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# THE CHRISTIAN.

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

Vol IX.—No. 7

SAINT JOHN, N. B., MAY, 1892.

Whole No. 103

## The Christian.

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St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

## ITEMS AND NEWS.

**SPECIAL NOTICE**—With this issue we are sending bills to all subscribers in arrears. This is a necessity on account of the large amounts due the paper. We wish our subscribers to remember that our expenses have to be met promptly every month, and in order to do this we depend entirely on our subscribers paying their subscriptions. After our expenses are met the balance will be used for preaching the Gospel in the Maritime Provinces.

**BRO. H. MURRAY** reports a good interest in Halifax, N. S. The brethren are looking for a site to build.

We learn that the brethren in Lubec have started their new church building. Ten have been added to the church recently.

**BRO. COOKE** has commenced a meeting at Southville, N. S., with encouraging prospects. Already three have been added.

We hope to announce next issue the decision of the committee appointed to decide the location of the annual meeting.

**BRO. HIRAN WALLACE'S** letter will be read with interest. We would be glad to hear some news from his locality every month. He reports two additions at West Gore.

THE June Quarterly meeting will be held with the church at Southville, Digby Co., N. S., commencing on Friday before the third Lord's day in June. The church at Southville extends a cordial invitation to all.

**BONFIRES** are plentiful in these days, and they were not unknown when our era was young. The Bible mentions a strange one in Ephesus—strange because books fed the flames and the books cost about \$8,000. That looks like a big loss, and it would have been if the books had been worth what they cost, but it was a big gain, because the books were bad. Morals are more valuable than money, and an evil book is almost as potent an agent for Satan as a wicked man. It would not be a bad plan at this season for households to see what success they could have with a similar conflagration. Most homes could have a small fire and be none the poorer.

THE MAXIMUM Christian is the one who is trying to do as much for God, for humanity and for himself as he can without thinking very much about the reward. He is not working because he must do so or lose his crown; but because he desires to see others happy too. The characteristic of the minimum Christian is that he wants to do just enough to be enrolled among the servants of Christ. His sole aim is to get to heaven. He does not care whether or not there is anyone waiting at the beautiful gate conducted to glory by him. His question in reference to a line of conduct is, "May I follow it and not be lost." He does not inquire whether good will result from an act, but whether harm will; not will it lift him closer to heaven, but will it drop him nearer to hell. While some very poor Christians may get into the great city, it is well to remember that our reward there is going to be according to our works here.

IN THE olden times clocks were put on the outside of meeting houses so that people would not stay too long at home and thus miss part of the services. In this age they are put inside so that we will not remain too long in the house of the Lord. The change does not indicate a growing spirituality on the part of church-going people. They are slow to come and prompt to leave. There are not many, comparatively, who can take David's words and with him say, "A day in thy courts are better than a thousand."

DUTY is a strong moving power, but it is not so strong as love. It comes behind and seizes us as an officer of the law might do, and compels us to act, or make a stubborn resistance. Love walks before and we follow on account of the magnetic influence she exerts over us. He who acts from a sense of duty has none of that pleasure in his labors which swell the breast of the man whose every act springs from love. Duty will do only what is demanded, but love will do that and as much more as she can. Duty should prompt every one to obey God's commands, but when duty and love go hand in hand how light the burden and how easy the yoke!

WE have been led to believe that there is only one Bible; but observation almost forces the conclusion that practically, at least, there are many. That portion of the Book which a man accepts and follows is his Bible; what he ignores or rejects cannot be so regarded. Men have come to the word of God with their preconceived notions and inherited tenets and they go through the volume seeking passages which seem to contain arguments to sustain their several positions, and persistently refuse to see those which have a bearing on the other side. They have selected what suited them and rejected what did not, and this compilation—this scrap book—is to all intents and purposes their only standard of truth. Hence we have conflicting doctrines and endless confusion. We are apt to test the Bible by our opinions and not our opinions by the Bible. If we spent more time in trying to conform our lives to the Bible and less in the fruitless task of endeavoring to make the Bible correspond with our lives, if we were less anxious to get it on our side and more anxious to get on its side, all this confusion, discord and strife would vanish and the most perfect harmony appear.

DO NOT PREACHERS and papers spend too much time in discussing questions which cannot be settled, and from which, if settled, no real good would arise? Some people are so anxious to convince mankind that the Flood extended even to America and covered the top of our highest mountain that they do not seem to have time to warn the world of the flood of iniquity that now covers the earth and threatens its ruin. Others have an idea that the heathen can be saved without hearing the gospel, and they would rather that Christians should believe this than obey the command to "Go into all the world and preach the gospel to the whole creation." A few big theologians are so bent on proving that death does not end probation that they are willing to let souls die all around them while they are trying to get into the secret counsels of the Almighty. How much better to try and save souls when we know there is hope and leave such questions to the time when we shall no longer see through a glass darkly.

SOME BOYS are nearly always first at school and others are as uniformly last. Go to the house of the Lord and notice all who come and you will find the same to be true there. Happy heart must that one have who is so pleased to be in the place of worship that he is there long before the public service begins. He whose foot does not cross the threshold till the meeting is nearly over may be just as happy, but he does not show it. In this age of clocks and watches there is not much excuse for the late comer. Even if he has six miles to come he knows how long it takes him to go that distance and can start on time. Of course there may be times when circumstances will detain even the most punctual; but these remarks apply only to those who might have started in time if they had so desired. For every one to be in his place at the time the meeting begins contributes more than most people think to its solemnity and upbuilding power. But to see the larger part of the congregation coming in during the singing of the first hymn and the reading of a message from God's word, and to know that many more are at the door waiting to enter as soon as the "Amen" is heard, is not calculated to produce that quietness and reverence which should be found in a place of worship. Be on time.

GOOD PREACHING is very important, but so is good hearing; and where the one does not exist the other is not likely to be found. The one makes the other. It is easier to listen than it is to preach, and poor listeners are responsible for poor sermons oftener than is supposed. We have great respect for the man or woman who appears interested during the most tedious sermon. With them listening is a habit, and fifteen or twenty such scattered over a small congregation will sustain a speaker when otherwise he would be in danger of failing. But eyes closed, yet not in worship, and heads bowed, yet not in prayer, and a position of body that indicates that "nature's sweet restorer" is hovering round, are calculated to put a preacher to sleep too. A wide awake congregation will make a wide awake preacher as surely as a wide awake preacher will make a wide awake congregation. And if each is apt to put the other to sleep, both should make a change and endeavor to put brightness into the other's face.

### 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.]

Please answer the following queries through THE CHRISTIAN :

1st. How do you reconcile I. John i. 8-9 and I. John iii. 8-9?

2nd. Explain Matthew xxviii. 19. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost. 1st. Is the above translation correct? 2nd. If so, what is the antecedent of them?

3rd. Does a disciple of Christ necessarily mean one who has been baptized into Christ?

The answers to the above will be thankfully read by  
A BROTHER IN CHRIST.

P. E. I.

1st. The passages referred to read: "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And again: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

In the first chapter of this epistle the apostle is stating a fact of which all who would live godly in Christ Jesus, are painfully conscious; i. e., in us, because of the weakness of the flesh, there is a tendency to sin; that evil is present with us; that like Paul, we must keep under the body, "and bring it into subjection." If any man says he is under no such influence, is not "subject to like passions," hence has no need of the blood of Christ, nor the means provided for our cleansing, he is deceived, and the very truth that teaches us this lesson, is not in him.

Our experience, also, as well as the truth, teaches us that even in our best efforts to "walk in the light," we too frequently fail; hence the comforting assurance, that while thus "walking in the light, as he is in the light," if we "confess our sins he is faithful and just to forgive us our sins," etc., thus making provision for our weakness, and for our probable mistakes while fighting the "good fight of faith."

