



# THE CHRISTIAN.

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

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## The Christian.

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1892.

A Happy New Year.

Twelve months ago these words were on nearly everybody's lips, and they are repeated at the beginning of this year by the young and the old, the rich and the poor, the saint and the sinner. If wishes could make us happy we might be assured that the present year will be one of abundant cheerfulness. But wishes carry with them neither sorrow nor joy. They express a desire, — nothing more. A happy man is one who adapts himself to the "happenings." Happiness largely depends, not upon what others do or think, but upon what we do and think, not upon events, which, in God's providence may transpire, but upon how we permit them to influence us. Happiness is a condition; and when we can say with Paul, "I have learned in whatsoever state I am, therewith to be content," our happiness is to a great extent beyond the power of circumstances. It is thus in the power of everyone to make the year upon which we have just entered one of abiding and plentiful happiness. THE CHRISTIAN'S wish to its readers is, that they may each plainly see God's hand in the events of the coming year, and thus have the happiness which comes from the conviction that, "He doth all things well."

In the year whose dying knell has been sounded, THE CHRISTIAN has regularly visited the homes of its readers with messages suited to each. For all who were bowed down by sorrow it had words of genuine sympathy, and for all who rejoiced it had words of congratulation. There were words of warning for those who were wrapped up in the sinful pleasures of this life, that they might be aroused in time to avoid the threatened danger; and there were words of encouragement for those who were striving toward that perfection, which was exemplified in the life of Christ, that they might endure unto the end. It has endeavored to make the bad good, and the good better; to make the careless earnest, and the earnest more so; to do good to all according as it had opportunity.

Now that 1891 will live only in our memories, it is well for us to glance back and see ourselves as we appear in it. What was our condition a year ago? What is our condition now? The sun has

risen upon us three hundred and sixty-five times. Did it see us the same on the last as on the first? No! There must have been some change, and the question is, "Has it been for better or for worse?" Have we grown in grace as we have grown in years? Have we increased in usefulness with increasing opportunities? Have the good resolutions we made a year ago been steadfastly adhered to? God gave us a clean page upon which to write. What is written, is written. Are we satisfied with it, or no? Let us be encouraged by our success, and warned by our failures.

Is it well to make New Year resolutions? Yes, — if they are good ones and we intend by God's help to keep them. There is a sustaining power in a vow, which does not always exist where none has been recorded. It may prove as wings to the soul which wishes to rise. When a man says in reference to some duty, "I will do it," the chances for its being done are greater than if he had made no such determination. Without it he would have had only his sense of duty urging him on, and that is often sufficient, but with it duty is reinforced both by his honour and his veracity. Without it he may defer till duty seems no longer duty.

While good resolutions seem to spring up with the first rising sun of the new year as naturally as the grass in spring time — and also in many cases, like the grass, perish before winter comes, — there is no good reason why they should be confined to any one season. A person says in reference to a bad habit or sin, "Well I know I should abandon this, and I intend to do so as soon as my birthday comes round, or when this year closes." What does that mean? It means that he will hug the darling a little longer, and when his set time comes round it may be that the darling is hugging him, and will not let him go. The time to cease sinning is now; the time to begin doing good is now. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Every year is full of certainties, of probabilities and of possibilities. Among the certainties we may include the death of millions of our race. That is inevitable. No power can prevent it. Among the probabilities we may safely place the departure of some of our friends. Who, we cannot say; when, we cannot tell. But that some of them will be called away we cannot doubt. Among the possibilities we must enroll our own flight as on an eagle's pinions to another world. This year may have that in store for us; some year has. We may be strong now, without an ache or a pain; we may be young and hopeful; but so were many a year ago who are now in the company of those whose trials are all over. There are ten thousand other certainties and probabilities and possibilities, but each can say to himself:

"And now my soul, another year  
Of thy short life is past;  
Thou canst not long continue here  
And this may be thy last."

Is it well for us that we do not know what the future has in store for us? The fact that we do not is conclusive proof that we should not; for it is God who has drawn the veil, and He not only knows what is best, but does it as well. This is true, whether we can discover the reasons or not;

but these are as open to the thoughtful mind as the stars in the heavens are visible to the watchful eye on a clear December night. Does the prisoner awaiting the day of his execution look forward to the end with as much composure as the incurable invalid? By no means; and nevertheless the latter may be the first to cross the dividing line between this world and the next, and his passing over may be the rougher. It might be said that if a man saw his path before him as the locomotive engineer sees his railway track, he would be able to avoid dangers to which, as things now are, he is constantly exposed; but it must be said that the very fact that the engineer goes with extreme caution over a bridge whose stability is questioned should be to all a warning and an example in view of the uncertainties of life. "We know not what a day nor an hour may bring forth." "I say unto all, Watch."

Swift as the winged arrow flies,  
Speedily the mark to find;  
As the lightning from the skies  
Darts and leaves no trace behind:

Swiftly thus our fleeting years  
Bear us down life's rapid stream;  
Upward, Lord, our spirit's raise,  
All below is but a dream.

Thanks for mercies past received,  
Pardon of our sins renew;  
Teach us henceforth how to live,  
With eternity in view.

Bless thy word to old and young,  
Fill us with a Saviour's love;  
Keep us, lest our feet should stray,  
Till we reach thy courts above.

## ITEMS AND NEWS.

Read the editorial.

You will find "church news" interesting.

Don't forget to renew your subscription. We pay our bills every month.

We congratulate the brethren at South Ringo, on the successful opening of their new church house. Dugby Co is looking up.

BRO. G. D. WEAVER is visiting his parents in Dugby Co. and preached for his home church last Lord's day.

SEVERAL interesting articles have reached us just as we go to press. They will appear in our next issue.

ANY of our subscribers can have a specimen copy of THE CHRISTIAN sent to their friends by sending us their address on a postal card.

FROM a private letter from Ontario we are informed that an earnest effort will be made in the near future to organize a band of disciples in Montreal. It is likely that the brethren all over Canada will be asked to aid in this worthy enterprise. We feel sure that the disciples of the Maritime provinces will give generously to help establish the cause of Christ in the chief city of the Dominion.

### Querist's Column.

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

#### A CRITICISM AND REPLY.

Dear Bro. Ford,—Permit me to offer a few remarks on your answer to my first question in the November CHRISTIAN, which question was, "Did God threaten Adam with natural or spiritual death when He told him, 'In the day thou eatest thereof thou shalt surely die?'" Certainly we would say God's decree must be carried out. But let us examine one or two similar facts. Jonah preached to Nineveh the preaching that God bid him; "yet forty days and Nineveh shall be destroyed or overthrown." Nineveh was not overthrown, because she repented. (Jonah iii.) Again, when Aaron made the golden calf for the Israelites to worship, the Lord said, "Let Me alone that My wrath may wax hot against them and that I may consume them, and I will make of thee a great nation." Nevertheless when Moses brought God and reminded Him of the oath He had sworn to Abraham, Isaac and Jacob, "the Lord repented of the evil which He thought to do unto His people." (Ex. xxxii.) These two examples show the mercy of God to man, and that He will give him whom He created in His own image every possible chance consistent with His attributes and the maintenance of His laws, and He does so without being untrue to His word or decree. Now you say that had natural death been meant, Adam would not have lived nine hundred years afterward. Charles J. Guiteau said to James A. Garfield, "To-day thou shalt die," and he gave him his death wound, yes, killed him on the 2nd of July. Yet Garfield lived till the 19th of November. Should anyone ask you when Garfield was killed you would reply, "On the 2nd of July, 1881." Adam felt the doom of death upon him on that day, though he did live for nine hundred years. He felt himself to be, as indeed he was, a dying man. The correct rendering, as of course you know, is, "In the day thou eatest thereof, *dying thou shalt die.*"

Now it seems to me your answer smacks strongly of infant regeneration or infant damnation, either one, and both are abhorrent. "For as in Adam all die, even so in Christ shall all be made alive." Natural death coming by Adam is plainly meant in this chapter, the 15th of first Corinthians, "For since by man came death, by man also came the resurrection of the dead." Christ is the first fruits; afterward they that are Christ's at his coming. "Then cometh the end when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed (before He delivers up to the Father) is death." Natural death, certainly, for spiritual death is never destroyed, but lasts forever.

