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THE CHRISTIAN

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

Vol. 2.

SAINT JOHN, N. B., NOVEMBER, 1884.

No. 1.

The Christian.

CHRIST AND HIS PEOPLE.

M. B. RYAN.

In Matt. xxv. 31-46, we have a startling and significant representation of the judgment of the world by Christ. Mankind is to be divided into two great parties: and all are to be judged and rewarded according to the attitude which they have sustained toward the followers of Christ on earth.

"Inasmuch as ye have done it, or have not done it, unto one of these my brethren," is to be the test. And according as they have done, or have not done, their duty in this respect will be their reward.

This presents a thought which is emphasized repeatedly in the Scriptures; and which is full of wholesome instruction for all who heed it. It is—The complete identity of Christ with his people. Startling as it may seem at first thought, that he who sits in the heavens, far above all rule and authority and power; crowned with glory and honor; surrounded by seraphs and worshipped by all the heavenly host, should identify himself with mortal creatures on this footstool, many of them among the humblest of earth; should make their interests his own and pledge himself to vindicate their honor before an assembled universe, yet the Scriptures give the most undoubted evidence of this fact. It grows out of the relations which Christ sustains to his people represented in so many ways in the word of God. They are his property. "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, etc." Tit. ii. 14. "Ye are not your own; ye are bought with a price, etc." 1 Cor. vi. 19-20. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ as of a lamb without blemish and without spot." 1 Pet. i. 18-19. As the purchaser and owner of a property is supposed to have an interest in his property, so Christ has an interest in that possession which he has purchased with his own blood.

Again, Christians are represented as members of a body of which Christ is the head, and as there must be the most intimate union and sympathy between the body and its head, so the interests of the disciple are bound up with the interests of his Lord.

Again, Christ is represented as the High Priest of the Christian Profession, and as under the old economy the High Priest entered the most holy place, carrying the names of the twelve tribes engraven on his breastplate, so Christ has entered into the Holy Place not made with hands, "now to appear before the face of God for us." He has gone there "with all our names engraven on his breast;" and while he reaches out one hand to the Ruler of heaven, he

reaches out the other to the weak and oppressed of earth.

Again Christ is said to be the "Advocate" of his people before God, 1. Jno. ii. 1. Now as an advocate identifies himself with his client, and makes his client's interest his interest; so Christ identifies himself with his people and makes their interests his.

This identity of Christ with his people results naturally from what he is to them. It is also a natural consequence of what they are to him. They constitute the body that is to execute his plans. He has committed his work into their hands. While he sits in the heavens, he says to them, "go ye and preach the gospel in all the earth and to every creature." The Saviour who gave himself a ransom for sin has an abiding interest in the world's redemption. His people are his instruments in carrying out the work begun in his life and death and resurrection while here. And he who yearns over lost souls whom he died to redeem, makes himself one with those through whom he is effecting their redemption. What a blessed, comforting thought to every Christian. His Master, though unseen, is ever near. The hosts of hell may oppose his way; but the mighty power of the throne of God is behind him and he conquers in the strength of him who sits thereon.

This identity of Christ with his people suggests some important lessons which are forcibly presented in the Scripture cited at the beginning of this article and which we would do well to heed.

1. Our attitude towards the people of Christ is practically an attitude towards him. What we do to them we do to him. How forcibly this thought is emphasized in many of the recorded utterances of Christ. He said to the people concerning his disciples—"He that offends one of these little ones that believe in me, it were better for him that a millstone were hung about his neck and that he be cast into the depths of the sea." He said to his disciples when sending them out on their first mission to the world—"He that receives you receives me, etc." and when Saul of Tarsus was on his way to Damascus to persecute Christ's followers, Christ peremptorily stopped him and demanded, "Saul, Saul, why persecutest thou me?"

2. Christ esteems kindness shown to his people as shown to himself, and will reward it just as though he had himself been the object of it. When we feed the hungry, clothe the naked, minister to the sick, and relieve the distressed among the "brethren" of Christ it is as pleasing and acceptable in his sight as though he were here, hungry, and naked, and sick, and distressed, and we ministered to him.