But in the third chapter of this epistle the inspired writer is looking at another side of this question. Having spoken of our weakness, and of our dependence upon Christ, he now contemplates the man as living a life of faith in the Son of God. He is contrasting the children of God, and the children of the devil. The man that is born of God is not living a sinful life. Indeed he cannot as long as the word of God, which is the seed of the kingdom, remains in him. Christ came to "destroy the works of the devil," among which is the love of sin. Thus when we are born again, when Christ is received into our hearts, the love of sin must be destroyed; for we cannot love Christ, and love sin at the same time. So long then as the word of God remains in us, so long we will live righteously. It would be contrary to our new natures to live lives of sin.

He that thus lives, who follows unrighteousness, is simply a child of the devil, no matter though he may profess to be a child of God. His manner of living will decide this question. The man that is born of God may be "overtaken in a fault;" provision has been made for this; he may make his mistakes; some of the apostles did this; but he cannot, as long as the word of God remains in him, lead a sinful, or an unrighteous life.

2nd. Since the R. V., as well as the weight of the scholarship of our day, accepts this translation, we are safe in saying it is correct.

Both the grammatical construction, and the sense of this passage warrant the conclusion that the word "disciples" is the antecedent of "them." The commission is: "Go make disciples" —, "baptizing them;" or as some good authorities render it: "by baptizing them." "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put him on. Gal. iii. 26 27. According to this baptism is a part of the process of making disciples.

As there is no mention, in the word of God, of an unbaptized disciple of Christ, and as baptism is a part of the process of getting into Christ, the conclusion must be that a disciple of Christ must "necessarily" be one who has "been baptized into Christ." But as the meaning of the word disciple is "a learner," "a follower," there is much more involved in being, or becoming, a disciple of Christ, than our baptism. It implies first, a hearty faith, and love to God. "If a man loves me he will keep my words," says the Saviour. This faith and love is first manifested in his willingness to obey. It also implies a complete consecration of the whole man to the service of Christ. We become the disciples of our Lord by our faith in Him, and our obedience to His commandments, and continue in this relationship by "observing all things" that He has commanded. The man who accepted the gospel, but continues not in the all things our Lord has commanded, is no more a disciple of Christ than the man who hears the gospel and even believes it, but refuses to obey its commandments.

In your answer to my question as to whether Judas was present when the Lord's supper was instituted, you base your reason for thinking he was not from the fact that he went out from the passover supper before the institution of the Lord's supper; in proof of which you quote John xiii. 30. Now I understand that this was not the passover supper, but a supper in Bethany a few days before the passover. Would you give a little more fully your reasons for thinking that this is the passover of which John is speaking in this chapter?

H. E. C.

Because some of the same events recorded in Matt. xxvi., Mark xiv. and Luke xxii., where the last passover is particularly spoken of, and in connection with this supper, are also recorded in connection with the supper spoken of in John xiii. Reference is here made to the prediction of the betrayal of Judas, and of the denial of Peter. There is no room for doubt that the first three witnesses associate these events with the last passover supper. And when it is seen that John records the same events in connection with the supper of which he is writing in this 13th chapter, it is very evident that the four witnesses are speaking of the same supper.

This is further evident from the fact that the first three witnesses agree that from this passover supper, after our Lord had instituted the Lord's supper, they went to the garden of Gethsemane. From John xviii. 1, we learn that "when Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden"

Now all the events recorded beginning with the 13th chapter of this book, and ending with the 17th, are spoken of in connection with this supper in John xiii. And as, according to Matt., Mark and Luke, our Lord went from the passover supper to the garden; and according to John's testimony He went from this supper of which he was writing to the garden, it is still more evident that the four writers are speaking of the same passover supper.

This being true, and as it is plain that Judas went out while they were yet eating the passover, John xiii. 21 30, and before the institution of the Lord's supper, it is very plain that he was not present on this solemn occasion.

However, it is not proposed to follow this any further. If any can think that Jesus, who knows

the hearts of all men, would tolerate the likes of Judas, when He would institute this feast of love, thus encouraging bad men to sit around the Lord's table, they must be left to the freedom of their own opinions.

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me: thou shalt in anywise set him king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he multiply to himself silver and gold.—Deut. xvii. 14-17.

Was Samuel acquainted with this passage? If so, how do you explain his course of action when the people asked for a king? E. B. B.

Brought up as Samuel was, to "minister before the Lord" from his childhood, it could hardly be supposed that he was not acquainted with this passage. But when it is understood that Moses spoke prophetically, and neither sanctioned, nor recommended the asking for a king, but simply provided for this emergency when it should arise, it will be seen that there is nothing in the action of Samuel that conflicts with this passage.

It must be noticed that asking for a king did not only displease Samuel, but it displeased the Lord as well. There may have been a touch of the human in him, and he may have complained to the Lord that the people were rejecting him; but the Lord said: "they have not rejected thee, but they have rejected me." But from all the words of Samuel spoken on this occasion, it is evident that his great concern was that their king would not be like the one Moses had said they must have, but would be like the kings of the nations. Hence the Lord said: "protest solemnly unto them, and shew them the manner of the king that shall reign over them." This was just the kind of a king that Moses had said they must not have. This, we think, gives a satisfactory explanation of Samuel's actions "when the people asked for a king."

### Home Mission Notes.

Place.	Preachers.	Additions.
Sterling Depot, Ill.,	Hall and Hutto,	144
Warronburg, Mo.,	Boyer and Brown,	192
Jackson, O.,	J. P. Ewing,	106
Saugus, Iowa,	R. B. Brown,	117
Winchester, Ky.,	I. J. Spencer,	122
Woodland, Cal.,	W. A. Foster,	180
Columbus, Ind.,	Sweeney and Small,	233
Valparaiso, Ind.,	J. H. O. Smith,	182

We are glad to know these large meetings still go on.

Those who know Bro. Romig do not wonder at the success that attends his preaching.

NEWTON, Kan., April 9 — We closed a five weeks' meeting at Ness City last night, and organized a church, with ninety-nine members. There were about 135 public confessions, but many were hindered from obeying the gospel by home influences. Sixty-nine were baptized during the meeting. There were eight or ten skeptics and infidels, gamblers and jointists among the number.—J. A. L. ROMIG.

A GOOD MEETING.—None of our brethren had ever preached in Saugus, Iowa. Bro. R. B. Brown went there and found two Disciples. He began to preach, and in eighteen days there was 119 Disciples. How those two must have rejoiced over 117 additions!

WAS IT RIGHT? Sister Sarah McCoy went to Marcelline, Ill., to help in the Sunday-school,

Her addresses so pleased the church they asked her to preach for them. She complied; in a short time ninety-six were added to the saved. The church then ordained Sister McCoy to preach the Gospel. We think all will agree that those who "obeyed from the heart, were made free from sin," even though was a woman did the preaching.

We are again disappointed in not securing a preacher. We made a good offer to Bro. Bowell, who has just held a successful meeting in Haverhill, Mass, but he has decided not to come to Canada. We are now corresponding with others and hope to be more successful. In the meantime we are employing our own worthy preachers who can be spared from their churches for a short time. Bro. Devoe expects soon to begin work at Gulliver's Cove. Bro. Cooke is at Southville, and we are glad to know had three additions last Lord's day. Pray for the success of this meeting.

Bros. H. Wallace and E. C. Ford have been laboring with the church in Halifax and have aroused them to make another effort to firmly establish the cause there. They have asked the Board to help them support Bro. H. Murray in preaching the word.

