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THE CHRISTIAN.

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

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SAINT JOHN, N. B., SEPTEMBER, 1887.

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The Christian.

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St. JOHN, N. B.

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T. H. CAPP. ST. JOHN, N. B.

THIS issue is somewhat late, being held back for the reports of our Annual.

BRO. RYAN leaves Rochester, N. Y., and returns to Williamsport, Pa.

ON Monday, August 29th, Bro. E. T. Williams and wife made a start for their work in China. May God bless their labors in that foreign land.

WE have been requested to state that the Annual Meeting of the Disciples in Worcester, Mass., will take place on Friday, the seventh day of October, instead of the date previously announced.

AMONG our preaching brethren who attended the Annual, was Bro. T. S. K. Freenan, on his way to visit his friends at Milton, N. S. Just before he left P. E. I., he made a very satisfactory visit to Tignish, where he baptized one person.

A FEW DAYS before Bro. H. A. McDonald left the Island to resume his labors as President of West Kentucky College, he received a letter from the President of Lafayette College, Pa. (Presbyterian), informing him that in consideration of his scholarship and merit the college had conferred on him the degree of M. A.

OUR readers will notice that quite a number have responded to the request to aid financially the mission work in these provinces. The tone and spirit of the letters sent have indeed encouraged us in our efforts to push forward this work. Here are a few items from three letters. We would like to receive a host of just such letters; and why shouldn't we?

"Brother, please accept my mite (\$2.00) towards the cause of Home Missions."—G. W. F.

"Brother, on receiving my paper a few days ago, which at all times is a welcome visitor and read with care, not only by myself and family, but by others to whom I send it, I see a request for a little help financially to aid the work of the Lord. We, as workers in the Lord's vineyard, should be more earnest in the work than we are, and not wait to be reminded of our duty. Enclosed find \$1.00, and will try to give more in the future than in the past. Wishing you success in all your endeavors, your brother, G. W. A."

"Brother, we like the call made upon the brethren to aid the young men that have decided to give their time and strength to preaching the Gospel of Christ. A higher calling can not be found on earth, and we hope there will be no lack of money.

My wife and I enclose \$1.00 each for the work.—T. K. E."

THE *Patriot*, of Charlottetown, P. E. I., gives some interesting facts in connection with the Stevenson family. Bro. R. W. Stevenson, now preaching at Mankato, Minn., is a son of Robert Stevenson. There are other facts of equal interest concerning this family which ere long we hope to give in the columns of THE CHRISTIAN.

"A very remarkable group was photographed at Thomas Cook's gallery, Queen Street, Charlottetown. It consisted of six brothers, whose united ages amounted to 465 years, or an average of 77½ years each, as follows:

Charles Stevenson, Tignish.	86
John Stevenson, New Glasgow.	82
Andrew Stevenson, Fredericton.	80
William Stevenson, Fredericton.	77
George Stevenson, New Glasgow.	73
Robert Stevenson, Rustico.	67

They are all hale and hearty, and are fine specimens of ripened manhood. With the exception of the two younger, they can all read without spectacles. They are all members of the Church of Christ on this Island, Charles and John being elders. The whole family consisted of six brothers and six sisters. Three of the sisters are dead, namely, Mrs. Wm. Bagnall, of New Glasgow, Mrs. Dickieson, New Glasgow, and Mrs. Simpson, of Cavendish. The surviving sisters are Mrs. George Bagnall, New Zealand, Mrs. James Houston of Rustico, and Mrs. Samuel Worth, late of this city, but now of Worcester, Mass. Our esteemed townsman, Mr. Matthew Stevenson, is a son of Andrew Stevenson, and nephew of the others."

A BROTHER signing himself "Senex" writes us:

"In your August issue, first page, referring to the Church in Smyrna, you say, 'Let it be remembered, too, that this was the only church of the seven upon which the Spirit passed no censure.'

"Do you not in this remark do injustice to the church and to the brotherhood at Philadelphia? Please allow your readers to re-read the following: 'To the angel of the church in Philadelphia write: . . . I know thy works; behold, I have set before thee an open door, and no man can shut it. for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God [which is] New Jerusalem, which cometh down out of heaven from my God; and [I will write upon him] my new name.' Rev. iii. 7-13.

"It is true that Smyrna received the divine approval, but in no stronger or more emphatic terms than did the church in Philadelphia."—SENEX

We are thankful to our brother for calling our attention to what he terms—and to some extent justly, too—injustice to the church and brotherhood of Philadelphia. But the phrase "thou hast a little strength" suggests to our mind that things were not just as they should be; that in this phrase there is at least an implied censure, not found in the message to the church at Smyrna. We think, therefore, that the church at Smyrna received the divine approval in stronger or more emphatic language than did the church in Philadelphia.

OUR ANNUAL AT ST. JOHN.

Our Annual Meeting of 1887 was the thirty-third Annual of the Disciples of Christ of New Brunswick and Nova Scotia. In many respects it was the best. If I am not right in saying it was our best Annual Meeting, I am certainly right in saying it was a grand success. The weather was all we could wish, both on our journey to the Meeting and during the time of the Meeting. But as our return home was an after consideration, we will keep it a profound secret.

We had over a hundred visitors. I have the names of a hundred, and no doubt there were some present whose names I did not ascertain. New Brunswick sent us visitors from Leonardville, Lord's Cove, LeToto, Nauwigewank, and Fair Haven. Nova Scotia gave us a number from different places, viz: Halifax, West Gore, Cornwallis, Kingston, Tiverton, Westport, Southville, River John, Kempt, and Milton. The banner church was Leonardville; there were eighteen of her members present. The smallest number was from Milton—only one. There were visitors also from P. E. I.; from Swampscott, Springfield, Worcester, Boston, Mass.; from Eastport, East Machias, Lubec, Vanceboro, Maine. There were twelve preachers in attendance, besides the resident preacher, three of whom did the preaching, viz.: Bro. Rogers of Swampscott, Bro. Minnick, of Lubec, and Bro. Crawford, of P. E. I.

On Friday evening the time was improved by Bro. Rogers, who gave us a discourse from James iv. 8, which was well received.

Saturday morning, ten o'clock, we had an informal meeting. The subject of the meeting was—"How to have a good, successful prayer-meeting." Remarks were made, experiences and observations given, questions asked and answered, and many good things said that impressed on every heart the necessity of the prayer-meeting in every church, and also how to make the prayer-meeting more interesting and profitable. All seemed to be pleased with this meeting and spoke of it as being a "departure" in the right direction. We sincerely hope that this feature of our Annuals may increase, that we may go to these meetings with matured ideas on church work and exchange with each other our ideas; by so doing we will soon have a knowledge of the practical workings of church interests that will secure success in all our churches. We may, at some future time, report some of the good things said at this Saturday morning meeting.

Saturday afternoon we had a social meeting, in which many took an active part. In this meeting we missed the voices of many who, in former times, were always heard. Oh, how fast we are passing away! But to mitigate this sorrowful feature was the fact that other faithful, noble young men and women are taking the places of the departed, some of whom we were delighted in seeing and hearing at our Annual. The afternoon meeting was good and left some impressions on our hearts never to be erased.

Saturday evening Bro. Minnick spoke to a fine congregation on the subject of "Justification." He made himself well understood. He kept company with his subject all through his discourse. We were all pleased with the man and his preaching, and wished we could keep him in the east. At the

conclusion of his discourse two confessed the name of Jesus.

Sunday morning at 7.30 a large number met for prayer, and a most solemn, delightful meeting we had, after which there were two baptisms.

Bro. Rogers at 11 o'clock gave an excellent discourse from Rev. i. 18, to a full house. Directly after this meeting we attended to the Lord's Supper, Bros. Barnes, Emery and Leonard officiating. No words can express the joy of the heart in the presence of such a loving Saviour. Before our eyes, in those emblems, is Christ crucified among us. Such love as this should inspire us to love Him with all our hearts.

