but strive to render good for evil—taking after their Owner and Redeemer.

But this peculiar people are surrounded with snares. Their enemy goes round seeking whom he may devour. He makes evil appear good, and sometimes draws them from Christ ere they are aware. They must resist the Devil, and instead of entering into heaven, without any particular effort or self-denial, must fight the good fight of faith and lay hold on eternal life. Christ is offering them the sweetest fruits of His spirit, and the enemy is seeking to ensnare them with the works of the flesh, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, sedition, heresies, envyings, murder, drunkenness, revellings and such like, which positively exclude persons from heaven.

Some of these works of the flesh seem abominable, others more respectable and attractive. Satan will try young Christians at every point; if he fail in one he will, if possible, seduce by another. That we may shun him and "feast at the banquet of mercy," the Lord tells us what are the fruits of the Spirit, viz: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. iv. 19-23).

Dancing is held in repute by worldlings. Young Christians are often surrounded by dancing parties and earnestly urged to take part in them, nay,

they are almost forced to do so. If they are not determined in the Lord's strength to resist this temptation they will be overcome. Yielding once they can more easily do so the second time, and so on till they care but little for the church, its worship, discipline and admonition, and finally forsake it altogether.

We would affectionately ask our Christian readers to consider this matter, and consider it prayerfully. Look at the abominable works of the flesh, read them over. Would you like to be overcome by any of them? Your cunning enemy watches to ensnare you. We speak of dancing parties, not because they are the worst and most abominable works of the flesh, but because they lead to those, though they belong to "revellings and such like," and are the most respectable, they are among the most ensnaring of these works, and are therefore the more dangerous in leading away from the Saviour. You never think that the joy you feel in such parties is the fruit of the Spirit. You can never ask the Lord's blessing to be with you when at such places. This course is certainly not in the narrow path which leads to life, but on the "broad road" on which many travel, from the revelling savage to the cultivated worldling.

No doubt many young persons who love the Saviour and would be sorry to grieve Him are thoughtlessly drawn into this snare, and that, too, by those who would report the same as a reproach on them and their religion and their church. We are glad to know that many young Christians understand these things, and have resolved in the Lord's strength never to be caught in this snare; and we pray that they may faithfully adhere to this determination, and always in this and all other matters be found for and not against the Lord Jesus. We should shun the very appearance of these evils when we remember how "the flesh warreth against the Spirit," what evil its works do to the church and how they stand as braces against the salvation of those who hear the Gospel. No wonder that the Lord declares by His servant, that they that do such things shall not inherit the kingdom of God. (Gal. v. 21).

Christ's peculiar people walk in the Spirit and do not fulfil the lusts of the flesh. Their pleasures are pure and lasting. They are not their own, but bought with a price and aim to glorify God in their bodies and spirits, which are God's. They are zealous of good works. Even the world knows the difference between good works and bad, and God's people are known and marked by all men. All can see the difference between feeding the hungry, clothing the naked and neglecting them. They can see the difference between training families who will bless society and training families who will be a pest and a terror. They can see the difference between a praying man and a swearing and drinking man, and the difference between those who assist each of these in his course. They can see the difference between those who encourage and assist men to turn from sin to God and those who do not, between those who spread the Gospel and those who do not.

Good works are beautiful in themselves and they are peculiar to Christ's own people. They are zealous of good works, do not need to be coaxed to do them, but are not satisfied without doing them. They lead in doing good, set the example, and say by their actions, even more than by words, "Come with us and we will do you good."

Sin may open as bright as the morning and end as dark as the night.

In St. Paul's, London, there is a whispering gallery, a voice uttered most feebly at one side of the gallery is heard distinctly at the opposite side, a great distance off. So, every word of earnest prayer goes all round the earth, and makes heaven a whispering gallery.—TALMAGE.

Original Contributions.

"THE FIRST MAN IS OF THE EARTH, EARTHY."

I COR XV: 47.

(Continued from last issue)

It may still be said, therefore, that the life possessed by our first parents was an immortal life, and that the taste of the forbidden fruit, or the disobedience in partaking of it, cast the seeds of mortality into their nature, and so immortality in them was destroyed. That when God created them and placed them in the Garden of Eden, He gave them a law, and that law was prohibition. It said, "thou shalt not eat of the tree of knowledge of good and evil." He therefore intended they should not eat of it. But it may be forgotten that God gave a law at Sinai, beginning, "thou shalt have no other gods before Me." Was it in God's mind that that law would certainly prevent all idolatry? Did He know (suppose) that that law would prevent all dishonoring father and mother? Prevent all killing? Prevent adultery, stealing, bearing false witness, or coveting? If He knows all things, He knew it would not entirely prevent, but would to an extent have a restraining influence, and would put the Israelites past the possibility of covering their sins by the plea of ignorance. So God in the Garden of Eden said, "thou shalt not eat of it." But He also said, "in the day thou eatest thereof thou shalt surely die." Was that a threat only, or was it also a prophecy? Or, more properly speaking, a promise? Let us not forget the significant expression of Paul in summing up the inheritance of those who have been brought into the possession of "eternal life" by the Lord Jesus Christ. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and you are Christ's and Christ is God's." Now then, God has given us Christ—"the seed of the woman." Christ has brought life and immortality to light. He has broadened, or enlarged, Eden. He has the glorious prospect of leading many sons unto glory. This was the joy which was set before Him, but in bringing them unto glory He brings them through death. Therefore, Paul says: "Death is yours," and in saying this he places it among the other gifts of God. (I. Cor. iii. 22).

O, what a wonderful change? In the little Eden here, one child-like, innocent pair. In the Eden over there, an innumerable company which no man can number, out of every nation and kindred and people and tongue, redeemed by blood; not simply good because they know no evil; but, positively good, cleansed from evil and having the satisfaction of knowing that, although "made subject to vanity" for a time, they have forever been "delivered from the bondage of corruption into the liberty of the glory of the children of God" (R. V.)

Surely then, the design was not that man should live an unended life in "Elen's bowers" on earth, but rather that he return to the earth from which he was taken, and that his whole posterity should return with him. Hence we are told: "In Adam ALL DIE; but we are also told; "In Christ we shall all be made alive."

This corresponds with the thoughts with which this article is begun: "The first man is of the earth, earthy," and also, "the second man is the Lord from heaven."

Let us now return to a thought already lightly touched: that man, left to himself, would grow, mature, wither, and droop and die.

But, says one: Was not death caused by eating the forbidden fruit? No! The eating the forbidden fruit was the occasion, not the cause of death. Man, if not supernaturally supported would have died from natural causes. His eating the forbidden fruit simply caused him to be cut off from that which would perpetuate his life.

THE CHRISTIAN.

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

Vol IX.—No. 6

SAINT JOHN, N. B., APRIL, 1892.

Whole No. 102.

HELL IS WHERE GOD IS NOT.

Why should we use God's moments to discuss
The nature of a place or state not sought?
Why then is Hell so interesting to us?
That place where God is not.

Surely not any reader can expect
That it will be eternally his lot,
To go beyond God's rescue—lost, shipwrecked—
Somewhere where God is not.

True, we must make poor dying sinners fear,
The dire result of "th' infernal Serpent's plot;"
But let the love of Christ make Hell appear
Somewhere where Christ is not.

It is the melting love of Christ constrains,
And takes away from sinners all the blot
Of their transgressions, rescuing them from pains,
Somewhere where Christ is not.

What greater punishment can e'er befall
To one who loves his Master as he ought,
Than to be left fore'er beyond recall,
Somewhere where He is not.

I want to see my loving Master's face,
Him who hath cleansed me from all sinful spot;
Then God forbid I e'er should know that place—
Somewhere where Christ is not.

Many are dying round us that we know,
The speed of death abateth not a jot;
Let each one strive no friend of his shall go
Somewhere where God is not.

E. CRAWFORD.

OPENING OF THE NEW MEETING-HOUSE, NEW GLASGOW, P. E. I.

Our house was opened for worship on the 20th of March. The day was stormy, preventing many at a distance from attending. Still there were good meetings at 11, 3.30 and 7 o'clock. The night meeting filled the house. Bro. W. H. Harding preached three good discourses to very attentive hearers. The collections were very good, considering the inclement weather.

The house is 46x29, with tower and spire. The entrance is through the tower. In the opposite end is the platform, with pulpit stand and space below for baptism (not yet finished) and on either side a dressing room. The very neat pulpit is supplied by three fine chairs, the main one the gift of a sister. The arched ceiling and all the inside work is finished in hardwood, with the most modern improvements, including pews, which are of ash, trimmed with walnut, made by Schurman, Clark & Co. in a highly satisfactory manner.