How careful should we then be in our treatment of our Lord's children. Remember my brother when Christ's poor and afflicted ones cry out to you for help and sympathy it is as though their Master stood before you wayworn and weary and solicited your aid. You would not turn away the Saviour of the world; then don't turn away the treasures of his heart. Here are opportunities for you to treat the Master well. How many times you have wished

you had been in the woman's place at the well when the Saviour asked for a drink. How readily you would have supplied him. How often have you almost envied Mary, and Martha, and Lazarus; their privilege of extending the hospitalities of their home to the world's Redeemer. How you would throw open your best room and give him your best treatment. But have you ever powdered the Saviour's words, "Inasmuch as ye did it unto the least of these ye did it unto me?" Do you realize that the Saviour will esteem it just as highly when you befriend one of his as though it were himself? Do you know that there is as much joy for you in showing kindness to a disciple, no matter how humble; as there was for the family at Bethany in befriending the Master? And that there will be as rich a reward hereafter?

3. Our neglect of his people wounds Christ as sorely as though we neglected him in person.

"Inasmuch as ye did it, not unto one of these least ye did it not unto me." How many persons will be sadly surprised at their sentence in the great day. How many will be astonished to find that every unkindness done to Christians, on earth has been keenly felt by the Christ in heaven, and that their neglect of their brethren has cost them their crown.

4. Opposition to Christ's people is warfare against himself. They constitute the army of which he is the Captain. They are marching under his orders and behind his ensign. Their "weapons of warfare are not carnal but mighty through God to the pulling down of strongholds." Hence opposition to them is rebellion against God and Christ, and must eventually prove abortive, and meet the retribution it deserves. He who sits in the heavens shall laugh, and he who fills the throne shall finally overthrow the unrighteous opponents of his people and consign them to a merited destruction. What encouragement there is here for the people of God to fight the good fight of faith.

5. No man can ignore Christ's people and hope to be recognized and received by Christ himself. The moralist who hopes by his morality to attain to eternal life, and ignores the church and its institutions, the people of God and their work, is casting an insult in the face of him who holds eternal life in his hand and can give it to whomsoever he will. It is by this "we know that we have passed out of death into life, because we love the brethren." Christ has placed his people in the midst of their fellows for the grandest of all purposes. He makes known to men that his people are his dearest treasures, and he that touches them "touches the apple of his eye." And when he shall sit upon the throne of his glory and the nations of the earth shall be gathered before him, he will hold every man responsible for his attitude towards them. May we do good even to the least of these his brethren.

The bread of life is love; the salt of life is work; the sweetness of life is poverty; the water of life is faith.

CORRESPONDENCE.

VACATION NOTES.

NO. I.

DEAR EDITOR,—I determined this year to follow the fashion and take a "vacation." I selected as my objective point the home of my youth; and what more natural, than after an absence of three years, to desire to visit the old spot again? The place where first religious impressions were made, where I heard the first Gospel sermon, where I gave myself to the Saviour, where I formed the resolve to devote whatever of power God had given me to the advancement of His cause.

To make my going doubly sure, wife and baby were sent ahead, to spend the heated season amid the fresh flowers and cooling breezes of the country, and to await my coming. September 1st found me bidding good-bye to warm friends and fellow-workers, and boarding the East-bound train from Williamsport, Pa. A trip by rail through the fairest portion of Pennsylvania, by day-light; a stay of three hours in Philadelphia, the "city of brotherly love," and a steamboat ride by night from Jersey City to Harlem, passing between the great cities of New York and Brooklyn, with their myriad lights and shadows on either hand, and going directly under the great Brooklyn Bridge, the connecting link between them, were some of the pleasantest features of the first twenty-four hours' travel. After spending a day with brothers in Boston, I boarded the steamer "New Brunswick" for Eastport, Me. The balmy air, the peaceful sea, and the congenial company of passengers, made the trip a pleasant one. We arrived at Eastport about 11 A. M., Sept. 4th. There I was met by Bro. O. B. Emery, of Deer Island, N. B., who conveyed me to Leonardville, where the Yearly Meeting of the Churches of Christ in New Brunswick and Nova Scotia was to be held. Our conveyance was one of the sail-boats for which Deer Island and its vicinity are famous; strongly built, and accurately proportioned, it is the boast of the inhabitants that it is almost impossible to capsize them. However, every rule has exceptions, as was demonstrated by an incident recently reported in the St. John papers, where a boat in that vicinity, loaded with sheep, was upset and all the sheep drowned. I have been glad, since hearing of that, that Bro. Emery didn't deal in live stock. Our boat was strongly built, well ballasted, and fully equipped with canvas. In short, we had everything necessary to a pleasant and successful sail down the Bay, except the wind. In the scarcity of that commodity, the only alternative was the employment of muscle, and I was devoutly thankful when Bro. Emery and Bro. Fred Leonard guaranteed a sufficient supply.