Now, then, for infant damnation. If all die a spiritual death in Adam, then infants are spiritually dead, for they are never made alive by putting on Christ; and if spiritually dead they cannot inherit eternal life. "Now, as many as have been baptized into Christ have put on Christ." So if you repudiate infant damnation you will find yourself in for infant regeneration or being born again. How, then, except by being born of water and of the Spirit? Have you not afforded an argument for the promulgation of error by this reasoning? Now, Bro. Ford, my letter is getting too long and I must draw to a close. Please take this letter in the spirit in which it is sent—that of earnest enquiry after truth, and answer accordingly. Perhaps the

discussion of this question is unnecessary; it is probable I am wrong, if so, I am anxious to be righted. Your brother in Christ,

ERNEST CRAWFORD.

Tyron, P. E. I., Nov. 14th, 1891.

Replying to the above "earnest" and kind strictures on my answer to your question, permit me to suggest that the cases of the threatened destruction of Nineveh and of the children of Israel are hardly "similar facts." In both of those cases reasons are given why God changed His purpose, in the one case, because the people repented; in the other, because Moses interceded for Israel. But in the case under consideration we have no intimation whatever that there was any change on the part of God, but rather a plain account of the execution of the threatened penalty, and that, too, the same day that Adam eat of the tree of the knowledge of good and evil.

Why not take God's own action in this case as the correct interpretation of His own words? He said: "The day thou eatest thereof thou shalt surely die," and immediately, upon the transgression of Adam, proceeded to execute this sentence, without so much as a hint that the time was to be extended for nine hundred years.

Assuming that you make no objection to the definition of spiritual and physical death, as given in my answer to your question in the November CHRISTIAN, I would ask, Was not Adam separated, alienated from God, the same day he disobeyed? Again, is not this a result of disobedience? "For I was alive without the law once; but when the commandment came sin revived and I died." Rom. vii. 9. This death is spiritual and because of the transgression of God's commandments. "Sin is the transgression of law." You cannot fail to see that whatever other evils may have been involved in this penalty, a separation from God, or spiritual death, was the first and immediate result of Adam's transgression. Following this disobedience Adam was not only driven from the presence of the Lord, but was also banished from the tree of life, lest he should "eat and live forever." In this banishment the race is necessarily involved; for if Adam could not eat thereof and live, neither could his descendants. Hence, physical death must be more immediately connected with the banishment from the tree of life, and is thus the remote and not the direct consequence of Adam's sin. Had he gained access to the tree of life he would have lived forever, notwithstanding his sin.

Nor is the death of Garfield a "similar" case. His wound was in the flesh, a physical wound. Adam's was that of the soul, a spiritual wound. Again, Garfield's wound was inflicted by another; Adam's, by himself. "The soul that sinneth, it shall die." Nor would any historian date the death of Garfield the day he was shot, but rather the day he died. Here are two distinct acts, the one when the assassin struck the fatal blow, the other when the victim actually died. The one was on the 2nd of July, 1881, and the other the 19th of November of the same year. History will always keep those two events separate.

So with Adam. The day he ate of the forbidden fruit he was driven from the presence of God and banished from the tree of life, and in consequence of this banishment from the tree of life he died a physical death some nine hundred years afterward.

Sin, of itself, could not kill the body; but it could, and did, poison the soul; the result of which is spiritual death. "She that liveth in pleasure is dead while she lives" can only be understood as spiritual death, or "being dead in trespasses and sins." Again, "He that liveth and believeth in Me shall never die," can only be predicted of spiritual death; for the believer in Jesus dies a physical death as well as the unbeliever; but

Since, then, there is such a thing as spiritual death while still in the possession of physical life, and this death is the result of sin, which "is the transgression of law," the conclusion is very easy that Adam died this death the day he ate of the tree of the knowledge of good and evil, and thus transgressed the law of God.

But you say this "smack" strongly of infant regeneration, or infant damnation." Not at all, my dear brother. When Paul said, "For as in Adam all die, even so in Christ shall all be made alive," he was certainly speaking of the death of the body, which, as already been shown, was "occasioned, not caused, by the first transgression." But from all the consequences of this death of the body Christ restores us by His resurrection from the dead. But while physical death has been entailed upon the human family without His knowledge or consent, it cannot thus be said of spiritual death. This death every man dies for himself, just as Adam did when he transgressed the law of God. "Sin is the transgression of law," and "where there is no law there is no transgression." Hence, it follows that the infants are incapable of dying a spiritual death as they are not under spiritual law; hence, cannot transgress law, and, therefore, cannot sin.

From all of which it will be seen that we have no place for infant damnation, nor any use for infant regeneration. The words of our Lord, "For of such are the kingdom of heaven," will never grow old.

Whether men shall die the second death, which is an everlasting separation from the presence of God, after they shall have been released from all consequences of physical death, depends on the character they have borne while in this life. Such as have done well will come forth to the resurrection of life, while those who have done evil to the resurrection of condemnation.

Hoping I have at least made myself understood, I am, as ever, your brother in Christ,

E. C. FORD.

Port Williams, N. S., Dec. 15th, 1891.

### News of the Churches.

ST. JOHN, N. B.

One addition by confession and obedience during the month.

Our meetings are being well attended and a splendid interest is shown in the work of the church. Last Lord's day evening Bro. Stewart preached a fine sermon from the text "What lack I yet" to a large and attentive audience.

The teachers and scholars of the Sunday-school were kindly remembered by Bro. Stewart. All received a handsome card appropriate to the holiday season, on the back of which was printed a list of the lessons for the coming year.

Elder Peters, of Westport, has been visiting our city lately. We gladly listened to his good words of encouragement.

SOUTHVILLE, N. S.

We made our November visit to Southville in company with Bro. Cooke and resigned this important point as our regular preaching station. I felt that I should do this in order that some one else might take up the work. During the two years which I have been preaching at Southville, I have been treated with the greatest of Christian kindness by the brethren, but have not been able to give them the time and labor that the place and people need. There is a grand work to be done there in the cause of Christ and truth. Bro. Cooke did the preaching, or the most of it, during our visit, and was well liked by all who heard him. I trust he will take hold of the work and that the church will take hold of him so that he may be able to devote a portion of his time and strength to this harvest field and reap abundantly for the Master.