The outside is well finished in sheathing under the superintendence of Mr. Charles Wyand. The house is lighted by three chandeliers, the first in the centre, near the pulpit, with six lamps and globes, the other two, one on each side towards the rear, each with four lamps and globes. The large chandelier is the gift of a friend. The three give good light to all the room.

The acoustic properties of the house are good, and, as a whole, it is quite satisfactory. Although it cannot be said to be the best house owned by the Disciples in the province—several being much larger and more expensive—still it is a very neat and comfortable house.

REMARKS MADE BEFORE THE COLLECTION.

About ten months ago it was proposed either to repair our old meeting-house, or build a new one. Although times were unusually hard, owing to the failure of crops in previous years, there was a strong desire for a better house of worship. Some

said "repair," others thought it better to build a house. At a business meeting an estimate was made of the probable cost of repairing and also of a new house. To ascertain the general wish of the people, a circulating paper was written, with the costs of each house respectively, and a subscription list for each. Nearly every one subscribed for the new house, to be paid in three annual instalments. The subscriptions were both willing and liberal, in the hope that the following summer would prove more favorable than the past. This hope was realized. The grain crops were excellent and the weather fine for gathering them.

Building began in right earnest; work was given over and above their subscriptions to lessen the expense and still erect a respectable and commodious house. By the goodness of God it is about finished, with only a small debt unprovided for.

We wish it distinctly understood that this is a free house. All who wish at any time to attend have an equal right to be accommodated with those who have built it. If they wish to bring with them their family or friends, all are welcome to free seats. The house is for the church to worship in, and also for all who desire it to hear the free invitations of the Gospel of Christ. All its offerings we wish to be freewill offerings, so that both givers and receivers may be happy. It is happy to receive gifts on these occasions, but still happier to make them when we remember the words of the Lord Jesus, "It is more blessed to give than to receive," for "the Lord loveth a cheerful giver."

This day and this meeting will be remembered in years to come, and I do not think it would make any of us happy to say to ourselves, "I had an opportunity that day to help a good cause and I did a mean thing." We expect better things and better feelings. Perhaps some may tell their children, "We helped to build that house." I have one request to make: Whenever you give, let it come from a willing heart, let it be as free as the air you breathe. When George Whitefield, the great preacher, was collecting money for his orphan asylum, a rich man reluctantly offered him a guinea. He says, I cannot accept of it. Please take it back. Why? asked the man. "Because," said Whitefield, "this money 's for the Lord's cause and must come from willing hearts, and you are not willing." With tears the man drew out fifty guineas, saying, as he handed it to him, "This comes from a willing heart." It was accepted.

News of the Churches.

ST. JOHN, N. B.

March Quarterly:—At the annual meeting in Westport I thoughtlessly wrote "Quarterlies, March, St. John." If any had said "It will be the best meeting you have ever had," I should have replied, "I hope so." But little did I think I would have the pleasure of writing such good news to the readers of "THE CHRISTIAN." We have usually had some one to help do the preaching in our quarterly; Bro. Stewart wrote to several, but as none could come he made up his mind to try alone. He entered into it with good spirits and health, trusting in the Lord to bless his efforts. Lord's day morning, March 6th, he opened the meeting by preaching a sermon on "How to

make a success of our meeting." It aroused the church to make greater efforts to save their friends, and they worked faithfully with Bro. Stewart to win souls to Christ. After the evening sermon one made the good confession; she is the first of the fourth generation in this city to take such a noble stand, and the influence of her good example was felt all through the meeting. Monday night two decided to give their lives to Christ. One is a cousin of the first mentioned, and of which the same can be said; the other is a young lady who has but lately come among us. Tuesday evening the cousins were baptized, and the other young lady on Friday evening. No more confessions during this week, although Bro. Stewart reasoned and pleaded with the people as but few can. Lord's day, the 13th, was a day of gladness and devotion. In the morning 'ho 'three young sisters were taken into the church, and in the evening we rejoiced to see a young couple start together in the Christian life. We felt that our prayers were being answered and praised God. On Monday two came forward, a man well up to sixty years of age who has been an attentive listener for some time, and a daughter of one of our most faithful workers. On Tuesday night four were baptized into Christ. Before the baptism another young couple and a young lady came forward. At this sight we were happier than ever; our cup of joy was surely running over. On Thursday these three were buried with Christ by baptism into death and rose again to walk in newness of life. We were made glad again to see another man well up to three score who was not ashamed to confess his Lord and Master before men. He was baptized by Bro. Wm. Murray on Friday night. Brother Murray came here Wednesday night on his way to Deer Island and we persuaded him to stay a week to help us on in the good work. The interest and attendance were so good it was decided to continue the meeting another week. Lord's day the 20th, Bro. Murray preached in the morning on "Individual and Church Growth." It was a good sermon and his advice and counsel will help us all to live better lives. After the sermon Bro. Stewart gave the right hand of fellowship on behalf of the church to eight who had obeyed the gospel, then we attended to the Lord's supper, Bros. Murray and Stewart presiding. It was a solemn and glad time as we with grateful hearts remembered Him who had died for us and was now sending us "showers of blessings." On Lord's day, the 27th, we rejoiced to see four young ladies and a young man make the good confession. So far sixteen have accepted Christ. We thank God and take courage. An earnest, loving, hopeful and prayerful spirit pervaded the meeting. On Monday the 7th, and Friday the 18th there were special meetings for prayer to God to bless the efforts put forth. They were well attended and many earnest, heartfelt prayers ascended to the throne of grace.

This church needed an extra good man to take Bro. Capp's place, and in Bro. Stewart they have one who has carried on the work to their entire satisfaction. His praise is in all the church for the successful way he has led the meeting. He has a good voice with clear enunciation. Has a bright sympathetic eye, giving him a kindly look. His manner is sober, sociable, unaffected and gains your confidence at once. His sermons show careful study; are short, pointed, earnest, and hold your

attention from first to last. During the meeting he has reasoned with great power. He told plainly what we ought to do to be saved in such a kind loving way that none were offended. He depicted the terrors of the Lord and warned all to escape from them. He told of the happiness and peace of the Christian and pictured grandly his glorious hope in Christ. He has a fund of appropriate anecdotes that help greatly his illustrations and appeals. He made as touching appeals as we have ever heard. May the Lord give him strength of body and mind so that he may labor long in this place and reap a great harvest of souls. We wish he could visit all our churches; we feel sure there would be a great numbers saved. It was impressive to hear an old and young preacher uniting all their powers to win souls to Christ. The church feels thankful to Bro. Murray for his valuable services. Bro. Murray was at his best and as he is so well known it is not necessary to say more.

We think that the additions in numbers, wealth, intelligence and influence are the best we have had for many years. We are looking and praying for many more to be added to the saved. F.

The quarterly meeting of the Union Endeavor Society was held in the vestry of Coburg Street Christian Church on Tuesday evening, the 2nd February, 1892.

At eight o'clock the meeting was opened by singing that grand old hymn, "Stand up, stand up for Jesus," followed by a moment of silent prayer. All voices then joined in repeating the first psalm, after which came a ten minutes' service of song, in which several hymns were sung, as only "Endeavorers" can sing.

Ten minutes were then devoted to the hearing of testimonies, speakers limiting themselves to from ten seconds to half a minute.

Rev. Mr. Howie gave a ten minutes talk on the active membership pledge, which I think did us all good. He presented the pledge in a three-fold light; first, pledged endeavour to lead a Christian life; second, pledged attendance at the prayer-meeting; and third, pledged participation in the prayer-meeting.

Mr. Robinson, of Minneapolis, gave an account of the convention held there last summer. This was followed by a ten minutes consecration meeting, after which verbal reports were given by representatives of each society, including the Epworth League Society of Christian Endeavor, of Carleton. All reports were most encouraging, showing the great benefits derived from the societies, both personally and as churches. Our own society made a specially good showing, having a membership of fifty-eight, thirty-five of whom are active members.

After singing "God be with you till we meet again," we adjourned to meet three months hence. All joined in repeating the Mizpah benediction.

This was one of the largest and best meetings ever held in our church.

H. M. CLARK,
Secretary-Treasurer.

WESTPORT, N. S.

We are moving on in the way of duty, contending "for the Faith once delivered to the Saints." Our meetings are well attended. Our Sunday-School is increasing, we have an enrollment of ninety scholars, and bid fair to increase the number after the winter is over. Our religious work of late has been greatly retarded on account of the prevalency of "La Grippe." But we are indebted to our Heavenly Father for His providential care, and sparing mercy.