It had been eight years since I had attended an Annual Meeting in the Provinces. During that time, some, whose faces were scarcely ever missing at an Annual, have passed to their reward. Notable among these, are Brethren Jacob and Milton Barnes, of St. John; and Brethren John McDonald and Levi Minard, M. D., of Nova Scotia. But I was glad to see that younger men have stepped into their vacated places, and are lending their influence to the work which suffered so heavily in their death. I can safely say that I never enjoyed a meeting anywhere more than I enjoyed this one. It was indeed a rich feast to meet with and hear brethren with whom are associated some of my earliest and choicest memories of Christian life and work, and to make the acquaintance of so many more of the tried and true. The face of Brethren Crawford, Gates, Ford, Emery and Howard Murray, and their voices as well were all familiar, while a long-felt wish was gratified in meeting for the first time Brethren Rogers, Capp, Dwyer, Nowlan and William Murray.

My home while on the Island was, in company with Bro. Dwyer, with Bro. George Welsh; while I spent pleasant hours in the homes of Bro. Geo. Leonard and others. I shall ever remember "the Meeting on Deer Island," and think of my visit there as one of the pleasantest episodes in my life.

On Tuesday, Sept. 9th, I resumed my journey homeward, from Eastport, in company with Bro. Capp, of St. John, Bro. Dwyer, of Cornwallis, N. S., Bro. Minard, of Milton, N. S., and others, who were returning from the meeting. On the trip to St. John, we passed the magnificent steamer "State of Maine," then lying on the rocks off Point Lepreaux, but since taken to Bath, Me., for repairs. Our boat called at Dippér Harbor to unload several hundred empty casks, for use in the hold of the disabled steamer to cause her to float. A pleasant run to St. John; an hour spent in the Young People's prayer-meeting at the Coburg St. Church, a short stay at the home of Bro. J. E. Barnes, and I boarded the night express on the Intercolonial Railway, and arrived at West Gore, Hants County, N. S., at 3 P. M., the next day. There have been some sad changes here in the three years of my absence. A father and a sister have been laid away in the old churchyard on the hill. The old home has passed into other hands. Some other friends, near and dear to me, are missing. I am forcibly reminded of the changing nature of earthly things, and led to desire, more strongly, an inheritance in that land where death's rude shock will never be felt, where the redeemed shall "go no more out," and where there will be no separations. Yet it was pleasant to be at the old home again. The same old hills and hollows were there, the same brooks and meadows, and as I walked through their midst they seemed to give me a familiar greeting, and a hearty welcome back. There, the friends that were left, are the friends of my youth, and what friends are ever so friendly as they?