In the afternoon Bro. Minnick spoke again, and in the evening Bro. Crawford spoke to a crowded house. The writer was not present, but all those he heard speak of the discourse said that "Bro. Crawford gave us a grand sermon." After this meeting there was another baptism.

Monday at 10 o'clock found quite a number gathered for business. Bro. Ford was elected Chairman. Reports were read from eighteen churches, showing an increase of 100 members. This is quite encouraging. Many of the letters that were read gave very encouraging reports of the cause in their respective fields. We have many things in connection with the success of the past year to inspire us to a greater degree of activity. But more especially should the opportunities that are open to us for doing a much greater work than we have yet done inspire us with greater earnestness and greater efforts. It is very hard for us to think it possible for one to enjoy heaven who is not interested and actively engaged in this blessed work. It may be possible that one who is indifferent to the spread of the gospel in and all over our land will go to heaven. If they do, heaven only knows—as Spurgeon says—how they get there. Bro. Frank Lambert was chosen a member of the Mission Board. It was moved and lost, that we have a committee chosen at this meeting to arrange a programme for the next meeting, so that all could know weeks and months before the Annual what the order of the meeting would be, when, how, and what would be done. We hope our brethren will give this special thought so that by another Annual this order may be fully established. Much was said and done at this meeting that was good that we have not time to report. A great deal, however, was left undone for the want of time. Our time is too limited in these business meetings. One thing, however, is worthy of notice, viz., peace and unity prevailed in all our deliberations. We love the cause of God too dearly to allow our notions and whims to divide and destroy this blessed and important work.

The ladies held their business meeting at three o'clock. A large number of the sisters were present and a few of the brethren. Letters and reports were read, and remarks were made by both brethren and sisters. Sister James E. Barnes was President of the meeting, and by her remarks convinced all that she is intensely interested in the mission work. I am ashamed and yet compelled to say that the church in St. John has left us away behind in this important work of missions. Read carefully the report of this meeting, and then resolve in your heart to do more.

In the evening at eight o'clock was a general meeting in favor of missions of which I will have more to say at another time.

Thus ended a grand and extra good Annual Meeting. One thing we had to regret, viz., that there were not more of our brethren, who are workers in the churches, at this meeting.

The benefits of these meetings are too much to lose; we are too poor to allow such rich opportunities for getting good to be lost. There is nothing better for increasing our faith and enlarging our hearts.

I have said nothing of the kind and unstinted

hospitality of the brethren in St. John, because I know my inability to do the subject justice; so I leave this part, with many other good things, for the brethren to imagine.

On Tuesday evening two were baptized, making six, and one other to be baptized, making seven baptisms in all.

H. MURRAY.

DISCIPLES OF CHRIST.

The Annual Meeting of the Disciples of Christ of New Brunswick and Nova Scotia was opened at the Coburg street Christian Church on Friday evening.

The attendance was large and attentive. The services were opened by E. C. Ford, of Cornwallis, who read the hymns, and the preaching was by W. H. Rogers, of Swampscott, Mass. He based his discourse on James iv. 8, and Acts xvii. 24 to 26.

On Saturday, at 8 P. M., H. Minnick preached from Romans iii. 21, Justified only through Christ. On Sunday from 7 to 8 A. M. a prayer-meeting was led by H. DeVoe, and at the close of this meeting two persons were baptized.

At 11 A. M., W. H. Rogers preached from Revelation i. 18, on Christ the Living One. Man is a living one (1) Christ is the living one. All life is derived from Him. As all lesser lights are derived from the sun, so, also, Christ is the source of all moral light. It is not in light and atmosphere that we live, and move, and have our being; it is in God that we live and move and have our being. (2) The living one was manifested in the flesh, and suffered death. The Prince of Life was dead. He who raised Lazarus was dead. Death has triumphed over life, say the demons of darkness. (3) But no! Christ is not dead. The skeptic says that the church is built upon an empty sepulchre. But that means it is built on a risen Lord. He is alive forever more. (4) So death is not the end of life. It is an incident by which life is enriched, enlarged and made eternal. Christ has the keys of death and the unseem world. Because He lives, we shall live also.

At 3 P. M. H. Minnick preached from Ezekiel xviii. 29. Pardon of sin was conditional in the patriarchal and Mosaic dispensations. John the Baptist preached conditions for the pardon of sin. Christ offers pardon on condition that we love and obey Him.

At 7 P. M., Elder D. Crawford, after reading Luke x. 21, in which Jesus heartily thanked His Father for hiding these things from the wise and prudent, and revealing them to babes, read the 23rd and 24th verses to show that the wise and prudent were the many prophets and kings, and the babes His disciples. He then called special attention to the two persons, Jesus, and the lawyer who tempted him with a question about eternal life, in which was set forth in clear contrast the human and the divine views of that important subject. The lawyer's own description left him hopeless, as by the deeds of the law no flesh shall be justified. He also showed that by the work of Jesus all who accept Him are justified on His account by the law of the spirit of life in Christ Jesus. At the close of this discourse, one made the good confession.

At the prayer-meeting, after the evening sermon, one more was baptized. All the meetings were crowded and the greatest interest prevailed.

The business session of the Disciples of Christ opened in Coburg street Church Monday morning.

A Woman's Missionary Meeting was held in the afternoon.

In the evening a general missionary meeting, which was very largely attended. The chair was occupied by Bro. E. C. Ford, of Cornwallis, N. S., who read eighteen verses from Phillipians, ii., and Bro. Crawford followed with prayer.

The chairman stated the purpose of the meeting. It was to arouse a more earnest interest in mission work, and to stir up the brethren to the demands

that were made upon them in this direction. In the passage he had read, Paul speaks of such work. It is the duty of all who have within them the light of the gospel to disseminate that light. When this series of meetings came to a close, he hoped that every heart would have received fresh inspiration, and that every heart would be strengthened in the work of the Lord.

Mr. Rogers, of Swampscott, Mass., said, our only permanent inspiration comes from the Word of God. We accept the command, Go forth into all the world and preach the Gospel to every creature: but it is necessary to tell men the way to salvation. No one ever taught as Christ taught the reality and necessity of salvation. He taught it by the example of His life. Civilization spreads. But if we do not come nearer to God what is the use of civilization? The speaker believed in himself because he believed in his neighbor, and he believed in his neighbor because he believed in God. He believed himself and every one present, was a creature of destiny. As soon as one believes he was created for some grand purpose, he will feel a desire to be of service to his fellow men. The gloom of Paul's prison life was relieved by the privilege of preaching to his fellows. If men realized the all prevailing love of God, they would lead grander and nobler lives.

Mr. Crawford felt that the soldier of Christ was in a good position; a position that angels never hold. A young minister, adverse to foreign missions, asked Wellington if he did not think that by the introduction of the missionaries the morals of nations were corrupted. The Iron Duke answered, "Look at your marching orders." We, children of God, have our marching orders, promulgated by Christ when he was about to go from earth to the presence of the Father; Go into all the world and preach the gospel to every creature. We feel the necessity because it was commanded by the Redeemer. We cannot all be missionaries, but we can assist those who are, materially and with our prayers. When the teacher of our salvation comes, how glad shall we be to hear Him say, "well done, good and faithful servant." When we are doing for Christ, we are doing that which will lead us to eternal peace.

Rev. J. T. Parsons (F. C. Baptist) who was present, expressed his sympathy and interest in the objects of the meeting. Coupled with the injunction which had been discussed, was the promise that he that believed and is baptized shall have eternal life, and lo! I am with you always, even to the end of the world. We cannot realize these promises unless we comply with the conditions, one of which is that the knowledge of God shall be disseminated throughout the world. He liked to see men who were as ready to put their hands in their pockets as to get down on their knees. He prayed God for success in missionary work—not for foreign missions only, but domestic as well. There are places within two days' journey of the city where a sermon is rarely heard from one year to another.