Bro. Murray is there working with them trying to win souls to Christ. We hope the Nova Scotia brethren especially will contribute liberally towards building up a strong church in their capital city.

Bro. Rupert Stevens will spend his vacation with the churches at Letete and Back Bay.

The following important article is from the April number of the *Missionary Intelligencer*, the official organ of the United States Mission Boards:

The Disciples of Christ have some noble churches in the Maritime Provinces. New Brunswick has five, Nova Scotia, twelve, and Prince Edward Island, eight. These congregations have stood like adamant for the great principles we represent, and though they have few preachers, they are loyal and devoted.

These churches have sent by emigration a host of devoted disciples into many of the churches of the states, and especially into New England. Quite a number of these emigrant disciples are preachers, some of whom are numbered among our most prominent preachers in the United States.

The Maritime Provinces throw the doors wide open to the disciples, and I know no field that we could occupy to greater advantage than this. Besides, we are greatly indebted to this field. Their young preachers have come to the states for want of support, and the churches are in need of men for aggressive work. The provincial churches are now coming in line with all our missionary enterprises, and are getting that spirit that not only means help abroad, but success at home.

The great need of these provinces is evangelistic work. The united churches of New Brunswick and Nova Scotia are endeavoring to secure an evangelist. Such a man could do a splendid work.

The G. C. M. C. should co-operate with these churches, and aid them in securing suitable men for this great field. Every dollar invested in the work in these provinces will produce a hundred fold, both for the provinces and the United States.

Action was taken at the last annual meeting to bring to their notice the needs and importance of this field, and we judge from the above article that they will soon send us aid in evangelistic work.

Before the civil war they helped support several evangelists in this field, and they should do so again, as it is of far more importance now than it was then.

RECEIPTS.

Previously acknowledged, . . . .	\$231 40
St. John—Y. P. Mission Band, . . . .	2 50
Southville—Per Elder Steele, . . . .	3 00
Milton—Per Miss Freeman, . . . .	2 70

Total. . . . . \$239 60

St. John, N. B. J. S. FLAGLER, Secretary.

We wish it was otherwise, but we must call attention to the small amount acknowledged. We hope next month to make a better showing, at least we ought to.

Foreign Mission Notes.

O. C. W. B. M.

As the time of our Annual Meeting is drawing near preparations ought to be made. Existing circumstances have brought about a demand for a National Board; for while some of the provinces are now assisting us in raising means to send a missionary to the foreign field, others have declined to do so under a Provincial Board, but have expressed a willingness to co-operate under a National one. This Board will consist of members from each of the provinces. Difficulties loom up before us, some of which we may mention. 1st. The extent of territory over which we would have to travel to reach our yearly meetings. We could not expect to have these meetings always in Ontario. 2nd. We would wish to have the presence and hearty co-operation of our brethren at all our annual gatherings, and unless they extend their borders it would leave us alone in the National work. Let this suffice for difficulties. Now for the advantages. 1st. The hearty co-operation of our sisters in all the provinces. 2nd. The inspiration which the sisters of each province gain by coming in touch with each other. 3rd. The mutual interest which would naturally arise from being engaged in one common work. 4th. The adage that "Union is strength" fitly applies to this case. In regard to this matter we would suggest that the sisters—not only of Ontario but of all the provinces—would discuss the subject freely through the columns of *The Canadian Evangelist*.

You will have observed through the last issue of *The Canadian Evangelist* that one of our Ontario sisters, Miss Mary M. Rioch, of Hamilton, has offered herself as a missionary to the foreign field. She decided some time ago to devote her life to this work. The following words from the pen of our venerable and beloved brother, A. Anderson, will show the estimation in which she is held where best known: "The Rioch family are all good and pure without a single exception, and are an honor to our little congregation in Hamilton, and, so far as I can judge, Miss Mary is a good Christian lady. She is a teacher in one of our schools in Hamilton, has an education to fit her for that position; she is also a teacher in our Sunday school, and the children are very fond of her indeed. She is an amiable young sister, and will, in my opinion, honorably fill any position in which in the providence of God she may be placed, and I further think that your committee will act wisely in giving her the position she has applied for.—A. Anderson."

After mature and prayerful consideration your committee have decided to accept Miss Rioch's offer. If arrangements can be made to have Sister Rioch on her way at the June meeting, or soon after, it will be obligatory to have the funds wherewith to send her, on hand. We presume every church in Canada would wish to have a part in sending out our first missionary.—*Evangelist*.

These extracts from a letter received from Sister McClurg, will, we believe, be interesting to all:

It is getting near our convention, and we must be up and ready for it. Through your letter we have secured the services of Sister Graybiel for that occasion. I must say services, as it truly will be to us, but I know it is a pleasure to her. She will be with us on the 5th June, and remain till after Lord's Day according to present arrangements, I know that should you have her she will do you a vast amount of good.

I get letters from wherever Bro. Meggs has been, telling of the good he has done. When we meet with one who can tell us the practical side of missionary work, we hear something we never know, and if we have a heart, it must be touched with the reality that God has showered his blessings upon us, and "To whom much is given, much will be required."

You will see that we have accepted the offer of a dear young sister, Mary M. Rioch, of Hamilton, to go to the foreign field, so now we have the long looked for boon—a heart consecrated. She seems to be just what we have wanted. Surely the hand of the Lord has led us. We must now pray and work for the success of the undertaking, and ask God's guidance; and, dear sister, He will guide if we will follow. You will see that there is a movement on foot to form a National Board. Try to get some of the sisters to write through the *Christian Evangelist* what they think about this matter.

We want all who can to come to the convention. It will do us all good, and now that you have an interest in the foreign missionary, you will have a chance of seeing her before she leaves for Japan,

as she is to be there. In the report from your society we want every item of importance as we are now making history. We have good reasons to believe that this will be the best convention we have ever had, as besides those named we are to have Bro. Z. T. Sweeney and others.

In response to your appeal and the call in THE CHRISTIAN, we sisters of this church—Shubonacadio, Hants Co., N. S.—have pledged ourselves to send \$4 80 every three months for one year. We are so scattered that an organization such as you mention would be impracticable. However, we feel like doing something for so good a cause, and if we succeed in our efforts will try again.

Hoping God's blessing will rest on all our efforts, I am,  
Your sister in Christ,  
OLIVE WALLACE.

Y. P. S. C. E.

The annual meeting of the St. John local union, Y. P. S. C. E., was held in the school-room of St. John Presbyterian church on Monday evening, April 4th. The president of the union, Rev. G. O. Gates, was in the chair. A devotional meeting of much interest was held, after which the president made a brief verbal report, in which he stated that one year ago in the school-room of Germain Street Baptist Church five societies met and formed a union. Since that time two other societies have been added, large accessions have been made to all the societies and the increase in interest is certainly an evidence of God's blessing upon the work.

Reports from seven societies of the union were read, of which the following is a summary.

Societies.	Active.	Associate.	Honorary.
Germain Street Baptist, . . . .	36	17	....
St. John's Presbyterian, . . . .	44	17	....
Union St. Congregational, . . . .	35	21	....
Carleton Presbyterian, . . . .	14	18	....
Coburg St. Christian, . . . .	44	27	2
Reformed Presbyterian, . . . .	20	0	....
Carleton Methodist, . . . .	18	36	....
	211	136	2

The next business was the election of officers, which resulted as follows: John T. Purdon, President; Bro. H. W. Stewart, Vice-president; Chas. J. Morrison, Secretary; Donaldson Hunt, Treasurer. The following report was read at the above mentioned meeting. It was freely admitted by all to be the banner report; and one was heard to remark, "That speaks volumes for the young people of that church."

