

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manquant

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
		✓									

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

THE CHRISTIAN.

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

Vol. XI.—No. 11

SAINT JOHN, N. B., SEPTEMBER, 1894.

Whole No. 131

The Christian.

Published monthly by Barnes & 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 56

St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

SPECIAL NOTICE!

Extra copies of this issue are sent out for distribution, in order that many more of our brethren may become acquainted with THE CHRISTIAN, and be induced to subscribe. A copy should be taken in every home. The subscription price is less than one cent per week.

This month's issue has been considerably delayed in order to print a full report of our annual. Many of our readers will be glad to hear about our annual. As will be seen, this has been one of the best years of prosperity among our churches.

An earnest effort will be made by the Home Mission Board to place an evangelist in the field at an early date. We trust that in our next issue we may be able to report definitely about this important matter.

BRO. S. W. LEONARD preached for the St. John Church, supplying Bro. Stewart's place during his attendance at the annual. Bro. Leonard has returned to Lexington, Ky., to pursue his studies at the Bible College.

BRO. R. E. STEVENS has also gone to the Bible College to take a course in the Biblical Department.

We thank our many subscribers who have kindly remitted the amount of their subscriptions. We have yet many on our books unpaid. A hint to the wise is sufficient.

BRO. T. H. BLEWIS who has been in the employ of the American Missionary Society for some years, is now visiting his home in Curwallis, N. S. We trust Bro. Blewis may be induced to remain for some time.

ANY of our churches needing communion wine, can be supplied by addressing Geo. F. Barnes, Box 44, St. John, N. B.

We learn from the *Tribune Democrat*, published at Mt. Olivet, Kentucky, that Elder E. B. Barnes closed a very successful meeting with the Church at Thompson. There were twenty additions. He is now engaged in another meeting with the Church at Mt. Olivet. This is a very good way of spending a vacation.

The innocent man wants no one's pardon. Only transgressors can be forgiven. To pardon primarily means to make a gift, the return of which shall not be sought. It is given absolutely.

Pardon.

No one pardoned of a crime is ever tried for that offence again. The act performed cannot be undone, but the pardon granted cannot be recalled. The cry of a convicted world is not for justice, but for pardon. What it needs is not a judge to condemn, but a friend to deliver. Condemnation has passed upon all; "for all have sinned, and come short of the glory of God." All like sheep have gone astray, and in man there is no help. Self-salvation is an utter impossibility; but there is salvation through the shed blood of Jesus Christ. His blood can do what the blood of goats and calves could never do. In it every sin may be washed away. Even though they "be red like crimson," the stain can be removed. Upon Him the iniquity of all was laid, and "with his stripes all may be healed." "He is able to save to the uttermost," and He has issued a proclamation which He wishes to reach "the uttermost parts of the earth." It promises a universal amnesty upon compliance with certain simple conditions. So the remission of sins is possible. The knowledge of this sublime truth came to those who with wicked hands had put the Son of God to death, and they wondered at the pardoning love of Christ and hastened to come under its protection. To the jailor, ready to plunge the dagger into his own heart, the same good news came through a man whom he had shamefully treated, but whom he afterward most affectionately loved. Many whose hearts were black with sin have been purged from their defilement. The loving eyes of Jesus will see the stain no longer. How a guilty world should rejoice in the fact that upon a genuine acceptance of Christ as a Saviour, all the past sins, let them be what they may, are blotted out for ever. They shall be as though they had not been, and a man's soul may become as guiltless as a child's.

To the guilty, pardon is the most desirable thing, but it does not carry with it a talisman against future transgressions. We would be delighted if it did. But the pardoned criminal may repeat

Purity.

his evil deeds, and the sinner once cleansed may return to his old ways. He is still in the same world. The old temptations still exist, and the avenues to his heart are still open. He has not been instantaneously transformed into a being incapable of sinning. The old sins have been blotted out, but the old feelings and propensities have not been destroyed. He has to keep his body under and bring it into subjection. He has to war against the lusts of the flesh, which cease not to war against the soul. He has to crucify the flesh with its passions and lusts. He has to bring every thought and every feeling into subjection to Christ. There is a daily struggle, but increased strength comes through every victory, and the heat of battle cools with the passing years. In time the world is all but conquered, the flesh loses its control and Satan is compelled to resign his place of power. The heart has become purified. The expulsive power of new affections has been exercised, and the old desires have given place to better and more Christ-like ones. This should be the praying of

every pardoned man, and if it be not, he must value his past forgiveness very lightly indeed, and ultimately that forgiveness will prove no blessing, but only add to his condemnation. It is no wonder that Paul urged the church at Philippi to think upon the things that are pure, no wonder that he entreated the Corinthians to cleanse themselves from all filthiness of the flesh and spirit, for the Immaculate One had said, "Blessed are the pure in heart, for they shall see God;" and this implies that without holiness no man shall see the Lord.

True goodness means greatness, and purity should mean actual power. Purity of life can accomplish what intellectual bril-

Power.

liancy can not. The genuine Christian moves forward hopefully to tasks before which the hypocrite falls down in dismay. Mankind is not going to be lifted by the men whom the world in its blindness calls great, but by those who are great in God's sight. Those who are strong in their own strength are incomparably weaker than those, who, weak in themselves, are strong in the strength which God supplies. The Christian may "be strong in the Lord and in the power of his might." He may "be strengthened with might by His spirit in the inner man." He may "be strengthened with all might according to God's glorious power." It is then that a man being weak, is strong. But this power comes not to those who seek it not, and none seek it but those who seek to be pure. The spirit dwells in a pure heart, and where he dwells there is power. Among the pressing needs of the world to-day is earnest work. That it may be done, strong Christians are needed, and it is the privilege of all to develop in strength. It is no disgrace to be weak at birth, but it is a disgrace to continue spiritually weak till death. But how many there are who, even after the lapse of years must still be fed on milk. It is well for the Christian to see if he is any good in the world; to see if he is a really useful member of the church of Christ; to see if he has power not only to resist temptation, but power as well to rescue those whose feet are beginning to be entangled in its meshes; to see if he has power not only to stand—many have that—but power to walk, and not only power to walk, but power to walk a long distance rapidly, away from self to others, far away, or near, as the case may be. This is power that is good for something, the power which all should crave.

Perfection is not an easy attainment. It is not reached by sudden flight. Between it and sinful man there seems to be an

Perfection.

almost interminable distance. It is like a mountain peak that lies buried in the clouds. The way to it has many a stony section, many a thorny stretch, many a steep incline, and many a deep ravine. He who here thinks he has reached it, has probably let his eyes rest upon some much lower elevation which he has mistaken for the highest summit; and, if he refuses to look upward, and declines to ascend further, he shall never stand upon that peak above which there is no other. A person may be able to work every problem in addition and subtraction and multiplication and division, and still be a very inferior mathematician. A

child of eight or nine years can do these exercises; but what does a child know about proportion or interest or cube root or the higher mathematics? These are fields yet to be conquered. And suppose a person is a perfect mathematician, does that imply that he is a perfect scholar? He excels in one department, but perfection in scholarship has many departments, and excellence in each and all is essential to full orb'd culture. The same is true in the Christian life. Perfection here is not a simple element; it is a compound, made up of many parts. It is a circle made up of many sections. It is a rainbow composed of many colors. Steadfastness in the faith is one element, and no one can be a perfect Christian who is imperfect in this. Whatever excellencies he may have there is always something lacking. Purity of life must be a sector, and a large one, in this circle. The circle cannot be complete without it. But purity of life is not all. Here is where the great mistake is made. Power for service must be a color in the rainbow; and it is vain for any one to think that he is perfect, unless he is an earnest worker for Christ and humanity. Perfection is not the moon at the quarter, but the moon at the full.

Original Contributions.

VACATION NOTES.

There is no better place for a tired preacher to spend a vacation than Prince Edward Island. Here he can preach, and rest, and recruit his wasted energies, and be invigorated, all at the same time. Here is a place where the sun will not smite him by day, and the wicked (mosquito) will not trouble him by night.

I have just enjoyed a few weeks of such active leisure in this island paradise. All things seemed to conspire to make my visit a delight. The weather, so often abused, was just perfect, and every incident a pleasure.

First came the annual meeting of the Province, at Summerside, which has already been reported. Those who attend these meetings know how pleasant and helpful they are. Those who do not would not understand it if I should attempt to describe one, and so I need not do it.

The social and spiritual side of this meeting was all that could be desired. There might be added to these, with great profit, a larger share of what I might call Christian business. Here at such a meeting, when the churches are gathered together by their representatives, is a good place to consider the things that pertain to the common interest and progress of the cause of Christ in the whole province, and to hear full and accurate reports of the work done by each congregation in its own field during the year. Such reports and discussions will lead to larger and better work in the churches, and bring them into closer and more sympathetic cooperation in every good work.

One good result of this meeting was the organization of the young people of the church in Christian Endeavor. This is a permanent and well directed force that will bring forth fruit for many days. It is also an indication and promise of a more aggressive spirit among the churches. It supplies a great lack, and will prove a power for good to the church. Another society of Christian Endeavor was organized in the church in Charlottetown, and this is a beginning of many good things for the cause in that city.