U. A. DEVOE.

## EAST FERRY, N. S.

This point is at the lower end of Digby Neck and separated from Tiverton and our home church by a passage half a mile wide, which connects Bay St. Mary's with the Bay of Fundy. The tides run through this passage with an incredible speed, so that when wind and tide are in opposite directions crossing becomes very difficult. East Ferry has an industrious people who, in calling us to preach regularly for them, have opened their school-house for the purpose. We filled our first regular appointment on Sunday, December 6th, and had a good and attentive congregation. H. A. DEVOE.

## SOUTH RANGE, N. S.

On Saturday, December 5th, I first set my foot in this place to help open the new house of worship which the few brethren living here have built and paid for at a great sacrifice. The house is a little gem and thoroughly finished and furnished. Bro. Cooke promised to report the opening of the house, so I have only to add the result of our week's labors since, viz., on Dec. 12th. The church was organized, at which time Bros. B. Marshall and B. Sabean were set apart as elders, and Bros. C. Shortliff and Albert Marshall as deacons, to act with Deacon J. H. Shortliff. Andrew Marshall was elected church clerk. Since that time three happy converts have confessed Christ, been buried with Him by baptism and added to the congregation, making in all a membership of nineteen. Other additions by relation and obedience are expected in the near future. I call it home at Bro. Jesse Zeigler's, whose large heart and kind wife can only be known to be appreciated. H. A. DEVOE.

## TIVERTON, N. S.

We are trying to get our church debt cleared off. It only amounts to about \$150.00. Small as this sum looks as a church debt, yet it puts us to our best efforts on the part of those who are willing to hold up the cause of Christ in our midst. We think the few brethren living in this county deserve credit, and are truly progressive. They keep two preachers, and within about two years have expended about \$2,500.00 in church property. We have lost one of our best workers who has gone to Westport as the wife of Bro. Ernest Peters, but what we have lost, Westport gains in Sister Peters. May she be as faithful in her new home as our wish and prayer. H. A. DEVOE.

## SOUTHVILLE, N. S.

I left Westport on the 23rd of November and arrived at the above named place the evening of the same day. On the 24th Bro. H. A. Devoe joined us and we announced meeting for the next day. We were greeted with a fair congregation. We continued our meetings, Bro. D. remaining with us five evenings. I remained with the brethren fourteen days. Twenty sermons were preached, eight social meetings were held and eighteen family visits made. Meetings were held at Woodville, Southville and Riverdale. These places are about three miles apart. Bro. and Sister Gates were with us the most of the time. Bro. G. was with us on each Lord's day. We had a good meeting and were glad to see some coming back to labor for Christ that have not been in harmony for years, they were those who were longed for and loved by the brotherhood, and now their hopes are realized and unity restored. There is a faithful band of workers here and needs to be encouraged. They are not rich in worldly things, but rich in faith and good works. A good work can be done here with some financial aid. Elder S. Steele is still at his post, though now in his 78th year, yet smart and active. May God abundantly bless those dear brethren is our prayer. H. E. COOKE.

## SOUTH RANGE, N. S.

I left Southville on the 11th of December in company with Bro. Steele to attend the opening of the new church at the above named place. The first meeting took place on Saturday evening of the 12th. A full house greeted us, and after the singing of some appropriate hymns Bro. H. A. Devos preached from John xx. 21, the first sermon in one of the finest church buildings in the county. This building is indeed a credit to the few noble hearted brethren of South Range. It is completed and free of debt. Bros. Benjamin Sabean, Benjamin Marshall, Jesse Zeigler, Albert Marshall, Joseph Shortliff, deserve the highest credit for their untiring effort and sacrifice of time and means to complete a house in which to worship God. It is a little beauty. It will seat comfortably 175 and we think 250 could be seated with extra seats. It is well painted and lighted—in all it is just grand. Too much cannot be said in praise of the brethren and friends who have assisted in this noble work. On Lord's day morning we met again, a full house greeted the speaker, Bro. H. A. Devos, to hear the dedication sermon from I. Kings vi. 7; Eph. ii. 22. This was listened to with much interest and it was well done. The analogy between the old and the new temple was clearly set forth. In the afternoon at 2 30 we gathered to hear Bro. J. A. Gates. Another large congregation greeted the speaker. Bro. G. took for his text the words, Preach the Word (II. Tim. iv. 2). This was a straightforward Gospel discourse, delivered in a clear, distinct and practical manner. At 3 30 we met around the Lord's table, Elder S. Steele, of Southville, with the writer, presiding. At 7 p. m. we met again, another large congregation filled the house when the writer spoke from John xii. 24. We spent a happy day in all. Many friends from other districts were present; there were a goodly number from the Southville district. Bro. Devos intends holding a meeting for the brethren; we pray for his success. H. E. COOKE.

## GULLIVER'S COVE, N.S.

On Monday morning I left in company with Bro. Steele for home. We called at Bro. Stannels Hines' at Gulliver's Cove. After dinner we visited the church that is in course of building here. It is a spacious little building and all finished on the outside, and now it wants to be finished inside. Bro. Hines is anxious to finish this house and I have his permission to ask aid in this direction. Bro. Hines tells me that a good work can be done here if the house was finished. No preaching. No prayer-meetings. No Sunday-school, and a large number of young growing up without the aid of the Gospel training. It will not take much to furnish it. Now, brethren, can't we help to furnish this house? We extend the appeal to all the churches. Let all the churches take a special collection some time in the near future for the finishing of this church. Say it will be done and it can be done. Send your collection to the writer, as I intend to work here in the way of holding a meeting as soon as possible. I will place the money in the hands of Bro. Hines to have the work of finishing done; also material in the way of lime, laths, lumber and nails will be gratefully received by Bro. Hines. Now, brethren, won't you help in this matter? It is not much that is needed and it is for the cause of Christ. We want all the churches in the provinces where THE CHRISTIAN is read to send us a collection and the church at Gulliver's Cove will be completed. We shall look for this, and if the churches won't do it, let us know and save us the suspense of waiting. Now we don't want you to send us a thousand dollars each, but send us your collection, let it be large or small, it will be thankfully received and acknowledged. H. E. COOKE.

Westport, N. S.

## HALIFAX, N. S.

We have had a visit from our beloved Brother Hiram Wallace. He spent two Lord's days with us, and we were strengthened and encouraged by his short stay among us. H. CARSON.

## A GOLDEN WEDDING.

On the 7th inst. about eighty persons spent a most agreeable night at the house of Bro. George Stevenson, New Glasgow, P. E. I., in celebration of the fiftieth anniversary of his marriage to Mary Proctor. The unfavorable weather which prevented the attendance of several at a distance (among them his two brothers, for which we were sorry), did not prevent a good meeting. The aged couple were in good health, doing their utmost to make their guests happy. Mrs. McLaron, of Charlottetown, the bridesmaid of fifty years ago and her husband were present— hale and hearty. So, also, was James Proctor, who supported the groom on that occasion, with his wife in good health and fine spirits.

An excellent tea was served at an early hour. Next came the donations which were very creditable, then I read the following address which was responded to by Bro. Stevenson:

Dear friends,—Our present meeting is by no means a common one, because death seldom permits this happy union to continue for fifty years. When husband and wife survive all obstructions and remain well and strong to comfort each other for half a century, it appears but proper and seemly for relations and friends to meet to congratulate them and remember the goodness of God.