I found the Sunday-school in a flourishing condition, under the leadership of Bro. Donald McDougall, and a most efficient corps of teachers. Few schools are more intelligent in the Word of God than this one. What a host of Christian men and women have received early Christian training in that school. They are scattered through the breadth of the continent, and I am glad to know that many of them are filling useful positions in the work of Christ wherever they are found. The church prospers under the pastoral care of Brethren J. B. and J. T. Wallace, and John McDougall. I spent a pleasant period of ten days in a protracted meeting with the brethren there, assisted by Bro. J. B. Wallace. The immediate result was seven immersed into Christ. This church is one of the oldest in the Maritime Provinces. It was the result of a division in the Baptist Church in Rawdon, one party taking its stand on the Bible alone. It enjoyed the labors of the pioneers—Brethren Eaton, Doy's, Howard and McDonald, to some extent. But it owes its firm establishment in the community more to Bro. Michael Wallace (now deceased), at once farmer, doctor and preacher, than to any other one man. His sons, Hiram and J. B., have each in turn ministered to it; and those three have been the only regular preachers it has ever had for any length of time. It is doing good work at home, and assisting the Mission work in other places. But it is able to do more in both these respects than it has ever done. The brethren there have always been ready to respond to any legitimate call for help in the Lord's cause; and they only need to realize the pressing necessity for increased effort and liberality for the establishment of the work in those Provinces, to come nobly to the rescue with their labor and their means.

There are several other congregations in Hants County, but they are in rather a weak condition. It is to be hoped that a heroic effort will be made

to keep the lamp of truth burning in every community where it has once been lighted.

While visiting relatives on the shore of Cobequid Bay, I spoke one evening in a Congregational Church, and the next in the house of a Congregational deacon. Good audiences listened most respectfully to the Word on both occasions.

I spent one day among brethren and friends in Shubenacadie. There are a few faithful brethren here who keep up the services of the Lord's house on the first day of the week. They have preaching but seldom, but the community seems disposed to hear. "Faith comes by hearing, and hearing by the Word of God." Left Shubenacadie for St. John, Oct. 3rd. M. B. RYAN.

FROM NEW ZEALAND.

DEAR BRO. CRAWFORD,—In my last I think I said something about the presence of the Salvation Army here. New Zealand and several of the Australian Colonies are having fierce raids from these nondescript soldiers. In all the principal towns they have established "barracks," where they meet at all hours of the day and night. The officers parade the streets in military uniform, accompanied by a band of some description—a penny whistle does duty if nothing better can be had; the soldiers, male and female, old and young, march the streets through rain and mud. They halt in some public place, have knee drill (prayer), fire volleys (shouting Amen), fix bayonets (holding up the right arm), and sundry other military movements. The captain or some of the officers addresses the gathering in an earnest, though generally an unlearned style, inviting them to come to Jesus and join the (h)army. General Booth, the head of this strange movement, whom, by the way, a friend of mine describes as the fourth person in the Trinity, after seeing the account of a new barracks being dedicated to the "Father, Son, and the Holy Ghost, and General William Booth," seems to have great confidence in young men for officers. Most of them are young and inexperienced, and as a consequence, many foolish and some wicked things are done, which bring the name of religion into contempt. I do not think the army will be long-lived, though it has done some good in rescuing drunkards and other wicked people from their evil habits.

We have had a visit from a few fanatics, calling themselves "American Evangelists." They travel in pairs, husband and wife, are willing to preach for any church which will receive them, and seem in no hurry to leave. They preach what to me is a new doctrine—"Entire Sanctification." If you only get this "grace" you are not only free from sin, but from the possibility of sinning. I judged from some of the "tall yarns" they told, that they had not found it themselves, though they told us they had, and some of them had not sinned for ten years. If you ever come to New Zealand to preach do not call yourself an "American Evangelist," or you will be looked upon with suspicion, and avoided accordingly. Nevertheless, we do want evangelists, either from America or elsewhere, who know how to do the "work of an evangelist" as it ought to be done. The churches at Dunedin and Wellington are both looking for preachers, not pastors, we don't like "pastors" out here.

I notice that O. A. Carr is inquiring the whereabouts of your co-laborer, T. H. Capp. I doubt not he wants to send him to one or other of these places. Just you come along, Bro. Capp, and bring your wife and little ones, too; New Zealand is going to be a big place, and I know your friends in Victoria are anxious to see you. I should be sorry to take so able an assistant from Bro. Crawford, but as he will not come, too, you will have to leave him.

Bro. M. W. Green, of Dunedin, who tried his hand at politics, nearly three years ago, has been left out in the cold in the recent elections. I

think it is a good job. He is a much better preacher than politician. Probably you will think this communication long enough for your little paper. In my next I shall try to tell you something of the Maori and the missionaries.