On the evening of the 17th of February our home was visited by a number of our brethren and sisters; and it was not long before the object of their visit was made known, and the place presented a lively appearance. We spent a very enjoyable

time. After about forty had participated of the bounties of a well spread board, the evening was spent very pleasantly indeed. We were then treated to some very fine music, Miss Mattie Powell presiding at the organ. It was done well, and furnished a prelude to the evening's enjoyment. After the friends had retired to their homes, we found that they had left behind them many tokens of their unceasing Christian charity. Many useful presents of various kinds showed the thoughtfulness and benevolence of our many kind friends. We were forty dollars better off the next morning than we were previous to their visit. We cannot find words to express our gratefulness for the kindness received. Yet God will reward every act and deed of charity.

H. E. COOKE.

TIVERTON, N. S.

Since our last report from this place we have tried to make a protracted meeting successful. We have been compelled to draw it to a close for want of further time in this direction, with no results, save two restored and a number being induced to take part in our social meetings who had hitherto done their duty by listening to their brothers and sisters speak well of the dear Saviour.

Our regular services are well attended, and the church is in a good living condition, which makes us hopeful for future growth.

On the 22nd of February, at a special meeting for the purpose, Bro. George Cassaboon, was chosen and set apart to fill the vacant eldership caused by the death of our dear and departed Bro. John A. Smith, who had stood shoulder to shoulder with Bro. Ossinger as under shepherd, ever since the first organization of this church, now many years ago. At the same time Brothers John Clifford, Kendrick Outhouse and Joseph Ossinger were chosen as deacons; and the trusteeship placed in the hands of Brothers Allan Outhouse and Joseph Ossinger, with B. O. Kendrick Outhouse as church clerk.

Our church debt is growing beautifully less and will soon be a thing of the past. We have raised about \$65 00 within a few days, by voluntary contributions from the brethren and friends, which reduces it to less than one hundred dollars.

The writer is anxious to visit East Ferry, Gulliver's Cove and South Range as soon as possible; from which points we hope to send encouraging reports by the end of another month.

From Gulliver's Cove we learn the sad news that Bro. and Sister Stannels Hines have had the misfortune to have one of their dear little girls scalded nearly unto death, which has kept our brother from activity in gathering materials, etc., for finishing the meeting house at that point. Dear readers, do not forget our past appeals to you for help in order to carry out this work, we know no place where a dollar would do more good than invested in the Gulliver's Cove meeting house, to enable hungry souls to meet there for worship of the blessed Lord in the very near future; and to be a place where sinners may come, taste and see that He is precious to their souls.

By a letter just received from South Range we learn that "La Grippe" has been at work among our brethren and friends in that section, some of whom have been very sick.

They are anxious for another meeting as soon as the roads are sufficiently settled in the spring. We purpose being with them at the proposed time, and trust God's blessing will follow our imperfect efforts in the Master's vineyard, and that many more will be added to the noble little flock, who have taken Christ as their head and His Word as their guide in this beautiful spot.

We have never seen South Range clothed in the beauties of summer garb, but only in the sombre hue of dreary winter, yet have pictured it in imagination, when under the magic spell of summer's

sun, beautifying tree and field with leaf and flower; while its abundance of waters reflect the glories of earth and sky, as truly "beautiful for situation."

There are three roads in what is known as South Range. In a distance of about five or six miles, live thirty-nine families, two of which are Methodists, three Episcopalians, twelve Disciples and twenty-three Baptists. Fine orchards and shade trees abound on every hand; while two beautiful lakes, within a short distance of each other, complete a scene well calculated to charm the human heart into songs of praise to the great Creator. "Picturesque Canada" could easily add another gem to its long list of fair scenes by taking in South Range.

On other occasions we hope to tell of pure hearts and beautiful lives, made white and beautified by the precious blood of the Lamb of God, and the gospel of Christ, showing to the world by a godly walk and conversation that they have learned of Jesus, while living amid the hills and vales of South Range.

H. A. DEVOE.

TRYON, P. E. I.

The little band of Disciples in Tryon are trusting hopefully in the precious promises of the glorified Redeemer. They numbers but few, but their faith is strong. Surrounded as they are by sectarian influence, and deprived of regular preaching, it is a matter of great difficulty to increase the membership. But a few faithful ones meet together every Lord's day to remember the broken body and shed blood of the Saviour of the world. But this little band, scorned as it may be by the popular sects, rejoice in the glorious privilege of meeting together in the name of Jesus. They seek not popular applause, but are willing to follow him who was despised and rejected of men. Bro. Harding holds a meeting occasionally. He preaches for the churches at Summerside and Tignish as well as at Tryon. He held a meeting in Tryon a few months ago without any visible results, but let us hope that ere long the faith of this little congregation will be rewarded by seeing precious souls submitting to the will of their Father, who desired not the death of one, but that all should come unto Him and live.

N. S.

Crapand, P. E. I.

MONTAGUE, P. E. I.

On the evening of the 24th of February a large party, members and friends of the church and congregation, assembled at our home in Montague. A most enjoyable evening was spent. It was a repetition of several happy gatherings which preceded it, and therefore needs not to be described, further than to say that in enjoyment this exceeded all others.

Pleasant and substantial reminders of the visit remained after the departure of our friends.

I write this simply to let our friends, outside of Montague, know something of the goodness of heart of those with whom we have associated during the almost seven years last past. O. B. E. Montague, March 20th, 1892.

BOWMANVILLE, ONT.

The work still progresses. Six additions in the last few months. Interest good and audiences attentive. Prayer-meeting and other week-night services well attended. Our O. W. B. M. and Y. P. S. C. E. have undertaken the education and support of three native children in China. The venture promises success. Our June meeting begins June 2nd. Particulars will be announced later.

E. B. BARNES.

TORONTO, ONT.

Eleven additions recently at the Cecil Street Church. The pastor, A. W. Conner, is hard at work giving the cause deeper root. Hall and Hutto are engaged for a meeting, beginning May 15th. The brethren are expecting great things.

Home Mission Notes.

PLACES	PREACHERS.	ADDITIONS.
Munz in, O.,	B. J. Sawyer,	99
Lehigh, Iowa,	Brown and Finch,	92
Richmond, Mo.,	S. M. Martin,	112
Lafayette, Ind.,	Bro. Coombs,	105
Flushing, O.,	Hedges and Coan,	139
Youngstown, O.,	Darsie and Anderson,	149
Larnod, Kan.,	J. A. L. Romig,	142

Eight hundred and thirty-eight additions at seven places is encouraging; and here is an item that should make us glad:

"One year ago in London, Ont., there was five or six Disciples not organized and without any church property. Now there are over fifty Disciples well organized; a Sunday-school with seventy members, and a fine house of worship."

The mission boards of Ontario and the United States have been and are helping the brethren in London, hence their remarkable success.

Let us in Nova Scotia and New Brunswick do likewise, that is, unite our time, talents and money, on any one point, and we will see just as good results.

Did you read in the last CHRISTIAN the letter on "Cheerful Giving?" If not, get the paper and read it. If every Disciple will read it carefully, there will be a large amount given for our home mission work. We hope "Layman" will write again on this subject, and thus help our mission work.

Our new mission point, East Ferry, contributes liberally. Bro. Devoe will hold a series of evening meetings there, and we pray that many shall turn to the Lord.

We are still corresponding about an evangelist and hope soon to get one. We have engaged Bro. R Stevens to work in the field during his vacation this summer. Bro. Stevens is one of our most faithful workers and will strengthen the cause wherever he may labor.

Bro. J. B. Wallace, a worthy consecrated preacher of the Gospel, has passed away. He was a good man and full of the Holy Spirit. He shall now "shine as the stars forever and ever," because he turned many to righteousness. The anchor of the soul—HOPE—will comfort Sister Wallace and family in their sorrow.

The brethren at Gulliver's Cove have asked the Board to send Bro. Devoe there to hold a meeting. The Board will do as requested and will pray for success to attend their united efforts. The Board will be glad to respond to appeals such as this every month. Do not be backward about asking for help. Those who contribute to this fund want to see it spent in doing good and building up the cause of Christ.

Bro. R. Jackson, the president of the Board, spent three days in St. John this month. Bro. J. is in Belleville, Ont., attending a business college, he hopes to graduate in about four months. He expects to visit Toronto to hear Hall and Hutto, and Bowmanville to hear Martin and Castin. He hopes to attend the June meeting at Bowmanville. The knowledge he will get from attending these meetings will be of great help to us in our mission work.

"Cast thy bread upon the waters and after many days thou shalt find it." This is what we are doing in the mission work, and we are sure to see great good result if we give liberally and expend wisely, in order to win souls for Christ.