We are glad to meet the united head of this family and thankful to our merciful Father who has prolonged their lives and in so many ways blest them, both temporally and spiritually. We wish them still many days to serve Him until He calls them to their better home.

## REPLY.

Dear friends,—I am happy to meet you on this occasion, and on behalf of my partner, as well as myself, I ask you to accept of our most hearty thanks for your kind and generous remembrance of us. May the Lord so guide and keep us that we will have a happy meeting where there will be no parting.

Immediately after this it was remarked that the late Bro. Geo. Bagnall\*, formerly of New Glasgow, but later of New Zealand, was at the same time and place married to Martha Stevenson, who was called two years ago to mourn the loss of a faithful and loving husband in that distant land, and that Sister Bagnall and her children have now sent most affectionate Christian greetings to Bro. and Sister Stevenson with rare and valuable presents. During these remarks Mrs. Crawford passed to the recipients a beautiful portfolio, the covers of which are made of New Zealand wood, and made for this occasion, the front being inlaid and containing fourteen different kinds of wood. There is enclosed a plan showing the different names of the wood by reference to numbers. In the portfolio were photos of the natives, both old and young, also views of New Zealand as well as the photographs of a number of relatives with the names of individuals in the list enclosed. There was also a present of a massive gold brooch, the gift of Mrs. McLaron, the bridesmaid, and this part of the meeting closed with prayer.

The rest of the night was spent in sacred song and in enlivening conversation. The young were interested in hearing from the old men their experience of fifty and sixty years ago. A supper was served about midnight and many of the company remained till daylight. D. C.

\* George Bagnall and wife and eldest son and wife were worthy members of the New Glasgow church and went to New Zealand near thirty years ago. By honest industry they have become independent in the land of their adoption. Still better, nearly, it is not all, the family are Christians, notwithstanding the disadvantages of a new country. THE CHRISTIAN owes no little to L. J. B. for his intelligent and interesting letters. A very warm-hearted poem, composed by one of the Bagnall brothers for the occasion, was read at the meeting, and the whole interest of the golden wedding was much increased by the remembrance of the New Zealand friends. D. C.

The Christian.

ST. JOHN, N. B., - - - JANUARY, 1892.

EDITORIAL.

THE NEW YEAR

Again in the good providence of God we are permitted to wish the readers of THE CHRISTIAN A Merry Christmas and A Happy New Year.

This season is well fitted to awaken emotions of gratitude and purest joy. We can again unite with a great multitude of the heavenly host in praising God and saying, "Glory to God in the highest, and on earth peace and good will towards men." Year by year, as Anno Domini recedes into the distant past, it is gathering rather than losing its soul inspiring interest. The name of our Lord is so wonderful that all the business of enlightened nations is done in it. Both friend and foe acknowledge that the entire literature of civilization is so pervaded with the name of our Lord that neither letter, note, paper, nor book is worth anything without Anno Domini. And that after the most determined labors of infidelity to abolish A. D. all men by word and act testify that our Lord was born 1892 years ago. Who is so blind as not to see in this a prelude to that day decreed by God when every knee shall bow to Him and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father? Let men be glad to remember that He whom God hath made both Lord and Christ is our brother and Saviour.

The past year has been laden with many blessings. It has been a year of peace and temporal prosperity. The earth has brought forth plentifully, rewarding the farmer's labor and supplying the wants of man and beast, and the trade of the country has been fair.

The religious outlook is encouraging. There seems to be a growing anxiety for the union of all who love the Lord, and the public advocates of sectarian divisions are becoming beautifully less. Every year it seems to be regarded as less sacrilegious to try human creeds by the word of God, and men are encouraged much more than in the past to "prove all things and hold fast that which is good." For these hopeful signs of the times we thank God and take courage. Whatever instrumentality we may have, had, or are having in these things is a small matter compared with His working who does all things after the counsel of His own will. We should, however, earnestly pray and strive to be on the side of Christ and not against Him, and at the same time rejoice in the prosperity of His cause by whomsoever He carries on His work.

The labors of our brethren during the past year, we are happy to say, have not been in vain in the Lord. Quite a number in the different provinces have been added to the Lord. The brethren see and feel the need of more efficient and earnest labor. They are continually enquiring for more preachers to sound out the word of life, and are anxious to engage the members, especially the young, in active service for the Lord. There is a manifest zeal in building meeting-houses, repairing others and lifting the debts from those which have been built by weak churches.

Pious young men, of talent and promise, are coming into the field, and others are striving for such education as shall aid them to be efficient preachers of the Gospel. There are some of the favorable signs of the times and many others might be mentioned, among them the great success of our preachers in the United States.

Our disappointments, although neither few nor far between, are not intended by the Master to crush or overcome us, but rather to increase our confidence in Him and to strengthen and fit us for

more effective work. Paul gloriol in tribulation, also, because of its golden fruits. From it sprang patience, experience, hope, a hope that maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Spirit. These blessed fruits are not realized with ut tribulation and disappointment. If dissatisfied with our very imperfect labors for the Master in past years, let us remember the feelings of our great high Priest and come boldly to a throne of grace that we may obtain mercy (for the past) and find grace to help in time of need. (Heb. iv. 16).

Brothron, shall we consider the past and earnestly seek favor for the future? Nothing seems plainer than the willingness of God "to give grace and glory and to withhold no good thing from those who walk uprightly." This may be our last year for labor, and when we consider how much and how important that work is, which, by the grace of God, we can accomplish for the salvation of our race, will we not be more earnest than we have ever been? The time of the end is drawing near when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and over. (Dan. v. 12).

SEVENTH DAY ADVENT CATECHISM.

"The above would correctly designate a book called 'Bible Readings for the Home Circle,' published at Battle Creek, Michigan. Do you want it? If not keep your wits about you when the agent calls to get your order for Bible Readings. Scores are captivated who never suspect its real contents.

"Adventism is being sown broadcast under the cloak of Bible Readings for the Home Circle. Do not expect the agent to say a word about Adventism. He will not do it. He would not sell one copy where he now sells twenty-five if he were to give a true statement as to its contents and aims."

The above is from The Christian Standard of Cincinnati. Agents are selling it on Prince Edward Island and it may be in New Brunswick and Nova Scotia. Hundreds have been deceived in buying a book which is anti-Christian in its tendency. Besides advocating soul-sleeping and the annihilation of the wicked, it teaches that Christ has no kingdom on earth and that the observance of the first day of the week is rebellion against God. We know of nothing more opposed to Christ than the attempt to deny His reign and to abolish the observance of His rising day.

God, who at sundry times and in divers manners, spake in times past to the fathers by the prophets hath in these last days spoken unto us by His Son, etc., etc. (Heb. i. 1-5). We know that God spoke to the Jewish fathers by Moses and commanded them to keep the seventh day holy, but we know of no command of God to the Gentiles by Moses or any one else to keep the seventh day.

After that Jesus had nailed the Jewish ceremonies to His cross, He neither in person nor by His apostles in command or example taught the observance of the seventh day. But both Jesus and His apostles have, by clear example, taught the observance of the first day of the week, and it has ever since been the commemorative day of Christianity.

D. C.

THE EDUCATIONAL FUND.

RECEIPTS.