Your Brother in Christ,

L. J. BAGNALL.

Thames, N. Z., 14th August, 1884.

NOTES BY THE WAY.

On Thursday, Oct. 16th, I left my home and kind friends in LeTete and Back Bay, to spend a few weeks in the Mission field. I took advantage of a kind offer made by Bro. S. Dick, and rode with him to St. George. I had not been very long at the depot of the Grand Southern Railroad, when the welcome sound of the whistle was heard; I say welcome sound, for though it is not a sound calculated to charm, it is welcome to those anxious to get to their destination; and soon followed the "All aboard," from the good-natured conductor. After a pleasant ride of about two hours, in which we passed by beautiful lakes, green fields, and running streams, we became satisfied that nothing more would be done for us in that direction, so we hastened out and over on the boat to the city. Here we met our friends, and Bro. Capp in particular; he has new music in his family since I last visited his home. While in St. John, I attended the funeral services at the home of Bro. Andrew Barnes; it was a sad scene; the mother of Sister Barnes was removed to her last resting-place on earth, nearly at the time when the spirit of her sister returned to God who gave it. May our dear sister find comfort in Christ, that she may bear up under this double bereavement. I attended the social meeting in Coburg St. Church in the evening, and found a few gathered for worship. The time was well occupied, and I came away feeling much encouraged. I spent the night at the residence of Bro. J. E. Barnes, from which, in the morning, I hastened to the wharf where the "Empress" was awaiting those who would cross the rough waters of Fundy's Bay. I soon became satisfied that her captain was a prudent man, and he would at least give us a chance to avoid that awful feeling, sea-sickness. The Bay was much moved by the southern breeze, which had increased to a gale. At ten minutes past three, however, the lines were cast off, and we moved southward with a fair wind and fair tide; four hours and a-half brought us to the pier in Digby. Saturday, at noon, I found Bro. Murray, at South Range, fourteen miles from Digby, by the way I went there. My walk gave me an appetite for my dinner. We at once set about making arrangements for work. Meeting for the evening was announced from house to house, and at seven we were met by a fair congregation, who listened attentively to the Word of Life. Two discourses were preached on Lord's day; one at South Range, the other at North Range. On Monday, we made arrangements to hold meetings in the Hall in Brighton. We were met on Monday evening by an audience of about forty. Tuesday evening this number was nearly doubled. To-night, Bro. Murray speaks at Gulliver's Cove, and I am taking in the situation about Weymouth. To-morrow night (D. V.) we will address the friends at Brighton again.

We hope, in our next Notes by the Way, to have some items that will cheer the hearts of those who love to see the cause of the Master advance.

J. A. GATES.

Southville, Oct. 22nd, 1884.

DEAR BROTHER,—Having promised to let you know how our meetings progressed, I must do so. We had no more additions than was reported in the last CHRISTIAN. Our meetings were fairly well attended the first week, and especially on Lord's days, when the house was full, but during

the last week it rained nearly every night. The preaching was much above the average. Christ was preached as few can do it. Many hearts rejoiced to know they had such a Saviour. For myself, I must say, I have much clearer conceptions of Jesus than I ever had before. He is worthy to be received by all. He is truly "the fairest among ten thousands, and the altogether lovely," because He is equal with God in the Divine nature, and is therefore God.

I suppose I am to remain here for another year; my present engagement will end the first Lord's day in next month, after which we will begin another year. I hope and pray that I may be enabled to act wiser, and preach Christ better during the next year, so that souls may be saved, the brethren here encouraged, and Jesus see of the travail of His soul by having many more to serve Him. God knows we need encouragement here, as we have much up-hill work. There seems to be an indifference among the people as regards the Truth; maybe I misjudge them. But the reason I offer, as the cause of this indifference, is, the counterfeit is so much like the true coin; and men are most easily deceived when this is the case. They think they are near enough to the truth. The only remedy for this is to make the distinctions between truth and falsehood as clear as possible. May God help us in the work. I am pleased to read the encouraging reports, from the Maritime Provinces.