The Y. P. S. C. E. of Coburg St. Christian Church begs to submit the following report:

Our society is eighteen months old; our charter membership was two honorary, twenty-five active, and fifteen associate; our membership now numbers two honorary, forty-four active and twenty-seven associate, making a total membership of seventy-three.

The society embraces eleven committees. Looking over the written reports for the year we find as follows:

1. Our Lookout Committee has done good work in increasing our membership.
2. Our Prayer-meeting Committee has selected topics and leaders for every meeting. They have also held several special and cottage prayer-meetings.
3. Our Social Committee's work is done chiefly in welcoming strangers to our meetings. They also prepared a reception on the arrival of our new pastor, which was largely attended and proved a success.
4. Our Sick-visiting Committee alone has made 322 calls, and about fifty calls have been made by the Calling Committee.
5. The Music Committee has been conducting weekly practices, which have produced a decided improvement in our congregational singing.
6. The Missionary Committee has, by writing and talking, aroused an increased interest in missionary work.
7. Our Tract Committee has distributed over 4,000 tracts.
8. We have also an Observation Committee, whose duty is the general supervision of all the other committees.
9. In summing up the year's work we can confidently say that inestimable good has been done to the members of our church—especially to the young members.

Our meetings are well attended, and the active membership pledge is well adhered to. I think our consecration meetings are bringing our young members into more vital connection with the church work, making their religion more of a reality to them than it hitherto has been.

H. M. CLARK, Secretary.

## The Christian.

ST. JOHN, N. B. . . . . MAY, 1892

## REJOINED TO BROTHER FORD.

In Bro. Ford's reply to my article he says "The writer of this book (Genesis) made no attempt to give a definition of the word die but uses it historically as when a man died the fact was simply stated. Neither spiritual life nor spiritual death was then brought to light." Very good. Here Bro. Ford and I walk hand in hand. Spiritual life and death were not brought to light in Genesis. Let us then leave Genesis as the writer left it and all will be right. Don't add to or take anything from that book.

Again he says, "Life and immortality were brought to light through the gospel. Hence we go to the New Testament for light on the subject." Right again. With all my heart I go to the New Testament for light on Adam's case, and whatever it says of Adam I use it to throw light on Genesis. Thus far I am glad to be in full accord with Bro. Ford. Let him state what the New Testament says of Adam and Adam's death and he will find me firm for it. But when he attempts to measure Adam's case by what it says of another man we may have to part. He quotes what Paul says of himself and concludes that the same must be true of Adam. Paul, he thinks, died a spiritual death; while yet physically living others could do the same, and asks, Was Adam an exception to this law? concludes he was not, and so has Adam dying a spiritual death. But the difference between Adam and Paul is the trouble. Adam and Paul were both men and both sinful men, but so different that the coat of one can't fit the other. Adam fell from a state of angelic purity. Paul did not. Sin revived in Paul, it did not in Adam, for he never sinned before; Paul was by nature a child of wrath, Adam was not.

What would we think of the man that reasons thus? The potentates of Europe rule for life. President Harrison is a potentate. Is he an exception to this law? and yet there is a greater difference between Adam and Paul *religiously* than between Harrison and these rulers *politically*. One of Worcester's definitions of the word death is a state of being under the power of death, "spiritually dead." Certainly. That is one definition, but a figurative one, and so remote that in the abridged one before me it is not given at all. Webster's unabridged gives this as its 8th or 9th definition, showing how far it is from its real literal meaning. This confirms what I said of the meaning the dictionaries give of die, the same as Genesis gives it. So of Blackstone's definition, "Death is a separation from that to which the person was formerly united." At death a man's spirit is separated from his body and reunited at the resurrection. Such is the meaning of death and resurrection.

What would we think of the lawyer who goes into court to prove the death of an absent man with a full array of witnesses to convince the jury that the man is *notoriously wicked*, and although running at large he is *spiritually dead*? Such a death is not recognized as valid in either law or gospel, although death, like other words, is often used figuratively.

Enmity to God is one consequence of Adam's sin, and physical death another. Adam made himself an enemy by that wicked work. God did not make him an enemy. But God inflicted punishment on Adam for his sin. Whether of these consequences was the penalty? Was it what Adam did to himself? or what God inflicted upon Adam? Here is a plain issue. Brother Ford says it is what Adam brought upon himself—his enmity or

spiritual death—and not what God inflicted upon him, which was only a remote consequence. I understand the penalty to be what God inflicted upon Adam and not what he brought upon himself. I endeavored in a former article to show that no law, human or divine, would be satisfied with the injuries a criminal did to himself, no matter how severe, but that law had a penalty beside, and regardless of self inflicted punishment. This fact has not been denied nor even noticed, but it is as earnestly as ever contended that in Adam's case the penalty is the enmity Adam brought upon himself called spiritual death!! Why does the law guard the condemned criminal as much against suicide as against anything else which prevents the law executing its own sentence? The reason is obvious. *The law and not the criminal must inflict the punishment.*

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (I. Cor. xv. 21-22) I understand that the human race died in Adam when he sinned—that he and his offspring fell together. Bro. Ford says no. The race did not die in Adam when he sinned and died, but died in him afterwards, when he was banished from the tree of life. I have here to notice a mistake our brother made (inadvertently of course) in quoting what was said only of the *New Covenant* and applying it generally to all time and all occasions about the children not bearing the iniquities of the fathers, etc. See Jer. xxxi. 29-34. Now about the banishment from the tree of life. It was the Lord's doing and no sin in Adam or any one else. It was not done to change Adam's state but to prevent a change. Adam was precisely the same dying sinner before as after that banishment, and yet strange, passing strange, he says, "This was the time and this the occasion that in Adam all died." I have read over and over again what Bro. Ford said of this so as not to misunderstand him. There is not a word in the Bible of anyone sinning or of anyone dying on that occasion. Yet he says it was then that "*in Adam all died*"!!

Yes, Adam was *nine hundred years dying* after God had said "in the day thou eatest thereof thou shalt surely die." This suspension of threatened punishment has already been so fully explained, and there are so many cases in the Bible to illustrate God's merciful dealings with those he threatened to punish, that further explanation seems unnecessary now. I have been over seventy years dying, though under the same sentence as Adam, and can only account for the continuance of this vapory life by the fact that the seed of the woman has bruised the serpent's head, and now lives holding the keys of hades and of death. I can rejoice in seeing Adam's life lengthened by the merits of the same Person even should this be among the details complained of.

Can Bro. Ford see no mercy at all extended to Adam, nothing but the worst of all death executed in all its vigor in that *very day*? He says "How much labor and confusion it would save to admit that God meant spiritual death, or the death of the soul, the worst of all deaths, when He said the day thou eatest thereof thou shalt surely die. For that death surely he did die that *very day*." I am happy to think that Bro. Ford is so much better than his opinion thus expressed and hope that no reader will judge of his feelings as the foregoing paragraph would indicate. He seems to think it would make quick and easy work to admit that God meant spiritual death, etc. But this I can't admit. The Lord did not put "spiritual" there and we must not. His own words must be heard at any cost. Remember what a shorter word than *spiritual* did just about that time.

What President Benton and Genennius said on the rendering of *the day* is all right, it meant the same day of course. I did not overlook the mental

agony of Christ which made His physical death the more dreadful, but showed that He could not take away Adam's sin, called the sin of the world, only as the sacrificial Lamb of God or by suffering physical death. Bro. Ford does not think that Christ suffered what He calls spiritual death, that is "*enmity to God*," though His mental agony was so intense. We can have some idea of His physical death, although we cannot judge of the intensity of His mental agony. We know this that without shedding of blood there is no remission.