Concert at Westport, . . . . .	\$2 85
Mrs. Alex. Hamilton, New Perth, P. E. I. . . . .	1 00
Miss M. Freeman, Milton, N. S. . . . .	1 00
Mrs. F. Blackadar, St. John, N. B. . . . .	2 00
H. W. Stewart, St. John, N. B. . . . .	2 00

Total . . . . . \$8 85

H. W. STEWART, Treasurer.

St. John, N. B.

R-- 73.

Original Contributions.

OBEDIENCE.

We find in the life of Christ perfect obedience to His Father's will both in what He did and suffered. Our obedience is in conforming our hearts and actions to the will of God. It is through obedience to His will we receive life and salvation. We need to distinguish between the author or agent and medium of life. While it is true that God is the giver of life, it is just as true that through our obedience to Him is how He gives it. It may be asked why God demands any action on man's part in order to salvation. This may be answered by asking the question, how God could say "well done" to him who had done nothing. To make man happy he must be conscious of doing good. If God alone does all the work then He alone should reserve all the reward, as all are rewarded "according to their works." We learn, however, that "we are workers together with God." To work with God is to obey Him, to do as He directs us or commands us.

This lesson of receiving life in obedience to God's laws is taught us in nature's laws. The fruit of all vegetable life is seen only in obedience to His laws. The good seed must be sown in good soil to produce good fruit.

We are taught that the seed is the truth or the Word of God. The soil is the heart and the fruit is the life or character. To obey God is to receive His word into good hearts and to bring forth fruit or a life that will correspond with the seed sown. Right here we find the true design of obedience to the Word of God, not simply to give us a right to Heaven but the nature of Heaven. A mistake here is fatal. We may receive or obey the Word and not receive salvation, as we may receive medicine and not secure health. The truth, like the lighted match is no good to us unless it will light our own lamp. Our obedience to the law of God is of no avail unless it produces the life and nature of Him who is "the way, the truth and the life."

The benefit received from the reception of food and the obedience to the laws of nature is not simply in some special reward we are to receive because of a good physical constitution, but in the constitution itself. The true function of God's Word, which is the bread of life, is seen in this very idea of giving good health to the soul, the reconstruction and development of true manhood. To obey God or the laws of God is to so receive the truth that it will transform us and give us a high and noble standard of manhood. In receiving food man needs a good stomach. We find it often the case that it is much more difficult to get the stomach than to get the food. There are many in life whom we call rich, who have plenty of everything that is good for the stomach, but have a very poor stomach and are therefore nothing but walking skeletons. How true this is in relation to the soul, to those who have much of God's spiritual food but whose spiritual stomachs are in such a condition that they are mere religious skeletons. Here is the idea and design of salvation to man, — a good healthy rounded manhood. Here is the power that is to move the world, — the transformation of character. "Be not conformed to this world, but be ye transformed by the renewing of your mind that you may prove what is that good and acceptable perfect will of God." Whatever power the truth of God is to have in the reformation of the world must be through the life and character of the church; or Christian life. "The spirit of man is the candle of the Lord." God's manifold wisdom is now made known through the church. With this view of the truth we can see the force of Paul's commendation to his Ephesian brethren, "I commit you to God and the Word of His grace which is able to build you up and give you an inheritance among the sanctified. H. M.

## LIGHT AND DARKNESS.

The "Word of God" is the encyclopedia of heaven. No volume ever written discloses to the human intellect such wondrous truths. One of the greatest wonders of the "Word of God" is, that it reveals to human intelligence such ideas that the finite mind could never have conceived, but yet can comprehend. It is the aperture through which "Christ the light of the world shines." If we had no Bible we would be destitute of light. As the eye to the body, so is the "Word of God" to the human intellect. With this divine lamp in our possession we can travel the path that otherwise would have been impassible. The dense darkness that intercepted human intercourse with God (by a violation of the laws of life and light) is penetrated by the light of divine revelation. It does not annihilate the darkness, but simply throws its rays across the dark valley, or, in other words, turns darkness into light. But we ask the question: Where lies the valley of darkness? It is important to know how to locate this, the greatest of obstacles. Some people are inclined to think that the darkness that prevents the immediate shining in of the light of God is something of a remote nature—an abstract influence. But if those who view the matter in this way will visit the . . . temple of their own hearts, open its chamber door and take an introspective view, they will soon be able to locate the difficulty. It is the temple of the human heart and mind where the darkness of sin dwells. The man whose eyes are blind realizes that the darkness is within him. "If the eye be darkness thy whole body is full of darkness," says Jesus. The spiritual eye of the mind and heart has been blinded by sin, therefore the darkness that intercepts the shining in of the light of God is within the heart and mind. The "Word of God" provides the remedy to heal the blindness of sin, or in other words to disperse the darkness. The "Word of God," *per se*, is the light of the world to-day. Its author is the "Holy Spirit," through it shines the "Christ, the Sun of Righteousness." I have met persons who affirm that they enjoy the light of God, but admit that they know but little about the Bible. This kind of argument is obsolete, he who argues so vilifies the assertion of Jesus, Paul, Peter, James and John. Jesus came to earth as a teacher. The Holy Spirit came as a teacher. The Apostles were commissioned and sent as teachers. The object was to teach the world the wisdom and design of God in the wonderful scheme of redemption. To reveal the light of God. The "Word of God" contains these precious lessons; these lessons contain the light of God, or, in other words, the knowledge of God. The terms, light and knowledge, are used interchangeably in the Bible, therefore to intellectually understand God's wondrous means of grace is to have the light of God and a clear knowledge of God, and His Christ is eternal life. (John xvii. 3). The "Word of God" contains upon its pages the prescription for the blindness of sin, or the light that will dispel the darkness from the heart and mind. In order to produce this effect the means prescribed must be attended to according to the directions of Christ—the great physician—or the scales will never fall or light shine in. The great prescription is given by Jesus, found in (Mark xvi. 15, 16), "Go ye into all the world and preach the Gospel; he that believeth and is baptized shall be saved." Some people think it difficult to follow or comply with this prescription; but this does not suffice, the restoration of the soul to immortal health and life depends upon this vital demand: *obedience to Christ in all things*. "Though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect He became the author of eternal salvation to all them that obey Him." (Heb. v. 8, 9). I suppose if my remarks happen

to come in contact with some prejudiced mind the voice will be raised at once. It is all right to admonish those of Christ, to render to Him their hearts, "which is their reasonable service." But why not stop talking about this baptism? The answer is, I dare not do it, for God will not receive the offerings of any one who will not obey Christ. Jesus died that He might give to a sin-sick world this prescription found in Matt. xxviii. 19, 20, and again in Mark xvi. 15, 16. Every word of them has been written to the world by His authority, and who dare attempt to modify the decree of heaven. Christ's death, His blood, His burial, His resurrection and ascension stand out to-day before the world in attestation of the truth of them. To those who obey them and live to please God they are words of "life eternal." But to those who trample upon the blood of the new institution and insult the spirit of favor by refusing to obey them puts Christ to open shame and condemns his own soul. Let us come to the "light of God's Word" that our works may be made manifest and that we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us.

H. E. C. KE.

## LABOR.

Read before the meeting for Bible reading and social exercises at Church street, Cornwallis.

