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# THE CHRISTIAN.

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

Vol. X.—No. 9

SAINT JOHN, N. B., JULY, 1893.

Whole No. 117

## The Christian.

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P. O. Box 106  
ST. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

THE Annual Meeting of the Churches of New Brunswick and Nova Scotia will be held with the Church at Lord's Cove, Deer Island, N. B., commencing Thursday, August 31st, and closing Lord's day, September 3rd.  
J. E. BARNES,  
E. O. FORD,  
Chairman. Secretary.

BRO. R. E. STEVENS is preaching for the Lord's Cove church.

BRO. H. W. STEWART will spend the month of July in P. E. I.

BRO. SYLVESTER LEONARD is preaching for the churches at Letete and Back Bay.

WE ought to have at least five hundred more subscribers. Try and get your neighbors and friends to take THE CHRISTIAN.

BRO. WEAVER, of Montague, will exchange with Bro. Stewart, of St. John, the third and fourth Lord's days of this month.

WE will thank our subscribers to send their subscriptions as soon as possible. We will soon have to make our report up for the annual.

THERE is now a good field for one of our preaching brethren in Hants Co. We hope that some good preacher may find his way to that locality.

LET every Brother and Sister in the provinces send something to Bro. H. Carson, Halifax, to assist the brethren there. They need our help.

THE P. E. I. meeting will take place with the church at Montague, continuing over next Lord's day. We hope to publish a full report in next issue.

WE notice from the *Canadian Evangelist* that the church in Toronto has secured Bro. J. E. Powell for their preacher. He is highly spoken of as a pulpit orator and worker. They need just such a man in Toronto.

BRO. NORTHCUTT, the General Evangelist of the Home Mission Board of the United States, will hold a meeting in Halifax this month. Bro. Northcutt is one of the most successful evangelists in our ranks, and we are expecting a grand meeting in Halifax.

To let our light shine before men is a duty. It cannot be done on an uninhabited island; a monastery does not afford a good opportunity, neither does a hermit's cave. Even in our closet our light does not shine for the world. But this world is very dark at times and in places. Satan loves the darkness, and he was a sadly disappointed being when he saw the Sun of Righteousness rising. Like the beasts of the forest, he probably felt like fleeing to the depths of his deepest darkness, lest his deformity should be seen and his character be revealed. But he concluded to stay and fight against the light. He hates a Christian as a shipwrecker hates a lighthouse, or as a thief hates the sound of coming steps. All the greater, then, is our need of letting our light shine, for what Satan hates God is sure to love, and we should work on the principle of finding out what our enemy wants us to do and then doing the opposite. It is important to ourselves that our light should be burning brightly. The early settlers in a country have often to kindle large fires, even in the heat of summer, for the purpose of keeping the wild animals away. It is only under a peculiar complication of circumstances that the enemy of souls will come near the Christian whose lamp is properly trimmed and burning brightly. But, like the locomotive, we should carry our light not only for our own safety, but for the safety of others. We never know when some lost traveller's eye is upon us, or when he is following in our steps. If owing to a false light, or the absence of any, he should fall over a cliff, we would be as culpable as those who lure ships to the rocks by false lights, or he who neglects to have the guiding rays coming from the lighthouse which he is supposed to keep. That our lights may shine brilliantly and steadily we need to be in close connection with Christ, the source of light. As an electric light does not shine of itself, but owing to its direct connection with the generator, so the Christian, when united to Christ by a living faith and an obedient life, will, as a matter of course, send out his rays into the darkness. Cut the connection in either case and darkness will result. The world now needs many lights and many rays from each.

When the psalmist was deprived of the privileges of the Lord's house, his soul longed and even fainted for the courts of the Lord. His heart and his flesh cried out for the days of old when, with his fellow worshippers, he came up to pay his vows. These days were radiant with blessings. He feels that one thousand years ago he would be willing to be even a door-keeper if again he could visit the place of God's abode. To-day there are many aged saints of God who feel much as the psalmist did. Infirmities have gathered thick upon them. Increasing years have brought increasing weakness, and now when Christ's younger brethren and sisters go easily and cheerfully to the house of prayer, they find themselves no longer able to attend. It may be that they are lying helpless upon their couches, suffering severe pain. Perhaps they are able to sit by the windows, and, seeing the church-goers moving along, they send their prayers with them. On a bright and cheerful day they may be able

to go to a fellow pilgrim's tent and speak of the mercies of God that have ever followed them. And, as they talk, their hearts are filled with memories and their eyes overflow with tears. How they do miss the songs of Zion! and the sweet spirited prayers! and the warm-hearted exhortations! What would they not give to once more unite their voices with those of God's children in praise and prayer! But on earth that may never be their privilege again; but, having striven to be faithful when health and strength were given, having enjoyed the blessings and borne the burden in their day, they are now waiting till God shall call them to join the great congregation around His throne. That congregation will never break up and the songs of heaven shall never cease. Voices there will not become broken and hearts there will never grow old. So while God's afflicted children wait for the welcome summons, "Child, come home," they can wait in hope. Happy they may be that the race is nearly over and the crown almost won. A few more days or years, a few more cares, and it may be tears,—

"Then an eternal stay;  
Then an eternal throng;  
Then an eternal glorious day;  
Then an eternal song."

The geologist, as he delves into the earth, often comes upon the foot-prints of animals long since extinct. Sometime in the distant past the impressions were made as a thoughtlessly in the soil as a romping child to-day makes foot-prints on the sand. But there they are and there they have been for ages; and while we study them we think of the animal that otherwise would be forgotten. The character of the impression gives us in a measure the nature of the animal by which it was made. In the excavations of the lava-covered city of Pompeii the archaeologist found houses and people just as they were when the burning fluid was poured over the city. There was the sentinel standing at his post. The merchant was in his shop. The tradesman was following his vocation. The housewife was about her daily tasks. The extortioner held his ill-gotten gains in his hands. The thief was fleeing with his booty. All are there as God saw them at that moment; and, like Lot's wife, they are transfixed for all coming centuries. Their names are forgotten, but we see their acts. So it will be with us. We will die and be forgotten, but our deeds continue to live; or if we are not forgotten, we will be remembered in many cases only by what we have done. The good are remembered by their virtue, and the evil by their sins. Paul is not dead yet. In his acts he lives and by his influence he moves the world. To-day more people are under his sway than when he walked a man among men. Luther is not dead, as all can know by looking at Rome's shattered bulwarks. Alexander Campbell speaks to-day in thousands of voices and calls the world away from sectarianism to the one foundation upon which an undivided church must rest. So, also, Nero lives in his acts, but they are acts of sin. So Voltaire lives, so Guiteau lives, and so Ingersoll will live. Not until the sun sets to rise no more will the influence of an active life cease. This makes living, viewed in this light alone, a wonderfully

solemn thing. But it shows its potentialities, too, since it is possible for us to now give wings to words that will carry blessing through all succeeding years, and to start influences which, like a river, will deepen and widen, gather volume and force, until the sea of eternity is reached.