I have now a proposal to make Bro. Ford. I think it is fair and just. Will he tell us how many times the Bible says that Adam died a spiritual death for eating that fruit? He has told us this a great many times in his short article (I wish I could make mine as short). If this is a Bible truth surely he can read it in Bible words. Will he kindly do this, giving chapter and verse? Will he quote some of the places? He says it is not in Genesis. Well, try the rest of the Bible and let us have chapter and verse which either says this or its equivalent, *Adam died spiritually that day*. I hope from the bottom of my heart he will not write it again till he quotes the words from the Bible. Is this fair or not? He says the writer of Genesis did not say spiritual death. Well, that writer tells us Adam did die. He also tells what the Lord told Adam.

Bro. Ford mentions Milton. Well, Milton understood death in the penalty to be the same death mentioned everywhere else in Genesis. He makes Eve say:

"But what if God have seen  
And death ensue? then I shall be no more!  
And Adam, wedded to another Eve,  
Shall live, with her enjoying, I extinct."  
Book ix. 820.

So Isaac Watts understood and thus expressed it:

Death was the threatening, death began  
To take possession of the man  
His unborn race received the wound, etc.

So understood the large majority of poets, commentators and theologians of the present and past centuries.

In Dr. Jenkyn's admirable work on the Atonement, he says: "Even if the argument from analogy failed us in proving the justice in suspending a threatening, there is one fact in the history of sinners that is boldly prominent and is presenting itself at every turn. It is the fact that the original penalty threatened to our first parents has been actually suspended. Had it been literally executed there would have been no human race now existing. The penalty threatened to Adam was 'In the day thou eatest thereof dying thou shalt die.' Adam did eat of the forbidden tree, he was spared, he did not die, his penalty was suspended, his punishment was remitted. Was such suspension just? On what principle can it be justified? We reply that it was suspended on the principle of public justice, which made honorable provisions that the *spirit* of the divine constitutions should be preserved without adhering to the letter of it."

Adam's sin was grievous. He broke the known command of his wise and good Creator to follow and obey his worst enemy. By this he fell from God's favor and began a course of sin which made all who pursue it worse and worse. Still God did not forsake him, but pitied and cared for him. Even made coats of skin to cover his fallen children and pointed them to a Redeemer by whom they and their seed could be saved. Rejecting that Redeemer and continuing in sin makes men's case worse than Adam's.

The Antediluvians were worse sinners than Adam, because they persisted in doing wrong, they waxed worse and worse and were punished with death. Who would argue that it was *spiritual death*? They had as much of that as Adam had, but that would never satisfy law. They heard of

Adam's penalty and its suspension, but God's goodness in his case did not lead them to repentance, and like those that despised Moses' law they were punished by a death without mercy.

Let us here contrast the description of the fall given by the advocates of spiritual death with the Bible record. "The penalty," says one, is, "*He drives man from his presence and hides his face from him.*" (Living Pulpit, pp. 422.) Nothing to be seen in such a description but a God of inflexible vengeance. Nothing in the fallen but hopeless ruin.

Turn from this and see the Holy One like a grieved Father calling to him his fallen, naked and frightened children, asking them what they had done and hearing each one rolling the blame on another till it settled on the serpent. In their presence he pronounces the serpent's doom. He had beguiled Eve, but a Son of Eve would thenceforth meet him at every point until the day of deadly combat, when, with only a heel bruised, he would bruise the serpent's head. Eve, instead of being driven from God's presence, hears and believes the joyful news, and at Cain's birth piously exclaims: "I have gotten a man from the Lord," and a rough disappointed in Cain's life and in Abel's death she still remembered the Lord's promise, so that when Seth was born she joyfully exclaims: "The Lord hath appointed me another seed instead of Abel whom Cain slew." Gen. iv. 25. Reading this history kindles love and inspires hope, and with the poet we sing:

"He saw me ruined in the fall  
Yet loved me notwithstanding all."

Let us hear what God said would happen each of them in the interim while the death penalty was suspended. He tells Eve and then tells Adam, closing with these words: In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and to dust shalt thou return. This, then, was to be Adam's lot *TILL . . . till when?* Till the respite was out and the law's penalty was executed till he returned unto the dust.

How anything could be made plainer in so brief a history I cannot conceive. Before man sinned and fell the Lord said: "*Dying thou shalt die.*" Immediately after he had sinned and fallen the Lord rehearsed the sentence in these words: *TO DUST SHALT THOU RETURN*, and told each one what would happen each till the penalty was executed.

But I must conclude. Should any think that this is a matter of little importance one way or the other let them just consider this: If one is allowed to spiritualize a word in the Bible that comes in his way then another can do so with another word and the Bible ceases to be a guide, for although it says one thing it may mean something else, and each would be at liberty to make it mean what suited him best.

I can sympathize with anyone who has long held an error, for it is so very hard to give it up, but when it is done the gain is infinitely greater than the sacrifice. May the good Lord be our guide.  
D. C.

FRIENDS tried and true are falling on every hand. One very dear was John B. Wallace, of whose death Bro. Ford kindly informed us. We will remember when first we saw him, a blooming boy on a visit home from teaching in a neighboring settlement. He was eagerly asking his father's opinion on Bible questions which had been put to himself so that the cause of truth might not suffer at his hands. His honest anxiety to know and skilfully handle the word of truth kindled a feeling for him that only deepened on further acquaintance. It was in the midst of his family we last saw him, when a son had just started on the "narrow way" and a cheerful daughter was nearly home. That visit and our intercourse will not easily be forgotten. It was good to be with him anywhere, but there was no place like home. We learned that Bro. Wallace and family felt Edith's death very severely. We could not see how it could be otherwise. And this stroke, unexpected as it was, must fall on Sister Wallace and children with crushing weight. May her Husband and their Father be all in all to them in this time of need.

## Original Contributions.

### THINGS NEW AND OLD.

Some one has said: "The world is full of people who pray with a loud voice that God would convert the heathen and then put ten cents in the plate to help Him do it."

Mrs. Elizabeth Cady Stanton tells an amusing story of how, when she was a girl, the women of her church raised money to educate a young man for the ministry. When he had completed his studies at the theological seminary the young divine returned to his native town and preached his first sermon from the text "Let your women keep silence in the churches."

We clip the following from the *Indiana Standard*, published by Bro. L. L. Carpenter:

"The church in Logansport has very wisely and unanimously called Bro. T. S. Freeman to continue as pastor of the church. His first year's work with the Logansport church has been a complete success. During the year more than 50 persons were added to the church. The Lord's day school is one of the best in the State. Bro. Freeman is a tireless worker. He has the confidence and respect, not only of the entire church, but of the people of the city. And as he is now better acquainted with the people, he will be able to do a still greater work during the year to come."

Bro. A. Campbell said, in the *Mellennial Harbinger* of 1837, pp. 411, in answer to the question "Who is a Christian?" "I answer, every one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys Him in all things according to his measure of the knowledge of His will."

Do you think it would be wrong to join the church? I do. "Don't you think they are a good people?" I do. "Why then would it be wrong to join them?" Because I would violate the essential principle of Christianity. Did not Christ pray that all who believe on him might be one? Did he not say that a "Kingdom divided against itself could not stand?" Does not the Apostle tell us in I. Cor. iii. 4, that if we designate ourselves by human names we are therefore carnal and cause divisions? and does he not tell us in the eighth chapter of Romans "that to be carnally minded is death?" "But there is nothing in a name, they are not essential to our salvation." So much the worse to make that which is non-essential the cause of division and thus destroy the unity of God's children, the most essential principle of Christianity. We must all admit that were it not for the human names many of God's children, who are now separated, would be one. No indeed. I could not sanction the very thing that is now dividing God's people by accepting a human name. To do this is to overthrow the very principle for which we are pleading, i. e., the unity of all of God's children.