Mr. Emery said these talks give us light, and he who walks in the light does not stumble. If men will be faithful the word of God can be carried into all the world. The man who aids in sending missionaries abroad fulfils the injunction as well as they who go. God sent His Son, a missionary to save us from our wretchedness. He came to show us how men can be saved. It cost to save us; let us spend a little that others may be saved. Men are all around us in sin; are we trying to lift them up, so they may stand with the children of God? If we neglect to do this, the question is, shall we, ourselves, be saved? May God help us to be awake in this great matter.

Mr. W. Murray said, when we speak of a missionary we speak of one who has something to tell for another's benefit. God sent a missionary from the sky. He came to deliver an important message and to die. We ought to be the greatest mission-

aries in the world. The lost are all about us, and it devolves on us to aid in leading them to Christ. To do this devolves on every disciple of Christ. He had no patience with any one claiming to be a disciple of Christ whose heart and purse were not open to the mission cause. He knew men whose poverty he never had occasion to suspect except when the contribution box was placed before them. We profess our friendship for the missionary cause but spend our money for worldly pleasures. We show how much we love God by what we do for the unsaved. If we expect to meet our unsaved friends in heaven, we shall have to do something to lead them into the right path.

After brief remarks by Bro. Minnick and Bro. H. Murray, a collection was taken, when a vote of thanks was passed by the visitors to the St. John brethren for their royal hospitality.

Near the close of the meeting one young lady came forward and made a confession of faith.—*St. John Sun.*

CHURCH WORK IN ONTARIO.

I commenced my visits to the churches in August, 1886, and in the seven months following I visited forty-five congregations, usually spending two or three days with each, and occasionally making longer stays, as for instance, two weeks in Toronto, and one week each in Welland, Glencairn and West Lake.

During this seven months I preached almost every night except Saturday, and on several occasions on that night also.

As my visit to each church was necessarily short, I did but little work likely to lead to additions—only fifteen confessing the Saviour in the different meetings. My main teaching was along the line of Christian duty, and I gave much prominence to (1) Our responsibility as a people in spreading the gospel; (2) The need of more preachers; (3) The need there is for developing the talents of our young men and encouraging them; (4) The need for a larger and more systematic liberality.

Very much interest was taken in these discourses, especially those referring to the question of money, and to the encouragement of our young men. This interest was truly refreshing and made talking, on what I feared would prove an unpleasant subject, not only easy but a pleasure.

While visiting the churches I took the opportunity of inquiring about a number of things, with, as far as I could get them, the following results, and I submit them as fairly reliable.

The total number of Disciples in Ontario, in the congregations, is about 3,500, with possibly 500 scattered members, making in all about 4,000, Beamsville, Everton, Meaford and Erin Center being the largest congregations, and having each about 150 members.

Twelve preachers are giving their whole time to eighteen churches, while three only are giving their whole time to more general work. Thus there are only fifteen preachers who are giving their whole time to the work in Ontario, and these are not all entirely supported.

In many of the churches the teaching and preaching are done almost exclusively by the elders, many of whom have grown old in the work. It is rare to see young men sharing in the public services of the church, a thing much to be deplored and for which a speedy remedy should be found. Denison Avenue, Toronto, has more than any other congregation I have visited, there being some twelve or fourteen men of varying ages who can take part in the services.

Of Sunday schools we have about twenty-seven with some 1,400 children receiving instruction. Everton, Bowmanville, St. Thomas and Meaford having the largest attendance, Meaford heading the list with 130 scholars.

About twenty-six churches only have prayer-meetings during the week, while thirty have only one meeting on the Lord's day with neither prayer-meeting nor Sunday-school, prayer-meeting and Sunday school go together in nineteen cases out of twenty-seven.

A new feature of the work and an important one is the interest taken by our sisters in missionary work. We have "Women's Mission Bands" in connection with the churches of Guolph, Everton, Wainfleet, Lobo and Toronto. Their zeal and energy will be productive of much good in quickening our interest in the spread of the gospel, both at home and in foreign lands, and even now doing not a little in *provoking the brethren* to love and good works."

Our church property consists of forty-five meeting houses, valued at \$62,000.00, almost free from debt. The most valuable are St. Thomas and Beamsville, possibly worth about \$5,000.00 each; Meaford is building a new house of almost equal worth.

During the past year we raised nearly \$9,000 for the support of the churches in the province, and for missionary work, both home and foreign, about \$2,500, besides many gifts to both home and foreign work from individuals of which this was taken no account. It would be safe to say that \$12,000 last year for all purposes, being an average of \$3 per member per year.

A cheering fact is, that many of our churches are manifesting a zeal and activity quite refreshing, giving a promise of much future good; and a disheartening fact is, that some few seem to have passed the point for making an effort, and will probably cease to exist or be carried on with great difficulty and at great disadvantage.

JAS. LEDIARD.

June 4, 1887.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

A "Farewell" was given on Thursday evening, August 18th, by a large number of the church and congregation, at the home of Bro. W. A. Barnes, to our young Bro. Ellis B. Barnes, who left next morning (accompanied by his mother as far as Boston), to enter the Bible College at Lexington, Ky. Before sitting down to the sumptuous tea which the sisters had provided, Bro. Chas. DeVoe in a short speech presented him with a well-filled purse. Bro. Ellis, taken somewhat by surprise, responded in a suitable manner. After tea there was singing, recitation and agreeable conversation. The pleasant evening was brought to a close by singing that beautiful hymn,—

God be with you till we meet again;
By His counsels, guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again.

The young people of Waterloo Street Free Baptist Church will visit us next Tuesday evening to worship with us. Our young people will gladly welcome them.

NOVA SCOTIA.

CORNWALLIS.

A few words as to our work here may be of interest to your readers. Since my last report we have had one addition by baptism. Our meetings are well attended, and a growing interest is manifest. I am now preaching regularly on Lord's day mornings and evenings in our meeting-house on Lower Church Street, and once a month at the following places: Sheffield's Mills, Steam Mill Village, Cold Brook, and Woodville. To fill these appoint-

ments I have to preach three times each Lord's day, and drive about 22 miles on an average. Besides this work, I teach a Bible-class each Lord's day morning before preaching. Our prayer-meeting is held on Wednesday evenings, and though not largely attended, owing to the distance many of the brethren live from the place of meeting, still they are interesting and profitable.

I am encouraged in my work here by the hearty co-operation of many of the brethren. When I see brethren coming regularly from five to fourteen miles to attend the meetings, we know they are interested; and this quite a number of our brethren are doing, while those who live nearer the meeting-house show no less interest, often walking from one to three miles to be present.

Another feature of our work here that is encouraging is the large number of young people who attend our meetings. Everywhere I preach the young make the larger part of our congregations, and they give an attention that makes it a pleasure to speak to them.

I am trying to preach the faith as "once delivered to the saints," with the ability God has given. I am relying on the promises of God, and feel confident that after the sowing we shall have a reaping time. Let us go forth, "bearing precious seed," for the promise is that "he shall doubtless come again with rejoicing, bringing his sheaves with him."

We were much cheered by the presence of Bro. Capp, who spent a few days with us last week. Our brother had been quite sick for some weeks, and had come over to recruit. I enjoyed every hour of this visit, and every mile we drove, and found the time all too short before he had to leave for his work in St. John.

E. C. FORD.

Port Williams, Aug. 24, 1887.

P. S.—My correspondents will please address me at Port Williams, Kings Co., N. S. E. C. F.

HALIFAX.

Church of Christ meet for worship every Lord's day at 11 A. M. and 7 P. M. in Sons of Temperance Hall, Cornwallis Street. Prayer meeting on Wednesday evening at 8 o'clock.

P. E. ISLAND.

Our prospects on this Island are encouraging, and we trust our confidence in God is growing more and more.