The Saviour condemned those who stood on the corners of the streets to be seen of men. Their aim seemed to be to obtain a reputation for a sanctity upon which they had no claim. Their successors in these days are among those who are always wanting to know what man will say rather than what God will think. There is a tendency to deflect the rays of the search-light of a scrutinizing world; and hence it often happens that there is a strong contrast between what some men are and what they appear to be. When alone, the circumstances are changed. The closet life and the condition of the heart are related to one another as the stream and the fountain. Alone with God there is no motive for deception; nothing can be gained by maintaining a disguise. A bad man dreads to be thus alone; a good man, even in a prison cell, can find a deep spring of comfort to which he may continually resort. And the good of earth, not from necessity, but from choice, spend a great deal of time away from the world and near their God. Jesus at the commencement of His ministry set the world an example by rising up long before the sun and departing to a solitary place for prayer; and when the shades of his darkest hour were gathering He sought to be alone, and so, saying to His disciples, "Sit ye here, while I go and pray yonder," He went a little further and poured out His supplications with strong crying and tears. He who follows the Saviour will be safe. No one ever became an immoral man if with frequency and regularity he entered into his closet, and with a true heart prayed to his Father who sees in secret. No one ever went back into the world to feed on its husks and be clothed in its rags if he maintained his secret intercourse with God. Apostacy in many cases begins with the neglect of the closet. Where does it end? Take heed, then, unto thy ways.

Home Mission Notes.

We are glad to say that Bro. S. W. Leonard will be with the churches at LeTete and Back Bay during his vacation. We have the same arrangement with him that we had with Bro. Stevens last year. We hope his labors will be blessed and that all will work with him faithfully in order to build up the cause there.

Bro. Carson reports Bro. H. Murray labored in Halifax five weeks; preached ten sermons; one addition; collected \$30.00; received \$55.00.

Bro. D. Crawford labored in Halifax five weeks; preached seventeen sermons; four additions; collected \$25.00; received \$50.00.

Both the brethren made a large number of visits and preached at points in Hants Co. Bro. Ford was with them on Lord's day the 25th.

We fully expect Bro. Northcutt to be in Halifax the third Lord's day in July to continue a meeting for a month. Let all pray for God's blessing on their efforts to turn men and women to the Lord.

J. H. Hardin acknowledges the receipt of \$3.00 from Leonardville, \$10.00 from Halifax and \$30.00 from Cuburg street, St. John.

We hope all our churches will take up this collection and forward to him.

RECEIPTS.	
Previously acknowledged,	\$251 49
St. John—	
Sunday-school,	10 16
Y. P. Mission Band, May,	3 71
“ “ June,	4 17
Milton—	
Per Miss Freeman,	2 10
Halifax—	
Elder H. Murray,	30 00
Elder D. Crawford,	25 00
	\$326 63

J. S. FLAGLER,  
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

Expect great things from God.  
Attempt great things for God.

All will be glad to know that the Ontario brethren and sisters have held a very enjoyable and profitable convention, and express the opinion that it was the best June meeting ever held by the Disciples in Ontario. You will also be much interested in the financial report of the foreign work, which shows the funds to be in good condition, and that the contribution from the Maritime Provinces has grown from \$94.00 last year to \$218.00 this. The report is as follows:

RECEIPTS.	
Balance from last year,	\$229 75
Received from the Children's Mission Bauds of Ontario,	300 00
C. W. B. M. of the Maritime Provinces,	\$165 00
Individual contributions from	
P. E. Island,	53 00
Sunday-schools of Ontario,	39 28
The Auxiliaries,	75 80
Individual contributions,	262 50
Sale of Photographs,	3 00
Am't collected during the year,	598 58
Total,	\$1,128 33

PAYMENTS.	
Miss Mary Rioch, Missionary to Japan, travelling expenses and outfit,	\$321 10
Salary account,	350 90
	\$672 10
Balance,	\$456 23

The following resolutions, in each of which we are deeply interested, were passed at that meeting. The words of sympathy expressed in regard to the loss which we have sustained in the death of our dear Sister Barnes will touch a tender chord in every heart:

Resolved, That this Convention express their appreciation of the letter of greeting and reports of the C. W. B. M. of the Maritime Provinces, and that we also express our sympathy and regret in the loss of our beloved Sister Barnes, late Vice-President, and that many of us have exceeding pleasant recollections of her helpful presence at our Convention in Toronto two years ago, and not till we gain the home where our abiding will not be measured by days or years will we fully understand all the good done by the labor and examples of such noble Christian women.

Here also is a copy of a resolution in reference to Sister M. Rioch:

Resolved, That this Convention send to our beloved missionary, Sister Mary Rioch, an expression of our sympathy in her work and of our full confidence in her ability to fulfil all the desires of the sisters who contribute to her support, and we pray that the Saviour for whose sake she is passing the best years of her bright young life in a heathen land may be more to her than the kindred and friends she has left, and that the kind Father in heaven will "keep her as the apple of the eye, that He will hide her under the shadow of His wing," and that He will be unto her as the "shadow of a great rock in a weary land."

CHILDREN'S DAY.

One has said: "The reason that so many Christians have no interest in missionary work is because they have never invested any principal in it."

Now we are very desirous that all our children (as well as the older ones) shall have a deep interest in our missionary, Sister Rioch, and her work, and believe that there is no better way to awaken such interest than by giving them an opportunity to send an offering toward her support. Many thousand dollars are given every year by the children.

They are building churches and hospitals, also sustaining missionaries in different fields.

Last year in the United States our Children's Day collection amounted to over \$20,000.

All the Sunday-schools in Canada are this year asked to set apart one day on which the children shall bring their offerings. We would ask that each superintendent bring this matter before his school and that a collection be taken, thus giving to the children an opportunity to manifest the interest they already feel in our work in Japan, and awakening in them a deeper interest.

The first Lord's day in July has been set apart for this collection to be taken in the Maritime Provinces. Will not every school respond? Sister Sinclair, Corresponding Secretary O. C. W. B. M. by request sends the following:

CHILDREN'S DAY COLLECTION.

We always love to think of the origin of children's day; of how Bro. Garrison's children sent an offering with him to the missionary convention, saying, "We want this to go to the children who know nothing about Jesus." Thus the thought ever clings about the offering, as the Sunday-school children save their pennies, that it is for the reason they too want to help in sending the story of "Jesus and His love" to those who know it not. Our sisters in the Maritime Provinces unite with the Sisters of Ontario in sending a missionary to Japan, and we feel sure the Sunday-school children will gladly share in this work by sending an offering. We would urge the superintendents and teachers to encourage the children to prepare for this collection.

Having received letters from all parts of our provinces expressing the pleasure and profit derived from reading Sister Rioch's letters, we gladly publish another:

TOKIO, Japan.