The Halifax church is still holding the fort. They have a larger number of good-minded disciples than we ever saw in the city. Last Sunday there were about 40 persons in the morning service and about 50 in the evening. If they are like Nehemiah and his men, who "had a mind to work," we shall see a successful church in this city. No one thing would have a better influence for good to the cause in our Province than a strong, healthy church here in the city.

The *Apostolic Guide* says that the bane of the church to-day is her do-nothings. The person who does not help is a hindrance. The half-hearted, cold, worldly, and those who have only a name to live make up a large class of inefficient. Too

often those whom we would most expect as leaders in any good work lack the aggressive spirit, who by virtue of their very position and attitude hinder the work and weigh down the working energies of the church.

We lose sight of the difference between defending the truth and establishing it. The design of the church is to establish and build up the cause of Christ, and one of the ways to do this is by defending the truth. But if we see no growth of the church our work of defence amounts to nothing. The great work of Nehemiah was the rebuilding the walls of the city. To do this he had to defend the walls from the enemy. It was necessary that his men should hold the weapons of warfare in one hand to prevent the enemy from destroying the work, but with the other hand to build the city walls. The building was the needed thing to do, and had they spent their time in defending their position their labor would have been in vain. The church that is not building itself up and enlarging its borders is not fulfilling its mission. It matters not how well they may hold their position and protect the faith from the encroachments of the enemy, if the church is not growing, all else is vain. Some one has said that a screwdriver is intended to turn screws. The fact that it has a gold handle neither adds to or detracts from its value if it turns the screw. The design of the church is the salvation of the world, and the value of it is seen in its prosperity in the work of saving others. The best church is the one that is best fulfilling its great design.

Our hearts are made to rejoice in the great and wonderful success of the cause of Christ. Those who read our papers see that there was never greater success than at the present time. Last week's *Christian Standard* reported 3,267 additions. This is only one week's report of one paper. Let every disciple catch the true ideas of his mission in life, and try to save precious souls. H. M.

### THOUGHTS HERE AND THERE.

Mythology tells us that Jupiter gave to men two wallets. In the one which is placed in front of us are the faults of others which we can readily see, and in the other which is placed at our backs are deposited our own faults which we cannot see. This seems to me very true. We see not our own shortcomings, but those of our neighbor are always before us, and it is very often we undertake to correct our brother in faults of which we ourselves are guilty. We are admonished to take the beam from our own eyes before we attempt to extract the mote from our brother's. Nevertheless I believe it is incumbent on us as Christians to point out the faults which we may see in others, kindly and lovingly, and not harshly. See Galatians vi. 1. Could we honestly sympathize with a brother when difficulties overwhelm him and seem about to draw his spiritual life in despair? Could each Christian brother extract from his nature that distrustful spirit and take the advice as kindly as it was given this union of brethren here would be as a garden of sweet scented flowers from which every gentle breeze would waft to the most distant parts of the earth the kindest odor of heaven. How buoyant is the life made sweet by the kindly offices of friends! How buoyant is the death made sweet by the blessed hope of immortality at the glorious appearing of Jesus. That well-grounded hope of immortality of necessity so blends itself with man's spirit that it (man's spirit) becomes subservient to the dictates of the spiritual man, that it will find the happiness of its fellow-beings here as necessary to itself as the soul's future happiness in the Eternal City beyond. Christian brother, are you anxious for something to do for the Master? Then shed about you the happiness of spirit that you

feel in Christ. Make your neighbor better for having talked with him. Make everyone better for having known you. Make the world better for having lived in it. Brethren, our influence does not end with our life nor its effect with time. Eternity, mayhap, shall hear the cries of anguish of those made worse by our example. The courts of heaven, mayhap, shall resound with the hallelujahs of praise by those made better by conduct or precept. The invisible spirit of Satan glides stealthily into our life, and from this citadel of power casts his poisonous darts into the arena of life. As the invincible Romans of old it builds its walls of destruction parallel with our highest and noblest defense, and from this tantamount elevation, with every engine of sin, endeavors to destroy our spiritual fortress or pull down our fortifications. We cannot plant our feet on a single rock of spiritual truth but the machinations of our enemy will be directed against us, and the more conspicuous the truth the more liable to attack, but the more certain we are of victory. The devil works with means never without them. If he has any special work to do he selects an agent best calculated to perform that work, and it must be said with truth that he always makes a judicious selection. Satan's agents are never idle. Did the Saints of God exhibit an equal zeal their labor of love would produce more and better results; but often the Christian's seeming triumph is so mingled with satanic influence that the better part belongs to the adversary.

JACK.

### IS LIFE WORTH LIVING?

We are continually hearing the question, "Is life worth living?" We know that those who fail to do their duty in this life it is indeed a failure. "If in this life only, we have hope in Christ, we are of all men most miserable." But if we are striving for some higher joys, and brighter hopes, which exceeds any pleasure that earth can give, we can truly say it is worth living. Our daily lives should be devoted in doing acts for Christ, no matter how small or humble they may seem to us, it may be done to a great purpose. It should be our greatest aim to save those who have no hope in the eternal life that awaits us. They may say how can we attain everlasting life? Christ says, "I am the way, the truth, and the life, by me if any man enter in, he shall be saved." "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." We cannot fully realize the great love of Christ, in giving His life for us, "that we through Him might not perish, but have everlasting life; for greater love hath no man than this, that a man lay down his life for his friends." And we know Christ did this for us, and comes the great question, what are we doing in return for this unspeakable love? though we should devote our lives wholly in working for Him, it would be small in comparison to what He has done. We can truly say with the Apostle Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." What would this life be without this "Father of mercies," who hath, and is at the present time, bestowing so many thousands of blessings upon us, who are so unworthy to receive them? What is life to them who cannot go to this Father of comfort, when afflictions are put upon them? To them may be said life is not worth living, for to gain the whole world would be a poor exchange for a happy life through eternity. Life is only life when it is filled with the spirit of life, which is Christ. May we all seek to gain eternal riches above, knowing to them who by patient continuance in well-doing, seek for glory—immortality—eternal life.

ANNIE A. COLLIE.

Milton, April, 1892.

### Correspondence.

#### SUMMERSIDE LETTER.

Have you had the "la grippe?" This is a common question on this Island, and indeed to many it is a sad one. Few houses have escaped its ravages; many homes being left desolate. In the last CHRISTIAN brief mention was made of the death of two of the most prominent men in the congregations with which I have to do. The first was Bro. Ben. Haywood, of Tignish, who died March 3rd. Many who read this will remember him as a man of large heart, whose heart and pocket seemed always open to the call of the gospel. Obeying the gospel late in life he seemed to want to help it while he lived, and even in death he wished to have some of his means go to the support of the gospel, for in his will the church was not forgotten. He will be missed by the church, by the community and—need I say it—by the sorrowing widow and family. How we shall hail that day when Jesus will take all his ransomed ones home, and we shall see those we loved on earth, and those tears shall be wiped away and we shall be forever with the Lord. As we laid him to rest in the little graveyard at Greenmount, the rain falling to keep company with our tears, we thought of the time when that grave would open and we should see him again, not in the body of clay but in an immortal body like unto the Son of God's.

The second whose death was noticed was Bro. John Lord, of Tryon. He had been an elder in the church there for many years, in fact I do not know but what he had been an elder since its organization. He was always at his post. His time and his money, as well as his heart, were devoted to the establishment of truth. Men of means might learn a lesson from him in the fact that he spent a great deal in helping other churches.