RECEIPTS.

Previously acknowledged,	\$191 92
St. John—	
Cohurg St. S. S.,	12 06
Y. P. Mission Band, ..	3 40
East Ferry, N. S.—	
Per H. A. Devoe,	10 00
Southville—	
Per Mrs. Gates,	3 00

Cornwallis—	
Per Miss S. Ford,	6 25
Tiverton—	
K. Outhouse,	50
Milton—	
Per Miss Freeman,	3 27
W. report—	
Per Miss Porter,	1 00
Total..	\$231 40
St. John, N. B.	J. S. FLAGLOR, Secretary.

Foreign Mission Notes.

We believe that our brethren and sisters will be very much pleased to hear that there is a prospect of our having Sister Mary Graybiel to attend our annual in September. She is one of our most devoted and faithful laborers in foreign fields and one of the best known missionaries in the world. The following was received from her:

Dear Sister in Christ,—Your letter came to hand this morning. Such letters are always received with thanksgiving. Nothing is more precious to me than to know that the interest in missions is broadening among our people, and that sympathy for the perishing is developing into the practical. I quite agree with you that indifference is mainly due to want of knowledge of the condition and needs of the world and our own personal responsibility in the case. I am unwilling to believe that we, who claim to be Disciples of Christ in name, as well as in deed and truth, love our Master any less than others who have been more active in carrying the Gospel to the heathen. I thank God that an awakening to a sense of our responsibility has begun, and the end is not yet.

In reply to your question, as to whether it would be possible for me to attend your annual, I can only say that I know of nothing now that would interfere. I shall be pleased to make the acquaintance of our brethren and sisters in the east, if the Lord opens up the way for me to do so. I wish to make a long journey and tell as much as possible. Now, as to expense, I should be glad to come to you without charge, but this is impracticable. It will be necessary that all travelling expenses be met, but beyond that I leave all to you, assuring you that whatever you are able and willing to give will be entirely satisfactory.

There was one expression in your letter which recalled the many times in India when I had felt "shut out from the world and shut up to Christ." There are times when the burden of the work so weighs upon the soul, when we do so feel our insufficiency and that all human help is unavailing, and then we learn what it means to trust in Christ's unflinching strength and grace. Do we not need to know just that always and everywhere?

May I not hope to hear from you again about the annual meeting? Believe, me with earnest Christian love and greeting.

Yours, in the work,
MARY GRAYBIEL

Sister Sinclair, assistant corresponding secretary O. C. W. B. M., writes: "I am glad to say that a dear young sister in Hamilton, Ontario, offers herself as a missionary for Japan. She has excellent references, will probably be accepted and is ready to go at once. We had a visit from Bro. Meegs of China, he had only two weeks to spend in Canada, he spoke for fifteen churches. Eternity alone can tell the good his visit will do. He held his audience spell bound for an hour and three quarters at a time. Trust we all feel more deeply our obligation to aid in the work of Foreign Missions."

The sisters will all be much pleased to hear that there is a good prospect of having our Canadian missionary in the field at once.

We see what a deep interest the Ontario churches have taken in a returned missionary, and we believe should sister Graybiel visit us a like interest would be awakened.

Sister Lena Leonard, who has been visiting St. John, reports that the sisters at Leonardville have decided to organize a Foreign Missionary Society.

Twelve of the sisters have banded together to carry on this work, which will be taken up early in the spring.

INDIVIDUAL RESPONSIBILITY. "I speak to each individual. There is one soul—a soul which must live forever; a soul for which your Saviour bled; a soul which can feel, and suffer, and enjoy as well as you. There is one such soul that depends for salvation on you and on you alone. After all that benevolence has done, or can do, millions will still remain unenlightened. Select one of these and reflect that for you it is to say whether that soul shall receive offers of redeeming mercy! You can do this, humble as may be your means. For you, therefore, O that the Holy Spirit would write this on your inmost heart! For you it is to say whether at the last day there shall be upon your head the guilt of its blood, or the glory of its redemption. God waits for no sluggard, no vain promises. The night cometh. Yea, there is an awful night that will shut down with blackness and darkness on all delaying souls. What thou doest do quickly."

"It should not be forgotten that the term Foreign has no place in the Scriptures in connection with missions. Neither has the indifference to the fate of the heathens, of which this term was born. The very name Foreign Missions is a reproach to the Christian world, which so far forgot its commission as to leave the heathen to shift for themselves. We shall never have a full return to primitive Christianity until we know no difference between Home and Foreign missions."

Here is good news from Japan where the Canadian sisters hope soon to have a missionary at work helping to turn the natives from darkness to light, from Satan to God.

"Reports from Foreign Missions begin to bear the familiar marks of our home despatches:

HUNGO TOKYO, Japan, Feb. 2—Four baptized last week, and five last night. I have three preaching places besides the leper hospital, so I preach twice on Sunday nights. I am going north 200 miles on the invitation of a farmer, who, though five years a Presbyterian, came to me to hear our position more thoroughly, to be immersed, and to ask me to preach in his town. He had heard of us from the preacher who converted him, but who united with us just a little over a year ago. We have also just received an excellent preacher from the Greek Church. GEO. T. SMITH.

Whatever may have been the doubts of any, as to the success of foreign missions, they will soon be dispelled by news like this. Let it be borne in mind that the great work of our foreign missions has been to get access to the people—to overcome the bars of language, custom and thought. This done, the old gospel is as powerful as it has been everywhere else. And those who believe that faith comes by hearing should be the first to appreciate the difficulties to be overcome.—Standard.

Mrs. J. S. FLAGLOR,
Secretary.

FROM THE FOREIGN FIELD.

(Notes from Mrs. Durand's letters.)

HURDA, INDIA, Nov. 19th, 1891.

How I wish you could be with us, or see us, Christmas day. We will have all the schools meet at a given place and march to our house, singing while marching appropriate hymns. Then after the devotional exercises will give every child a present, and prizes to many. We have at least 450 in the schools and we may count on an extra hundred or two turning up on the "Bunah Din," that is the big day, or Christmas. Some of the children will be about half clad in neat, clean garments, others with a dirty cloth about the hips, and others perfectly nude. To those that have no clothing, we will give garments and the others a toy, and for prizes we give books, or something quite nice. Poor little darlings, I have seen tears of joy glistening in their eyes when they would come forward to receive their presents. They are very much like children at home until sin has been instilled into them and their little minds poisoned by these wicked customs.

Our babes are thriving beautifully. The little one is a great big fellow now and so very sweet and good. Mrs. Wharton and Miss Robinson have prophesied that he is going to make a great and

good man. If good babies will make good men and women, we need not be anxious about the future of our little ones.

November 26th, 1891.

Mrs. Durand, in speaking of her little daughter, one year and a half old, says: She is a precious darling. We take her with us sometimes when we preach in the streets and she will distribute tracts while we talk to the people. Many will take tracts from her and prize them very much that would refuse them when offered by us. She also will sing "Yeshu Nom Goura," which means sing of the name of Jesus. The natives are delighted and will crowd about us by the hundreds whenever we take her. She loves them, and no matter how ugly or dirty they are, she loves them just the same.

Dr. and Mrs. Durand went out from the church on Fifty-sixth street, New York City, in August, 1889.

O. M. PACKARD.

New York.

RECEIPTS.

Previously reported,	\$58 40
St. John—	
Per Mrs. Flaglor,	1 35
Cornwallis—	
Per Miss M. Reid,	1 00
Milton—	
Per Miss K. Kempton,	6 55
Leonardville—	
Sister Lena Leonard,	1 00
Southville—	
Per Sister M. E. Gates,	3 00
	71 30

SUSIE B. FORD,
Treasurer.

Original Contributions.

SINCERITY.