The new meeting-house, at East Point, P. E. I., was to have been opened last Lord's day, Bros. Knox and Ghent to do the preaching. I did wish I could have been there; if I was not there in the flesh, I was in the spirit. May the choicest blessings of Heaven rest upon them all, so that they be fervent in spirit serving the Lord.

Yours,

R. W. STEVENSON.

St. Thomas, Ont., Oct. 23, 1884.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Coburg St. Church.—Lord's day services at 11 A. M. and 7 P. M. Sunday School at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

During the past month we have had the pleasure of hearing Bro. M. B. Ryan, of Williamsport, Pa. Bro. R. preached for us during Bro. Capp's absence in the interest of the Mission Board. The brethren here were delighted with Bro. Ryan's manner of presenting the truth.

Bro. Gates stayed over one night with us and presided at our prayer-meeting. We are always glad to hear and see him.

Bro. Capp preached one evening last week in the Baptist meeting-house at Smithtown, Kings County. We understand quite a large audience listened to him. As a result of the meeting one young man came to the City last Lord's day, and at the close of the evening services made the "good confession" and was baptized the same hour. We have a few good brethren in this section of the province and indications look favorable to an organization in the near future. This week Bro. Capp preached one evening at Nauwigewauk, Kings County.

Our Sunday School is increasing in interest. The Bible Class especially is gaining in numbers.

G. F. B.

LE TANG.

Since my report in the last month's issue, our hearts have been made to rejoice in seeing sinners coming to Christ. Two aged ladies have boldly confessed their faith in a crucified and risen Saviour

and in obedience to his commands have been immersed in our "Jordan." From what we know of the people among whom we are laboring, we feel assured others will soon follow in our Saviour's appointed way. But in the midst of life we are in death. While rejoicing over sinners returning "home," we are led to commingle our sorrows and to deeply sympathize with our dear Bro. Jackson and wife, in the death of a darling boy about two years old. But we mourn not as those that have no hope, for we know that though he "cannot return to them, they shall go to him" and rest, "where the wicked cease from troubling, and the weary are at rest."

P. D. NOWLAN.

NOVA SCOTIA.

NOTES FROM WESTPORT.

Since my last notes, I have spent six weeks in New Brunswick, the greater part of this time on Deer Island. This visit was quite enjoyable, and we trust not altogether without profit.

The day before leaving home we buried Sister Maggie Haycock, wife of Bro. William Haycock. This good sister was 38 years of age, and had been a member of the Church of Christ at this place for twenty years, having been baptized by Bro. J. B. Knowles, during his ministry here. Though she was leaving a kind husband, and dear children, she could say she was ready and willing to go. She died in the sure hope of a glorious resurrection from the dead.

We have enjoyed a short visit from Bro. Capp. He made us this call in the interest of our Mission work. Bro. Capp preached for the brethren twice on Lord's day, and on Monday evening. Such visits are very enjoyable and profitable, and we only express the oft repeated wish of the brethren, when we say we wish they could be more frequent.

Bro. H. Murray and Bro. J. A. Gates are now in Digby County, preaching at different points. We hope to hear of good results.

The churches at Westport and Tiverton are getting along much as usual. Nothing of interest to report as to their work.

E. C. F.

Westport, Oct. 27th, 1884.

PRINCE EDWARD ISLAND.

TIGNISH.

Since last report, I held a meeting at New Glasgow, which extended through three Lord's days. The meetings were fairly attended, especially on Sundays. On the last Lord's day evening, we had the largest number present, at any time, except when Bro. Chase held a meeting. The preaching resulted in persuading six (6) to obey the Lord. I also labored at Tignish for five weeks, preaching, publicly, only on Lord's days. Five (5) obeyed the Gospel. The small band have felt much encouraged and hopeful. Will organize next time I return here.

Yours,

M. GUNN.

Tignish, Oct. 27th, 1884.

THE N. B. AND N. S. MISSION FUND.