One of the meanings that Worcester gives for labor is "hard work," either mentally or physically. But we generally labor for ourselves, or for the benefit of ourselves in this world. This is not the kind of labor we have under consideration to-night. The kind of labor that we want is that which works for the cause of God, and that in the great day will be a lasting benefit to those who have labored to build up the cause of their Master in this His vineyard.

Then, we say, if we do not labor for our Master, "we labor in vain," for Christ says in John vi. 27, "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed." In order to bring this subject intelligibly before you, I will briefly discuss it under the following heads: 1st. What labor? 2nd. For whom? 3rd. When done?

1st. What labor? Now every one who has accepted Christ's invitation has come into His vineyard as a laborer. "Go work in My vineyard" is the Master's command. Now what we want to know is, what are we called to do?

The first work is the preaching of the Gospel, for "it pleased God, by the foolishness of preaching, to save them that believe." I. Cor. i. 21. Then there is the Sunday-school work. Now we all know what an important work this is to the church; for while all are not able to stand up and preach the Gospel to men, they can do a great amount of good by teaching in the Sunday-school. Then there is the visiting the sick and bringing to them the blessed news of salvation. Then there are the poor who should be looked after; and again there are our own homes. We should labor that they may be homes where Christ would not be ashamed to dwell. This is all what we call home labor. But where is the Christian who does not want to see the word of God spread throughout all the world? This brings us to what is called foreign labor. Christ says in Mark xvi. 15, 16: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Therefore, knowing the state of the heathen, it is our duty, as Christians, to see that the word of God is taken to them; and although everyone cannot go as missionaries, we can and ought to help support those who do go.

But what demands our most earnest labor is to make ourselves what we ought to be, and strive to

make our own light so shine that others, by seeing our good works, may be led to glorify our Father which is in heaven. This can only be done by guarding our passions and watching our words and by following the example of Christ as nearly as possible. In this way we will show our faith by our works.

For whom are we to labor? First, we are laboring for the Lord, or doing that work for which He has called us. Whether it be preaching the Gospel, or caring for the poor, or visiting the sick, or teaching and exhorting by the way; all of these are duties required of us by Him who called us into His service. But in whose interest is all this labor done? Christ came to labor for fallen man and has provided salvation for him in His Gospel and has committed the work of carrying this Gospel of salvation to the world, to His church. Hence, the work of God's people is on behalf of His fellow-men. The very fact that God has committed so important a work into our hands should stimulate us to earnest labor, knowing that we shall be called to give an account of our stewardship by-and-by.

Not only do we labor for the salvation of others, but for our own; for the Apostle says: "Work out your own salvation with fear and trembling;" and again, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Heb. iv. 11.

Now, when shall we labor? Paul says in II. Cor. vi. 2, "Behold, now is the accepted time; behold, now is the day of salvation." And in Heb. iii. 7, "To-day if you will hear his voice, harden not your hearts." The Saviour says in John ix. 4, "I must work the works of Him that sent me while it is day, the night cometh when no man can work." There is no such thing as putting off for some more convenient season taught in the word of God. Life is too uncertain, and that which we have at stake, the salvation of our own souls and of others, too important to risk uncertainties. From all of which, and much more that might be said, we conclude that the labor that the Lord has given us to perform should be done now.

In conclusion, let us look at the result of all this. The work being the Lord's, He is honored and glorified among men when it is well done; and being done on behalf of man many will be saved with an everlasting salvation, who otherwise would have died without God and without hope. And lastly, the individual laborer, will have it said to him in that great day, when God shall judge the world in righteousness, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." FRANK C. FORD.  
Port Williams.

## LIGHT.

Perhaps the most wonderful manifestation of the power of God is found in the divine fiat, Let there be light. How expressive a term is that one word, Light. Light in the physical world is opposed to darkness. Light in the moral or intellectual is opposed to ignorance. Light in the spiritual world is opposed to death. There is no other agent so pregnant with divine power as that represented by the one word, Light. In the beginning, when the earth rolled through space, a gaseous mass "without form and void," when "chaos and old night" ruled supreme 'twas then that the divine fiat went forth, "Let there be light," and the great work of creation had begun. Light was the first agent used by the Creator in lifting the veil of darkness and confusion from the incongruous elements, and when light appeared that nameless mass became "sphered in a radiant cloud, for yet the sun was not."

No power could have been selected by the Almighty in this stage of creation to so fitly represent Him as the great vivifying power and at the same time lay the foundation for the great work of all creation. The word light in this decree includes all the forces of light, heat, and electricity, or those powers that drive all the vivifying machinery of creation. This light, then, you see is the great representative power of God in the physical creation. So, this great representative light is the great power used in man's spiritual redemption, the author of which is Christ, for He says, "I am the light of the world." Light, then, in whatever sphere we take it, whether in the physical, the moral or spiritual is the great analogue to Him who is called light.

Let us note how light as the spiritual analogue of God reclames the lost soul, touching it with the life-giving power of eternal life. Oh, what a grand theme to contemplate. We all understand fully the power of light in any organic growth; how, deprived of the vivifying influence of the solar beams, the little plants would suffer and decay, and the animal itself receive an abnormal growth. From the histories of peoples and institutions we can fairly conceive the effect of the light of knowledge when operating against ignorance and superstition; but when we come to the subtle operation of the greater light of life on the minds of men, how silently yet convincingly it steals into our hearts, and we are led to exclaim with the Hebrew prophet, Arise, shine; for thy light is come and the glory of the Lord is risen upon thee (Is. vi:2)

We see that Christ is to darkness in the soul of man what light is to darkness in the physical world. Light by its presence dispels darkness; so, Christ by His presence dispels sin or brings life and immortality to light. In no sense can man be said to receive life eternal through Christ but by believing on Him through the hearing of His word. You will at once see from this the consistent relation the hope of salvation bears to the endowments of humanity. All rational beings have the power of believing facts when properly evidenced and proven. It was to the intelligence of men that Christ appealed throughout all His ministry, and it was to this all His ambassadors appealed in all their evangelizing efforts.

All the information we may acquire comes through any or all of five channels. These have sometimes been called, and very appropriately, the five gateways of knowledge, viz.: Taste, touch, smell, hearing and seeing. Man to become conscious of any fact must acknowledge it through any or all of these senses, and if we are to acquire knowledge by oral or written speech it must be through the senses of *hearing* and *seeing*, never by any of the other senses. Christ reveals Himself to man by the gospel. The gospel is the power of God unto salvation, and by it we shall be judged in the last day. II. Romans xvi:2; I. These. viii. In apostolic times it was proclaimed wholly by preaching, and was the divine fiat to be used in the work of redemption. See I. Col. i:17, 18 and 21-23. Any fact preached or proclaimed reach the understanding only through the sense of hearing; and, therefore, the gospel when preached can only reach the understanding through that sense, never by the sense of feeling. Yet, how many are there to-day depending solely for their salvation upon that very sense! In the whole economy of salvation there is nothing so worthy an all-wise God as the relation of the gospel to man.

The gospel, then, must first be preached or made known. Then, as a consequence, it will be heard; then it must be believed, and, lastly, obeyed. Hearing alone is not sufficient, but the gospel must be obeyed, which is to God as well as to man the prime test of faith. We may prop ourselves up by human assumptions and omit acts of obedience which to us may seem trivial though positively com-

manded, but in the final judgment, when the dead, small and great, shall stand before the great white Throne, and the book of life is opened, and that gospel which was preached to us read, then we might well call upon the rocks and the mountains to hide us from the face of Him who sitteth upon the Throne, for terrible is the wrath of an offended God.