I spent a few days with the church at Summerside, and then enjoyed a brief visit to St. John, for one Sunday, during the absence of the pastor, Bro. Stewart. Preached in the new and beautiful church at New Glasgow, the home of my beloved

Bro. Crawford. Another Sunday was given to Bradalbane, where I preached six times in all, to large and most attentive audiences, and four made the good confession. Two Sundays were spent in Charlottetown, one with our own people and one supplying the pulpit of Zion Presbyterian church.

The churches at Charlottetown, Summerside, Tignish, Montague, East Point, Tryon, are all without regular preaching at present. Bro. Crawford, at New Glasgow, and Bro. Emory, at Lot 48, are the only preachers at present laboring among the churches on this island. The harvest, truly, is plenteous, but the laborers are few. They are good men and true, but what are these among so many? There is great need of wise and faithful men in this field.

The next annual meeting is to be held in Charlottetown, and the church is looking forward hopefully and eagerly to its coming. They will do all in their power to make it a success. They should have the sympathy and co-operation of every disciple on the island in every move they make in the right direction; and I believe they will, for all recognize the importance of the work in this city, and feel that it ought to be strengthened and made a centre of power to the cause on the whole island. They have made mistakes and have been unfortunate in some of their experiences and are keenly aware of it, but they seem intent upon better things for the future, and there is reason to hope for a brighter future for this church.

I must omit many things from this review, which is already too long, things that were pleasant to experience, and that I would be glad to tell if your space would permit. But I must express my pleasure in meeting once more the many dear friends of my life on P. E. I., and especially the editor of THE CHRISTIAN, to whom I owe so much, and not myself only, but all the churches on the island. He has devoted his life to the cause. Others come and go, but he abides. He has been a tower of strength to the cause. He "stands four square to every wind that blows," and no man like him today feels the care of all the churches. The younger men are to be congratulated who enter into his labors, and especially while they have him as a wise and loving counselor and helper. The churches have reason to thank God that He has prolonged his days and made the pleasure of the Lord to prosper in his.

I return to my work refreshed and bearing with me most pleasant memories of my visit.

Fraternally, NEIL MACLEOD.

En route to Evansville, Ind.

AN AGE OF SPIRITUAL STUPOR.

Is there a great, all-wise, all-powerful God? Is there a cunning, malicious devil? Is there a heaven of endless joy? Is there a hell of eternal woe? Have we immortal spirits that must forever live in light or dwell forever in darkness? Does our eternal destiny depend upon our present manner of life? Open your eyes and gaze abroad in the world, and let your ears be ready to catch the sounds that fill the air. Enter into business houses, and into factories; go with the fisherman as he toils on the sea, and with the farmer as he tills the soil; descend with the miner into the bosom of the earth, and climb with the hunter to the summit of rugged mountains; spend an hour with the lady in the parlor, and another with the cook beside her range; boldly enter into the mansion of the wealthy, and fail not to cross the threshold of the poor. With an eye that is quick to behold, with an ear that is ready to receive, and with a tongue that is faithful to report, come and answer: Do men and woman act as though eternity held for them infinite possibilities for weal or woe?

No: mankind does not. Here and there you may find some choice spirits whose affectionate do not rest upon earthly things. Blissfully conscious that this short life is but the vestibule to an unending one, they sedulously prepare for that eternity which lies shrouded in mystery, but which, beyond

a doubt, holds for them measures of the richest happiness. Upward, and not downward, their eyes are turned. Forward, and not backward, their steps are tending. Heaven and hell are realities to them, and by preparing for the one, they hope to escape the other. In their manner there is no carelessness, and in their movements there is no delay. Escaping for their lives, they look not behind them.

But it is only here and there that we find spirits of such a mould. The busy, bustling, booming city is not crowded with them. Walk her streets or stroll her parks, and they will not jostle you on every side. Like Sodom, many centers of population have become centers of wickedness. Vice unblushingly holds up her head, and virtue flees for shame. People are active in every kind of business but the business of the Lord. Saloons flourish and gambling hells thrive. The poor too often are the slaves of the rich, and millionaires are sometimes the servants of the devil. We glory in the exceptions, and pray for the time when men will seek first God's kingdom and His righteousness.

And when we enter the country made beautiful by God's own finger, and tread her roads, and cross her fields, and linger beside her brooks, and gather flowers in her valleys, even here we do not find that every one is looking through nature up to nature's God. They are not all thinking about, and seeking, that better country, even the heavenly. Ah! how many of them are purposing in their hearts to pull down their barns and build greater, and are anxiously and impatiently awaiting the time when each can say to his soul, Take thine ease.

On the Lord's day, go to the house of prayer—God's own house—the place of sacred memories and of blessed privileges. Behold there the vacant seats, and think of the crowds that throng the halls of vice, and drink to its dregs, with swinish greed, the poisoned cup of pleasure. Think not only of the myriads who like these have never tasted the joys of sins forgiven, and whose hearts have never beaten in unison with the loving heart of Christ. But call to mind the thousands who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, but in whose hearts the heavenly guest no longer dwells, because these hearts have become the hiding place of many sins—a fit abode for Satan. They have forgotten their first love. Their hearts have cooled to Jesus, but have warmed to Jehovah's foes. To the world they are alive, but truly they are dead to Christ.

Nor is that all. The picture is black, but the truth will paint it blacker. At the hour of evening worship, take your stand beside the minister of the word, and study the frequenters of the house of prayer. There you will find many moral, honest, honorable men of the world. Their brother men have no stones to hurl at them. There are no glaring faults over which the mantle of charity must needs be thrown; none but this one great fault which no mantle of charity can ever cover: Their disregard of the cause of God upon them. Surely Satan must have filled the air with some delusion which, deadening the sensibilities, has rendered multitudes oblivious to the interests of their immortal spirits, deaf to the imperative commands of Christ, and blind to the awful horrors of eternal death.

It were well if we could stop here; but we cannot. Are all those who gather around the Lord's table conscious—actually conscious—of the manifold obligations laid upon them? Do we find no indifference among them, no lukewarmness, no coldness, no frigidity? Have they grasped in its approximate fullness the meaning of the Christian life? Is there on their part that constant and intense desire for purity, righteousness, and godliness which we expect to find in heaven-bound mortals? Do they never show an unmistakable apathy to the fate of their fellow-travellers to the eternal world? Do they possess the mind of Him who went about doing good, and who voluntarily gave himself for the world?

A few you will find who seem to have arisen to the heights whence they can clearly see, not only the glorious prospects above them, brighter than ever setting sun pictured on the snow-clad mountain top, or flashed upon dissolving clouds; but who can see, as well, the paths of duty that radiate in every direction from their feet, and, stretching out farther and farther, at last encircle the globe.

Others will be present to whom there never seems to come an abiding sense of personal responsibility and of inevitable accountability. At times they seem to ascend so far that we fondly hope and anxiously wait to see them reach the heights of super-excellence in the Church of God. But while we wait our hopes are based. Instead of going upwards to the fields of activity, and onward to the perfection that is in Christ, they have turned backward, and sleep in the jungle of uselessness or wander in the bogs of sin. There is a half-heartedness about their Christian profession, and there is a consequent half-heartedness in their Christian life. They are unstable souls that never excel. Sometimes they seem to be following Jesus closely, but they really follow afar off, if they follow at all. They catch but little of the Saviour's spirit, and are poor reflectors of His glory.

We feign would stop here. There is no joy in contemplating this spiritual stupor which is so seriously and lamely interfering with the conquest of the world for Christ. But we must go on a little farther. There are some, even among those who stand on Zion's watch-towers, and who should be quick to notice danger, and prompt to snatch victory when victory comes their way, who do not seem to be fully awake to their duties. Apparently their spirits are steeped in forgetfulness. They have not permitted the great truths about life and death, about time and eternity, about sin and righteousness, about heaven and hell, to enter into their souls and there kindle a fire of holy enthusiasm in their work. They live indifferently. Not like those who should be the exemplifiers of the higher life. They preach listlessly. Not like those who really seek to rescue endangered souls from eternal death. They work lazily. Not like those who feel that they are about the King's business. Under such circumstances what can we expect? What but spiritual stupor, which threatens to terminate in spiritual death?

When will a sleeping church awake from its delusive dreams? When will Zion put on her beautiful garments? When will the kingdom of God march forth to the conquest of the world? When shall the kingdoms of this world become the kingdoms of our Lord and of His Christ? When? When? Not until those who profess to follow Jesus are moved to follow Him. Not until they shall be impressed as never before with the importance of having in personal possession that holiness without which no man shall see the Lord. Not until there comes to them in thunder tones the full significance of that great commission, to go unto all the world and preach the gospel to every creature. That will awaken a sleeping church, clothe her with power, fill her with zeal, and send her forth to save a dying world. Signs of awakening are seen on almost every hand. May every church and every Christian arise. H. W. S.

News of the Churches.

HANTS COUNTY, N. S.