It was once said to the writer "That whatever one thinks is right to him is right." He meant by this that if one is sincere and honest in what he believes, he is all right and will be saved. If this is so, then our salvation is in ourselves and not in another. If we are saved because we are honest and sincere in our own thinking and believing, then it makes no difference what we think or believe, as we can be just as honest and sincere in believing a lie as in believing the truth. Let us try this rule. I am thirsty. I drink what I honestly believe to be water. But it happens to be arsenic. What is the result? No harm done, do you say? Why? Because I was honest in believing it was water. No, indeed, this rule will not work in this case. Why? Because arsenic will not poison, and however honest we may be will not change the nature of the arsenic. Then we are safe in saying that it is not our thinking or believing that saves us or destroys us, but *what* we believe. That is, we live by *what* we eat, and not by what we think or believe. This is true in every thing that pertains to life. The truth of God is what saves us and not our views in regard to it. "If we know the truth it will make us free." Error cannot make us free, however sincere we may be in believing it. If an error could save us because of our sincerity, why all this sacrifice on the part of Christ to give us the truth? Truth will save us if accepted. Error will destroy us regardless of our sincerity. All admit we need sincerity in the acceptance of truth. But the question before us is, Can sincerity alone save us, or will our sincerity in believing an error destroy the influence of that error upon our hearts and give it the benign effect of truth? But how can we know we have the truth? One man studies the Bible and he becomes convinced that certain things are right. Another man studies the Bible just as earnestly and honestly, and he does not see it as the other. How are we to know which is right? There is only one answer to this—the life must determine which is right. "By their fruits, you shall know

them. He who has the truth in his heart must and will have the fruit in his life. It matters very little to the world how much we may claim to have the truth if we have not the fruit. The world will not believe us.

The truth in the heart will produce love, joy, peace, kindness, long-suffering, gentleness, as certain as that wheat will, in good soil, produce wheat. This is the way we test the value of truth,—by its effects in our lives. If a man can produce this fruit without the truth, then we have no possible need of the truth; for here is the very design of truth, to save the man—that is, to make him better.

Very often we destroy the very principle we advocate by our actions, because actions always speak louder than words. We once knew a man who was contending for the truth and nothing but the truth call his brother man bad names—said he was a "corrupter of the worship," etc. He evidently believed he was walking in the truth; and who would dare say he was not honest and sincere in his belief? But who can say that such fruit of evil speaking could possibly be the fruit of the truth? The truth of God will bring us into sacred union with God, and if at peace with God we must and will be at peace with the child of God. Unity with Christ means unity with all who are His. Here is our test as to whether we have the truth.

While it is true that the truth produces the fruit of a Christian life, it is also true that the power of the truth is in the life. The power of David Livingstone's life over Stanley in the dark continent beautifully illustrates the power of a Christian life. Stanley, when he entered Africa, was an agnostic; but the bright and shining light of Livingstone's life converted him to Christianity. It was not Livingstone's arguments, as he said but little on the subject; but it was his life that led Stanley to see the truth. The light of God's truth in the life of Man will lead others to glorify God. M.

CHURCH DEBTS.

Church debts are easy to get, but just as easy to get rid of if every member of the congregation will give, not what he would like to, but what he ought to give. One hundred dollars debt on a church of fifty members may be a great burden for half a dozen brethren to carry, but easy if the remaining forty-four, no poorer perhaps than the others except in liberality, would each bear his part of the burden. Church debts exist, because in most cases the minority are compelled to assume a responsibility for which they are incompetent. Parsimony rather than poverty places them in this unenviable position. If a church of twenty members build a house of worship at a cost of two or even three thousand dollars, and pay for it, they would be regarded as models and marvels of liberality. But there are churches among us, not many perhaps, that have done this very thing; only instead of twenty names on the church record there were a hundred or more, but the few projected the plans, saw the work to completion, and almost if not altogether liquidated the debt; and with the same magnanimous spirit that marked their giving, shared the fruits of their labors with those who could not or would not labor. No church should have a horror of debts and allow their efforts to be paralyzed on that account, for a church that contracts debts greater than it is able to meet, sins as much as the one that will not pay its debts when it can, and knowing that a debt can be removed, at the first call a conscious strength should fill every congregation, rather than the fear of the mortgages. As long as impossibilities are expected and crushing burdens imposed on the few, as long as men serve the flesh rather than the spirit, feed avarice and stultify benevolence, church debts will exist not because men cannot, but because they will not pay them. B.

HOBBIES.

How easy it is to be a hobbyist! So prone are we to believe that that which interests us most, must be of the same interest world-wide. When once possessed of that idea and our hobby holds the reins, we are apt to take up the entire road. With our practical theory, the theories of others are visionary. So important is our's that all others are worthless. Our's does not admit of a flaw, but all others are glorious combinations of confusion. We have found the medicament of every ill, the termination of all disputes, the arbiter of all difficulties heretofore incapable of adjustment. I heard a lady temperance lecturer say not long ago that David wrote the ninety-fourth Psalm in view of the nineteenth century legalized liquor traffic; that the saloon counteracts all the good done by the prayer meeting and Christian endeavour; created a spiritual death so great that preachers holding revivals could not induce a single soul to express a determination to lead a new life, and many like things which must be taken with a grain of salt, believed with a mental reservation. The instance is only one of a hundred, but the lesson is easily learned. E. B. B.

TRUE TO LIFE.

At the meeting of the official board of a church not far from the unpretentious town of B—finances were discussed—that awful subject which sometimes makes us wish we had never "joined meet'n'." A protracted effort was talked of and all agreed as one man that a big protracted meeting—bigger than those we read of in the papers—must be held. But the depressing remark was made that it would cost money—a great deal of money. 'Twas ever thus. Some one always puts a damper on everything. But it was said, and no sooner was it said than a good brother, an excellent brother, one who has stood by the church through thick and thin, and who has done more than some much older than he, remarked that "If you keep tapping the tree for sap so often the tree will dry up." Splendid thought. Embalm it evermore. Would that we could see its deep immeasurable meaning. But the end is not yet. Another brother who fits in church work anywhere, from passing the collection plate to mapping out the future history of the church, and who always keeps a "mighty thinkin'," remarked slowly and with great deliberation, "Yes, my brother, and if you don't milk a cow regularly she'll dry up." E. B. B.

A native Chinese child can be kept and educated in that land by our missionaries for the sum of fifteen dollars a year. This seems to us an almost impossibility and yet it is true. If any of our churches would like to take upon themselves the care of a child, thereby doing missionary work in one of the very best ways, I would be glad to give any information needed on the subject.—E. B. B.

Satan has got thousands of men into trouble, but he never got one out. He led them into theft, but he would not hide the goods or bail out the defendant. The spider shows the way over the gossamer bridge into the cobweb; but it never shows the fly the way out of the cobweb over the gossamer bridge. I think that there were plenty of fast young men to help the prodigal spend his money, but when he had wasted his substance in riotous living, they let him go to the swine pastures while they betook themselves to some other newcomer.—Talmage.

We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.

The tree "of knowledge of good and evil" was in the garden, but there was also "the tree of life." The tree of life was not prohibited, the other tree was prohibited. God said: Of every tree of the garden thou mayest freely eat, but, etc. So having free access to the tree of life, we have no reason to doubt that they partook of its fruit, until they were driven away from it on account of sin. On account of sin they were prohibited from eating of the fruit of this tree now (not before) lest continuing to eat of it, their life of sin should be perpetuated. But now being cut off from the life-perpetuating qualities of this fruit, they begin to die. So, after a time, those bodies (before sin) the perfection of humanity, beneath the hand of time wear out, and return to the ground from which they were taken; for dust they were, and unto dust they should return—the first man was of the earth, earthy.

Some, indeed, suppose that if man had managed to partake of one morsel of the fruit of the tree of life, even after he had sinned, that he could have defied God and lived forever—believing that one morsel would have conferred immortality, as others suppose that the other fruit destroyed immortality. I am of the opinion that both are mistaken, and that, while it is not unnatural, but natural for man to die, and his eating the prohibited fruit was the occasion simply, of his death, and not the cause; the tree of life could have perpetuated, only by a perpetual use,

The foregoing is written for the purpose of lifting the minds of men from a regretful longing after the bliss of an earthly paradise such as the abiding place of our first parents is supposed to be, and to emphasize the thought that man as he was and as he is, of the earth, earthy, belongs to the earth and will remain on the earth—returning to the ground from which he was taken and at the same time to hold up before the longing desire of every son of man, our elder Brother—the seed of the woman—the Lord Jesus Christ, who has brought life and immortality to light. Who is the second man? the Lord from heaven, who has said: "I am the resurrection and the life." "I am the light of the world." "I am he who liveth and was dead, and behold, I am alive for evermore, and have the keys of hades and of death." "I go to prepare a place for you . . . and will come again and receive you unto myself, that where I am you may be also."

Christian, brother, friend, death is yours. It is well that it is. The words of Jesus are significant. Except a corn of wheat fall into the ground and die, it abideth alone; and so it is with you, death to you is a blessing, God has given it to you and me as such. Death will open the portals of the eternal home. It will free us from all the burdens, the sorrows, the temptations of the earth—life. Even Adam, in the garden of God was not free from temptations. Temptations belong to the flesh. Death will free us from them; and then safe forever in the Father's house, sorrow and pain being left behind and every tear being forever dried, we will not only bless God, through Christ, for redeeming love, but we will bless the wisdom of the power (whatever mysteries may hang around it) by which we were "made subject to vanity" in order to our being finally delivered from the bondage of corruption into the glorious liberty of the children of God.