The brethren in Charlottetown are trying to liquidate a debt on the church property, and we are happy to learn that in this they meet with the sympathy and aid of the brethren in the country. Were all duly to consider the desirability of having a church meeting regularly in the capital, where all members from different points, attending for educational or other purposes, can meet with their brethren for "fellowship, for the breaking of bread and for prayers," and also how extremely difficult it is for a few to secure land and build a house in a city, they would feel it a privilege to assist that few in their noble efforts. They have so well succeeded in Charlottetown in building their house and paying for it with the aid of their brethren, that we are quite hopeful that the day is near when the whole property will be free and that all who feel disposed to listen to the gospel will feel as free to attend in that house as if they were shareholders.

Since the Annual Meeting the young people in New Glasgow have started a prayer meeting which is steadily growing in numbers and interest.

Bro. Freeman is becoming acquainted with the brethren on the Island and is highly esteemed wherever he goes. He baptized two young men in Tryon, and is much encouraged in his work for the Master.

D. C.

The Christian.

ST. JOHN, N. B., . . . SEPTEMBER, 1887.

EDITORIAL.

CHRIST'S LIKENESS AND SUPERIORITY TO MOSES.

(Acts iii. 22 and Heb. iii. 3)

Moses and Christ are alike in the courses by which each led his followers, Moses' course being strikingly typical of Christ's. Moses was sent to deliver Israel from the slavery of Egypt and lead them into the possession of the land promised to their fathers; Christ came to deliver men from sin and lead them into the rest that remains for the people of God. Between Egypt and Canaan lay the Red sea, the wilderness, and the Jordan. 1st. Egypt typified the sinner's slavery. 2nd. The Red sea typified the believer's baptism. 3rd. The wilderness was a type of the Christian life. 4th. The river Jordan a type of death, and Canaan a type of heaven. We see in Moses' course—Egypt, the Red sea, the wilderness, Jordan and Canaan; we see Jesus leading men from sin, through baptism, through a life of faith and labor and purity and love, and through death into the glorious liberty of the sons of God.

Moses' last and effectual work in Egypt was the killing of the Pascal lamb and sprinkling its blood as God directed. This blood made the evident separation between Israel and their enemies, and was the signal of their speedy march from bondage. (Ex. xii.) The death of the Lamb of God, His resurrection, and His entering into heaven with His own blood, caused the separation of men from their sins, and were the signals of their immediate march from that slavery on the journey which ends in heaven. Israel was in great trouble when they began their march. Before them rolled the sea, and close behind them were their Egyptian enemies. In their agony they cried to Moses, who told them to stand still and see the salvation of God. He knew not what to do, but felt sure "God would provide" help for the helpless, and he cried to God for help. The Lord told him to speak to the children of Israel that they go forward, and stretch his rod over the sea. He did so, and its waters were divided so that they followed Moses between the walls of water on dry land. Here was a glorious scene—God commanding, the people obeying; and God delivering them with a mighty hand. When they knew not what to do and enemies close upon them it was hard to stand still, but they were to do this, confiding in God. Whenever he gave the word, "Go forward," they did so in the same confidence. The sea was a wall on each side of them, and the pillar of cloud passed over and went between them and the Egyptians, being a light to Israel, but darkness to their enemies. They were not baptized by the cloud alone nor by the sea alone, but passing under the cloud and through the sea, they were completely buried or baptized. Hence says the apostle, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea and were all baptized unto Moses in the cloud and in the sea." (1 Cor. x. 1, 2). By this wonderful deliverance God proved to them that Moses was His ambassador and they were henceforth bound to obey him, and were thus initiated or baptized into him. The cloud which was light to Israel was darkness to the Egyptians, and the water which saved them drowned their enemies, so that only their dead bodies came to the shore. This salvation made them very happy, and they loudly praised God in the song of Moses. How similarly were the Jews situated at Pentecost! They had, a few days before, cried out, "Away with Him! crucify Him! Give us Barabbas and destroy Jesus! Let His blood be on us and on

our children!" Now they heard and believed that He was the Son of God, that God had in heaven made Him both Lord and Christ. They were in greater agony than were their fathers at the Red sea, and said, "Men and brethren, what shall we do? How can we get clear of our sins? and the greatest of them all denying and crucifying the Lord of glory." The Lord's ambassador told them to repent, or turn with purpose of heart from all their sins, and be baptized in the name of Jesus Christ for the remission of sins, and they would receive the gift of the Holy Spirit; for the promise was to them and to their children, and to all that were afar off, etc. Although they had desired in their fury that they would be responsible for His death, pardon was freely offered to them and their children as well as to all who were afar off. They that gladly received the message were baptized, not into Moses, but into Christ, who purchased their pardon by His death. The joy that began then will grow and increase forever. They will be glad to know that the One they crucified is a loving Saviour; glad that He has led the way in baptism as plainly as Moses passed under the cloud and through the sea; glad that He has sent the gospel to every creature with distinct conditions and the positive promise of pardon; and that they, His very murderers, were to be the first partakers of His pardon. They praised God in the song of the Lamb, who was worthy of more glory than Moses.

After God had delivered Israel from their enemies, they followed Moses through the wilderness. While they obeyed Moses and God they went straight on towards Canaan and saw the Egyptians no more. But when they sinned against God, and in their hearts turned back to Egypt, they met new enemies who drove them back into darkness. So when Christians follow Jesus, they go on in the narrow way and become stronger and more like their divine Redeemer. Their old sins, from which they have been purged, have no more dominion over them. There is the path of the just which, like the shining light, shines more and more until the perfect day. But alas! many who start in the heavenly course sin against Christ and in heart turn from Him and forget that they were purged from their old sins. They become a prey to new enemies, and they "know not at what they stumble."

Moses led Israel from month to month and from year to year, sometimes going forward and again backward, for the space of forty years, until all who in years of maturity passed through the sea but two, fell in the wilderness. The apostle urges Christians to faithfulness and godly fear, lest after a promise being left them of entering the heavenly rest, any of them should seem to come short of it. (Heb. iv.)

If Moses was to be faithfully obeyed, Christ is worthy of more glory. He is so near His Father that He does honor to the divine character in every action of His life, and so near His brethren that with their hand in His, they can walk together "till they pass the wilderness and death." He will never leave them, but hold them with His powerful hand.

At length we find Moses nearly through the wilderness near the Jordan, but not allowed to pass. Another leader must be provided to lead Israel into the land of promise. He was a great prophet and an excellent man, "had endured much as seeing Him who is invisible." But he was only a man and on one occasion had sinned against God, and, although a merciful God did pardon Moses, and prepared him for future glory, He was so dishonored by his conduct at the waters of Meribah that He would not permit him and Aaron to enter Canaan. When the Lord told Moses to speak to the rock which would send out water to supply the rebellious Israelites, he in anger smote the rock

twice, exclaiming, "Hear now, ye rebels, must we fetch you water out of this rock!" (Num. xx. 11, 12). Moses and Aaron used their own names and threw the great name of Jehovah into the shade, and for this sin they fell in the wilderness. Death tries and conquers all great men, and this great prophet was not an exception. Moses sinned and his premature death left Israel without a leader. Joshua took his place, and conducted them into the promised land.

But where Moses fell, Christ triumphed. Moses could not cross his Jordan, but Jesus was perfected by crossing the Jordan of death and taking the highest place in the heavenly Canaan. He who brings many sons into glory, made the Captain of their salvation perfect through suffering. The sting of death is sin, and what must its venom be when armed with the sins of the whole world. (John. ii. 2). But Jesus met that death, although its approach drew sweat like great drops of blood from Him. He entered the deep dark river alone. "Of the nations there were none to help Him." Still better, He has reached the other shore in triumph, and the sting which pierced His innocent heart was broken there, and death is left a conquered foe. Jesus is now in the heavenly Canaan, and His people on earth are in the wilderness. Jordan rolls between. But we can pass through a dark place—with our hand in His, who can lead us through, and the Christian can pass in triumph even through the valley and shadow of death, because Jesus is with him. Although in the wilderness, he has a hope like an anchor of the soul, both sure and steadfast, and which entereth into that within the veil where Jesus is. He now walks by faith and in hope of the glory of God. Jordan is near, and faithfully following Jesus his faith will grow more and more, and hope will grow stronger. Soon faith will end in sight, and hope in fruition, but love that is the greatest will grow and abide forever.