The tendency of the day is: if we get the preaching we will pay the money, etc., but Bro. Lord was not of this stamp. He acted on the principle of not letting his right hand know what his left hand did. He had not been very healthy for a long time, and this winter he seemed worse than usual. But still we did not expect he would be taken away, and when the summons came for me to attend the funeral it came quite unexpectedly. There was a very large gathering of friends and relatives at the funeral. Afterward I went back to the house and spent a few hours with Sister Lord and her only daughter, who with her husband and little girl, lives with them. Both Sister Lord and her daughter bore up bravely under this heavy trial. How feeble we are in our efforts to sympathize and comfort. How much we would like to say and do, but, alas! we fail.

Then came the news of Bro. John B. Wallace being dead. As I thought of the hours spent in his company, and of his earnest talk about the interests of the Master, I could hardly realize it to be true. And then Sister Wallace and "Lonney" and "Eunice" and the rest of the family, how lonely they must be. Yes, one by one.

I spent one Lord's day in Charlottetown lately and had good meetings. The brethren there are taking hold with fresh vigor and have started a Sunday-school and young people's prayer meeting. They are corresponding with a preaching brother in the United States with a view toward securing his services.

Our work in Summerside is going on quietly. We had the pleasure of listening to Mrs. Hunt lecturing here a few weeks ago on "Scientific Temperance." She excels any female speaker I ever heard. I sat beside her while she was speaking, not more than eight feet from her anyhow, and I watched every motion, and although the hall was large and there were over a thousand persons present, yet she was heard distinctly in

every part of the building, and that without any particular effort on her part. The subject matter of her discourse was also good. She dealt with hard facts. There were no anecdotes to amuse, nor yet any harrowing details of the drunkard's woe. In fact it was a real temperance lecture. She aims to induce the different Legislative bodies of our provinces to pass laws making scientific temperance a necessary branch of education in our schools along with hygiene and physiology. May she succeed.

Bro. John F. Baker, of Charlottetown, worshipped with us last Lord's day.

Before closing I must tell you that while in Charlottetown I called to see Dr. Knox, and I know it will interest his many friends to know that he is well and hearty and still takes an interest in the workings of the churches in the provinces.

Summerside, P. E. I.

W. H. HARDING.

#### WANTS CO., N. S., LETTER.

I over read with interest the items of news in THE CHRISTIAN from the churches, and think we should all be ready to do our part for the interest of that department of the paper.

It has been a dark winter with us in some respects in this county. The sudden and unexpected death of John B. Wallace has left a blank in our ranks which it is hard to fill. That sad event has been followed by much sickness and other deaths in quick succession, and I fear the end is not yet reached.

On March 25th, at the age of sixty-three, died Sister Aubray, wife of Bro. James Aubray. Her membership was in the East Rawdon church. Many years ago she obeyed the Gospel, and lived and died in the hope of eternal life. She was a faithful wife, and was well esteemed by the church and in the community in which she lived. Our brother knows whence to draw comfort in his hour of bereavement.

At the age of sixty, March 30th, died William Wallace, leaving a widow, four daughters and one son to mourn his death. That he was a good man need not be told to any who know him. When young he obeyed the Gospel, and at the time of his death was a faithful deacon of the East Rawdon church. He was amiable, kind and true in all the relations and obligations of life. May He that comforts those who are cast down give to the widow and children the consolation they will most need.

April 17th, died Sister McDonald, wife of Bro. Benj. McDonald, at the age of fifty-seven. During her sickness, which lasted over three weeks, though her sufferings were at times severe, they were borne with fortitude and complete resignation to the will of God. She was a consistent member of the church at West Gore, and faithful to her duties as a wife and mother. The husband and daughters will keenly feel their loss, but will remember that they sorrow not as those who have no hope.

Sickness and deaths, and the season of the year have worked unfavorably for carrying forward our church work, but indications, I trust, are beginning to look more favorable, and we are hoping and praying that a brighter day will soon dawn upon us. Our meetings are becoming larger and more interesting. Last evening two came forward to confess their faith in Christ, and others, I hope, are not far from the kingdom.

It is greatly to be desired that with the opening of the season there will be a general awakening of interest and earnest determination in all our churches in these provinces to make this year, with the blessing of God, one of great victories for Christ and the church.

While writing the foregoing, I have received word of the death of another of our number, which I here record. April 18th, aged forty-six, Sister Elizabeth A. Harvey. The deceased was unmarried.

ried and had been for several years engaged in storekeeping, in which she was quite successful. Her disease was consumption, against which she struggled many years. She was well read in the Bible and loved the Gospel as given in the New Testament, and knew how to defend it in kindness and love. She loved the church and Sunday-school, and died strong in faith, giving glory to God.

HIRAN WALLACE.

**News of the Churches.**

**St. JOHN, N. B.**

Since last report to THE CHRISTIAN four more were added to the church, making twenty additions in all. Our interest has been deepened, our desires strengthened, and we are full of courage and hope for the future. The new members worked ardently to save others during the meeting, and are able and willing to continue in the Master's work. The congregations on Lord's days are large and collections better than we have ever had. The prayer-meetings are grand and are well attended.

At the last monthly meeting of the Endeavor Society the following officers were elected: President, W. H. Banks; Vice-president, Hattie Banks; Secretary, J. B. Allen; and the following as chairmen of the committees named; Look Out, A. D. M. Boyne; Prayer-meeting, Jas. W. Barnes; Social, Hattie M. Clark; Sick Visiting, Mrs. Flaglor; Music, G. F. Barnes; Tract, H. W. Stewart; Sunday-school, R. A. Christie.

There is some talk about having the annual meeting in St. John this year.

Several of our Christian Endeavorers will attend the National Convention in New York.

Bro. William Murray attended our Endeavor Society prayer meeting on his way home to Kempt. His closing words will long be remembered.

Bro. Reid, of Montreal, has worshipped with us several Lord's days this month.

The monthly meeting of the Women's Missionary Society, held on Thursday afternoon, April 28th, was very interesting and well attended. The collections for Home and Foreign Missions amounted to about nine dollars.

Report of the Secretary-Treasurer of Coburg Street Christian Sunday-school for the year ending December 31st, 1891.

Number of scholars on roll,.....	105
“ Officers,.....	3
“ Teachers,.....	15
“ New scholars,.....	18
“ Scholars added to the church, ..	2
Average attendance,.....	91

**COLLECTIONS.**

From Scholars,.....	\$153 61
“ From Anniversary,.....	16 42
“ Other sources,.....	1 75
Balance on hand at last report,.....	59 20
	<hr/> \$230 98

**EXPENDITURES.**

For Home Missions,.....	\$52 37
“ S. S. supplies,.....	82 37
“ Painting Sunday-school,.....	40 00
“ Other expenses,.....	9 61
	<hr/> \$181 35
Balance on hand, .....	\$46 63

J. E. EDWARDS,  
Secretary-Treasurer.

**SOUTHVILLE, N. S.**

Our meeting starts good. Four days old—11 new additions. I baptized two this afternoon (April 17).

H. E. COOKE.

**WEST GORE, N. S.**

Bro. H. Wallace reports two additions and an increased activity in church work.

**CORNWALLIS, N. S.**

With the opening of the spring we are arranging for increased efforts in our church work.

We have already re-opened our Sunday-school, with very encouraging prospects.

During the absence of our preacher over two Lord's days in Halifax, our meetings, considering the state of the roads, were well attended and very interesting.

By the first Lord's day in May our evening services, which were so successfully conducted last summer, will be re-opened.

There will be regular preaching every Lord's day morning at our meeting house, and every fourth Lord's day at Cold Brook, Steam Mill Village and probably twice a month at Sheffield's Mills.