To the C. W. B. M. of Ontario and Maritime Provinces, GREETING:

Am reminded by the beautiful flowers blossoming on all sides that summer will soon be with you. With summer comes the "June meeting," and the thought fills my heart with gratitude and love to the many dear friends who will meet together in Christian love and sympathy to discuss ways and means of extending the Lord's kingdom. It hardly seems possible that a year has passed since I was speaking with you all face to face. Never will I forget the many expressions of love and sympathy I met from you all, and have since continued to meet throughout the whole year. From the time I reached Japan, and even before I started on my journey, every mail brought me some kind letters from friends in my own dear country and also from friends in the United States. Those of you who have been far away from home can guess how I appreciate them. God has abundantly blessed me in giving me so many friends, for in Japan, too, He has given me some very near and dear ones. We missionaries find sweet companionship together. There are times, for instance, after entertaining Japanese classes nearly all day for a week or so, when one feels they must get away from it all, for a little while, and enjoy the society of those of their own country. Our mission has a monthly prayer-meeting on the first Saturday of each month; it is a day looked forward to with a great deal of pleasure by us all. It is now nearly six months since we sailed up the beautiful bay of Yokohama. God truly has been with me and blessed me above all that I could have asked or thought. Though I have seen the only dark days of my life in Japan, yet there have been many, many truly happy ones, and I have grown more and more to trust and love Him who is our refuge and our strength, and to know that underneath are the everlasting arms to sustain and keep me from all harm. My Sunday-school is encouraging also, one sees the same faces there every Sunday. Last month thirty-five had attended every Sunday in the month and therefore received a pretty picture card that came from America. They place twice as much value on these cards as on the ones made in Japan. When I pass along in the neighborhood of the school, am greeted by many little heads, bowing almost to the ground, and sometimes they will run a block to do so. Next month we expect Miss Harrison's girls. Also, we each take a charity school of her's under our charge. The poor people among whom the charity schools are placed are very thankful to us for giving their

children an education, and they stop us on the street sometimes to thank us. The other day a man stopped me. He started to talk quite quickly. I told him I did not understand, so then he talked slowly, and I managed to make out that he was thankful to me for allowing his little child to come to the Sunday-school and day school. I told him in good English we were only too pleased to have him attend the school. He bowed deeply and proceeded on his way. I think God lets little things like this come up to encourage us, for we need it sometimes so much. Just before the man came up I had been feeling a little discouraged, and his word of thanks was like a bright ray of sunshine to my heart. With much love, and hoping that this June meeting may prove to be even, if it is possible, more nappy and profitable than any preceding ones, I remain your loving sister in the work. MARY M. RIOCH.

Tokio, Japan, April 25th 1893.

Sister Rioch has now found another little girl whom she trusts can be trained for the service of Christ, and she has adopted her. This is the second little one that has been taken from sinful surroundings and placed under Christian influence and training since our sister has gone to Japan. Thus the work is encouraging.

The Ontario sisters have decided that notwithstanding the balance on hand, that it would be impossible for them at present to undertake to send out another missionary, but they expressed the determination to go on with renewed energy, trusting that very soon the way will open up that they may take up further work in the foreign field.

Sister C. J. Kempton, of Milton, sends an encouraging report. She writes: "Our meetings are interesting and well attended. We enjoy very much Sister Rioch's letters. Anything written by her is much appreciated by the sisters here."

MRS. J. S. FLAGLER, Secretary.

St. John, N. B.

RECEIPTS.

Previously acknowledged, . . . . .	\$184 38
Cornwallis—	
Per Miss Wood, . . . . .	2 53
Westport—	
Women's Aid, . . . . .	2 10
Kent, Queens Co.—	
Per Miss Hunt, . . . . .	2 00
Total . . . . .	\$191 01

SUBIE B. FORD,  
Treasurer.

Port Williams, Kings Co., N. S.

CHRIST OUR GUEST.

What a deep sense of conscious spiritual comfort is experienced by the believing soul that opens the door as Christ stands knocking for admission, and receives by faith the Divine applicant as its guest. To such the promise, "I will come in and sup with him, and he with Me," is fully realized. Mysterious though it be, there is spiritual sympathy and communion between Christ and the truly consecrated soul, and He does fulfil His promise to manifest Himself to those who thus love Him. "If any man love Me, and keep My words, My Father will love him, and we will come unto him and make our abode with him." Thousands who have passed away tested in their individual experiences the full realization of all that is implied in these precious promises of the living Saviour, even under the most trying circumstances of bereavement and suffering; and thousands are to-day enjoying the same blessed experience. Why may not all? Trust him, tired soul. "His heart is made of tenderness," and He knoweth them that are His. This union with the Christ, while the soul constantly draws spiritual aliment from Him, as the branch does its nourishment from the vine, constitutes His indwelling presence as our guard, securing to us the sweet peace and the sure light and strength we need.—*Christian at Work.*

TO MY LOVING WIFE.

BY JAMES MURRAY.

On this earth perfect freedom from pain is not found,  
But soon I'll be called, I shall hear the glad sound;  
Though I feel quite unworthy, the call makes me glad—  
"Come home child of sorrow to the mansion prepared."

God calls me from sorrow, from sin and from pain,  
I have nothing to lose, but the prize hope to gain;  
God calls me, Come home to thy heavenly rest,  
God is too wise to err, it is all for the best.

My work on this earth is now almost done,  
My faith is in God and in Christ His dear Son;  
He has redeemed me, yes, I've been washed in His blood,  
And He will go with me through Jordan's dark flood.

Dear wife, I leave thee no money, neither houses, nor lands,

But I leave thee with God, you are safe in His hands;  
While on earth thou wilt not fear what evils betide,  
God's promise is sure—the Lord will provide.

Long years I watched o'er you in your sickness and pain,  
God answered my prayers and you still remain;  
And now in my sickness God has spared you to me,  
To faithfully care for me—my comfort to be.

My prayer has been, dearest, to remain longer here,  
To be raised from my bed and your sad heart to cheer,  
To work for the Lord as we journey along,  
And then go together to join the glad throng.

But our dear loving Father, who is so good and just,  
Sees fit in His wisdom to call me home first,  
From the pains and the troubles that we here must endure

To that sweet heavenly home—to that bright golden shore.

It is a comfort to me, as I am passing away,  
That the Lord is with you and has promised to stay;  
God's promises are with you, to you they are dear,  
And Jesus is with you, what have you to fear?

Good bye, my dear wife, I commend you to God,  
And the word of His grace that such comfort afford;  
A short time on earth, with its trouble and care,  
And then live forever in the "home over there."

(Written in anticipation of a happy release from a body of pain to be clothed upon with immortality; to live with God and Christ and the holy angels forever. This is a blessed hope.)

ANNUAL MEETING.

MONTAGUE, P. E. I., July 8-10, 1893.

Conformable to the appointment of the Annual Meeting at New Glasgow last July, the church at Montague has prepared the following programme. The brethren whose names are placed thereon are kindly asked to respond:

SATURDAY, JULY 8TH.

8 p. m., Address of Welcome..... G. D. Weaver.

LORD'S DAY, JULY 9TH.

10 a. m., Prayer and Social Meeting.....  
11 a. m., Preaching..... O. B. Emery.  
12.30 p. m., Lord's Supper.....  
3 p. m., Preaching..... W. H. Harding.  
7.30 p. m., Preaching..... D. Crawford.

MONDAY, JULY 10TH.

10 a. m., Prayer and Social Meeting.....  
11 a. m., Business Meeting.....  
(a) Election of Officers.....  
(b) Report of Churches.....  
(c) Report of Home Mission Board.....  
(d) General Discussion as to the Expediency of Furthering the Interests of Home Missions, etc.

It is earnestly requested that all the Island churches will send to Bro. Robert Stewart, Secretary, on or before July 8th, 1893, a written report of their present standing.

The church of Christ at Montague extends a cordial invitation to the brethren to be present and aid in making our Annual Meeting of 1893 a complete success. The term "brethren" includes those also of the sister provinces. Come and aid us with your experience and wisdom in furthering the interest of Christ and His church in this province.

When you come, we will extend to you a hearty welcome; while you are here, our homes will be your home; when you part, having spent a season of joy together, we will ask the blessings of God to attend you and keep you safely till the grand reunion at His throne.