O. B. EMERY,

Montague, P. E. I. February 16th, 1892.

WHY PEOPLE HEAR PREACHING.

Last month I wrote about "preachers preaching." This month it is about people listening. There are a good many people who attend worship that could not give a very clear reason for so doing, and the oft-repeated words of Jesus, "He that hath ears to hear, let him hear," have more in them than we generally think. Times, without number, people have been told that the Gospel will be the savior of

life unto life, or of death unto death, and if they do not love and obey the Saviour they cannot be saved. Still they come to hear the preacher. I wonder if it ever crosses their minds that every word will be a witness against them. Why do they come? I cannot give you all the reasons, but I will give you some. Do you see that young man sitting there? Well, he represents a large class of church-goers. Is he interested in the services? Oh! no, he scarcely hears a word the preacher says. As soon as the preaching is over he will quietly slip out and wait until a certain young lady comes along. You see why he comes? How will we get at him to do him good? Through the *motive* that brings him. Young sisters, be in earnest. Do you see that elderly gentleman sitting in that seat over there? His hair is gray and he has an intelligent expression that you like very much. He comes very regularly and nearly always sits in the same place. He pays money when required, and yet he is not a member. Why does he come? Well, you see his wife and some of the family have "joined," and it would not look well to stay at home. He understands every word the minister says, criticises the sermons, believes in the teaching, but —. This kind needs special treatment.

Do you see that whole family sitting there in one of the front pews? They are all members, they attend very regularly. There is a strange young lady with them to-night. She is not a Christian, she has been living somewhere out of the reach of the Gospel. To-night she is listening very attentively. The earnest tones of the preacher touch her heart as she listens to the offer of love and pardon, a feeling of her lost condition rises within her—she is very much impressed with the necessity of salvation. The service closes, she goes home in silence with the family, who are church members.

As she listens to their talk her heart grows cold and the holy light begotten from on high is extinguished. One talks about what somebody had on; another talks about some little flirtation; another offers a criticism on the sermon. Christ is not mentioned. How many persons who have been impressed have had their impressions rudely dispelled by the "member's" carelessness? Why do they come? Is it possible for the Devil to use church-members as agents to keep people from coming to Christ? I have other classes of listeners in my mind, but I have not time to give the details, as I write while conducting a protracted meeting. But some go for curiosity, some because they like the preacher, some like the singing, some go because they want to help the work along, they go to do good and get good. As you read this, let me ask, Why do you go? Are you a follower of Christ? Is your church alive? We will soon have a return of spring—a revival of nature. Do you need reviving? Does your church need it? Look about you and see how best you can promote the interests of the Gospel. Remember, we must hear and do. Are you still out of the ark of safety? Will you hear a word of exhortation? Decide for Christ now. Do not remain an inattentive listener any longer. Come to the Saviour just as you are. The spirit and the bride says, Come. All things are ready. It will be a terrible thing for you to spend eternity in hell when you have heard so much and know so well what to do. May God help you, as you read these few lines, to ponder over these things, and as the resurrection of nature is here, may we think that how we shall stand in the great resurrection is determined largely by how we hear now.

Summerside, P. E. I.

W. H. HARDING.

When God writes anything on the wall, a man had better read it as it is. Daniel did not misinterpret the handwriting on the wall. It is all foolishness to expect a minister of the gospel to preach always things that the people like or the people choose.—TALMAGE.

INFLUENCE OF EARLY TRAINING.

Some minds are much more precise than others. They will tabulate facts with such perspicuity that the dullest mind cannot fail to comprehend them. This characteristic is essential to those who have it their duty to instruct others, more especially to teachers of religion, or which will better express my meaning, preachers of the Gospel. We frequently hear preachers deplore the fact that their sermons have little effect, either intellectual or spiritual, upon their auditors. The reason of this is eagerly sought after by those who find themselves laboring in vain, but they seek it in the wrong direction, for in nine cases out of ten it lies at their own door. Their sermons may lack not only clearness, but also spiritual food. There is a system of sermonizing at the present day that is marked by the greatest obscurity. There is a certain amount of truth preached, no doubt, but in such a manner, encumbered with such an accumulation of debris, as to have no lasting impression, and only a discriminate and intelligent mind is able to extract it. Now the question naturally arises just here: How do we, or can we, account for this lack of intelligent instruction from the pulpit? It cannot be due in every case, although I grant it is in some, to the inferior natural abilities of the preacher, for almost all pulpits are tainted with the same disease, and surely we must believe the natural abilities of some teachers are sound. (I am speaking now of sectarian teachers, although it might also be applicable to many of our own teachers who may have been brought up in sectarian schools). We must look then for a cause in some other direction. Man to a great extent is a creature of circumstances. I do not mean by this that man as an intelligent being is wholly passive to his circumstances. By no means. To believe this would be a libel on all natural beings. It is the proper sphere of man—the God-given power—to rise triumphant above all circumstances. But man cannot select his parents, nor his childhood training. In the first stage of his existence man is a mere animal, in fact more helpless than an animal, for an animal has instinct to guide it, but the child follows passively the guidance of its parents. This early training becomes in time the instinct, or nature, of the bundle of human sensibilities. All through the early stages, even to manhood, or rather the age of manhood, the mind is absorbing the thoughts, the utterances of its associates. In this sense, therefore, do I mean that man is a creature of circumstances. The truth of the old adage—as the twig is bent the tree is inclined—is now readily seen. As the companions and circumstances of the child, so will be the man. If the youth be trained in error, the man will mature in error. If the youth be saturated with religious error, so will the man. It was this truth, practically acknowledged, that came to the rescue of the papacy in the sixteenth century. A broken down adventurer, named Loyola, saw with dismay the citadels of the old church yield to the power of Luther's error-destroying engines. Gathering around him spirits as wild and reckless as his own, he founded the society known in history as the "Company of Jesus," sworn to abandon all personal aims to the accomplishment of one great design—he overthrow of Protestantism and the universal establishment of the papal power. It was this society alone that rolled back the tide of Protestant advance, when the southern countries of Europe were about to throw off their allegiance to Rome. Their power was due to the stress they laid upon the education of the youth, and for nearly three centuries they were accounted the best schoolmasters in Europe. It is also to this fact, practically acknowledged, that the sects owe their success to-day. The infant in all its innocence is sprinkled into the church and carefully trained in later years to observe the validity of its inception to the Christian faith. We have conceived how

that it is possible to sprinkle an element of the nature of water, but cannot positively conceive how a child can be sprinkled. But this by the way. The child is matured in error. It is taught to believe that of which it has no remembrance of. It depends upon the veracity of the parents. The infant becomes a youth. It finds no mention of sprinkling as a Christian ordinance in the New Testament. Yet all scruples are hushed by the pious parents, by the consolation of believing that the mode of baptism matters not, so long as you are baptized. Does the word of God teach that? No! It is a theory upon which thousands are building their final hopes. That statement of Alexander Campbell should be written on the door-posts of every dwelling, viz.: *The belief of a theory cannot save a man.* It is the belief in the person and mission of the Lord Jesus Christ—the one great and glorious fact in the plan of redemption—that brings salvation.

Thus we see the youth is instructed to believe what is not true. His teaching is all obscure and dark, and even the sectarian college training is marked by dark sentences of learned philosophy which tend to mystify. Can we wonder, then, that the pulpit has little effect in training the youth? There is a grand unity in Divine Revelation which only the true disciple of the meek and lowly Jesus can hope to understand. "The testimony of Jesus is the spirit of prophecy." In the light of Christ all things are made clear and intelligible, but out of Christ all is mystic and dark. But I must bring this essay to a close as it already occupies too much space for its value in your little paper. I may continue this subject at some other time when I have leisure to write.

—JACK.

THINGS NEW AND OLD.

A letter from an excellent brother in Boston informs me how they spend their Lord's days in the church at South End Tabernacle.

At 9:30 a men's meeting in the ladies' parlor; at 10:30 preaching and the Lord's supper, 12:15 Sunday-school; at 4 a missionary meeting at Bro. Darst's, but before this, at 3 o'clock, a meeting of the Junior C. E. Society; at 6:30 a mother's meeting in the ladies' parlor, and at the same time the young men's meeting of C. E. in the vestry; at 7:30 preaching again.