On Monday morning, August 6th, my daughter Gracie and I took the train at Shubenacadie for P. E. Island, via Pictou. We arrived in Pictou about one o'clock and immediately took the boat for Charlottetown. The sail across the straits was splendid; the water was smooth and glassy. Charlottetown was reached about 6 o'clock and we were soon home at Bro. M. Stevenson's. Early next morning we took the train for Alberton. Upon our arrival there we found Bro. Silas Rayner waiting for us; he drove us to his comfortable home, where Sister Rayner and family did all in their power to make our visit a pleasant one. Bro. Rayner, Bro. Haywood, and I, soon got to work with gun and rod, and how the poor birds and trout did catch it—yes! we caught them too. I spent ten days with the brethren here, preaching six times to good congregations. The brethren here, under the leadership of Bros. Rayner and Baker, are holding the fort. Bro. Archie Haywood does not lead the meetings, but he leads along with the others in another way; then there are some good workers among the sisters, and, take it all in all, they are doing well. On Sunday evening we had the largest congregation I have ever seen there.

I spent Sunday morning, 19th, in Summerside,

and was glad to meet with and renew old acquaintances. The church here has lost some good members by death and removal since I left. They need a preacher badly; and I understood from Bro. Jeffrey that they were going to make an earnest attempt to get one. In the evening of the same day I preached in Tryon, and there also I met with familiar faces and friends. On Tuesday evening I was at the Y. P. S. C. E. in Summerside. I hope the young people will be built up and strengthened by working for the Master.

On Wednesday evening I attended a service in the Charlottetown church conducted by Bro. Neil MacLeod, of Indiana. The meeting was very enjoyable, and I was very happy to meet Bro. MacLeod. I reached home Thursday evening. We have had a number of visitors here this summer. Sister M. B. Ryan and family have been here. Bro. Messer and family, from Haverhill, have also been among the number. Bro. Rowleson came up from Halifax and preached several times during my absence and immersed two young men at Elmsdale. The brethren speak very highly of him. I would like to have met him.

The following names should have been on the list of contributors to the Nine Mile River fund:

Wm Fenton,	\$30 00
J. T. Wallace,	10 00
Mrs. Amos R. Binson,	1 00

and Joseph Withrow should have been \$20.00 instead of \$15.00.

W. H. HARDING.

CORNWALLIS, N. S.

Bro. T. H. Blenus who is home on his vacation, has been helping the church here in a short meeting. He preached eighteen sermons, and rejoiced to see four willing souls obey their Saviour in baptism. Here where he was known as a boy, and where he grew up to manhood, he is greeted each time he preaches by a very large audience. His sermons please the mind and build up the soul. In his daily walk and conversation he seeks to follow Him who was the perfect man and the perfect Saviour.

BRADALBANE, P. E. I.

Bro. Neil MacLeod held a fine meeting of a few days continuance at Bradalbane Station, recently. The largest audiences that ever attended our preaching there listened attentively to his clear presentation of the gospel from time to time. Four persons made the good confession, and we hope through the grace of God, that others will yet through his labors there be persuaded to be Christians. Quite a number of his relations and the school mates of his early days were among his hearers, which speaks well for his youthful influence. D. C.

Married.

CAMPBELL-CAMPBELL.—At Lower Montague, on July 25th, by G. D. Weaver, Alexander Campbell to Annie E. Campbell, both of Montague.

WALKER-DORMAN.—In St. John, on September 5th, at the residence of the bride's parents, by Henry W. Stewart, William Walker and Ida M., second daughter of Fred W. Dorman, all of this city.

Died.

TITUS.—At Westport, on the 21st of July; after a long and distressing illness, which she bore with Christian resignation to the Divine will, Sister Abby G. Titus, beloved wife of Thos. C. Titus, passed away in the sixty-fifth of her age, leaving a sorrowing husband and eight children to mourn the loss of a loving wife and mother. Sister Titus was a member of the Christian Church at Westport for many years. Though deprived of the privilege of attending the house of God, yet her hope and faith in the Son of God and a future home of bliss was unwavering to the end. "Let me die the death of the righteous. Let my last end be like theirs."—H. E. Cook.

BLACKADAR.—In St. John, after a protracted and painful illness which he bore with great fortitude, Fred Blackadar passed away on Aug. 13th, in the 38th year of her age. Born in Halifax, he came here when but a young man and entered into business. He was kind-hearted, energetic and public spirited. His associates respected him, and his fellow citizens honored him by electing him an alderman. But he has been taken away, and his friends sorrow over his departure. But to none

does the loss come with such power as to our devoted Sister Blackadar and five fatherless children. But she knows whom she has believed. She trusts in Him who doeth all things well. May she be sustained in her trials and be permitted to see all her children walking in the ways of the Lord.—H. W. S.

HOYT.—One of the sad things we have to report in this column, is the death of Harry Hoyt, whose mother and two sisters are members of the Coburg street Church. In a dreadful accident which occurred near St. John, by the filling and sinking of a large sail boat during a sudden squall on August 21st, he and seven others were drowned. Owing to the suddenness of the shock, it came with overwhelming power, and the report seemed incredible. It was only too true. Two days after the accident, as volunteers were searching for the bodies, one was recovered, and it proved to be that of Harry. Careful dragging and diving have failed to find any others. His friends, while they mourn over his sudden death, are comforted in a measure by the recovery of his body and their knowledge of its resting place. May the light of God's promises be thrown upon the darkness of this visitation, and may they still be able to say, "Thy will, O God, be done."—H. W. S.

MCMAULAY.—About two years ago we were called upon to chronicle the death of Bro. James McAulay, Sr., and this month we note the death of his aged partner with whom for nearly half a century he journeyed through life. Loving the same God, trusting in the same Saviour, and seeking to walk in his ways, they have now gone to be together with Him. She had been ailing only for a short time, and her death on August 29th, was a surprise to her brethren and sisters in Christ, and to her many other friends. She was a good woman. During the long sickness of her husband, she was unable to attend the house of the Lord with any frequency, but since his departure her place was seldom vacant, and few enjoyed the meeting more than she. When you found her alone in her home, you usually found her with an open Bible before her, upon whose truths she was meditating, and in whose promises she was finding comfort. Three daughters and one son remain, all of whom except one daughter were present when she was called away. They will miss her, and the old home will be broken up. But they would not call her back; for after 73 years spent in life's changes, she has gone to the home above where the aged are young again, and where the flight of ages brings neither infirmities nor cares.—H. W. S.

KING.—At Campbellton, N. B., on Sept 5th, in the 29th year of her age, the spirit of Sister King, wife of Albert King, formerly of St John, took its flight from earth. She was baptized by Bro. T. H. Capp while he was pastor of the church in this city, and while she has been away for several years in a place where the Disciples are unknown, she maintained her integrity, and desired that the pastor of the Coburg street Church should conduct the funeral services. She leaves, without a mother's care but not without a mother's prayers, a little boy and girl, besides her heart-broken husband. May they all find in Christ an ever present help in trouble, and a sure hiding place in storms.—H. W. S.

SIMPSON.—At Bay View, P. E. I., on the 10th of August, Alton S. Simpson, aged 18 years, eldest and beloved son of Walter and Martha Simpson. He was a most remarkable, thoughtful, dutiful and self-denying boy, and his Christian parents feel very deeply his loss; but they are cheered with the prospect of meeting their loved one beyond these scenes of sorrow and change. He was very happy in the prospect of being with Jesus. A very large concourse, especially of young people, attended, to gaze for the last time upon the remains of one they so highly respected, and follow to the grave a dear companion.—D. C.

WALLACE.—At Shubenacadie, on July 29th, after a lingering illness, Frank Roy, youngest son of of Bro. John W. and Elizabeth Wallace, in the 13th year of his age. The father and mother, and bereaved ones feel their loss very keenly, but rest assured that as their day so their strength. They have the sympathy of all who know of their sad loss.—W. H. H.

CAMPBELL.—Daniel C. Campbell died at his home near Montague Bridge, P. E. I., Aug 3rd, 1894, on his 83rd birthday, leaving four sons and three daughters to mourn the loss of a tender-hearted loving father. His wife and one son had passed "over the river" some years before. Mr. C. was, during many years before his death, possessed of a broader view of the love and sovereignty of God than that which is held by Christians generally, of either the Calvinistic or Armenian schools. Whether his position was right or wrong, each one must or may judge for himself; but, in every man he saw a brother—none too low to be lifted up—none too vile to be brought back again to God. His life was therefore peaceful and happy, as with tenderness and love he looked on every son of Adam. He believed that all for whom Christ died would be saved, and—he also believed that—"Jesus Christ, by the grace of God, tasted death for every man;" so his faith helped him to look forward to a gathering time, in which every son and daughter of Adam would be brought home to the Father's house, where there will be fullness of joy and pleasure forever more. This confidence in the good-will of the heavenly Father, and the ultimate well being of the human family, gave him peace in life and "good-will to men," and also in the latest hours when the shadows gathered thick around him, and all things earthly were receding from his mortal vision. He believed in the accomplishment of that for which we pray, and it may be, that he had the advantage. Let us hope, to-day, that that larger view of the love of God which he possessed tended rather to draw him nearer to the fountain of all love, than to banish him to a region where love is supposed to be forever shut out, and where God and good are never known.—O. B. E.

The Christian.

ST. JOHN, N. B., - - - SEPTEMBER, 1894.

EDITORIAL.