Some much needed improvements have been made in and around our meeting house. A number of stalls have been built to protect the horses from the cold and storms. On the inside the platform has been made lower and a nice sofa put on it. A communion table has also been provided, with two nice chairs, all of which are decided improvements.

Cornwallis, N. S., April 2, '92. S. B.

**JUNE QUARTERLY.**

The June Quarterly will meet with the church in Southville, beginning on Friday, before the third Lord's day in June. All are cordially invited.

J. A. GATES.

**THE EDUCATIONAL FUND.**

**RECEIPTS.**

Previously reported,....	....	\$10 85
Hamilton, Ont.—		
George D. Weaver, ....	....	5 00
Total ...	....	\$15 85
		H. W. STEWART, Sec.-Treas.
Box 106.		St. John, N. B.

**GULLIVER'S COVE BUILDING FUND.**

**RECEIPTS.**

Previously acknowledged, ....	....	\$4 00
Ottawa—		
Bro. E. C. Bowers, ....	....	5 00
Sandy Cove, N. S.—		
Sister Edridge, ....	....	1 00
Port Williams, N. S.—		
Sister Woodworth, ....	....	4 00
Total, ..	....	\$14 00
		H. A. DEVOE,
Tiverton, Digby Co., N. S.		Treasurer.

**Married.**

DICKINSON-BRADSHAW.—At the home of the bride, by D. Crawford, on the 24th of February, Arthur B. Dickin-son, Esq., to Mrs. Harriet Melvinia Bradshaw, all of New Glasgow, P. E. I.

**Died.**

LANGILL.—At River John, Pictou, N. S., Oct. 4th, 1891, Mrs. John Langill, in the 79th year of her age. She was a daughter of Elder James Murray, who was also one of the charter members of River John church. She leaves one son and four daughters, as well as a host of friends and relatives, to mourn their loss. She was a good and true woman. Her end was peace.

CONNELL.—On 28th of March, at her home in St. John, of paralysis of the brain, Sister Sarah Connell, wife of Andrew Connell, in the 37th year of her age. She became a member of the Church of Christ in this city several years ago, and up to the time of her death tried to walk worthy of the vocation wherewith she was called. Death found her watching and praying and consequently ready to enter into the mansion that Christ had prepared for her. Her husband and many friends would feign have kept her here, but they bow to the will of God and find sweetness and joy in the fact that her sorrows are all over and that she is to enjoy pleasures for evermore.

REDMOND.—At River John, Pictou, N. S., June 12th, 1891, Mrs. James Redmond, in the 79th year of her age. She was a daughter of the late Robt. Allen, who was one of the charter members of the River John Church of Christ when it was organized in 1815. She leaves two sons and four daughters, as well as many friends, to mourn their loss. She died with a strong faith in her Redeemer.

MENAB.—At River John, Pictou, N. S., Feb. 14th, Henry McNab, in the 22nd year of his age. He was the son of Bro. Wm. McNab, who now acts as elder for the River John church. Bro. Henry contracted a cold while lumbering in the woods, from which he never recovered. He was baptized by Bro. Ford last summer, and although young and surrounded by loved ones he seemed reconciled to leave a world of sorrow and pain. God bless the sorrowing ones. W. H. H.

GARRISON.—Died at Chocolate Cove, Deer Island, Bro. Albert E. Garrison, aged 51 years. Our Bro. was a member of the church at Leonardville and lived a faithful follower of the Saviour. He leaves a beloved wife and a mother to mourn. Bro. Garrison was baptized by Howard Murray, and has been a consistent member of the church.

IRWIN.—Joseph Irwin was born in the year 1813 in Liverpool, Queens Co., Nova Scotia. In November, 1835, he was married to Mary Ann Harrington. Shortly after this he united with the Church of Christ under the preaching of Bro. Garrity. He came to Wisconsin in August, 1863, settling at Waupun, about seventy-five miles from Milwaukee, in the vicinity of which place he has ever since lived. He was a member of the Church of Christ in Waupun, and has lived a consistent Christian life, being highly respected as a man and as a Christian by all who knew him. He died March 15, 1892. Three children had preceded him to the other world. He leaves a widow and two children and a number of grandchildren to mourn his departure. (Liverpool, N. S., papers please copy.) M. E. RYAN.  
Milwaukee, Wis., April 4th, 1892.

CAMPBELL.—Death has again invaded our community, and the Church of Christ in Montague has lost an esteemed member. On the evening of April 1, 1892, Sister Mary Ann (Dickie), beloved wife of Elder Alexander Campbell, was taken at the age of 71 years. Sister C. and her aged husband were living quietly and happily in their little new home, their seven children (four daughters and three sons) being all away. Now he is left in loneliness and sorrow to await the "lengthening of the shadows" and then the glad reunion on the "other shore." Blessed be the God and Father of our Lord Jesus Christ, who has given us "a living hope." O. B. E.  
Montague, April 6, 1892.

CAMPBELL.—Sister Jessie Campbell, beloved wife of Bro. Daniel C. Campbell, died at their home, Montague, March 19, 1892, aged 71 years, leaving a husband, four sons (one son having preceded her), three daughters and many other relatives and friends to mourn the loss of one who was gentle, true and faithful in all the relations of life. For more than half a century she had lived a member of the Church of Christ at Montague, and had almost completed the fiftieth year of her married life. Now earthly ties are severed. She has passed to the other side; but, in the sure hope of meeting her loved ones, not only those who have passed "over the river," but they also who are to follow after. She had full confidence in the power, wisdom and love of the Heavenly Father as made known to men through the world's Redeemer. To His keeping she had fully committed herself, and so—"fell asleep." "It is well." Hopeless sorrow is unknown to the child of faith. O. B. E.  
Montague, P. E. I., March 23, 1892.

ROSE.—At North Lake, Lot 47, P. E. I., March 23rd, 1892, after a short illness, which he bore with Christian fortitude, Bro. Peter Rose, in the 79th year of his age. Deceased was baptized many long years ago, and was a consistent member of the church, worshipping at South Lake. He was always punctual in attendance. Seldom was his place vacant in the house of God. He will be greatly missed, but by few more than the writer. We laid his body away by the side of his life companion, who departed some time ago, there to await the grand time when Jesus will say come forth and join the redeemed host to live forever in that land where there is no parting and where we will be free from the trials and temptations of this present life. He left two sons and four daughters to mourn the loss of a kind and affectionate father. May God give them strength to bear their heavy trial. We shall meet again. A. F. R.  
North Lake, April 16th, 1892.

ARTHUR.—Died at North Rustico, P. E. I., on the 4th of March, Bro. William Arthur, in his 76th year. He was a native of Scotland and came with his father and family to P. E. I. when young. Honest and industrious he became an independent farmer. He was baptized by the writer about 36 years ago, since which time he has been a member of the church at New Glasgow. Before his death he had the satisfaction of seeing nearly all of his children members of the church. D. C.

LORD.—Bro. John Lord, an elder of the church at Tryon, died on the 19th of March, aged 65 years. Over 20 years ago, under the preaching of H. T. Morrison, he was led to the Saviour. At the time there was no church of the disciples at Tryon, although a few members. Bro. Morrison's labors were greatly blessed; a number were converted, and from that time they met regularly for the breaking of bread and prayers. Bro. Lord was a leader from his conversion till his last illness. He loved his Saviour and admired His blessed gospel, and nothing seemed so much to gladden his heart as seeing sinners saved by Jesus. No one seemed to doubt the reality of his conversion. Our brother will be greatly missed by his family and by the little church at Tryon, but how blessed it is to be able like Paul to say. "For me to live is Christ and to die is gain." D. C.





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