Reduced fares will be secured for the delegates coming by rail or boat.

Teams will be in waiting at Cardigan, Saturday, July 8th, to meet those coming by train.

PETER DEWAR, }  
G. D. WEAVER, } Committee.

PRINCIPLES.

"It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with his church and yet has no 'anchor sure and steadfast which entereth into that within the veil,' and 'binds fast to Christ himself.' And if you ever reach heaven, my brother, you will come in, as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow.

"There are ships," said the eloquent Melville, that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky; and when the fury is over past, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows.' These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ."—*Theodore L. Cuyler.*

BEAUTIFUL LIVES.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely old proverb, "butter no parsnips;" and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what erowhile bore the image and superscription of God.—*J. Russell Lowell.*

A Christian who is keen for work will soon find his right place. If he is "apt to teach," if he has the knack of breaking Bible truth into nice morsels for children's mouths, then he will soon scent his way into the Sabbath-school. Another person has some leisure and a sincere love for souls; to such an one personal visitation among the poor and among the unevangelized is a welcome work. It only requires health enough to walk and loving courtesy enough to talk to those who are visited. If a Bible and a tract go with the visit, as well as a loaf for the hungry, or a toy for the children, then all the better. The outlying masses never will be evangelized until there is more personal contact and personal effort.

## The Christian.

ST JOHN N. B. . . . JULY, 1893.

## EDITORIAL.

## THE ONENESS OF JESUS' DISCIPLES.

That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that Thou hast sent me. John xvii. 21.

The prayer of Jesus opens up a field for intellectual enjoyment. Each subject He touches in it is to the faithful student a wellspring of life. The little flock He had guarded and fed and kept in His Father's name He was now leaving in a world of temptation, and for them He most anxiously prays to God—prays that they should be kept from the evil in the world and be sanctified or set apart for their great work and be one. He included in this prayer all who should believe in Him through their word. He prays directly, first, for the eleven whom He had chosen to preach His gospel to all mankind; secondly, for all who would believe His gospel; then indirectly, for the world that they might believe in His divine mission through the united efforts of His people. He who died for the world and sent His gospel to all men, prayed for the union of His people that the world might believe on Him. How blessed it is to labor and pray for that oneness so near the Redeemer's heart and so essential to the world's salvation!

But it seems in place here to ask: What is their oneness? and how is it obtained? Says one, "It means to have the same *opinion* on religious matters—to hold the same interpretations—of scriptural passages." But the Bible nowhere says "there is *one opinion*." Nay, it commands Christians to be united to those of a different opinion. This is fully set forth in Rom. xiii. and in I. Cor. viii. So it does not mean oneness of opinion.

Says another, "It means *one faith*." One faith is but one of the seven truths mentioned in this unity, and not even the first of the seven. (Eph. iv. 4.) Faith works and grows, but it must have a congenial element in which to grow—that element is love. So the apostle exhorts those who would "endeavor to keep the unity of the Spirit, to walk in all lowliness and meekness with long suffering, forbearing one another in love." (Verse 2.) If my brother and I love each other, we are in a proper frame of mind to examine our points of difference and to become of the same mind and of the same judgment. Where love abounds, differences cease. Faith leads to Christian unity, so do hope and love, these three, but the greatest and most effectual of these is love. It is a grand mistake to suppose that sectarianism arose from men's inability to see religious things alike. It is the heart and not the head that leads off into denominationalism, and the heart will lead the van for Christian unity.

The Corinthians started early in their Christian life on the road to denominationalism. One said, "I am of Paul." Another, "I am of Apollos, and I am of Cephas." Why was this? Did Paul preach a different doctrine from Apollos? and Cephas different from both? Certainly not. Would one of them say to the other, "I can't see that passage of scripture as you do?" Not at all, but "I like Paul better than Apollos." Another said, "Apollos is my preacher;" and another says, "There is none of them like Peter," etc., etc.; while another said, "I am of Christ, He is everything to me, He was crucified for me, I was baptized in His name." What was leading to these splits in the Corinthian church? A foolish partiality to men. Paul's manner of presenting the truth reached the minds of one class. Apollos' manner met the condition of other minds, and they contended

each for his favorite preacher. While they admired and contended for their favorite men, they left their first love to Jesus. How well for them and for us that Paul explained the matter, exposed these seeds of schism and taught them that Paul and Apollos were nothing more than servants of God—to whom He had given ability to reach the different minds with the gospel of their salvation, and that they had nothing but what they had received from God, no cause of glorying in themselves, much less for others to glory in. (Read I. Cor. to the close of Chapter 3rd).

When we read the remedy of the Holy Spirit to heal divisions and promote Christian union, it is obvious that these are heart troubles. When Paul writes to a church very near his heart, the nucleus of which he has gathered when he "was shamefully entreated at Philippi," he says: "Fulfill ye my joy that ye be like minded, having the same *love*, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Thus he goes on till he tells them to let this mind be in them which was also in Christ Jesus; tells what Jesus was, what He became till He reaches the death of the cross, and how God has exalted Him, and the glory and honor yet awaiting Him. (Phil. ii.) How encouraging are these remedies to heal the heart trouble and to gain and promote Christian unity. "Let this mind be in you which was also in Christ." Asking these brethren to accept and hold fast a union with Jesus so that they might be united to each other, sacrificing self to make others happy, loving and doing as Christ has done.

At the 22nd verse Jesus tells what he had given His disciples to unite them, as the Father and He were one. "The glory which thou gavest me I have given them that they may be one, even as we are one." This glory which the Father had given evidently is the union of the human with the divine nature. When the word was made flesh His disciples beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John i. 14 tells when His Father gave Jesus that glory—when the word was made flesh; and the 12th and 13th verses tell when Christ gives His disciples the same glory. He gives them power to become the sons of God when they believe in His name. He took with His own nature the human and gives them power to take with their nature the divine. In that glory, peculiar to Jesus and His redeemed followers, they will shine forever. Jesus gives His disciples a divine nature to unite them as He and His Father are united. The more they have of the divine nature the more they will love each other, and the more anxious they will be to come together. It has often been observed that good men near their end desire the society of the pious in other churches. Although they have not publicly worshipped together in the past, they love to read the Bible and talk and pray together then. They seem to regret, and often they do deplore, the human barriers that have separated them, and to love one another as they are passing on to take their place in the "glorious church."

If it be asked: What are the prospects now of the union of God's people? Are they more favorable than in the past? We think they decidedly are. 1st. There is a very large, if not a general, pleading for such union. In the past it was not so, but a determined contention for division on the plea that more good would be accomplished by it than by union. There is more hope when union is desired. 2nd. There is a kinder feeling among religious parties for each other than in the past. This fact cannot be denied, and it is an important step in the right direction. This leads to a third fact. Men are more willing to talk kindly

together on their points of difference and examine the best grounds of union.

What is our duty in regard to this union? This is a question that requires much time and much prayer to God for divine aid to answer. How blessed to know that He is willing to guide us by His counsel and afterward to receive us to glory! If Jesus gives His disciples a divine nature that they may be united, it is our duty above all things to seek that nature and labor and strive to be like him. This should be our first and great concern. Then we would know how to walk, then we would have power with others and know how to answer every man. Truth is always beautiful, especially when it is spoken in love. The gospel is the power of God unto salvation, let us try to get the people to understand and believe it. The ground on which Christians can unite is clearly marked out in the book. Let us hold it and plead for it.