The receipts since our Annual at Leonardville, are as follows:

Collection, Yearly Meeting, Leonardville, N. B.	\$29 50
Collection, Westport, N. S., Oct. 5th	5 14
Sister H. Eldridge, Sandy Cove, N. S.	2 00
Sister L. Leary, " " "	1 00
Bro. H. Eldridge, " " "	3 00
Sister A. K. Peters, Westport, N. S.	50
Sister S. C. Peters, " " "	50
Bro. Charles Bailey, " " "	2 00
Sister Cyrus Webster, Cornwallis, N. S.	2 00
Bro. Levi Clarke, " " "	5 00
Bro. A. LeCain, " " "	5 00
Sister R. Reid, " " "	5 00
Church at River John, N. S.	9 00
Sister Helen Sillers, River John, N. S.	5 00
Bro. D. Fullerton, Pictou, N. S.	11 00
Church, LeTang, (Oct. 3-22), N. B.	10 00
Church, Black's Harbor, (Oct. 3-22), N. B.	10 00
James Lawson, Grand Manan, N. B.	1 00
Total	\$106 64

T. H. CAPP.

The Christian.

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P. O. Box 83,
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EDITOR:

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

CO-EDITOR:

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

SAINT JOHN, N. B., NOVEMBER, 1884.

THE CHRISTIAN has just closed its first year, and with this issue commences its second volume. Let our readers remember that if they wish to have the paper continued they should at once renew their subscription. Subscribers need not wait for an agent. Let each be his own agent, and coupled with his or her name send at least one other accompanied with the money, and the circulation of our paper will be greatly increased.

EDITORIAL.

RELIGIOUS CONVERSATION A MEANS OF GRACE.

The saved in Christ like himself feel for the salvation of others. Whatever may be our profession or position if we have no such desires we have not the Spirit of Christ and are none of his. True Christians often ask themselves how can we succeed in leading dear friends to the Saviour that they may share with us his pardoning love, and no joy is greater than the assurance that God makes them instrumental in the salvation of others. Let all such remember that God has appointed religious conversation to be a means of grace.

The Psalmist calls his tongue his glory and resolves with all his heart to consecrate it to the service of God. The tongue is the noblest of our members and the helm of our character. The man who governs his own spirit stands foremost in the rank of conquering heroes, and he who can effectually bridle his own tongue finds that government comparatively easy. The tongue is a fire, and can set on fire the course of nature, but if it be itself fired with the love of God it will kindle and spread a fire that will enlighten and purify those who come within its influence. Hence the Apostle exhorts the Galatians: "Let your speech be always with grace seasoned with salt that ye may know how you ought to answer every man," (4-6); and the Ephesians: "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying that it may minister grace unto the hearers." (iv 29).

Here it is plainly implied that corrupt communication is apt to come even from Christians for they are commanded to anticipate them before they proceed out of their mouth, and to keep their speech always with grace seasoned with salt.

We are sometimes shocked with the speech of those excited by passion or crazed with liquor. But the venom with which they use the awful names of God and Jesus Christ rather disgusts and warns the hearers than corrupts them, and it is not to such the Apostle alludes but to such conversation as Christians inadvertently fall into, and may appear harmless though of a most corrupting tendency. Of these we will consider, 1st, speaking evil of

others in their absence. When we compare our own hearts and lives with God's word how many and conspicuous our faults will appear even to ourselves. But how much more so will they appear to others. If others exaggerate these faults and make them a subject of conversation, how unkind to us and corrupting to all concerned. If we do so to others it will have the same effect. "To dwell on the virtues of others is kind to them and happyfying to ourselves and the hearers while the opposite is to speak evil of the law and to judge the law." James iv.-11.

The use of unguarded opinions is corrupting. We shrink from the man who takes the awful name of God in vain whether in anger or in jest, but such expressions as "By George," "By Golly," "By Jove," etc., may not at all alarm us. But if we call the former swearing what can we call the latter but *succaring in milder form*. It can have no other meaning, and that it has a meaning is evident or it would not be used. Christians are apt to use such expressions in careless imitation of others, not remembering their corrupting tendency. Why is medicine that is nauseous and forbidding diluted or given in milder form? To induce others to take it, so that they may receive all of its power *deprived of its loathsomeness*. And perhaps there is no sin that Satan does not dilute that its power may be received by men to corrupt them. Jesus has positively forbidden all such communications. "Swear not at all, neither by Jerusalem, by heaven, or earth or by any other oath, but let your communication be yea or nay, for whatsoever is more than these cometh of evil." (Matt. v. 34-37).