These signs shall follow them that believe.—Mark xvi.

As the editor is constantly asked by letter and otherwise what is the meaning of Mark xvi. 17, 18, it is deemed best to reproduce the following editorial which appeared in THE CHRISTIAN over ten years ago:

The impression largely prevails that Jesus has in the commission promised miraculous powers to him that believeth and is baptized, and from this impression arise the following conclusions:

1. The infidel says, "Although Jesus has promised salvation on prescribed terms, he has promised a power to work miracles as well. I see no one that has this power, and I let the whole thing go by default, as both promises stand or fall together."

2. Others say, "He that believeth and is baptized with the Holy Ghost shall be saved, and these signs shall follow him. I have received that baptism, and I, too, have that power. My conversion was a miracle, and I speak with a new tongue."

3. Mormons and the like fanatics say, "We believe that he that believeth and is baptized shall be saved, and also that he shall work miracles. We have been saved and can also lay hands on the sick and heal them. We believe all that Jesus promised here and have received all, and are therefore the only true church of God."

When coming to church one Lord's day morning, we met a stranger at the door in earnest conversation with some of the members. "You are right," said he, "as far as you go, but you only believe part of the Saviour's promise. We believe he has promised these signs and we have received them." The man wanted the house when not occupied by us. We told him that there was a number of sick persons around and if he would go in and lay his hands on them and heal them he would get the house and also an immense audience to hear him. After giving a solid round of abuse he left.

4. Another class contends that Jesus promised him that believes and is baptized a miraculous power, and so did Peter to those who asked, "What shall we do" (to be saved). Acts ii. 37, 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." This gift of the Holy Ghost, say they, is the miraculous power instead of the Spirit of adoption, and the first converts were promised that power, although Peter adds, "the promise is unto you and to your children and to them that are afar off, even to as many as the Lord our God shall call," and there is no proof that one of the three thousand or any one else wrought a miracle on the simple condition of obeying the gospel. We are told of the great joy those converts had, but when signs and wonders are mentioned, these were done by the hands of the apostles. Verse 43. Still it is argued that Jesus promised the converts this, and that they had it till the apostles' death.

5. Others contend that Jesus promised these signs to obedient believers, and that some of the converts had them but not all, and that they all ceased at the apostles' death. But as Jesus did not restrict it to some, or say anything about it ending at the apostles' death, Mormons and infidels claim a victory in the argument.

This passage is clear enough, but there is a grand mistake in its application leading to the foregoing errors and confusion as well as to other absurd theories. Jesus promised that he that

believeth and is baptized shall be saved, and sacred history records the faithful fulfilment of that promise. He did not promise that he that believeth and is baptized shall work miracles or that these signs shall follow him. Neither does inspired history give such a record. There are three distinct classes mentioned in the sixteenth chapter of Mark, which must be kept distinct to prevent confusion and error. The first class is composed of the apostles, here always mentioned in the plural. Jesus speaks to them in the second person, and of them using the third personal pronoun. He upbraided them for not believing them who had seen him after he was risen. He sent them into all the world with the gospel to every creature. They had a work peculiar to themselves which no one else could do, and Jesus made them promises which he made to no other person or persons.

He that believeth and is baptized is of the second class, here mentioned in the singular number because he is a representative person and stands for all his class. What is true of him is true of all the millions who do as he does or who belongs to his class.

He that believeth not is of the third class, here also in the singular for the same reason. What is true of him is true of all the millions who believe not or belong to his class.

We may see why Jesus puts the first class in the plural and the second and third in the singular. The first class was then made up except one or two soon to be added. They did their own work and were not representatives of others. He promised them the power necessary for that work, requiring them always to believe. He does not say of the second class, "They that believe and are baptized shall be saved," but "He that believeth and is baptized shall be saved," because he represents others. Nor does he say of the third class, "They that believe not shall be damned," but "He that believeth not," etc., because he, too, represents others. But he uses the plural when speaking of the eleven.

We now ask which of the three classes does he say these signs shall follow? Does he say they shall follow the third or him that believeth not? No! Does he say they shall follow the second or him that believeth and is baptized? No! Does he say they shall follow the first or them that believe? Yes! Did they follow that class? Certainly they did. What, then, did Jesus say would follow the second class? He shall be saved. What did he say would follow the third class? He shall be condemned. He faithfully told what would follow each class. Miracles shall follow the first, salvation the second, and condemnation the third.

After Jesus had told what would follow each class, we read, "So, then, after the Lord had spoken unto them, he was received up into heaven and sat at the right hand of God; and they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." The particle "so" is very suggestive, connecting the promise and its fulfilment. If, however, the promise had been made to one party and a different party had received it, the historian would have given us a "but" instead of a "so then," to record a failure instead of a fulfilment, as the promise and its fulfilment are homogenous. The candid reader who carefully examines this chapter from the fourteenth verse till its close will, we think, be convinced that these signs were promised to the apostles and not to their converts. In their very nature miraculous signs were to follow God's messengers rather than those who received their message; thus Moses did signs and wonders and not the Israelites to whom he was sent. Jesus did many mighty works, not those who believed him; and by the hands of the apostles were many signs and wonders wrought, but those who received their message rejoiced greatly in the salvation of the Lord. See Acts ii. 37,

40, 43-46. The salvation first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs, and wonders and divers miracles, and gifts of the Holy Ghost according to his own will. Heb. iii. 4.

Notwithstanding the foregoing is so plain, the mind may be beset with difficulties like the following: The converts in many cases wrought miracles in the apostles' days. This is true. Some converts had power to work some miracles. But all of these with but one exception, that is when the Gentiles first entered the kingdom (Acts x), received this power through the laying on of the apostles' hands and not direct from heaven as the apostles did. These signs always followed the apostles, and on some occasions they were permitted to give them to others for special purposes. But when we read of apostles and their converts, the former and not the latter had these signs. There is no natural affinity between enjoying salvation and having miraculous powers. Bad men had this power, such as Balaam, Saul, Caiaphas and Judas; while many men of God never had it. In logical parlance—with other Christians it was an accident, but with the apostles a necessity.

This also may be an objection: If Jesus promised the apostles, whom he addressed at the time, these signs, he would use the second and not the third personal pronoun, and say, these signs shall follow you, and not them. Jesus and inspired speakers often changed the pronoun from second to third, when speaking of the future.—Mark xiii. 14; Luke i. 44, 45.

THE ANNUAL MEETING.

AT MILTON, N. S., AUG. 30TH—SEPT. 2ND.

Where could you find a better place for an annual meeting than at Milton? The scenery is charming, the people are cultured and open hearted, and the church is alive. It is no wonder people like to go there, and like to stay when they arrive. No one would object if the place was more easily accessible, and all hope that, by the time the next meeting will be held with that church, they may be able to reach the place by rail. But there will be this danger then: the brethren and sisters will want to go too often.

The meeting began this year on Thursday evening. On Wednesday night many delegates had arrived, and more came the following day, and they kept coming till there were nearly, if not quite, one hundred in attendance. Many who wanted to be there—they had been there before—could not be present. The early part of Thursday was spent in sight seeing, and in preparations for the meeting. At 8 o'clock, a most enjoyable social meeting was held, over which Bro. H. Murray, pastor of the church, presided. The opening hymn was, "Blest be the tie that binds," etc. Many took part in the meeting.

On Friday morning at 9 o'clock, another social meeting was held. This was led by Bro. E. H. Andrews of Everett, Mass. He is a young man of great promise. For two months he has been working very successfully with the church in Kempt, and the church is loud in his praise. His engagement, however, was only temporary, and he is going back to the States with the view of pursuing his studies in Hiram College. We know that his brethren in these parts wish him great success.

At 10 o'clock, Bro. E. C. Ford, Chairman of the convention, took the chair, and the business session of the meeting began. He called upon Bro. H. Murray to invoke the divine blessing; and the prayer was heard, for throughout the convention there was no jarring and no wrangling; a spirit of

work and worship prevailed. Upon motion by Bro. H. A. DeVoe, seconded by Bro. H. Stewart, Bro. Ford was unanimously elected chairman. He made a brief address, thanking the meeting for the renewed expression of confidence in him. Bro. Jas. E. Barnes, the Secretary, then read the minutes of the last meeting, which was accepted without change.

The reports of the churches were then called for. All but Leonardville, Back Bay and River John responded. The following tabulated statement will give some of the chief items of interest:

Place.	Members.	Added.		Death.	Lost.		Scholars.	Teachers.	Money raised.	
		Baptized.	Other.		Other.	H. M.			F. M.	
Milton,	194	30	7	1	2	165	15	\$117 83	\$ 50 00	
Halifax,	64	15	7	2	2	65	11	300 50	26 00	
Tiverton,	158	5	...	...	...	75	7	17 75	...
Westport,	80	10	2	1	2	80	12	51 33	12 94	
South Range,	40	5	4	2	...	40	5	36 00	...	
Southville,	60	5	...	...	...	40	5	15 28	...
Fulliver's,	19	3	...	...	...	31	4	20 00	3 00
Summersville,	54	4	...	...	...	25	4	20 75	10 00
Cornwallis,	91	4	...	...	...	70	7	...	...
West Gore,	162	17	...	2	...	40	5	...	...
Rawdon,	30	...	...	...	...	20	3	...	...
Shubenacadie,	30	4	...	...	...	20	3	...	...
Kempt,	64	7	4	...	...	40	5	35 00	...
Newport,	45	4	3	...	...	25	4	...	...
St. John,	368	42	6	2	21	175	19	243 77	3 25	
Lord's Cove,	139	22	...	4	...	141	11	30 44	137 28	
Le Tele,	30	2	...	...	...	67	5	...	38 75
Silver Falls,	22	...	...	...	...	35	7	...	...
Burt's Corner,	34	34	...	...	...	...	...	2 00	...