## Correspondence.

Dear Christian—After a long silence I propose sending you a few lines. I will not enter into explanations of the causes of my having been so long without sending you a word, it would be too personal to be of general interest. However, I have always hailed with pleasure your monthly advent, and enjoyed reading what others have written. I hope they will find as much pleasure and profit reading what I write.

Viewed in any light New Zealand is a country abounding in interest, its snow capped mountain ranges, its volcanoes, its fertile valleys, its noble aboriginal inhabitants, and its history, growth, and position as a colony all combine to make it a region worthy the attention of the most indifferent. Its religious history, when it comes to be written, will contain chapters of thrilling interest to every follower of Jesus. The noble Maori, when the first missionary came to Maoriland, was a cannibal of a ferocious type, yet at the same time possessing many qualities both of the head and heart above those of the average aboriginal inhabitants of other countries. He is now a tolerably civilized, intelligent and God-fearing mortal. Some of their ancient legends are remarkable. Here is one of the deluge: "The most consecutive and valuable account of a deluge relates that evil being everywhere triumphant in the world, Parawhenuamea and Tapunuianta preached to wicked mortals in vain, and the holy doctrines of Tano and the teachings as to the separation of Rauigi (Heaven) and Papa (Earth) were derided. The evil men cursed Para and Tuper, so these two with their disciples took their stone-axes and felled trees which they dragged to the source of the Tohinga River. They then bound the logs together with ropes of vines and supplejacks, making a very wide raft, on which they built a house and stored it with provisions. They repeated their incantations and prayed for such abundance of rain as to prove the power of Tano and the necessity for ceremonial worship. Para, Tuper, Tui, Reti, a woman named Waipunaban, and some other women embarked upon the raft. The staff for rain was set up and Tui, the priest, uttered an incantation. It rained in floods for five days and nights until the mountains were covered and then ceased. The raft had floated down the River Tohinga and entered the waste of waters wherein all had perished who denied the worship of Tano. They floated about on the raft during seven moons, and on the eighth were told by Tui that the flood was about to subside, he knowing by the signs of the staff, and by the altar which he erected on one side of the deck. The rescued mortals landed on dry earth at Hawaiki. They thought at first to find some human beings, but none remained, the earth was changed, it had cracked in parts, and had been turned upside



down. On landing they carefully performed their religious duties by offering sacrifices to Tane, Rangi, Rehua, and all the gods, seaweed was the sacred offering, as they had no sacrificial victim to slay. Then they performed the sacrifice of thank offerings for the females, to the goddesses of the Dark Spirit-world (Po), of the day (Ao), of the Void (Kore), etc. Then other incantations and ceremonies were proceeded with, and looking up they saw Kahukura (the Rainbow) and Rongonui-tan, (a god) standing in the sky, to whom also were offerings made." In a recently published work, "The Ancient History of Maori," this and other accounts of a flood are given. Hawaiki, the place where the ark rested on dry earth, is the name given by the Maories to the place, from which, in the long ago, they migrated to Ika Mani, New Zealand. Time and space will not permit me to further pursue this subject at this time.

The Disciples in these colonies have nearly all been holding their annual conferences. Easter is the time mostly set apart for this work. The reports as published in the *Australian Christian Standard* are encouraging, notwithstanding the severe commercial and financial depression which has visited most of the Australian colonies during the past year. In New Zealand slow but steady progress is being made by nearly all the churches. The Auckland conference was well attended and more than ordinary interest manifested. The services of F. W. Greenwood have been retained for another year as Evangelist. He has done much good and faithful work. H. Exly, who has been for many years a faithful laborer in the cause, has been in poor health for many months and has had to cease preaching for some time; he returned to America by the last mail boat to San Francisco. He had been laboring for the church at Oamaru, New Zealand.

The church at Turua continues on its even way. Our meetings are held regularly morning and evening on the Lord's day, and the Sunday-School increases in numbers steadily and the children take much interest in the lessons.

With best wishes for the success of the CHRISTIAN and the cause in the Maritime Provinces,  
I am, etc.

L. J. BAGNALL.

Turua, N. Z., 17th May, 1893.

### Original Contributions.

#### YOUNG PEOPLE'S CHRISTIAN WORK.

CAN YOUNG PEOPLE'S CHRISTIAN WORK BE SUCCESSFULLY CONDUCTED WITHOUT FORMING A SOCIETY HAVING A CONSTITUTION AND PLEDGE DISTINCT FROM THOSE OF THE CHURCH?

In my article published in this column in the May CHRISTIAN, I expressed in different language the reason popularly given for forming in our churches a society having a constitution and pledge distinct from those of the church. I said: "The primary object of the society is to divide." The reason given by enthusiastic advocates of the society is worded thus: We must have some way of separating the workers from the non-workers; or, we must have some outward sign by which we can judge of the faith of those with whom we work.

These or similar expressions are so frequently heard as to lead one to think that, in the opinion of the speaker, the primary object of the society is to divide.

And the constitution and by-laws of the society are evidence that the founder of the society contemplated a separation of those who are in the society from those who are not, else are the laws of the society of no effect. To say that persons who are not members of the society have the same

fellowship and privileges as have the members, is to say that the laws of the society are made void.

I am very sorry to see that two expressions so occupied the attention of the author of "That Plea" as to prevent him from considering the latter part of my article, in which I explained what I consider to be a better method of conducting young people's work in our churches.

To admit that the methods of the Y. P. S. C. E. are the best yet adopted, is not to say that better methods are not conceivable. I hold that there is a better method, because nearer to the ideal set forth in the scriptures. To prove that those churches in which Endeavor Societies are found are in better condition than those in which there are no societies, does not prove that a Y. P. S. C. E. must be found in order to train the young people for active service. All that is required is that the training be systematic. But my brother asks, "How can we have anything systematic without a society?" I answer him with his own words, "The Church of Christ is a society with both a pledge and constitution." The Church of Christ is a Christian Endeavor Society, and only when these two terms denote the same organization is either properly applied.

Now the young people of this Christian Endeavor Society can be systematically trained without forming an inner society, having a constitution and pledge distinct from those of the general society—the church.

Every Christian has pledged himself "to do all that Christ would have him do," and no multiplication of pledges will be of effect in inducing him to keep this great pledge until he knows what Christ would have him do, and when he knows his duty, and is willing to do it, he needs no second pledge. What we want, then, for the young people's department of the church is a method of systematic training which can be applied without causing the trouble which the Y. P. S. C. E. too often makes. We have this in the Y. P. S. C. E. if the name, constitution and pledge be dispensed with. Let all the young people of the church be workers in the young people's department. The limit of age can be fixed as now in the Y. P. S. C. E. Daily prayer and Bible reading, regular attendance at church and young people's meetings, should be urged as earnestly and persistently by the Christian Endeavor Society. There is not one line of work in which Christian young people may engage which cannot be as successfully carried on in this way.

This plan of work may be tried without success, as has the Y. P. S. C. E. in some churches, but the fault is not with the method. I believe that every church, in which there are half a dozen young people, should have this special department. If six earnest young Christians meet once every week for a special service and bring their young friends with them, I will venture the assertion that there will be more than six Christians to meet before many weeks pass. Those young people who can ignore the claims of Christ when they are pressed by earnest associates, are very few. Dear young brothers and sisters who read this, will you not think seriously of this subject, and if you have not been an earnest worker in the church, will you not begin now? I am sure that you will grow in grace and in the strength of Christ if you will make Christ and His work the subject of your conversation when you meet each other, and especially if you have regular meetings for this purpose. I shall be very glad to correspond with any person in regard to this work. I long to know that in every church in the Canadian provinces the young people are giving their best thought and energy to Christian endeavor.