Knowing this, then, brethren, let us not offend the Almighty Jehovah, who is slow to anger and of great kindness, and let us remember the fathers in Israel, who, when they had dealt proudly and hardened their necks, and hearkened not to the commandments of Jehovah, were given into the hands of their enemies. N. S.

### Home Mission Notes.

#### A HAPPY NEW YEAR.

Elder Marshall, of South Range, thanks the good people in St. John for the chairs they sent to help furnish the church there.

By the death of a good sister in New York there will be another church built there, as she has left \$50,000 in her will for that purpose.

In Turner, Oregon, Bro. Turner has built for the Disciples of Christ a tabernacle that will cost 3,000. These are generous gifts and will go a long way to build up the churches.

Bro. Moffett writes as follows: "The committee on missions said they would like more time to consider your offer. I have little doubt they would give \$500 if they were not already pledged quite up to, if not beyond, the receipts of last year. The man for your field will be quite as hard to find as the money. Sorry I can not write more definitely."

We are somewhat disappointed at this reply, but not discouraged. We will have an evangelist in the field as soon as possible. We feel sure the brethren will respond to our calls for funds to pay a fair salary.

A word to those who have done so well collecting for the fund in the past. Do not relax your efforts, the success of the mission work depend largely on you. We know it is difficult work; but soldiers of Christ are able to perform anything for Him. So far this year more has been collected than last. Let us keep this up and be able to report at the next annual, the largest amount ever collected for home missions.

We congratulate Sister Darst on winning that \$100.00 prize, and for the noble, generous and useful way she is disposing of it. Sister Darst not only writes well about mission work, but she is one of the most untiring and efficient workers among the Disciples of Christ.

The object of these "notes" is to keep the brethren posted in our Home Mission work; to create greater zeal in the Master's cause; to make them realize more fully the power and grandeur of our plea for "union"; to make them feel that success will attend our efforts if we all pull together; and to get them to give more liberally for the Home Mission work. A brother says, "the idea is so solid in the minds of many of our people that nothing can be done in these provinces in the line of success, that success is doubly difficult. I believe we have struck the right key this year. I am anxious beyond description to see success. If you can establish the idea in the minds of our brethren that success is sure to attend our efforts, then half the work is done, and by far the largest." Brethren this is too true of us in these provinces, we do not half realize the power of the Gospel to turn men from sin and sectarianism. Let us rise up then as one man in the Lord; and give our time, our talents and our means to His cause. Marv-

ous success attends our brethren in other places which the following from the *Standard* shows:

"There is inspiration for us in a comparison of results. Every encouragement is given for us to spend our money, to give our time, and to persuade our young people into the ministry of the Word. The Presbyterian Church had in the home mission field year before last, two thousand and sixty-two workers. We had three hundred and twelve. They received sixteen thousand eight hundred and eighty-six members; and we added seventeen thousand seven hundred and thirteen. They spent forty-seven dollars and ninety-one cents for each person added; and we ten dollars and forty-three cents. They had eight additions to a missionary, and we fifty seven. With their number of workers and at our own rate of increase we would have gained one hundred and seventeen thousand five hundred and thirty-four persons from the mission fields alone. Compared with the Congregationalists the difference is still more marked in our favour.

Given the spirit of John Smith, Walter Scott and their companions, and we will soon spread over these United States. Let us face difficulties with supreme faith in the Christ we preach. Let us acknowledge no obstacles insurmountable. Let us lift our ministry above all professionalism and questions of place and profit; and let each covet the position of sacrifice and labor as the post of honor. Let us look for the same spirit in home missionaries that we expect in the workers in foreign fields.

Let the report go before us that "these men who have turned the world upside down have come hither also," and the battle is already won."

THEY SAVED THE DIME:—Bishop Bowman, of the M. E. Church, tells the story of two little children, daughters of his washer-woman, who used to come to his house every Monday for the basket of clothes. He noticed them one day tugging the heavy basket between them, and calling his daughter to him he said;

"Give those girls an extra dime whenever they come for the clothes, and let them take the basket home in the street-car.

Months passed, and again he saw the children tugging their basket as before. He asked his daughter why she had not given them the extra dime.

"I do give it, every week," she said; "but they walk home, save their money, and put it into the missionary box."

These children might teach us all a lesson in giving to the Lord. The term "self-denial," is one of which but few of us have an experimental knowledge. We give what we can spare without missing it, we give without narrowing in any way the daily comforts which we regard as a matter of course, but we do not give as did these children. We do not give as did the Macedonian believers, who ministered to their needier brethren and sisters out of their deep poverty and their abundant joy. We do not give as did the poor widow, who of her penury cast into the temple treasury all the living that she had. If we would see the world evangelized and the church growing up in all things unto its perfect head, we must learn to make Christ's work first, and to give even at the cost of personal discomfort and privation.

#### RECEIPTS.

Cornwallis was credited with \$4.00 last month; it should have Milton \$4.40, which makes amount received, . . . . .	\$107.28.
Cornwallis—	
Per R. Jackson . . . . .	16.00
St. John—	
Y. P. Mission Band . . . . .	1.75
St. Croix, Hants Co.—	
Mrs. C. Sanford . . . . .	.50
Westport—	
Per Miss Porter . . . . .	1.30
South Range Church . . . . .	8.61
South Range—Per H. A. Devoe	
A. Marshall . . . . .	1.00
B. Sabean . . . . .	1.00
J. Shortliff . . . . .	1.00
J. Ziegler . . . . .	2.70
Southville—	
Per Elder Steele . . . . .	2.00
Milton—	
Per Miss Freeman . . . . .	4.22
Total . . . . .	147.36

J. S. FLAGLER, Treasurer.

## Foreign Mission Notes.

EXTRACT FROM REPORT OF COMMITTEE ON JAPAN:—"You have no mission more interesting, more needy or more critical than the Japan missions. The anti-foreign movement is but a temporary recession in the tide of progress. Japan has gone too far to go back. What Europe and America have been four hundred years in creating, Japan has adopted in one generation. Suddenly and peacefully she cast away her despotism, modified her monarchy and granted to her people a limited franchise. In the last quarter of a century she has made rapid strides from barbarism towards civilization."

"Now is the time, all is plastic. God has cast this nation like clay unto the potter's wheel, and the potter's hand is lifted to mould it. Whose hand? Christ's or Belial's? The last nine years of the nineteenth century will fix for good or ill the character of Japan for ages. Japan will yet sink at high tide crying out, "I perish," if the Christ does not through His church walk on the waves to her rescue. Minus Christ, minus all."

"The needs of Japan are urgent and must be met. We recommend therefore that the request for \$10,000 for buildings in Japan be granted. That the call for fifteen families and ten young ladies be favourably heard and prayerfully considered. Over and above all human wisdom and effort we must rest in the wisdom and blessing of God. We therefore recommend that in view of the present crisis in Japan, fervent and unceasing prayer be made by the brotherhood for God's blessing upon the work there."

The sisters in Canada are banding together to send one of these needed helpers. In response to this urgent appeal let us uphold by our prayers, our sympathy and support, those who shall be found willing to leave their homes so that they may carry Christ to Japan.