There is a mission Sunday-school in St. John (North), with an average attendance of 120. They have raised \$218 19, and paid \$212 30; of this \$100 was for rent. In Elmedale there is a school of 45 scholars and 6 teachers.

Bro. J. S. Flaglor, Secretary of the Home Mission Board, then read his report. We give it here and it speaks for itself. We will merely say that the Board seems to have gotten deep into the work; they have labored hard and faithfully, and prayerfully and successfully. All should be encouraged by this cheering report, and every one should determine to have a large part in this work during the year upon which we have now entered.

REPORT OF THE HOME MISSION BOARD.

St. John, N. B., August 30th, 1894

To the Disciples of Christ of New Brunswick and Nova Scotia.

Your Home Mission Board respectfully submits their report for the year ending August 30th, 1894.

We are glad to report an increase in both receipts and additions over last year. One new house has been opened. Two churches and one Sunday-school have been organized. The communion has been restored at one point. Eleven preachers have been employed 457 days; they preached 321 sermons at 14 places, collected \$445.28. 144 were

added to the churches. The successful meetings held at Milton, Keawick, Westport, Kempt, and South Range, with the steady growth of the church in Halifax, has been a source of encouragement to us all, showing that our preachers and churches are increasing in power and zeal. The G. C. M. C. of the United States has responded to our appeal by granting \$250.00 a year for the support of a preacher in Halifax. We would request all the churches to take up a collection for their fund next May, and prove that we are in full accord with them in their efforts for the establishing of the cause all over this broad land.

We thank the Lord for the blessings of the past year, and pray for His help and guidance through the coming years.

The following statements show the work in detail this year, also places and amounts contributed by them this year and last.

Place.	Preacher.	Days.	Sermons.	Collected.	Cost.	Baptized.	Other additions.	Total.	1893.		1894.	
									1893.	1894.	1893.	1894.
Halifax,	H. T. Morrison,	6	4	\$ 10 00	\$ 20 00	...	...	...	\$ 54 73	\$117 83	...	...
"	Bid. Bord,	4	4	5 00	10 00	...	...	...	133 00	217 50	...	...
"	W. H. Harding,	3	3	5 00	10 00	...	...	...	...	14 25	...	...
"	E. C. Ford,	159	44	135 00	270 00	...	...	...	...	18 75	...	...
"	C. O. Rowison,	67	19	62 50	125 00	...	...	...	...	11 57	...	...
Elmedale,	C. O. Rowison, .....	...	2	...	...	...	...	...	...	4 75	...	...
West Gore,	O. O. Rowison, .....	...	1	...	...	...	...	...	...	18 50	...	...
Steam Mills Village, Coldbrook and Sheffield Mills,	E. O. Ford,	8	8	5 00	20 00	...	...	...	...	35 00	...	...
Southville,	H. E. Cooke,	28	30	14 03	44 03	...	...	...	...	17 25	...	...
Summersville,	E. O. Ford,	28	23	17 25	47 25	...	...	...	...	2 00	...	...
Westport,	H. Murray,	28	35	30 00	60 00	...	...	...	...	8 00	...	...
South Range,	H. A. Davee,	28	26	34 00	64 00	...	...	...	...	17 00	...	...
Kempt,	H. E. Cooke,	35	43	80 00	100 00	...	...	...	...	3 00	...	...
Milton,	W. J. Latham,	19	29	80 00	100 00	...	...	...	...	8 00	...	...
Keawick,	H. W. Stewart,	30	36	24 50	62 00	...	...	...	...	17 00	...	...
Silver Falls,	do.	11	11	...	11 00	...	...	...	...	3 00	...	...
Postage, etc.,	R. E. Stevens,	3	3	...	5 83	...	...	...	...	31 46	...	...
		457	321	\$455 28	\$913 11	108	36	144	...	50 30	...	...

Place.	1893.	1894.
Milton,	\$ 54 73	\$117 83
Halifax,	133 00	217 50
do. Sunday-school, ..	...	14 25
Cornwallis,	2 00	18 75
Westport,	11 57	41 70
Tiverton,	4 75	16 75
Southville,	18 50	15 28
Kempt, .....	...	35 00
South Range, .....	...	34 00
Summersville, .....	...	17 25
do. Mission Band, .....	...	2 00
Individuals in N. S.,	8 00	12 75
do. in Ont. and U. S.,	17 00	2 50
do. in N. B.,	3 00	...
St. John Mission Band,	31 46	39 53
do. Sunday-school,	50 30	74 28
do. Women's Aid,	150 00	...
Leonardville,	2 00	...
Letete and Back Bay,	71 42	...
Lord's Cove,	5 00	39 44
Keawick, .....	...	26 50
Profits from CHRISTIAN, ..	131 57	...
Annual Meeting collection, ..	25 00	61 25
Total,	\$719 30	\$786 56

Balance in hand, Sept. 1, 1893,	\$262 46
Total receipts for year,	786 56
Total,	\$1,049 02
Expenses for year,	913 11
Balance on hand, Aug. 30, 1894,	\$135 91

C. H. LEONARD, Chairman.
 GEO. F. BARNES, Treasurer,
 J. S. FLAGLOR, Secretary.

In the absence of the business manager of the CHRISTIAN—Bro. J. E. Edwards—his report was read by the Secretary of the meeting. It shows that the brotherhood is still deeply interested in the paper, and that it is being successfully conducted; but still the subscription list is not nearly so large as could be wished. The CHRISTIAN is almost indispensable to us in these provinces, and there should be an earnest endeavor put forth to extend its circulation. But here is the report.

REPORT OF THE FINANCIAL MANAGER OF THE CHRISTIAN.

Eleventh annual report of the financial manager of the CHRISTIAN to the Home Mission Board of the Disciples of Christ of New Brunswick and Nova Scotia, convened at Milton, N. S., for the year ending August 31st, 1894:

Number of subscribers,	882
" sent free,	94
<i>Receipts.</i>	
Balance on hand at last report,	\$117 71
Received for subscriptions,	268 10
" " advertisements,	28 00
	\$413 81
<i>Expenditures.</i>	
Paid for publishing,	\$240 00
" " postage,	8 87
	\$248 87
Balance on hand,	\$164 94

Respectfully submitted,
 JOHN E. EDWARDS,
 Financial Manager.

St. John, N. B., August 28th, 1894.

Upon motion, it was decided that the balance on hand be divided among the provinces—one-third to P. E. Island and the remainder to New Brunswick and Nova Scotia. The meeting then adjourned to meet at 3 p. m.

The first business in the afternoon session was the election of a Home Mission Board. Bro. Flaglor, the Secretary of the Board, expressed his desire to be relieved of the duties of his office, that some one more competent might be chosen. But the meeting showed its good sense, and its appreciation of the work of the Board, by re-electing all the members, viz.: Geo. F. Barnes, J. S. Flaglor, and C. H. Leonard. The motion was made by Bro. H. Carson of Halifax, seconded by Bro. D. Fullerton of Pictou, and unanimously carried by a standing vote.

An invitation from the church in Halifax, to hold the next annual with them, was read; and Bro. Carson urged its acceptance. Bro. Harding was prepared to ask for the meeting for West Gore, but he deferred, and seconded the motion to go to Halifax. It was moved by Bro. Harding, and seconded by Bro. H. Murray, that the time for holding the meeting be changed to the Thursday before the second Lord's day in August. There was a difference of opinion as to the wisdom of this move, but it was finally decided to make the change.

Resolutions were then passed as follows: That we contribute \$300 00 to the support of the work in Halifax for the present year; that we continue to co-operate with the G. C. M. S. of the United States, and that we recommend that the churches take up the collection for that society in common

with the churches in the United States; that we request the Sunday-schools to take up quarterly collections for Home Missions; that we, as individuals, seek to increase the amount contributed for that work; that we recommend that a special interest be taken in the CHRISTIAN, and that an earnest effort be made to extend its circulation.