Your absent Sister,

BERTIE MCPHEE.

416 Hanover St., Milwaukee, Wis.

### HUMILITY.

By the author of Christianity a new but a holier—a purer—meaning was given to words. Many were lifted from a lower to a higher sphere. Take, for instance, the term *love*. Of course all nations had their ideals of love, but they did not have a proper conception of it. Their conception of that quality must have been low and earthly, as they had had no true exhibition of it. It remained for the gospel age to produce a model of love when God became manifest in the flesh, divinity and humanity incorporated, when He poured out His soul unto death on a Roman cross to rescue man from the dominion of sin. This exhibition of love attaches a new meaning to the word. In fact it introduces us to that phase of it that passes all understanding. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God!" We comprehend it not; let us be content to bask in its rays and feel it fully shed abroad in our hearts.

But let us take the word "humility," which constitutes the primal requirement of a Christian life. "Learn of Me," says the Christ, "for I am meek and lowly in heart and ye shall find rest to your souls." How was rest to be found according to Christ? By first becoming humble, could man find rest to his soul in the time of Christ. It is so still; and this humility is to be learned from Christ, then is Christ humble. If we are to become Christ-like we are to become humble. But what did humility mean to the Greeks? It was a term of contempt. It signified a mean, despised state of mind. It probably served to express a slavish subjection to a tyrant master. It may have expressed the state of bond-servants. What a different meaning does it now convey to the Christian world. It now denotes one of the Christian graces. Peter says: "Be subject one to another, clothed with humility." Paul tells the elders of the church at Ephesus that he was "serving the Lord with all humility of mind." The humility of the Christian is a state of submission to a master. The soul possessing this grace is in bondage. Christians are spoken of as being bond-servants; but, unlike the Greeks, they are subject to a master who will do them no harm, but eternal good. Their master is the author of the laws of their being, physical and spiritual, and who rules according to these laws. Hence all Christ—Immanuel with us—asks of us is to obey the laws of our being. "Fear God," says the writer of Ecclesiastes, "and keep His commandments, for this is the whole duty of man." Revelation teaches us our relation to God spiritually and thus enables us to regulate our physical self. Previous to the advent of Christ man knew not how to live. The old Grecian philosophers in vain endeavored to solve the mystery of human life and happiness. They sought it in worldly pleasure, in hermetical seclusion, or in close application to philosophical pursuits. If it were possible for any people, unaided by Revelation, to solve the problem of human happiness, that people were the ancient Greeks. But with all their keenness of intellect they found not the secret. Not because it was so far removed from them did they fail, but because they sought it not in the right direction. They did not find the seat of the disease. They resembled the physician who, unacquainted with the nature of scrofula, and instead of purifying the blood and thus taking the disease at its very root, devotes his time and energy to the treating of the local effects. It remained for the carpenter's son to unfold to the world the mystery of human life and happiness. This he did by the most astonishing and convincing object lesson that human eyes has ever looked, or will ever look upon. Humility was the Alpha and the Omega in the time of Christ, the Son of God. Although power sat enthroned in the centre, humility composed the entire circum-

ference of His life. He, though born in a manger, was the Son of the most high God, though clothed with all authority both in heaven and earth and anointed with the spirit of God, He fulfilled what was foretold of Him by Isaiah, "a bruised reed shall He not break and a smoking flax shall He not quench." Humility was fully displayed in His entire life, from the Bethlehem manger to the Roman cross. Humility, then, is so important in the eyes of God that the Christ has said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

A new life is unfolded in the gospel, the steps to which are love, humility and regeneration. Love on the part of God leads to humility on the part of man, which in turn leads to regeneration. The man becomes, as a child, passive beneath the rays of divine love, which, when abundantly shed abroad in the heart, moulds him after the pattern of divine grace. 'Tis love that wins the beast, the child, the man, the woman. 'Tis the love of God that wins the heart of man. 'Tis the love of God that is destined to win and regenerate the hosts of earth. Humility is the first step to a new life on the part of man. Christ in His humility was obedient to the will of His Father, and "in His humility His judgment was taken away." He was made perfect through suffering. He says of Himself that He was meek and lowly in heart. He bowed even to the despised death of the cross that He might become the fit author of the regeneration of man. Paul tells us "that which thou thyself sowest is not quickened except it die." The old seed must die that a new life may come forth. The old life is humbled even to death. Death of the old self must precede the Christian life. How evident, then, is Christ's meaning when He says: "If any man would come after Me, let him deny himself and take up His cross and follow Me; for whosoever would save his life shall lose it, and whosoever shall lose his life for My sake shall find it." How true it is, then, that if we humble ourselves we shall be exalted. Looking at death as an act of complete humility we can understand the death of Christ, the baptismal grave, the physical death of every man and woman; for without humility there can be no new life. Love is the soil in which the soul of man is planted, the food from which it derives nourishment, the source from whence it experiences growth. The old man dies and is lost in this bed of love, and from its bosom a regenerated being comes forth paupertied with the armor of God. "JACK."

### News of the Churches.

#### St. JOHN, N. B.

Bro. Rupert Stevens who was on his way to Lord's Cove lead the prayer meeting on June 1st, at the close of which Bro. Stewart baptized a young lady. On June 20th he baptized another and on the 22nd two more. At the mission band this month Bro. Stewart read a paper on "The Missionary work of the Disciples in India," which he had read at a missionary meeting in the Leinster St. Baptist Church. It was full of interesting facts concerning our "Plea," the opposition it had met and conquered, and what great success it now had in the home and foreign work.

Bro. S. W. Leonard who has been attending Acadia College preached for us on June 4th, in the morning, subject "The Ten Virgins." He gave many profitable lessons, made a strong appeal to parents to be living examples to their children so that they might walk in righteousness, and warned all to be ready when the Bridegroom came. Bro. Leonard has promised to preach for us again and we will all be glad to hear him.

The following passed through St. John and attended our meetings during the month, Mr. and Mrs. E. C. Bowers, Jas. Leonard, Wm. Gates, Herbert Leonard, Miss Lena Leonard and Mrs. Dinea.

The scholars in the mission school are pleased with the new library which was opened on June 11th. On June 18 we had the largest attendance on record at both Sunday-Schools, there were 70 at Portland and 136 at Coburg St.

On June 21st Sister Manie Wilson was united in marriage to Mr. Green, and Sister Ella Clark to Mr. Williamson by Bro. Stewart, an enjoyable evening was spent at both homes. Sister Williamson continues to reside in St. John. Sister Green has gone to her new home in Worcester, Mass.

St. John has done well for missions this month.

Young Peoples Mission Band, . . . . .	\$ 4 17
Sunday-School, . . . . .	10 10
Church, . . . . .	30 00
Women's Aid, . . . . .	4 55

Total for Home Mission. \$48 88

For Foreign,

Wide Awake M. B., . . . . .	62
Sunday-School, . . . . .	4 00
Women's Aid, . . . . .	2 00

Total, . . . . . \$6 62

Death has visited us again and taken one from us who was just starting in a life of usefulness in the cause of the Master.