Reader, see that you trust and follow Him who loved you and gave Himself for you, and is able to save you and lead you to glory.

Original Contributions.

RELIGIOUS CONTROVERSY.

There is no bitterness of spirit so bitter as that which arises from religious differences of opinion. Untold miseries have been experienced by many of our race because of those differences, and the intolerance of the party in the strife who happen to be in the majority, or to have might on their side.

There can be no reasonable objection urged against "contending earnestly for the faith once delivered to the saints." But, while men contend earnestly, they should ever remember to contend lovingly, as the truth spoken is not always sufficient to the desired end, but "speaking the truth in love" usually is.

Religious controversy originated at a very early period in the world's history: When Cain made his offering to God, and Abel stood beside the altar to offer the first acceptable sacrifice for sin, of which we have any record. Abel's offering was accepted, Cain's was rejected; not because of any fault of Abel—the rejection was because of some fault in Cain. I presume Cain did not offer in faith, i. e., according to divine direction. Cain was angry against his innocent brother, and the first cruel blow of religious bitterness gave the first martyr (innocent victim) to the cold embrace of death. From that time on, men worked on the principle that "might makes right." And even to-day, majorities are held up as a sign that righteousness must be on the side of the majority.

A very small part of the history of our race is given during the early centuries, but what is given would lead us to suppose that the strong oppressed

the weak and human life was at a discount. The wicked men in the days of Noah appear to be somewhat tolerant, but I imagine they were exceedingly amused by the plans and performances of "the foolish old man," and waited patiently to see what would come of his folly. So Noah escaped direct persecution. Abraham, called from idolatry, had respect among the people because of his power, wisdom, greatness and wealth.

In Joseph's day, an Hebrew was an abomination to an Egyptian, and doubtless an Egyptian was an abomination to the Hebrew, but could not so well afford to show it, because of minority.

Christ came in a time of universal peace, but not of universal love. The Jew was against the Roman and the Roman against the Jew; the Jew against the Samaritan and the Samaritan against the Jew; the Pharisee against the Sadducee and the Sadducee against the Pharisee. The spirit of the time was: Love them that love you, and hate them that hate you.

The controversies were not just like ours, but much in the same spirit—hatred, envy, jealousy, strife and evil speaking; yea, sometimes, cruelty, injustice and bloodshed. The spirit of religious controversy crucified the Lord of Glory. Cruelty and blood have marked the pathway of religious controversy, and, if not carried to the same extent to-day, it is because of the lack of opportunity.

Christ came—the Prince of Peace. His teaching was followed by "a sword," not because He would have it so, but because of the evil in men's nature. The father against the son, the son against the father; the daughter against the mother, the mother against the daughter, etc.; and a man's foes, they of his own household; and all this because of the evil in men's nature: the wicked *always* persecuting the righteous.

Christ taught something better than love for love and hatred for hatred. He would draw men more to the divine standard: Love your enemies, bless them that curse you, do good to them that hate you, etc. Why? That you may be the children of your Father in heaven, etc.

By one beautiful parable—the parable of the prodigal son—Jesus showed "the fatherhood of God." Where can you find a more beautiful picture of the never-changing love of God than that which is held up before the mental vision in the inimitable wording of this parable.

By another parable Jesus would impress upon the minds of all the universal brotherhood of man.

One of the very religious men of the Jewish nation came to Jesus and asked:

"What shall I do that I may inherit eternal life?"

"What is written in the law," said Jesus, "how readest thou?"

The man answered: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself."

"Thou hast answered right," said Jesus, "this do and thou shalt live."

But this religious lawyer is not yet satisfied; he is narrow, and wishing to be justified in his own narrowness (perhaps to love the Jew and the Jew only, and only the choice, even, of that nation) asked: "Who is my neighbor?"

To this question Jesus gave no direct answer, but by the fine, clear portrayal of character as given in the parable of the good Samaritan (see Luke x.) He would abolish forever the national and religious narrowness that drew the dividing lines, built the partition walls, and formed the impassible gulfs of His day.

"Who," said Jesus, "was neighbor to him who fell among thieves?"

The lawyer, made again to answer his own question, said: "He who showed mercy on him."

Jesus said unto him: "Go thou and do likewise."

This is the fruit of religion. This will bind men together. It will bring men and women under the influence of Jesus of Nazareth. It will cause their hearts and lives to be filled with love, joy, peace, long-suffering, etc., and hasten the universal sway of Him whose right it is to reign.

"You different sects who all declare,
Lo! here is Christ, or Christ is there;
Your former proofs divinely give,
And show us where the Christians live."
O. B. EMERY.

PREACHING.

No. II.

Every view we can possibly take of preaching, most emphatically teaches us that nothing less than the entire force of consecrated character of the man can satisfy its demands. This is evident when we consider the importance, weight, and grandeur of the themes with which the Christian minister has to do. He has to do with the soul, that ray of the Divine Being, which, if true to itself and the requirements of God the King eternal, will one day be clad with a beauty and grandeur such as nature's loveliest and sublimest scenery never can equal. He has to speak of the invisible, which in its nature is too spiritual for fleshly eyes to behold, and which can alone be appreciated by the onlightened and purified heart. He has to speak of sin, the soul's dread malady, that fearful outrage against God, that evil, which by its unutterable hideousness has marred the human heart so frightfully that its effect upon mankind makes all other calamities unworthy the name. He has to do with Jesus Christ, the Son of God, the glorious personification of eternal love and truth, the Saviour from the dread consequences of sin, and the conqueror of the last enemy. He has to speak of the final consummation of the world's eventful history, the coming judgment, and the retributions of the last day. His own soul, filled with the intensest interest of subjects, fraught with such vast importance, must call into full play every activity of mind, and summon into full energy the heart's whole power.

The preacher is a teacher; but he is more than a teacher. The subjects with which he has to do are infinitely wronged, when presented in dull platitudes from cold lips and an unmoved heart. A teacher may accomplish his purpose, when he expends his force on ideas or facts; but the preacher is more than a simple proclaimer or declaimer; he is, to a vast extent, in his feeling heart and tender sensibilities of soul, a reproduction of the truths he presents. The truth is not only understood by him, but is in him a fountain of enthusiasm, a living, glowing, intense reality. His words leap from his lips as living flames kindled in his heart. No man can preach the gospel with such power that it will have the lasting and desired effect upon his hearers until he himself has been brought, by the power of divine truth, into real, vital, personal sympathy with Christ. Such a sympathy will give a heavenly pathos and power to his words, and such a personal manifestation of the sense of eternal things that will awaken a corresponding feeling in his auditors. We referred in our previous number to the almost superhuman power and influence of the early reformers, and although we may perhaps very justly criticise much of their style and teaching, yet we feel assured that theirs was a work of true and heartfelt religious zeal. It is said of the celebrated Jonathan Edwards, a widely known divine and metaphysician of the last century, that his famous sermon—"Sinners in the hands of an angry God," was preached by him with such tenderness and solemnity of manner, that his audience at Enfield shrieked and groaned aloud, until their cries drowned the preacher's voice, and he was forced to pause and quiet them; and yet Edwards was in no sense considered a sensational preacher.