In the evening at 8 o'clock, addresses on Home Missions were delivered by the preachers present. The chairman, Bro. Ford, announced the hymn. "We are living, we are dwelling, in a grand and awful time," and after prayer by Bro. H. Murray, called upon Bro. W. H. Harding. He spoke on the important and blessedness of rallying souls to the cross, and urged all to cheer on the workers. Bro. H. A. DeVoe spoke of the wonderful Christ and the necessity of holding him up, so that all might see and accept him. Bro. Stewart next spoke. The joy of saving souls was the key note in Bro. Wm. Murray's address. We should make more sacrifices. We would if we were really in earnest. Bro. Weaver spoke about the spirit of self-satisfaction. We do not seek to accomplish enough. We need a stronger faith in Christ. Personal responsibility and individual, hand to hand work, were the soul of Bro. Andrew's excellent speech. All should be done in a prayerful spirit. Bro. Cooke spoke of our willingness to spend and be spent for those we love, and maintained that there should be at least an equal willingness to labor and sacrifice for Christ and the souls of men. Bro. Flaglor, while not a preacher, made a speech, and it was the most practical one of the evening. Then Bro. H. Murray made a closing address. He saw in the past year much to be grateful for, but he also saw that we need to do much more. We must work as well as talk, and we need not pray unless we are willing to work. A collection was then taken which amounted to \$34.00.

At 10 o'clock on Saturday morning, Bro. Carson led an interesting and encouraging and strengthening social meeting, and at 11 o'clock, Bro. Cooke preached, being assisted in the services by Bro. DeVoe. He chose as his theme, "Christ, in His Word, the Light and Life of the world. Christ's life he said was like a diamond among stones. The Word reveals Christ. God in Christ made Him shine, Christ in the Word made it shine, and the Word in man makes him shine. The secret of a happy life is Christ in us. Christ had no pride, no ostentation. In him was found perfect purity. In him wisdom and goodness combined.

On Saturday at 3 p. m. the meeting of the C. W. B. M. was convened, the president, Sister Carrie Payson, being in the chair. In the absence of the secretary and the treasurer, Sisters J. M. Ford, of Milton, and Evelyn Wallace, of Halifax, were respectively called to discharge the duties of these offices. The minutes of the last meeting were read and approved. It was decided that greetings be sent to the C. W. B. M. during their annual meeting, to be held in Richmond, Virginia. Greetings are to be sent to the Ontario sisters also. By a standing vote confidence was expressed in the missionary to Japan, Sister Rioch. A vote of thanks was tendered the editor of THE CHRISTIAN for the space granted them.

Sister Carrie Payson, on being re-elected president, thanked the sisters for their help during the past year, and hoped to have their continued prayers and encouragement. The present vice-presidents were re-appointed, viz.: Sisters Wallace and Freeman for Nova Scotia, and Sisters Leonard and Christie for New Brunswick. Sister Flaglor is to continue as secretary, and Sister Susie Ford as treasurer.

The reports of the secretary and treasurer speak

volumes as to the work the women are doing, and indicate what we may look for in the way of enlargement.

REPORT OF SECRETARY OF MARITIME C. W. B. M.

Dear Sisters—In presenting this, the third annual report of our society, we feel that in looking over the past three years, we have great cause for gratitude to our heavenly Father, for his blessing upon our work from the beginning up to the present time.

During the past year the work has been going on encouragingly. We now have eight societies in the following churches: Halifax, Milton, Cornwallis, Westport, Southville, St. John, Lord's Cove, and Kempt. Beside these, the following churches and places have assisted in the work: East Point, New Glasgow, Monague, Tryon, Eidon, Tignish, Shubenacadie, Maitland, Letete, Summerville and Leonardville. We are hoping that before long, these churches will see their way clear to form auxiliaries, believing that such an organization would prove a blessing to themselves as well as to the ones for whom they labor.

Your secretary, has, during the year, written to the different auxiliaries, endeavoring to encourage them to persevere in their good work; also has written to, and received several letters from our missionary, Sister Rioch. These letters which in spite of the many calls upon her time, she has written so faithfully to us, we trust are making their own appeals, and will result in much good. They have been sent to several churches where as yet the interest is small; with letters striving to awaken more. They have also been published in the CHRISTIAN, for which we would again thank its editors.

In June last, a report of work done and money collected, was sent to the Ontario C. W. B. M.; also a letter of greeting from the Maritime to the Ontario sisters.

In July, two of the officers of this society, Sisters Wallace and Morrison visited the P. E. I. annual meeting in the interests of our work. They were warmly welcomed by the brethren and sisters there, and are very hopeful that in the near future many more auxiliaries may be found on this Island.

We have also sent for a number of tracts, calculated to awaken an interest in the work of sending the gospel to heathen lands, and have distributed them where no society existed, hoping and praying that in this way some might be reached and made to realize their responsibility.

And now, dear sisters, if there are any present who are not as yet assisting, we want to ask your help. Our sister in Japan is working faithfully. She has already, through the blessing of God, been enabled to lead several souls to Christ. Are we doing as faithfully our part of this work? Are we by our prayers and by our efforts, striving to uphold and encourage her as she labours?

May we, as we enter upon another year, do so—consecrating all our powers to Christ, and asking Him to lead us where we will be most useful in his service; and may we each have the joy of one day knowing, that through our efforts, some souls were led to the cross of Christ, to enjoy His presence and His smiles while here, and to live with Him throughout the years that shall have no end.

Respectfully submitted,

MRS. J. S. FLAGLOR,
Secretary.

TREASURER'S REPORT FOR YEAR ENDING AUGUST, 1894.

To the Sisters sitting in convention.

Your treasurer begs leave to submit the following report for the last year:

Cash received.	
Balance cash on hand,	\$89 80
Corwallis, N. S.,	8 44
Halifax, N. S.,	10 01
St. John, N. B.,	73 61
Kempt, N. S.,	3 00
New Glasgow, P. E. I.,	40 00
Summerville, N. S.,	2 24
Lord's Cove, N. B.,	27 00
Milton, N. S.,	36 34
Le Tete, N. B.,	1 00
Tignish, P. E. I.,	19 00
Eidon, P. E. I.,	2 00
Tryon, P. E. I.,	3 00
Maitland, H. Co., N. S.,	2 00
Leonardville, N. B.,	1 75
East Point, P. E. I.,	20 00

Westport, N. S.,	3 58
Harry N. Corbett, N. S.,	1 00
Collection at last Annual,	26 52
Picture Fund,	3 85
Friends,	14 00

Total amount received,

\$388 14

Total amount received during year,

\$298 34

Of this sum

Nova Scotia gave	\$ 65 61
New Brunswick,	103 36
Prince Edward Island,	84 00
From other sources,	45 37
Total,	298 34

Cash disbursed.

To Mrs Darst,	\$ 15 00
Sept. " Mrs. Flaglor, for leaflets,	2 30
Jan. " Mrs. Flaglor, for leaflets,	2 00
Secretary's expenses for year,	3 00
Treasurer's book,	75
Money order, post cards and postage,	2 53
Jan. " Miss Fleming, Kilsyth, Ont.,	160 00
May " Miss Fleming, " "	35 00
Aug. " Miss Fleming, " "	90 00

Total,

\$310 58

Cash on hand, balance,

\$77 56

SUSIE B. FORD,

Treasurer.

CHILDREN'S WORK.

Treasurer's report for year ending August, 1894.

Your treasurer begs leave to submit the following report:

Cash received.

St. John, N. B.,	\$29 15
Leonardville, N. B.,	8 00
Lord's Cove, N. B.,	8 00
Halifax, N. S.,	5 11
Westport, N. S.,	8 94
West Gore, N. S.,	2 00
Summerville, N. S.,	1 00
Kildare, P. E. I.,	2 00
Miscellaneous,	1 13
Total,	\$65 33

Cash disbursed.

To Miss Rioch, Tokio, Japan,	\$30 00
Money order and postage,	35
Treasurer's expenses,	50
" Mrs. D. A. Morrison, superintendent, for leaflets, postage, etc.,	4 28
Total,	\$35 05

Cash on hand, balance,

\$30 25

SUSIE B. FORD,

Treasurer.

The superintendent of the children's work—Sister D. A. Morrison, of St. John, read her report. It was full of encouragement and hopefulness. This important department of Christian activity is pregnant with great good for the future. Her report appears in our columns and it is unnecessary to refer to it further. Sister Morrison having shown her fitness for the position to which she was appointed a year ago, was unanimously requested to continue in the work.

REPORT OF SUPERINTENDENT OF CHILDREN'S WORK.

To the Maritime C. W. B. M.:

Dear Sisters—In coming before you with this my first report of the children's work, I feel that God has wonderfully blessed all our efforts in the past year, and we have need to thank Him most earnestly for all that He has permitted us to do in His name.

At our last annual meeting, when it was agreed that the children's bands of the maritime provinces should undertake the adoption of a child in Japan, to be trained as a Bible woman, we had but four bands to start with—Milton, St. John, Leonardville and Westport. Immediately after the annual meeting two more were organized, making six—Halifax and Lord's Cove. Before Christmas another band was organized at Kildare, P. E. I.,

and shortly after the beginning of the New Year, still another, West Gore. Last April saw the birth of another children's band, Summerville, Queens Co., and in July one was organized also in East Rawdon, making a total of ten bands—an increase of six in our first year's work.

During the year, your superintendent of this work has been in correspondence with each band and band leader. Many of the letters I have received, have been from very young children, and I have often thought if the pastors would only read what the lambs of their flocks have written to me—of their interest in the work of missions, and their prayer for their little sisters and brothers in the heathen land—they would feel encouraged and perhaps enlisted more fully in the children's work. Ninety letters have been written to the different bands, and necessary tracts, etc., have been distributed among them.