Please read the above lines carefully and underline them, and before you allow yourself to express any surprise that the church in your locality is not making more progress, ask what are you doing, compared to the facts given, and then be astonished that your own home church has even an existence. I admit you get to the morning meeting, and sometimes out in the evening, but what about the Sunday-school? Och, Sunday-school! "Hush." I will promise to keep quiet on this subject a solid month if you will stop talking about the preachers not being successful in such churches, and wake up and go to work.

The last issue of THE CHRISTIAN says there are twenty of our provincial preachers working in the "neighboring country." Better call it thirty. And what is still more discouraging some of them are shouting at the top of their voice for the rest to come. Add to this the exodus of so many of our working members and you will have the answer to the oft-repeated question, "Why are not our churches in these provinces stronger?" We can count fifty active members that have gone from Milton church, besides a host of inactive ones, since we first came here seventeen years ago, and not one to move in to take their places. Those who have been added to the church were the inhabitants of Milton. If this thing keep on, who can tell what the end will be?

We had a Sunday school concert the other evening; subject, "The Angels," "Mission of Angels," "Angels of the Lord," "Messenger Angels," "Good and Evil Angels," "Angels of the Judgment," "Herald Angels," and "Angels of the Resurrection." Under each head were singing, responsive readings and recitations. A good house, fine singing, splendid reading and excellent recitations, and a good collection. All were pleased and we hope made better.

We made a remark last evening to this effect, "That the intellect must be reached through the affections." We must first win the heart before we can reach the head. This being true we need not expect to teach our enemy or opponent. We must first cultivate the soil before we sow the seed. The work needed to-day is more in association than explanation. Lyman Abbott is clear on this. He says, "The needed power is that of personality. It is not the truth taught so much as the person who is at work. The man is more than the plan. It is the inspiration the scholar gets from the touch, the associations of their teacher. We see this in the incarnation. God in the person of Christ comes in contact with humanity in order to save and redeem them." The want of social, sympathetic heart-power is the great want of our age, and the parent of modern abused socialism. Pure and undefiled religion is the only thing that can reach the heart and counteract the wrongs of an evil world, and this cannot be seen or felt in our teaching, but in our lives. Hence, the need of coming in touch with the sorrowing, suffering world.

We went to add our humble tribute of respect and appreciation and admiration to the memory of our departed Bro. Wallace. We loved the man, we honored the noble Christian, we esteemed his humble devotion and consecration to the cause of Christ. He has fought the good fight and has earned the peace and the glory that awaits him. The banner of peace and joy floats out for him from the battlements of heaven. Our hearts are sad. Tears will unbidden start. "Weeping may endure for a night, but joy cometh in the morning." We turn our hearts toward the sun of righteousness and wipe our eyes, and joy fills our hearts and chases our intruding sorrow. We know that when life, with all its struggles and toils, ends at last in death, that then "God giveth His beloved sleep." Our dear brother sleeps in Jesus and will awake to the joy of a morning which has no night. "God has turned his winter nights into a summer day, his sighing into singing, his grief into gladness and his bitter into sweet."

How beautiful it is for a man to die upon the walls of Zion, to be called like a watch-worn and weary sentinel to put his armor off and rest in heaven. Our hearts are touched with deep-felt sympathy for Sister Wallace and her family, and most earnestly do we beseech our Heavenly Father that His benedictions of love and mercy may be their constant solace.

Our prayer meetings have put on new life and are now very interesting. Our Sunday congregations are not very large. Whether a small congregation makes poor preaching, or poor preaching makes a small congregation, will do for a question for our querist department. We look, however, for large congregations when our men return from the forest and the gripe-rage is over.

Will the churches in Nova Scotia and New Brunswick, that want our next annual meeting, please notify Bro. E. C. Ford, or the writer, so we can decide as soon as possible when our annual will be. We want to commence now to work up the interest, that we may have the best meeting of the thirty-eight annual meetings. Please attend to this, brethren, but don't all speak at once.

I saw a fine thing to-day in the *Christian at Work*, from the distinguished Blaikie, D. D., LL. D., moderator-elect of the general assembly of the Free Church of Scotland, on the "Essence of Christianity," showing what should be treated as fundamental in Christian doctrine. Among the important passages of Scripture that he considers essential and fundamental is Peter's answer to those that asked on the day on Pentecost, "What must we do?" and Philip's answer to the Ethiopian treasurer who wished to be baptized, etc.

The truth must prevail. H. MURRAY.

JUDAS AND THE LORD'S SUPPER.

I saw in your issue for March an answer from Bro. Ford to the question, "Did Judas partake of the Lord's supper when it was instituted?" I wish to bring out the Scriptural teaching on this subject just as though Bro. Ford had not attempted an answer.

The four evangelists give us all that we know historically of Jesus—from His birth to His ascension. Let us then examine their testimony. Matthew, Mark and Luke are the only ones who give any testimony on this subject. If any one can find John's testimony, I would like to see it.

We turn to Matthew xxvi. 1: And it came to pass when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the feast of the passover. Now I wish you would turn to this chapter and read carefully to the thirtieth verse, and especially examining the points made in this article. This chapter begins two days before the passover. The leaders were planning and consulting how they might take Jesus. About this time there was a supper in Bethany, and a woman anointed Jesus as He sat at meat, and this aroused the indignation of some of His disciples. You will also find that Judas went to the chief priests and agreed to deliver Him up to them. This was all before the passover. At the passover Jesus sat down with the twelve. (Verse 20). He said that one of them should betray Him. In deep sorrow they began to ask, Lord, is it I? And He answered, He that dippeth his hand with Me in the dish, etc.

We will now turn to Mark xiv. 1-26. Please read this carefully and see what complete agreement. It is so nearly like (Matt. xxvi. 1-30) that we will not stop to make a comment. We pass on then to Luke xxii. 1-21. The testimony here given by Luke began at least before the passover, for he says, Now the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill them. Now just here at the third verse is a statement which I wish you to carefully note and keep in mind till we examine the testimony of John.

Then entered Satan into Judas, surnamed Iscariot being of the number of the twelve. And when Satan entered into him, he went his way and communed with the chief priests how he may betray him unto them. This was before the passover, according to all three of the evangelists. One point more I find given, which I think is a full answer to the question before us. At the 21st verse, after the full account is given of the institution of the Lord's supper and before they went out to the Mount of Olives, Jesus says: But, behold the hand of him that betrayeth Me is with Me on the table. If you can look for anything more clear than the statements of these three I cannot see why, unless you go to some other testimony on some other subject and apply it to this.

We will now turn to the first mention made by John of the last passover, which is found in John xii. 1, and reads: Then Jesus six days before the passover came to Bethany where Lazarus was which had been dead. There they made him a supper. We are not told how long before the pass-

over this supper was made, but there are some things in the connection which, when compared with the other evangelists, sets us right on the point. Then Mary took a pound of ointment of spikenard, very costly, and anointed Jesus for His burial. Judas complained of the waste and said this ointment might have been sold for three hundred pence and given to the poor. This transaction is given by the other evangelists and placed as near as we can tell two days before the feast. Chapter thirteen begins: Now before the feast of the passover, when Jesus knew that his hour was come, that He should depart out of this world unto the Father; having loved His own which were in the world, He loved them unto the end. And supper being ended—What supper was ended? the passover supper? Oh, no, not one word has been hinted about that supper; and besides this we have the evidence right here that it was before the feast. Read carefully on till you reach the twenty-sixth verse. Here, Jesus in answer to John's question, said, He it is to whom I shall give a sop when I have dipped it. And when He had dipped the sop He gave it to Judas Iscariot, the son of Simon. John is the only one who gave this testimony. Now notice what followed. After the sop Satan entered into him. (Luke xxii. 1-5). We find in this passage that Satan enter Judas before the passover, and the covenants with the chief priests and captains, were then made, and not after the feast of the passover was eaten and before the Lord's supper was instituted Judas slipped out and did this work. The context shows that he, after having made his bargain for the thirty pieces of silver, was seeking for a favorable time and place to deliver him up. I wish before closing to give you one more testimony from John to show that the account in John xiii. is not an account of the passover and the institution of the Lord's supper. Now go with me to verse twenty-seven, last clause, Then said Jesus unto him, That thou doest do quickly, what did He mean? Not one of the disciples know. Read now the next verse, Now no man at the table knew for what intent he spake this unto him. Well what did they think? Read on and see. For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast. Now if this was the feast and they had just attended to it, how could they have had such a thought. I have found many persons undecided as to whether Judas partook of the Lord's supper or not, and the difficulty had arisen from an idea that John was describing the passover.

If this assists anyone to get a clearer view of the subject my object in writing is gained.

J. A. GATES.

Weymouth, March 11th, 1892.

OUR EVER-INCREASING NEED.