His tenderness and sympathy, his solemn, fervent and pungent logic, his mingled simplicity and sincerity, his directness and earnestness, completely captured the hearts and impulses of his audience. The importance of *power* in the pulpit will perhaps be better seen if we consider that the preacher has to do with the conscience, as well as the intellect, to enforce the obligations as well as to teach the truths of Christianity. His function has for its highest aim to call forth towards God the awe, love, fear, attachment, trust and joy of humanity. He is to strive to make Him who is supreme in the universe, supreme in the soul. His great purpose is to give strength and vitality to the thought of God in the human heart. No object ever presented itself for thought and investigation to the intellect and affections of man, comparable to the subject of our relations to God, and the great and sublime consequences growing out of that relationship. Loose conceptions of Christianity do not deserve the name of religious knowledge. The enquiry ought to be prosecuted with an intenseness with which no other subject is investigated, possessing as religion does, the power to lift the thoughts, the aspirations, and the conceptions, into a realm which for grandeur and lofty sublimity is exclusively alone. With, then, a theme so noble, and a life-work as infinitely important as it is inspiring, it ought to be readily seen and understood that preaching should be able to summon in the man, who is willing to devote himself to the work, every moral and intellectual faculty. Intellect, conscience, affections, moral will, lofty conception, deep rooted earnestness, and sanctified resolution, should characterize and pervade his every effort.

"How often," says Channing, "does preaching remind us of a child's arrows, shot against a fortress of adamant? How often does it seem a mock fight? We do not see the earnestness of real warfare, of men bent on the accomplishment of a great good." Winning souls to Christ is our highest conception of earth work. No loftier position can be occupied in the activities of life than that position chosen by the preacher of the word of God. While the fruits of the toil of others perish and decay with time and sense, while cities with their proud monuments and palaces may crumble to dust, his work leaps the bounds of time and the finite, and glories in the glad fruition of eternal joys in the infinite. The proclaimer of Christianity stands upon the lofty glory-tipped mount of God's love, behind him the far-receding outlines of the past, before him the gradually unfolding revelations of the future, and above him the over-spreading regis of God's effulgent glory. He beholds the anxieties, toils, dissipations, pleasures and competitions of human life around him. In the stir and bustle of society he sees the distracting influences of human capriciousness, and his whole being is aroused to lift the human conceptions to the Invisible and fix impressions of God deeper and more enduring than can be found by a perishing world, groaning, fettered and chained in subjection to vanity.

T. H. BLENUM.

Jacksonville, Florida,
August 9th, 1887.

WHAT ARE WE DOING?

All duly interested in spreading the gospel will look with anxiety for the subscription list in this issue. I look for a long list, and hope I will not be disappointed. There would be none more rejoiced to see a long list of names in this issue than myself. It would be well for us all to study the early Christian Church and see what they did. We read in Acts iv. 32, "They were all of one heart and of one soul; neither said any of them that aught of the things he possessed was his own; but they had all things common." This is the spirit we require when we are asked to contribute to the cause of Christ and the salvation of our fellow-men.

We should say to ourselves, "This is my business as much as the person who suggests the idea, and I am going to help on the cause by contributing what little I can spare." But some will say, "I am not able to give much, and what little I have to give is not worth giving. If I can't give largely I'll not give at all." Now this is a mistake. If we are all waiting until we get rich to give, I am afraid the work will suffer. Let us give our cents, never mind the dollars. Look at the ship the Sunday-school children built with their pennies for foreign missions. And just so would we be able to build up in this province of ours if we gave our cents to the mission cause.

No doubt but that there are many liberal brethren in this province of ours, who would give largely they were canvassed personally, and conversed with on the subject of missions at home. I have made up my mind at some future time to call on all the brethren in the provinces and see if we can't raise money enough to carry on the work effectually and will give notice in this paper before starting, so that all will have time to study their duty in this matter, and be able to give a decided answer when called upon whether they are in favor of supporting an evangelist in this province or not, and will also be prepared with their subscriptions.

Don't think that we are doing all we can for the cause, and there is no need of us giving more than we ever gave. We ought to try and make it a practice to give more every year. A man in business tries to increase his stock every year. The farmer clears more land and plants more every year. But the poor fisherman has to put up with his catch, large or small. I must say the fisherman is the most liberal man you ever met with, next to the sailor, and the two are the most poorly clothed and fed, and endure more hardships than any other class of laborers, yet they spend their money more freely than any other class of men.

If the brethren responds to the call there will be no need of calling on them; but should I start on this mission there will be no trouble, I presume, in getting a donation from the class of brethren spoken of by Bro. Burr. I know nothing about the liberality of our brethren more than what I see in THE CHRISTIAN. If all that the brethren give is recorded in THE CHRISTIAN, then I say, Shame on us as a people professing godliness. Holding the truth as we claim to do, and yet withholding the means at our disposal to bring men and women out of darkness into the true and marvelous light of God's dear Son. I say we ought to be despised for our meanness. Yes, a God will hold every one of us responsible for each neglect on our part. Religion in the head and in the heart will manifest itself in the pocket. If you want to find out how much religion a man has, touch his pocket.

W. J. MESSERVEY.

LIGHT AND LOVE.

"God is love." "I am the Light of the world." Two wonderful propositions! God is love and Jesus is light; so as God and His only begotten Son are one God, so love and light are one. Let us consider how love is light. God so loved the world that he sent His Son to be the light of the world. Thus the love sends the light and is the light. Think how the love of God prompts the ministers of the Gospel to carry light into dark places, to bring light to darkened intellects. Think how love inspires to deeds of heroism and self-denial, as light causes the seeds to swell and burst in their efforts to obtain more light by means of branch and leaves.

To love and light let us add liberty, the glorious liberty wherewith Christ doth make us free, free from sin. Light, love and liberty! Three priceless

gifts granted to every disciple; light to guide us on our way, love to encompass and shield us from danger, liberty to forsake sin and accept salvation. May we have grace to walk in the light, and love the liberty with which Christ has made us free.—*Christian at Work.*

THE N. B. AND N. S. MISSION BOARD.

TREASURER'S REPORT.

The following reports, audited and received at our Annual Meeting in St. John during the present month, gives the receipts and disbursements for missionary purposes in New Brunswick and Nova Scotia during the year from Sept. 6th, 1886—Sept. 5th, 1887.

This report, compared with those of former years, would lead some to suppose that there has been quite a falling off in our receipts. That less has been paid into the treasury of the Board, is true, but that less has been raised for missionary work in these parts is not true. The Sisters have a society of their own, with a President, Vice-President, Secretary and Treasurer, collecting, retaining or disbursing their funds as they see fit.

In this report, a new feature is presented—that of a fund for the educating of young men for the ministry; the Board will see that money thus contributed is used for no other purpose. We have young men of talent, desirous of giving themselves wholly to the work of the Lord; but they realize their need of a better education, and not having the means of support, they cannot do what they would. Brethren, this certainly is a move in the right direction, will you not help to keep the thing moving?

During the year through the columns of THE CHRISTIAN, credit has been given to the persons herein named, with the exception of a few who have recently contributed to this all important work. For the want of space, we omit the dates on which the amounts were received.

Balance last year	Sept. 6th '86,	\$191 05	Church, Halifax, N S,	
Collection, West Gore	N S, Y M,	16 09	Aid Society, Milton,	27 00
Mrs H Eldridge, Sand	Cove, Digby Co, N S,	2 00	SS Class, Mrs Dedrick	5 20
D Fullerton, Pictou	NS	10 00	Church, Lords Cove,	2 00
Collection, Lords Cove	N B, Nov 21,	11 00	N B, June 25,	15 98
N B, Nov 26,	Collection, Back Bay,	2 00	Ch, Leonardville, N B,	6 50
N B, Nov 21,	Collection, Leonard-	20 00	Mrs A Cook "	1 00
ville, N B, Nov 22,	Collection, Kempt, N	10 13	G Leonard "	1 00
S, Nov 9,	S, Nov 9,	10 13	Mrs G Leonard, "	2 00
Collection, Summer-	ville, N. S., Nov. 9,	10 13	Mrs H Leonard, "	1 00
Collect'n, Port-Moun-	ton, N S, Nov 9,	1 66	Int from Dom Bank	2 00
H Hill, French Village	N B,	4 50	YP Miss Fund St J, NB	10 90
G W Archibald, R	Island, U S,	50	2nd & 3rd years profits	196 07
J W Powell, Freeport	N S,	50	OF THE CHRISTIAN,	4 21
Willig Workers West-	port, N S	12 00	S S St John, N B,	4 21
			S S Class of Sister	1 25
			Kempton, Mil, N S,	2 00
			4 50 S S Class of Sister	2 00
			Dedrick's Mil, N S,	18 75
			50 I. A Society, Mil, N S,	5 00
			Friend, Westport N S,	2 00
			50 Mrs W Outhouse, Tiv.	2 85
			N S,	
			Col. Tiv. N S, Aug 28,	
				\$591 19

FOR THE EDUCATION OF YOUNG MEN.