Sister Lena Leary was baptized during Bro. Romig's meeting. Although quite young yet she regularly attended the meetings and was willing to do what she could. When the mission school was started in Portland and a class was offered her she said, "No, I am going to gather a class of my own." She went to the homes near and succeeded in getting a number of bright boys to come to the school. But sad to say she was only able to teach them two Sundays. How strange that she should be called away just when she was entering upon such a good work. Let us be comforted by the Scriptures. "All things work together for good, etc.—Blessed are the dead who die in the Lord."

The Coburg Street and Mission Sunday-schools held their picnic at Lepreaux on the 28th. About 300 were present. A finer day could not be had, and a most enjoyable time was spent by all.

#### LORD'S COVE, N. B.

We arrived here Friday, June 2nd, and have spent three pleasant, and, we trust, profitable weeks with the brethren of Lord's Cove and vicinity. We have visited more than forty homes since coming here and find everywhere a warm-hearted welcome. The attendance at all our meetings is good.

We had Bros. William Murray and S. W. Leonard with us at our last Wednesday evening meeting. Bro. Murray informs us that he intends leaving the Island in a few weeks. He plans to visit his brother in Milton, N. S., and his son in Lyon, Mass; after which he will be ready for an engagement.

Now, brethren, who are longing for a good, earnest worker in your midst, one who is true and tried and who has always studied to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth, look out.

Bro. Murray's services can be obtained at a very reasonable rate and our provinces cannot afford to lose him.

Bro. Leonard has gone over to LeTete and will labor with the brethren there and at Back Bay. Bro. Murray has just returned from a two or three weeks visit at those places and reports a good interest and five baptisms.

Sad news has just reached us from Back Bay. Lilian, eldest daughter of Bro. Andrew Magee, passed over "the dark river" yesterday. She was a remarkably bright, promising girl of about fifteen years, and her death will no doubt be a severe blow to her fond parents. May the God of all grace

sustain them in this dark hour. We found in Bro. and Sister Magee true friends during our stay in that section last year. R. E. STEVENS.

June 21st, 1893.

#### LEONARDVILLE, DEER ISLAND, N. B.

I took a trip to Back Bay and found the brethren somewhat discouraged in not having Bro. Stevens with them this season as they had hoped, but they were ready to help when we arrived, so we had meetings every evening and two Lord's days and visited from house to house, resulting in one confession and baptism and the brethren encouraged, visited LeTete; was there six days; had meetings evenings and one Lord's day. Three confessions and baptisms. While in LeTete I was sent for to visit LeTang to baptize a woman. I went and spoke twice, baptized the woman, and left her rejoicing in Christ.

LeTete and Back Bay is a good field to labor in, and the brethren and friends are willing to do what they can to employ a preacher. I would have been glad to remain longer if my engagement here had had been finished. Since coming back to the Island I was glad to learn Bro. Sylvester Leonard is to go to LeTete and Back Bay. I know he will be well received and do them good. May the dear Lord bless the labors of our young brethren in those fields of labor is my earnest prayer. I am expecting to visit my old home in Milton in July, the Lord helping me.

Bro. Sylvester Leonard did us all good by his visit home. His Bro. Herbert is also home and encouraged us in the several meetings by his exhortation.

The church here was encouraged by having our young Bro. Calder, who is teaching the day school, unite with them last Lord's day. He is a promising young man, and I understand intends to prepare himself to preach the gospel. May the Lord help him. The field is large, but the laborers are few.

Let us pray, and pray the Lord to send more laborers into His vineyard. W. MURRAY.

#### MILTON, N. S.

We have not much to say concerning our work here. We are still suffering from the exodus. "Going to the States" is the continual unwelcome sound. Our Endeavor Society is giving us good meetings on Wednesday evenings. We hope to get the committees into good active service in due time. Our people here, with a few exceptions, are enjoying excellent health. Bro. Burnaby, who is now in New Hampshire, has been at the point of death, but is now recovering.

We are having the most delightful June on record. We have enough genial and invigorating atmosphere and natural beauty in one week now to make a whole ordinary summer. All nature is smiling and brings to the heart that loves her a joy and happiness as deep and true as life. It is well, however, that our earth life is not all June. God has wisely filled our cup with mingled joy and grief to teach us that our earthly joys, though bright, are only brief. Right in the midst of these bright and beautiful days comes the dark cloud of grief and sorrow in the death of our dear Bro. Gates. His death is a great loss, not only to his partner in life and devoted family, but to the cause in our provinces. We have lost a true friend to the cause of Christ and a warm-hearted, zealous worker. His earnestness won the admiration of all who knew him. My last visit with him was at Elmsdale, Hants Co. I preached for him twice while there. After the preaching he gave a warm-hearted, tender, earnest appeal to the sinner to accept of Christ. This probably was his last appeal on behalf of those he was anxious to bring to Christ. He worked hard during the winter, preaching in several localities in Hants County, perhaps too hard for one in his condition of health. He was justly

pleased with his work in Hanta County, and the brethren were well pleased with him. He had prepared the field for reaping in the coming summer, and would have undoubtedly reaped a rich harvest had he lived. He has done a noble work in gathering precious souls into the kingdom of Christ. His preaching was clear and pointed and earnest. All could understand him. He was an incessant worker and an every day man. He was successful in winning precious souls to Christ. In one year in Charlotte County, N. B., he baptized one hundred. He had fifty additions in one series of meetings here in Milton, and in other places he has gathered many into the fold of Christ. Digby County will feel his loss keenly. His labors there were successful, considering the limited time he had to devote to church work, for, like Paul, "He preached and made tents." The fact of the faithfulness and devotion of the brethren in those localities where he lived, and the large place he holds in their affections, are fine marks of the good life and effectual labors of our departed brother. We feel his loss very deeply. While we dare not complain, knowing that God doeth all things well, yet we regret that he could not have remained longer with us to carry on his life work. Although his sun has set, yet his life has been an honor to the cause he loved. Our loss is his gain. For him to live was Christ and to die was gain. The memory of his earnest life will ever remain with us, and we trust may be an incentive to others to induce them to take up the work that he has laid down. Our deep and heartfelt sympathies are tendered to Sister Gates and the family in their affliction. "Earth has no sorrow that heaven cannot heal."

H. MURRAY.

WESTPORT, N. S.

We are glad to report ourselves in working order again. Our work in general has been for some time retarded by causes not under our control. Yet we thank God for blessings innumerable. We have no reason to complain, only of our own shortcomings. We are now preparing for the June Quarterly, we hope to have a good meeting.

The ladies of the church are now engaged in raising funds for a most suitable object, and they are doing extra well. We hope in the near future to tell you all about the work and object of the same. I don't think it would be out of the way for to say just here if any of our readers wish to contribute to this enterprise you will find the president of the society (Mrs. Charles McDromond) willing to acknowledge any amount, (if ever so small) donated to, and for the accomplishment of the work in hand.

H. E. COOKE.

SOUTHVILLE, DIGBY Co., N. S.

The church here is in good condition.

The brethren are zealously engaged in the work of the Master. Though the church here has sustained great loss through death, yet there are noble hearted brethren ready to fill the places of those who have fallen. The interest taken in the welfare of the cause in general is good. The vacant seat caused by the death of our esteemed and beloved Bro. Benjamin Wagoner, was filled by Bro. Peter Wagoner, brother of the deceased. Elder Benjamin Wagoner was a man of sterling quality, a noble hearted Christian and a philanthropist in the broadest sense.