"The beginning of missions in England is associated with two names of almost equal honour. William Carey planting his Master's kingdom in India played hardly a nobler part than Andrew Fuller staying at home that he might rally the hosts of the church to Bro Carey's support. If we cannot be William Careys, let us at least be Andrew Fullers."

There are some Christians who excuse their lack of obedience to Christ's command to go, on account of the cost of carrying the gospel to the ends of the earth. The commission says nothing about cost. Our Lord knew what it would cost to obey this command, yet He said "go." The silver and the gold belong to Him. If we must use some of His treasures in obeying His will what harm is done. It does not cost any more to make a convert in China than here. Even if it did cost ten times as much we have no right to hesitate. It is not for us to talk economy when the Lord says "go." We cannot say truthfully, we would evangelize the world if we could. The truth is we could if we would.

"Others say we will wait until the work is all done at home, before we go. We might as well sit down on the river bank and wait for all the water to run by. The work at home will never be done. The work in Jerusalem was not done when Antioch was reached. Had the disciples remained at home until the last person was won, Christianity would have perished on the site of its birth."

We would like to call attention to the fact that at the annual meeting of 1890, a resolution was adopted, requesting that all the churches take up

a collection on the first Lord's day in this year for foreign missions, the preachers being requested to make due announcement.

We would urge upon the brethren and sisters that this be carried out, that all may have an opportunity of making an offering at least once a year for this work. We believe that those who shall assist the foreign will not relax their efforts in the home work.

Mrs. J. S. FLAGLER,  
Sec. W. F. M. S.

## RECEIPTS.

Previously acknowledged, . . . . .	\$16 10
Westport—	
Per Miss Howard, . . . . .	1 39
Maitland, H. Co.—	
Per Mrs. D. McDougall, . . . . .	1 00
Milton—	
Per Miss K. Kempton; . . . . .	11 00
Total, . . . . .	\$29 49

SUSIE B. FORD,  
Treas. C. W. F. M. S.

## SUMMERSIDE LETTER.

Happy New Year to you! So the old year is gone, and another one is opening up for our use or abuse. The old life will soon pass away. May we enter a Happy New Life that will prove an everlasting Happy New Year.

We have had a great time at our house since I wrote last. One night about dark there was a knock at the door, and upon it being opened we found a good sister with a large basket on her arm, who inquired if there was "not going to be a party here to night." We invited her in and they began to come in twos and threes until we had about a hundred people in the house. The house was full upstairs, downstairs, and in fact before they were done some tried to get into the cellar. I will tell you how further along. Of course they came laden with good things, and by the way the tables were cleared off I think some were doubly "laden."

Then of course we had some music, Sisters Beatty and Jeffrey presiding at the organ. Then the speeches. Bro. Jeffrey made a neat speech in which he said some things about the writer of the "Summerside Letter" that I would not like to tell you.

Bro. M. Linkletter made a fine speech, and at the close presented us with a purse of money. Of course I was expected to reply. I began to do this when suddenly there was a crack, and Oh! terrible to relate, the floor went down, but it only went down three inches. Of course the speech-making was stopped, and upon examination we found that we had had a very narrow escape, for if the floor had gone right down,—and to all appearances there was nothing to keep it—stove, lamp, furniture, people, and all, would have been hurled in one mass into the cellar. We thanked God for our deliverance. The balance of the evening was spent as pleasantly as possible, and when the evening was over we found we had a number of things, useful and good, that we did not have before.

There is a commotion in religious circles here at the present time over an effort that is being made to form a Unitarian church. The "orthodox" are a little dubious as to the effect on the morality of the community. I fear as I can learn the gradation is as follows: first step, Unitarianism; second, Theism; third, Deism; fourth, Atheism. "Agnostic Theism" might be written over the altars of a good many who worship in this town. Rationalistic ideas are being propagated throughout the world at a terrible rate, and it seems to me that in the near future the battle between the world and the church must be fought along these lines. The time has gone by for men to be bound to creeds made by men, and, as usual, men are apt to go to extremes. Christians need to be on their guard, not only refraining from what is wrong, but also doing what is right. There

is a distinction between morality and religion. I remember reading of a Grecian hero, Ulysses by name, who, in sailing past the Isle of Sirens, the inhabitants of which had the power to charm by their songs all who listened to them, how that when he heard the music he filled the ears of his crew with wax and bound himself to the mast with thongs. Thus, according to the legend, he passed in safety the fatal strand. But when Orpheus, the great musician, in search of the golden fleece went by this island, he set up better music than that of the Sirens, enchanted his crew with a melody superior to the alluring song of the sea-nymphs, and so without filling the Argonaut's ears or binding himself to the mast, he passed the island in safety. Face to face with temptation, morality (though), is good, but the religion of Jesus Christ (songs) is infinitely better.

This is what Christ means when he pronounces a blessing upon the pure in heart, and surely the religion of Christ stands without a competitor. Sceptics, rationalists, etc., cannot find fault with it, nor yet give us another as good. But I must close for the present.

W. H. HARDING.

## Married.

PETERS-COSSABOOM.—At the Christian Chapel, Tiverton, Digby Co., N. S., December 2nd, by H. A. Devoo, Mr. Ernest J. Peters, of Westport, to Sadie, eldest daughter of Geo. Cossaboom, Esq., of Tiverton.

## Died.

OUTHOUSE.—At Tiverton, Digby Co., N. S., on November 20th, Harold, and on December 8th, Helen, beloved children of Burton and May Outhouse. Harold and Helen were twins and were only about two months old when they were so suddenly called from their loving parents by the power of death. May God sustain them in their sorrow is our prayer.

H. A. D.

PARKER.—Mr. Thomas E. Parker departed this life November 9th, in the 67th year of his age in his home in Caledonia, Queen's Co., N. S. He was a member of the church of Christ, worshipping in Kempt, Queens Co. His sickness was short, but painful; but he passed peacefully away to his rest in Jesus, leaving a wife and one son and two daughters to feel his absence (Sister J. C. Cushing is one of the daughters). May the dear Lord prepare us all to meet Him where partings are unknown.

There we'll meet to part, no never,  
There we'll roam the golden shore,  
Where the living live forever  
And the sun go down no more.

WM. MURRAY.

GRAHAM.—Fell asleep in Jesus on December 3rd, 1891, Sister Mary M. Graham, widow of the late Bro. James Graham, of Dartmouth, N. S., in her 79th year. Sister Graham has been an invalid for the last thirteen years. She has always borne her sufferings, although at times very great, with patience and resignation, for her faith was strong in her dear Saviour who hath said, "My grace shall be sufficient for thee." Although she grew gradually weaker, yet we did not think that her end was so near, for she kept up until within an hour of her death, when she expressed herself as being so weary, that she wanted to retire. During the reading of a portion of Scripture, concerning those who sleep in Jesus, she exclaimed, "Sweet sleep, blessed rest." In less than an hour after she retired she had passed into that blessed rest. Our beloved sister was baptized about forty years ago by Elder Hubbs, of the Baptist church, and she remained in fellowship with them until the year 1869. She then united with the Disciples of Christ and was steadfast until the end of this life. "And I heard a voice from heaven saying, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

HENRY CARSON.

Halifax, N. S., Dec. 16th, 1891.



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