Sister Riach has been most kind in keeping us in touch with her work in Japan, by frequent letters. She has also sent a basket of curiosities, pictures of the child, whose support we are pledged for, and samples of Japanese writing, etc. These I have sent around to each band, that each child might have the chance of seeing and handling them for himself or herself.

Several of the bands have collected cards and sent to me to be sent to Japan. A scrap book was also donated, and these have been sent to Miss Riach for use in her charity school.

The amount collected by our bands this year is \$65 33. We hope to see more bands organized during the coming year, and increasing work done. May we not have the interest of the prayers of each one here, that much more may be done among the children for the cause of missions.

Submitted in Christian love,

Mrs D. A. MORRISON,
Supt. Children's Work.

St. John, N. B. Aug., 28, 1894.

A resolution was passed requesting the superintendents to have Children's Day observed in the Sunday-schools. This day is now being very generally observed in the schools among the Disciples of Christ, as one upon which the children are permitted and requested to make their offerings for the spread of the gospel among the heathen.

The evening meeting opened at 8 o'clock. After devotional exercises conducted by Sister Gates, the president addressed the large audience that had gathered. She spoke of the organization of the work three years ago at Westport, told of the growing interest in it, and of the increased contributions towards its support.

Sister Emma Christie, of St. John, then read a paper prepared by herself, on "What is an auxiliary, and how may the interest be maintained." It was claimed that the object of an auxiliary is to cultivate a missionary spirit, to spread knowledge and to raise money. Various ways of keeping up the interest were mentioned. Bro. Murray and Bro. Ford discussed the paper only to commend it.

After the following letter from Sister Riach was read, Bro. W. H. Harding prayed for the success of the work abroad, that God might protect and strengthen His missionaries, and greatly encourage and use our missionary in Japan.

LETTER FROM MISS RIOCH.

TOKIO, August 2, 1894.

To the M. P. C. W. B. M.—Greeting:

DEAR SISTERS—Allow me to express to you my sincerest congratulations on this the return of your yearly conference. May God's richest blessings attend you in all that you do.

A detailed report of the past year's work has already been sent in, so it need not be repeated. At present, the entire attention of the people is taken up with the recent heavy earthquake, the war and rumors of war, so much so indeed, that one of the native brethren was telling us they were sure the world was coming to the end, for says he, the Bible says so. These, together with the intense heat, interfere with the work. We are in hope, that these in time may lead to the furtherance of the gospel.

O Gin San, in whom you are more especially interested, is well and doing nicely. The schools

are now closed, and she is spending a part of her vacation at home with her people.

There was what might have been an amusing incident, had not its sadness more than counterbalanced any feeling of that kind which attracted our attention a few weeks ago.

During a short but severe thunder storm, a couple of trees in an avenue leading up to one of the leading temples here were struck by lightning, or as the Japanese would say, the thunder god fell upon them. One of our mission was passing through this avenue a little after the storm in a jinricksha (man-power-pull-man waggon) when her man suddenly stopped before one of these trees and directed her attention to the marks of the god's claws made on the bark as he descended to these lower regions. A day or two later the bark of these trees were noticed to be stripped off. On enquiry, the people had taken it, ground it into powder with the intention of using it as a preventive against tooth-ache. How foolish, one would say, yet how sad. This in a city where civilization's shadow has rested for many years—where one can have street car conveniences, electric lights, telephone and telegraph wires stretching in all directions, immense foreign buildings almost everywhere. This in a country where it was told those who were preparing to come to this country as missionaries, at the late Student Volunteer Convention held in Detroit last March, that their services were not needed, that Japan was almost Christianized. God would that this were so!

Dear sisters, pray for us—pray that we may to our utmost discharge the debt laid upon us of preaching Christ and Him crucified, till that blessed time when Japan may in truth be Christ's.

Lovingly, your fellow-worker and sister in Christ.

MARY M. RIOCH.

Following a delightful and touching solo by Sister Myrtle Freeman, of Milton, there came a short address by Bro. Stewart on the needs of the foreign fields. A paper by Sister Lamont, of St. John, on "The need of intelligent workers," was read by Sister Annie Gollie, of Milton. Many and strong reasons were given why such workers are required. After this paper Bro. G. D. Weaver gave a stirring address on Foreign Missions. He sought to bring our duty home to us by showing our responsibility. The closing paper was on "What the children have done." It was prepared and read by Sister Morrison, and gave, in brief, an account of the efforts of the children in the States, in Ontario and in the Maritime Provinces. Bro. Flaylor spoke of our duty to the heathen, after which a collection of about \$21 was taken up.

The Sunday morning prayer meeting is nearly always the best one of the convention, and this year it was no exception. It was led by Bro. L. Peters, formerly of Westport, but now one of the earnest workers in the church in Everett, Mass.

At 10 30 a. m. a large congregation assembled to hear a sermon from Bro. Harding. He chose as his text Matt. xvi. 18, and spoke of the foundation upon which the church rests and of her history. He maintained that the rock was not Peter, that it was not the confession, nor the truth in it, but that God was referred to. The gates of hell represent the ways in which Satan would assail the church; for example, persecution, the union of church and state, divisions among Christians, formality, etc. We need be on the rock to be safe.

After this service, the Lord's Supper was observed, and a very large number thus remembered their Saviour's death. Bro. Carson, with Bros. Barnes, Payson, and Freeman, presided. At the conclusion, "When I survey the wondrous cross," was sung.

The Sunday-school was called to order at 2 o'clock, by the superintendent, Bro. J. M. Ford. After the opening exercises Sister Morrison addressed the children on life in Japan. She then gave a short chalk talk, illustrating the sinfulness of the besetting sins of children. This she followed by an object lesson showing the evil influences of bad companions and how these may be counteracted

and destroyed. This was an enjoyable hour, and the grown people, of whom many were present enjoyed it as much as the children.

At 3 p. m. Bro. Ford preached on "Being changed into Christ's image," his text being 2 Cor. iii. : God wants us to be like Christ. Man was created in God's image but has lost it. The end of the gospel is to restore it. Man was not made for the gospel but the gospel for man. In the Bible we behold the glory of God. As we gaze into the gospel, and continue to so gaze, we are changed into the image of Christ. The devil knows this and he seeks to pluck the word out of the heart. It is important that we be Christ-like; that it should not be we who live but Christ who lives in us. If here our characters are like Christ's, the time will come when our vile bodies shall be changed like unto His glorious body.

Bro. Cooke preached an excellent sermon in the Baptist church at 7 p. m., on "The proper objects of Christian thought," his text being found in Phil. iv. 8. Not having been present we regret our inability to give even a brief synopsis of the sermon, about which we have heard many words of highest praise.

At 8 o'clock, there was a very full house, and Bro. Stewart spoke from the words, "If any man will come after me," etc., Matt. xvi. 24. As the writer was the then preacher, he failed to take any notes, being unable to speak and write at the same time. Suffice it to say, that he hoped to bring some sinners to a decision for Christ, but utterly failed. Many were disappointed in the sermon because it was not doctrinal.

After this service, a short farewell meeting was held, which was appropriately closed by singing "God be with you till we meet again."

In closing this report, which is being hurriedly written on the *Monticello* as she is rolling away somewhere between Digby and St. John, but now nearly across, there are a few things that should be added. The meeting was among the most interesting, and we believe shall be among the most fruitful in good that have ever been held. Much of the pleasure and profit of the meeting may be traced to the Milton church, and to Bro. H. Murray, who worked so faithfully with them. The flowers around the platform made a pleasing appearance, and suggested the importance of our growing up beautiful in character, and filling the spheres in which we live with the sweet fragrance of a Christian life.

One of the most pleasing features in the convention was the singing, which was led by the Milton young people and joined in by the congregation. Sweeter and more expressive singing we have not heard in any church of any denomination in these provinces. It was singing with the spirit and the understanding—for every member of the Milton choir is a Christian—and it was such singing as lifted the heart to God.

We must say for the delegates at the convention, that they seemed to have attended in the proper spirit. They sought blessings, and they sought to bless. They entered heartily into the work of the meeting, and they seemed determined to aim at greater success during the present year. They left Milton sanguine of doing great things for God. May the report of the next meeting, which as noted above, is to be held in Halifax, commencing on Thursday before the second Lord's day in August, 1895, show that these great expectations have been realized.

—: PURE :—
Unfermented Wine
FOR COMMUNION USE.
IN PINT BOTTLES, 35 Cents Each.
GEO. F. BARNES,
ST. JOHN, N. B.

HEART FAILURE, FAINTNESS,

ACUTE DYSPEPSIA,

with

Complete Nervous Prostration,

Cured by Using

HAWKER'S NERVE & STOMACH TONIC.

A LADY'S EXPERIENCE.