His brother that was chosen to fill the office is also a man of Christian integrity and a faithful worker in the Master's Vineyard.

On Lord's Day, June 11th, the funeral sermon of our beloved brother J. A. Gatus was preached by the writer from 1 Cor., 15 55. On the evening of the 15th we visited and preached at a place called Easton. Our meeting was interesting indeed. Although we have no brethren in this section, yet we were invited to come again and we intend to do so if God permits.

At our business meeting at Southville we also set apart for the deaconship Bro. Alfred Coaman, a brother well worthy of the office.

H. E. COOKE.

HALIFAX, N. S.

The church in Halifax has received a feast of fat things from Bro. Crawford's preaching. To say that we have been pleased would not express our minds. We have been delighted with his work here, and hope and pray that he will be able to come again. His fatherly visits from house to house, have left deep impressions on the minds of the brethren that will not soon be forgotten. And we are well aware that his visits to those who are not Christians will be felt hereafter. Bro. Crawford's preaching was sound, and impressive; he shunned not to declare the whole counsel of God.

We only hope that such a man may be able to come to us permanently. It is sound doctrine that Halifax needs, and men of faith to present it in love. Bro. Crawford is a man that you don't meet every day. And we all feel sad to have him leave us. But we pray that his labours will be abundantly blessed wherever he may be situated. Bro. Crawford came to us not for pay, he did not want to know who was going to pay him, and how much he was going to get. He came to help us and if we gave him anything at all, well and good, if not, he would not be disappointed. We wrote him before coming that all we could give him was forty dollars per month. He never so much as mentioned money to us. All he ever said to us was, "I am coming to Halifax to preach for you." I am sure men of such large heartedness should be made welcome everywhere. But I might say that Bro. Crawford went away from Halifax pleased with his visit and well pleased with the church, and the church has been more than pleased with him, and will give him a hearty welcome at any time he may come again. We have nothing new to tell you, more than you have already heard. We are glad to hear of your grand success in church work, hope it will continue. We ask your prayers on behalf of the work in Halifax.

Yours in the work.

W. J. MESSERVEY.

Our beloved Bro. Crawford has been with us for one month, and has preached "The Gospel of Christ" in its purity and simplicity in this city. Four precious souls have been added to the number. The brethren have been strengthened and comforted, and much good seed has been sown, which we trust will bring forth fruit in the near future, the only wonder to us is that any one could resist his earnest pleadings to come to Christ and enjoy this great salvation.

Praying that God may spare him long to "The Church" on earth, to sound out "The Word of Life" to the dying sons and daughters of men,  
Your brother in Christ.

HENRY CARSON.

Halifax, N. S., June 23rd, 1893.

I have just returned from Halifax after spending five Lord's days with the brethren there, preaching each Lord's day and some through each week, and doing what I could in the way of visiting and conversing with the people on their eternal interest. The prospects for the cause in Halifax are good. The brethren seem earnest and united in the Lord's work, and the hearing from outside is encouraging. My visit was at a very busy season, and on that account unfavorable, especially for weeknight meeting. On Lord's days the hearing was good, the attention excellent. There were four baptized. Although I felt anxious to see more fall in with the offered salvation, I felt thankful for this measure of success. The brethren I found very kind. The Sunday-school I consider excellent for the short

time it has been running. The labors of Brethren Stewart and Murray were attended with much good, and the church has reason to thank God for their success in getting so fine a church building and their success since it was opened. I sincerely hope and pray that Bro. Northcutt's preaching there will be largely attended with God's blessing. I am glad to hear he is expected so soon.

The brethren who have assisted in paying for the house may feel satisfied that they are doing a good work and helping those who do a great deal to help themselves. They would be astonished to hear the money they are raising for their number and means. We hope that many more will come to their assistance.

The cost of the building and lot is....\$4,486 81  
The amount paid is..... 1,761 81

Balance due..... \$2,725 00

New Glasgow, P. E. I. D. CRAWFORD.

HALIFAX BUILDING FUND.

Previously acknowledged,.... \$1,234 61  
Austin McDougal, .... 1 00  
Mr. Sanford, per A. LeCain, .... 1 00  
" Wm. Wisdom, Dartmouth, .... 2 00  
" Simon Merry, Milton, .... 25  
Elder D. Crawford, P. E. Island, .... 3 00  
The Ladies' Bible Class, St. John, N. B., .... 5 00

\$1,246 86

HENRY CARSON,

Halifax, N. S.

Treasurer.

Married.

FROST-McLEAN.—At the residence of the bride's father, Joseph Godfrey, Esq., Charlottetown, June 8, '93, by O. B. Emery, Mr. Frank Frost, of Perry, State of Maine, and Mrs. Sarah H. McLean of Charlottetown, P. E. I.

JACKSON-WALLACE.—At the residence of the bride's father on the 20th of June, by D. Crawford, Frederick T. T. Jackson, of Cornwallis, N. S., and Rachel, eldest daughter of John W. Wallace, of Shubenacadie.

GREEN-WILSON.—In St. John, on June 21st, 1893, by Henry W. Stewart, Arthur Green and Manie, eldest daughter of Wentworth E. Wilson, both of St. John.

WILLIAMSON-CLARKE.—In St. John, on June 21st, 1893, by Henry W. Stewart, Arthur J. Williamson and Ella H., second daughter of the late John Clarke, both of St. John.

Died.

LEARY.—Eighteen years ago on the 24th of June last Lena H., eldest daughter of John and Clara Leary, was born. It was three years on the 20th of April since she was received into the fellowship of the Coburg Street Christian Church, St. John, having been baptized a few days before during a meeting held by Bro. J. A. L. Romig. She has lived a most exemplary Christian life. None were more faithful than she in their attendance upon the services of the Lord's house. In the prayer-meeting and Sunday-school her place was seldom vacant. And she did not attend merely as a matter of form. She waited on the Lord to renew her strength. She sought to grow in grace. She was being transformed by the renewing of her mind into Christ's image. She was also being fitted for service in His name. In February last she gathered up a class of small children and became their teacher in the mission school. But she was destined to meet with them only a few times. For some weeks her strength had been leaving her, though she realized it not, and March found her confined to the house. Like a leaf, she was fading away. No one will ever know the pain she endured. Great though it was, she bore it with an uncomplaining sweetness which she had learned in the school of Christ. She was anxious to depart, and at last the welcome day came, for on the 11th of June, 1893, her spirit passed in triumph into the other world. It was a Lord's day morning in June - the month that through the flowers speaks of nature's resurrection, the time that tells of light succeeding darkness, the day that ever recalls the Saviour's conquering power. She is missed here, but is waiting above, and her parents are resting with strong confidence on the promises of God, and they remember that

"Not now, but in the coming years,  
It may be in the promised land,  
We'll read the meaning of our tears,  
And then, indeed, we'll understand."

H. W. S.





**THOUSANDS**

Of bottles of **Dyspepticure** have been sold during the past few years without any advertising whatever. It easily overcomes Indigestion, and **POSITIVELY CURES** the worst cases of Chronic Dyspepsia; this quality of curing the disease explains its large and spreading sale without having been brought prominently before the public.

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FAINTNESS,**

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**Complete Nervous Prostration,**

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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. Spike, 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."

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More names will be added as they are appointed

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