W J Messervey, Hx	1 00	E Payson, W'port, N S,	1 00
FK Etherington, Cam-	1 00	H Minnick, Lubec,	2 00
bridge, Boston Mass,	1 00	Maine,	
Mrs Etherington Cam-	1 00	J H Rogers, Swamps-	1 00
bridge Boston Mass,	2 00	cott, Mass,	1 00
G W Fullerton, Pictou,	2 00	H A DeVoe, St J, N B,	1 00
N S,	1 00	Harding, Halifax,	1 00
Mrs M A Messervey,	1 00	D Crawford, P E I,	1 00
Halifax,	1 00	F Lambert, Lord's	1 00
Mrs D Minard, Brook-	1 00	Cove, N B,	1 00
lyn, N S,	1 00	O B Emery, P E I,	1 00
W A Barnes, St J N B,	1 00	Sister Gates, Wey-	1 00
Mrs " "	1 00	mouth, N S,	
G W Archibald, Woon-	1 00	Sister Viney Sturk,	50
socket, R I,	1 00	Gulliver's Cove,	
Mrs W Hewett,	1 00	G Leonard, Leonard-	1 00
R Hill, Nauwigewauk,	1 00	ville, N B,	
N B,	1 00	W Murray, East Mach-	1 00
J T Baker, P E I,	1 00	ias, Maine,	1 00
J Wallace, W Gore, N S,	1 00	H Murray, Milton, N S,	1 00
Ellis Ford, Mil, N S,	1 00		
J J Christie, St J, N B,	1 00		\$29 50

DISBURSEMENTS.

1886,			
Nov. 22, J A Gates, labor in	N S,	-	\$25 16
20, H Murray "	" N B,	-	83 00
30, H Murray "	" N B,	-	45 00
To travelling expenses in interest of Board, 3 11			
Dec. 9, J A Gates, labor in	N S,	-	14 84
13, H Murray, "	" N B,	-	20 00
23, P D Nowlan, "	" N S,	-	30 00
20, P D Nowlan, "	" N S,	-	20 00
1887,			
Mar. 18, H. Murray, "	" N S,	-	56 00
May 26, P D Nowlan, "	" N S,	-	25 20
June 17, H A DeVoe, "	" N S,	-	50 00
25, H Murray, "	" N B & N S,	-	56 00
July 5, H Murray, "	" N B,	-	30 00
S, P E I Mission Board, from profits of			
THE CHRISTIAN, - - - - 82 46			
Aug. 1, H A DeVoe, labor in	N S,	-	25 00
Miscellaneous Expenses - - - - 4 95			
Total Receipts, - - - -			\$526 72
Leaving a balance on hand Sept. 5th, 1887,			620 69
			\$93 97
			T. H. CAPP,
			Treasurer.

REPORT OF THE TREASURER OF "THE CHRISTIAN."

Fourth annual report of the Treasurer of THE CHRISTIAN to the Home Mission Board of the Disciples of Christ of New Brunswick and Nova Scotia, from October 1, 1886, to August 31, 1887:

Number of subscribers on list,	....	875
Number sent free,	....	50
Total,	....	925
Of this number—		
13 are paid to	1883	
98 " "	1884	
104 " "	1885	
228 " "	1886	
345 " "	1887	
80 " "	1888	

RECEIPTS.

Balance from last report,	....	\$136 11
Received for subscriptions,	....	306 45
" advertisements,	....	45 00
		\$487 56

EXPENDITURES.

Paid for printing,	....	\$216 00
" postage,	....	9 14
Editors' expenses, etc.,	....	13 15
Paid Treasurer H. M. Board,	....	146 07
		384 36

Balance on hand, \$103 20

Respectfully submitted,

J. E. EDWARDS,
Treasurer.

Your Committee have examined the above and find them correct.

ELLIS FORD,
D. F. LAMBERT.

St. John, Sept. 1st, 1887.

REPORT OF THE WOMAN'S GENERAL MISSIONARY SOCIETY 1886-87.

MINUTES OF LAST MEETING.

The "General Society" held quite a successful session at the Annual at West Gore, Hants Co. The President, Vice-President and Secretary were present.

The President opened the meeting with singing, and with reading a portion of Scripture, prayer by the Vice-President, then report of Secretary, and reading of letters from the Aid Societies of Milton, St. John, Tiverton, and one Aid was formed at Leonardville, (reported in CHRISTIAN since last meeting). After the reports were read, quite an informal talk, in which several of the Brethren took part.

The Sisters of West Gore there and then formed an Aid Society, their report has not come up to their own expectations, but we know that they are planning good work for the future, and we sympathize with them in the sorrow awaiting them. We are all young in this work; but I can speak for our Sisterhood of these Maritime Provinces, that they mean to go on and do much more. Our main trouble seems to be that we do not understand

each other's mode of work, just as we might or ought, but we hope to get better acquainted. The question with us now is, we want an evangelist, and we have sufficient money. Can we find some one willing to say, I will go.

EMMA CHRISTIE,
Sec. W. G. M. S.

SOUTHVILLE.

The Woman's Aid Society is still determined to keep moving on. We number small, but are hopeful for the future. The amount of funds for missionary purposes that have been given in our section is about \$50.00.

Yours, very respectfully,
M. E. GATES.

WEST GORE.

The Aid Society was organized in this place after the last Annual Meeting of September, 1886, but on account of sickness of the principal officers these meetings have not been regularly attended, and consequently there has been only \$4 55 collected. But we really hope we shall have a better report to forward at the next Annual gathering.

Yours, very truly,
EMMA WALLACE,
Treasurer.

MILTON.

Dear Sisters in Christ,—Though we cannot meet with you and enjoy your association, our hearts are with you and we extend our most hearty cooperation to our sisters in council.

Our meetings have not been as large this year as in former years, on account of many removing to other places and the pressure of hard times. But we have been awakened to new interest in listening to one of our sisters lately from New York, who has been engaged in Mission work. And if we cannot go as our sister has done, we will by our united efforts send means that Christ's banner may be unfurled among every nation. We are determined, through the blessing of God, to do more in the future in the mission work, believing that the pressing need of the times makes it the most important work of the church.

We have received in monthly collections, ..\$12 00
Received from Sister Kempton's class, 1 25
" Sister Dedrick's class, 2 00
Collection at public meeting, Aug. 29, 13 95

Total, \$29 20

Yours, "in His name,"
JENNIE A. FORD,
Treasurer.

TIVERTON.

As Secretary of the Woman's Aid Society of Tiverton, I regret exceedingly that I cannot come before you with a much better report than I have. But as faithful scribes we should give an account of our failures as well as our successes. I would say, however, that while we have done but little during the year that is just past, the Society is not altogether dead, for a number of its members who have been prevented meeting with our Society by sickness for a considerable portion of the year, are now ready to come up to the work. A few, very few, have met quite regularly and paid their monthly dues, but the sum received this way was so small that our efforts were almost failures, so we decided to turn our meetings into a sewing circle as well, believing in this way we could raise more money, and still spent a few hours talking (while we were working) of the interest of the Mission Work. Having decided on this course, we took the small amount we had on hand to purchase necessary goods to go on with our work, from which we have not yet received returns, but it is confidently expected that we shall have, before another year, quite a respectable amount to offer to support our Mission Work.

With these simple remarks of our doings, and with the prayer that our efforts the coming year may be such as becomes the lovers of our blessed Lord, I am,

Yours respectfully,
L. B. RUGGLES,
Secretary.