Mr. Wm. Thompson of Musquash, N. B., says: "For 2 years past my wife has suffered with *Acute Dyspepsia* accompanied with complete *nervous prostration* and a *smothering sensation about the heart* which frequently produced an attack of faintness. She became weak and nervous, lost all energy, and had a constant *feeling of dread*. She suffered with *intense pain in the stomach* after eating, which was usually followed by the smothering sensation about the heart and *fainting spells*. She tried a great many remedies and was treated by the doctors for some time, but obtained no relief. She became so *discouraged* that she gave up all hope of ever getting better, when our pastor suggested that she try HAWKER'S NERVE AND STOMACH TONIC and LIVER PILLS, which had produced remarkable cures in several cases he knew of. We did so and she obtained immediate relief from the distress after taking the second dose, and has continued to improve ever since until today she is as well as ever, and can enjoy her food without fear of suffering. I cannot speak too highly of these valuable medicines which have restored my wife to health and strength and saved much suffering and expense."

Rev. Henry M. Spilke, Rector of Musquash, N. B., says: "I am personally acquainted with Mrs. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."

Sold by all druggists and general dealers.
TONIC 50 cts.; PILLS 25 cts.

Manufactured by the

HAWKER MEDICINE CO., Ltd.
St. John, N. B.

MONT. McDONALD,

Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET
SAINT JOHN, N. B.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK.

BRANCH 299 COMMISSIONERS ST. MONTREAL.

Packers of Boneless and Prepared Fish,

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines. Dry and Green Cod; also, Frozen Fish in Season.

W. F. LEONARD,
Montreal.

C. H. LEONARD,
St. John, N. B.

GOING TO BUSINESS COLLEGE?

St.
J.
B.
C.

NOW is an excellent time to enter, so think we, and the large number who have entered lately.

If you are interested, send for circulars to

KERR & PRINGLE,

Odd Fellows' Hall,
St. John, N. B.

"VITÆ-ORE."

By Mrs. THEO. NOEL.

"Truth is Stranger than Fiction."

All the matter of which the world is created is either organic or inorganic. If it exists under the influence of life, it is organic: If it exists without the influence of life it is inorganic. Mineralogy is the science which treats of organic substances. Biology is the science which treats of organic substances, or the science of life. It separates into two sciences, Botany and Zoology. Botany, or the science of vegetable life, is a subject that we will ignore at present and pass on to the science of animal life, or, more technically speaking, Zoology. Of all the sciences, Zoology is the most extensive. Its field comprises a world of varied forms, embracing the minutest microscopic amoeba to metazoic complicated man. In reviewing the classification of animals we will not now dwell on the wonders and beauties of the lower forms, but with one bound take up the subject, man, the highest animal form, and give our attention to the chemical elements which combine to develop his various tissues. There are no independent members of the creation; all things touch and depend, one upon the other for mutual benefit. The three great kingdoms, mineral, vegetable and animal, apparently have no relation with each other, yet destroy the mineral kingdom, and where would plants and animals get material for the hard tissues? Destroy the vegetable and you destroy the great unseen laboratory where nature prepares most of the minerals which animals consume. The animal kingdom in its turn lends its assistance to the vegetable kingdom by supplying in various ways carbonic dioxide, a life-giving element to vegetation. So it is easily seen how indispensable one is to the other. There may appear no relationship between dignified man and the lowly soil on which he treads. Yet in that soil are elements without which he could not sustain life. The whole creation is supposed to be made up of about seventy elements combined in different proportions. The larger number of them is very rare, and only about fourteen are common. These are essential to life in plants and animals, and are known as carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, calcium, iron, potassium, sodium, magnesium, silicon, chlorine and fluorine. Now in order to live and supply waste, man must take these elements into his system either directly or indirectly and assimilate them into the different tissues which compose his body. The vegetable kingdom is man's indirect agent in obtaining from the soil the necessary elements for his sustenance, and, after preparing them in nature's unseen laboratory offers mineral to animals disguised as fruit and vegetables and grain. Some of these elements are soluble in water and they are taken directly into the system through that agency and also through agency of air. It stands to reason that if one element is absent there is consequently more or less tendency to disease; if more than one the tendency to disease increases in proportion as these elements are wanting. They act as soldiers, each doing his part for the welfare of the whole army; if one soldier is killed he is not missed (unless he is a great general), but if the soldiers continue being killed it soon proves disastrous to the army and so it is with the chemical elements of man. If calcium carbonate is wanting there is simply an imperceptible softening of the bone—one soldier is killed—but if calcium phosphate (bone earth), calcium carbonate (chalk) and all the other mineral elements are wanting there are many soldiers killed and the result is, disease finds an easy prey and establishes the malady commonly known as rickets. If oxygen (a general) is absent, the army is thrown into confusion and death is the result. Now it remains to be seen why it is so necessary to have recourse to a remedy when the system is attacked by disease. The question arises as to which of the numerous remedies is the one to supply these lost mineral elements. We look about and find that nature (who never does things by halves) has not forgotten to put away in the deep recesses of earth, a magnetic mineral ore which contains each and all of these fourteen elements. This ore is aptly called Vitæ-Ore or Ore of Life on account of its life-giving properties. It seems incredulous that this ore can cure so many diseases and have the same beneficial effect on diseases diametrically opposite. How can it be, we ask? First examine the ore and see what elements it contains. With the naked eye you see iron, oxygenated sulphur, chemical salts of magnesia, calcium carbonate (chalk), calcium phosphate (bone earth), chloride sodium (common salt), potassium, silicon and salicylic acid. All the elements required to make health ideal. Under normal conditions these mineral elements are present in the system, but when the laws of nature are violated and the penalty of ill health inflicted in consequence, then some of these elements are destroyed and must be remedied, or a permanent destruction of health will result. It then becomes necessary to assist nature in recruiting the lost health, and a recourse is had to the healing art. Here is the explanation: In order to live and sustain health we must use a mixed diet of meats, fats, starches and salts. They are taken into the digestive organs and reduced to a homogeneous mass in a liquid form. These are taken into the blood by various sources and as the blood circulates through the system it deposits the new material and takes up the effete matter to excrete it from the system. In the blood is held in solution (if health is normal) material for bone, nerve, muscle, nails, hair, teeth, ligaments, etc. Each tissue selects just what it wants and ignores the others. If the effete matter is not excreted then the system is an easy prey to bacteria, and Vitæ-Ore is the only known antiseptic. We have shown what elements are in V.-O. and how the same elements must exist in a normal body in order to be healthy. So when you take V.-O. those elements are taken up in the blood, and where iron is needed the tissue selects iron and allows the others to pass. If sulphur is needed the tissue selects its sulphur, and so on, each tissue taking those mineral elements needed and disregarding the others. A little thought is all that is necessary to convince the most skeptical that V.-O. is the wonder of the medical and scientific world. It seems marvelous that so simple a remedy should cure diseases diametrically opposite. Let us look into this. If there is a deficiency of iron in the blood, pallor results. Then V.-O. is taken. The blood having affinity for the iron, selects it from the Ore in solution, and as a consequence the color returns to the pallid cheeks and the user exclaims that "V.-O. is the best thing that I ever tried for the complexion." Somebody suffering from rheumatism tries V.-O., and the salicylic acid neutralizes the uric acid, cures the person, and then we hear that "V.-O. is the only thing that will cure rheumatism." It is the same with dropsy, dyspepsia, Bright's disease, diphtheria, and all human ills. V.-O. is a corrective and not a medicine. It supplies the wants of nature and is her only and able assistant; the one she can rely on to help her in the work of recuperation.

AGENTS FOR THE CHRISTIAN.

MRS. PETER CHING, Little Harbour, P. E. I. fo
Lot 46 and 47.

MRS O. M. PACKARD, 353 West 57th Street, N. Y
W. R. McEWEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LNKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

W. W. BOVVEY, Charlottetown, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

KENDRICK OUTHOUSE, Tiverton & Freeport, N.S

GEORGE ROWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

GEORGE LEONARD, Leonardville, Deer Island, N. B

FORESTER McPHEE, West Gore, Hants Co., N. S

JOHN W. WALLACE, shubenacadie, "

ISRAEL C. CUSHING, Kempt, N. S.

W. J. MESSERVEY, Halifax, N. S.

More names will be added as they are appointed

"Nothing Like Leather."

J. J. CHRISTIE & CO.

73 Germain Street, St. John, N. B.

IMPORTERS AND DEALERS OF

French Calf Skins,

FRENCH FRONTS AND KID SKINS

English Fitted Uppers, English Kip,

SOLE LEATHER, UPPER LEATHER, LINING SKINS

And all kinds of KIT and FINDINGS usually kept
in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to

BOOTS and SHOES.

We have the largest assortment of BOOTS and SHOES
in the city, including

ALL THE LATEST STYLES MADE.

We manufacture a line of

MENS' HAND-MADE BALMORALS

Which for style and fit cannot be equalled, and
guaranteed to give satisfaction.

OUR LADIES'

French Kid Button Boots is the best value ever offered.

OUR BOYS'

Hand-Made Balmorals leads them all and we sell them
at the same price as you pay for machine-made boots.

CHILDRENS' BOOTS

Of every description

FRANCIS & VAUGHAN.

91 King Street, - ST. JOHN, N. B.

SPECIAL ANNOUNCEMENT.

Having in the last few months added to my usual
lines of

WALL PAPER, WINDOW SHADES, Etc.

a general stock of

HARDWARE,

your patronage in these new lines is respectfully
solicited. All communications by mail will receive
prompt attention.

EDWARD A. EVERETT,

90 KING STREET,
ST. JOHN, N. B.