Our need of preachers is strongly felt. The men we want are always busy elsewhere; the men we don't want have our cordial permission to work elsewhere. The weak state of most of our churches does not permit them to issue any flattering calls. Other provinces in the Dominion are no better off than our own. Ontario has about ten pastorless churches. We have work enough here for about a dozen preachers, and we want men of the right stamp to undertake it. Our churches are willing to go any length with the preacher in making sacrifices, if he will only lead the way. In fact they afford every facility to the preacher for making sacrifices. In this regard we are able to satisfy the most fastidious.

But the undressed fact is, we have had such a wide experience with preachers, some of whom we wish no greater harm than that they be spared the mortification which they forced us to bear, that we

feel that no preacher is preferable to the one we do not want. We have bade some of these adieu. We were sad at the parting, but since we have learned more of their work—which generally reveals itself after a brother has thankfully received the resolutions passed on his behalf—the tears freeze on our cheeks and volcanic sobs rend our peaceful breasts. Of course, dear brethren, there are no bad preachers, but some are a good deal worse than others. We trust that you will believe us when we tell you that we have had our share of the latter class, and we think that the honors should be divided. We were once selfish about preachers, but experience has rolled "that rock of offence" away.

If this should meet the eye of a preaching brother of good education, a good speaker, of fair judgment—after what we have passed through we will be satisfied with fair—who, up to the present time, has never had hard work equal to his dormant, herculean powers, and is willing to consider hardships, in the absence of cash, as part of his salary, ready to face Canadian winters and sectarians, we would be pleased to have you visit us and promise to you a life-long engagement, it being understood that with your aid we will have the right to identify you as the man answering to this description. Your part in the identification will be a month's work, for which a liberal competence will be given; ours will be the inspection of the work and rendering a verdict in accordance with the facts.

It may be well to state here that our silence regarding the life of the church among which your lot may be cast, is unbroken with malice aforethought, owing to our lack of space for an adequate description, and that the work, if too well known before you begin, like that of a story book, will lose interest. We therefore invite inspection and location, giving you the strengthening assurance that our help in any extremity, prosperous or otherwise, especially the former, may be had for the asking. Those preachers, let us say in conclusion, who, during their ministry, have developed an abnormal fondness for travelling among the churches looking for restful work, may have sent, post-paid on application, a time-table of our own making, so that they may suffer no delays in the Maritime Provinces. BILDAD.

"O Lord, bless the young preacher, and make his heart as soft as his head."

It may have been the same preacher of whom it was said, his sermons were truly apostolic. He would take his text and then go everywhere preaching the gospel.

Married.

McDONALD-McGREGOR.—At the residence of the bride's father, Daniel McGregor, Esq., Union Point, Lot 51, March 16th, 1892, by O. B. Emery, Mr. John A. McDonald, New Perth, Lot 52, and Miss Jemima K. McGregor. All of Kings County, P. E. Island.

Died.

PRIME.—At the residence of her father, Elder Thomas Ossinger, Tiverton, Digby County, N. S., on the 21th of February, Sister Annie Prime, widow of the late Charles Prime, of Eastport, Me., aged 34 years, leaving one child to mourn the loss of a mother's love and care. Sister Prime died strong in her confidence of her Saviour's faithfulness to pardon, and ability to save.—H. A. D.

WALLACE.—Died at his home, Rawdon, Hants Co., N. S., March 6th, Elder John B. Wallace, at the age of 61 years. The deceased closed his earth work one half mile from the place of his birth. Excepting about three years spent in Massachusetts and California, and an occasional tour through this and adjoining provinces, his life has been spent in the county above named. Early in life, by the most diligent improvement of the limited opportunities within his reach, he secured a good English education,

and at the age of twenty, engaged in school teaching, which calling he followed with some intermission, for about eight years. At the age of twenty-eight he was married to Miss Francis Dill, who, with four sons and three daughters, remains to mourn her great loss. Soon after his marriage, that he might be the happy owner of a home, and secure a living for his family, he bought a farm, and for several years gave his attention to farming, which calling he never entirely abandoned. From the time of his conversion, at the age of 18 years, he had a strong desire to preach the gospel, but his extreme modesty and diffidence kept him for many years from making known that desire, or thinking it possible for him to reach that calling. It was not the hope of worldly gain that influenced him through those years of toil and discouragement, during which, as opportunity afforded, he studied, prayed and spoke in the congregation, till the church called him to the work of the eldership, and soon afterward to the ministry of the word. I would r if the time is passed away forever when churches will in the same way raise men to bear her standard and guard her gates. It was "in weakness and fear and much trembling" on his own part, some misgiving on the part of his best friends, and prophecies of failure from others, that he began his chosen work. He has now after twenty years of toil, self-denial, and exposure in cold and storm, closed it with the love and unbounded confidence of the church, and the respect and esteem of the entire community in which he lived. While he has gained but little of this world's goods, his life has been in the truest sense a success in the influence he has wielded for good, the example he has left, and the souls he has won for Christ. He was a wise and faithful teacher of the church, and a clear earnest preacher of the gospel; a man who believed and loved and lived the truth, and who belonged to that class of preachers, the better known the better loved. He was an affectionate husband, a devoted father, a true brother, and a kind friend. In disposition and life he was amiable, unselfish, self-denying, and devoted to the good of others. His death is not only a severe trial and loss to his family, who so much need him, but to the church for whose good he has so long laboured and prayed. His funeral discourse was feelingly preached by Bro. E. C. Ford, who expressed the faith and feeling of every believer in the large congregation, when he read "I have fought a good fight, I have finished my course, I have kept the faith," it can be as truly said of him as of any one I know, "He hath done what he could." Farewell, my dear brother now! I believe we will meet again.—HIRAM WALLACE.

HAYWOOD.—At Tignish, P. E. I., March 2nd, after a short illness which was borne with Christian fortitude, Bro. Benjamin Haywood, in the 32nd year of his age, leaving a wife and family as well as a large circle of friends and relations to mourn his loss. Bro. Haywood was baptized a number of years ago by Bro. Crawford and has been a faithful worker ever since. He will be missed, but he had reached an age when we could not expect to hold him much longer here. The mourning ones have our sympathy, and God's promise. We shall meet again.—W. H. H.

WEST.—Sister Andrew West of Liverpool, N. S., daughter of Bro. Thomas Freeman, departed this life February 16th. Lung trouble that developed into pneumonia was the terminating cause of her death. She has left a husband, and a father and mother, and two sisters, and seven children to mourn their loss. The very large funeral, the deep sorrow and sadness of the occasion, and the fragrant flowers laid so tenderly upon the coffin as sacred tributes to her memory, show the high esteem in which she was held by the relations and friends. She is not lost but gone before, to the "sweet abode of joy and peace." She is called out of the valley of shadows into the light of the heavenly home beyond the cares and storms of life, to the living fountains of water, and where God shall wipe all tears from her eyes. Although her sun went down at noon, she was prepared for that home where the sun of her life will never set. May our heavenly Father help the afflicted ones, in the midst of their sad bereavement and bitter disappointment, to say thy will be done, and may the sorrow and anguish of their broken hearts find a response in Him whose earthly tears are to them now a sweet legacy of love. May he who was the companion of her side find a solace in the blessed hope of a reunion in that heavenly home undimmed by sorrow and unchanged by time.

"E'en now by faith you join your hands,
With her who went before
And greet her in that better land
Where you will part no more."—H. M.

FREEMAN.—Departed this life, Bro. Herbert, son of Bro. Siphorus Freeman, on December 7th, 1891, in the 40th year of his age, leaving a wife and six children to mourn their sad loss, but it is their joy to know that he fell asleep in Jesus. He was taken sick in the lumber woods and left there for his home which he never reached alive. Taken to his brother-in-law's where he passed away surrounded by his dearest earthly ties. His remains was taken to his home in Harmony where the funeral services took place. The crowded house of weeping neighbours, with brothers and sisters, and a heart broken wife and children, showed how much he was loved and respected by them. But we laid his body away to await the grand time when Jesus will say, Come forth and join the redeemed host to live for ever. Bro. Freeman was a member of the Church of Christ worshipping at this place. He respected his friends and was respected by them. He will be missed, but he has left them a Christian example. He loved his family and gathered them around the family altar and read to them the word of God, and in prayer he committed them to the Saviour. He loved to read and talk of Father's Home. And I am glad to know that the sorrowing widow still keeps up the family worship, a good example for fathers and mothers. May the dear Saviour bless the widow and the fatherless in my earnest prayer.—Wm. MURRAY, Kompt, Queens Co. N. S.



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