COBURG STREET, ST. JOHN.

Beloved Sisters,—We are glad to state that our Society is still in existence, and we are still trying to work for the Mission Cause; although it is a matter of regret that the sisters do not, as a body, take more interest in this work. But when we come to consider that there are two other mission societies in connection with this church, it places the matter in a different light—I allude to the "Young People's Mission Band," and the "Little Workers."

We have fifty names enrolled on our books, with an average attendance of ten members. We have lost during the past year, one member by death, and four by removal. There has been no additions during the past year. We held a special meeting during the March Quarterly, in which the "Mission Band" and the "Little Workers" both took part.

I would also state that the Woman's Mission Aid Society, in connection with the Milton Church, forwarded \$40.00 to the General Treasurer last September.

Respectfully submitted,
JOSIE E. BARNES,
Secretary.

TREASURER'S REPORT.

Report of the Treasurer of the Women's Missionary Aid Society of Coburg Street Christian Church, for the year ending August 25, 1887:

Balance on hand as per last report, ..	\$374 74
Deposited Nov. 29, 1886, ..	11 00
" Jan. 7, 1887, ..	6 00
" Jan. 28, 1887, ..	9 00
" Mar. 4, 1887, ..	13 00
" April 20, 1887, ..	13 00
" May 27, 1887, ..	20 00
Interest added July 1, ..	14 98
Deposited Aug. 3, 1887, ..	11 00
" Aug. 30, 1887, ..	11 00
Total,	\$483 72

Respectfully submitted,
ETHEL BARNES,
Treasurer.

Died.

ORR.—Died at Gilroy, Cal., on the 11th of June, in her 43rd year, Sister Martha Jane, beloved wife of R. O. Orr, and daughter of the late Wm. Bagnall, Esq., of New Glasgow, P. E. I. Our sister was baptized and joined the church in New Glasgow in her 16th year, of which she was a faithful member while she remained here. She was married to Mr. Orr in 1871, and in 1872 they moved to California. Soon after she joined the church in Gilroy and remained a member till her death. Her last illness was long and severe, but her confidence in Christ her Redeemer was strong, and she passed away rejoicing in the hope of the glory of God. May her afflicted husband and sons be strengthened to endure their great loss and by God's grace be enabled to meet the loved one in that place where sorrow is unknown. D. C.

HARVEY.—Died at Falmouth, Hants Co., N. S., Aug. 14, 1887, Bro. William Harvey, in the 66th year of his age. Bro. Harvey was sick but a few days, and died very suddenly at an early hour on Lord's day morning, just a few hours before he was in the habit of calling his family together around the family altar. Though sudden the call, we believe our brother was ready. This assurance is a great comfort to Sister Harvey and the children, who are left to mourn the loss of a kind husband, a devoted and affectionate father. The very large assembly of sympathizing friends at the funeral showed how highly he was respected. May God comfort and sustain the sorrowing ones.

E. C. F.

STEWART.—On Tuesday evening, August 2, at Glengowan Farm, Commercial Cross, Mrs. Ann Stewart, beloved wife of Peter Stewart, Esq., and daughter of the late Thomas Olow, Esq., of Murray Harbor, but a native of Dunfries, Scotland, quietly passed into the cold embrace of death, after a short but severe illness. Mrs. S. was born Nov. 26, 1830, was married August 4, 1854, and on August 4, 1887, was quietly laid to rest, at Lower Montague, to await "the voice of the Archangel and the trump of God." Her husband and nine children—five daughters and four sons—are left in sorrow. One boy preceded her to the spirit land. Two sons are away in the far West, to whom the sad news of mother's death will be a severe blow. In life, she was strong in faith, a faithful helper and support to her husband, a kind and loving mother, and a true friend, whose memory will remain onshrined in the hearts of thousands. She has passed over. The veil now stands between. It will be lifted by-and-by. In hope.

O. B. EMERY.

Montague, P. E. I., Aug. 6, 1887.

McNICHOL.—Very suddenly, August 3rd, in his 88th year. Bro. Neil McNichol, of LeTete, N. B. Bro. McNichol was on board of a vessel at the time of his death, going to St. John, as he said, to make his last visit to his friends at that place. When about half the passage was over, without showing any signs of ill-health more than usual, and almost in a moment, without any warning death came and he was no more, passing away as one fully ripe for the eventful change. In early life Bro. McNichol professed his faith in the Lord Jesus and became a member of the Baptist Church at LeTete, and was for many years a deacon; but learning the way of the Lord more perfectly, he became associated with the Disciples, and when the Church was organized at LeTete he was chosen as their elder, and until his health failed always filled that office with acceptance. Although he has passed through many trying afflictions, yet his faith in the Lord has been always firm and we hope the interest he has taken in the cause of his blessed Saviour, and the Christian pattern he has set for others to follow, may not be forgotten by his children and grandchildren, nor by the church of which he was a worthy member.

A. W. RIDGOUT.

WEBSTER.—Died at Sheffield's Mills, Aug., 8th, 1887, Sister Margaret Webster, beloved wife of Bro. Cyrus Webster, aged 55 years. In the death of Sister Webster the cause of Christ has lost a true friend. Ever since she united with the church she has taken a deep interest in its welfare, and we are confident she now rests from her labors, and her works will follow her. We extend to our Bro. Webster, and his family, our heart-felt sympathy in this their great affliction. But thy sorrow not as those who have no hope. May God sustain the afflicted ones, and sanctify this sore trial to the good of all. Sister Webster was highly respected and beloved by a very large circle of friends. She was a devout Christian, and a true friend, and will receive the reward of the faithful.

E. C. F.

MATTHEWS.—Our beloved Bro. Luther Matthews is taken from us—and so suddenly. We knew he could not remain much longer with us, but nevertheless we were wholly unprepared for his sudden death. He was prostrate in an instant without a moment's warning. He fell dead on the floor of his own vessel while at Lubec, Maine, the 22nd of August. Bro. Matthews was the senior elder of the church in Letote, N. B., and most faithfully did he fill his office. There are cases that we enjoy the privilege of making mention of the worthiness of the lives of the departed, and this is one of them. Whatever we may say in praise of our departed brother will not appear to those who know him like fulsome compliments. All who knew him respected him for his devoted, peaceful, consistent Christian life. The church in Letote has met with an irreparable loss. May the Lord help them to sustain their loss, and in this loss work out for themselves a far more and exceeding weight of glory. But the saddest blow and the darkest cloud have fallen upon the family—the wife and the two adopted children. No heart can measure the depth of the sorrow of those afflicted ones but the heart of the weeping, loving One of Bethany. May the fact that His heart is just the same, now as then, that He loves us still, mitigate measurably their sorrow, and may the blessed hope of a life to come, when dear ones meet to part no more, and when life is untouched by change and unmeasured by years, comfort them and help them to say, "Thy will be done."

W. RIDGOUT.

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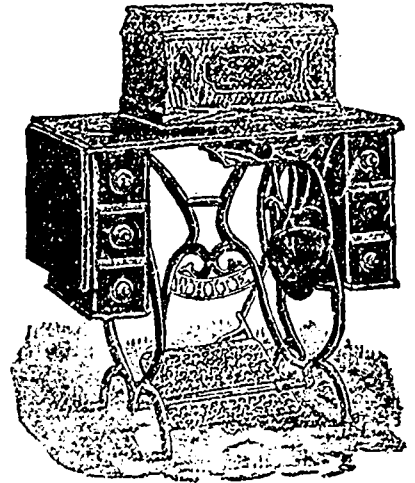
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Messrs. T. B. Barker & Sons:
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St. John, N. B., Dec. 27th, 1881.

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DEAR SIR,—Fellows' Leeming's Essence is without question a great remedy for many cases for which it is prescribed. I have used it successfully for a series of years, and I know of many others who speak of it in the highest terms as a most efficient cure for Ringbone, Spavin, Strain, etc.
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