3. Worldly conversation on the Lord's day is corrupting. Men whose hearts and treasures are in the world are expected to talk of the world. It is only the law of the land that prevents them doing business on the Lord's day, but that law does not interfere with their conversation, and their speech is the same on that day as on others. But true Christians regard this as the Lord's own day and to be kept from secular employment in commemoration of his glorious resurrection. They are glad that the law of the land guards this day and permits them to worship and serve their risen Lord and to proclaim to all men that he is the Son of the living God and the Saviour of men. They have opportunity to edify each other on this day as well as to influence those that are without if their speech is always with grace seasoned with salt, but if these opportunities be lost the loss of souls may follow. If young Christians hear their elder brethren engage harshly in worldly conversation on the Lord's day they will regard the practice as innocent and will of course enjoy it. This will lead their young minds to relish such things, and after a while the Lord's house will be given up to enjoy pleasant company and conversation. Had they from the first regarded it as an evil and a dangerous snare they might have been saved. Such vain and worldly conversation will encourage the unconverted to pursue their course. They think that professors have no more interest in that day and in heavenly things than they have themselves for they cannot see how much better it is to have the heart and conversation wholly on the world than to have the hands engaged in it.

It injures the Christian himself. God has given him six days for secular purposes, but has reserved one to commune with his people, and to be deprived of such sweet communion is an immense loss to himself as well as an injustice to his God; hence the necessity of religious conversation on the Lord's day.

The Apostle shows that the proper conversation of Christians is good and that its use is to edify and minister grace to the hearer.

God himself makes conversation a means of grace between him and the world. He does not govern the minds of men by physical force, nor instinct, but by words spoken to their understanding and affections. He sent his Son to dwell with us as "The Word" to speak his mind and tell his will concerning our salvation. The Holy Spirit - as Christ's advocate spoke to the apostles and led them

into all truth so that they might tell that truth to others for their salvation.

Man has two gifts that distinguish him from the brute. The first is reason, the second is speech. The highest use of his reason is to know God, and the noblest use of his speech is to make God known. It is by conversation a man affects and influences others. This is true whether the conversation is of politics, temperance or religion. To speak of wealth inspires the love of money; a conversation about impurity will pollute the mind, and to speak of God and Christ and heaven will purify men and draw them to the Saviour. As soon as the Holy Spirit through the apostles told the people that the Son of man was lifted up on the cross they were drawn to him.

Religious conversation is good to minister grace to men awakened to see their lost state who are struggling and halting between life and death. How often has an anxious soul put himself in the way of Christians, hoping to hear them speak of Jesus and his love, and how sad his disappointment at their silence on these themes. But how pure his joy when a pious Christian *did* converse with him, found out his trouble and told him how Jesus would deliver him from all his guilty fears. He spoke to him of the wondrous love of Christ and how ready he was to save him on terms so plain and easy that he could understand and accept. How precious to his heart was that conversation. The spot on which it took place he could always remember as the gate of heaven and even the form of his friend would ever be before him as an angel of mercy.

Christians although they may not know it are surrounded by many who are anxious and wavering and ready to perish and to whom a few words fitly spoken might prove "words of eternal life," which shows the necessity of having the speech always with grace seasoned with salt that they might know how to answer every man. Different men need different answers and different treatment. All need the Truth, but certain parts of the Truth are adapted to different circumstances and cases, and he who rightly uses the Truth so as to save souls is wise. "If any man speak let him speak as the oracles of God." Let him speak the truth *in love*. A conversation largely mingled with humility, anxiety, pity and love is useful to minister grace to the hearers.

Religious conversation is good for the use of edifying even in times of religious declension. In the days of Malachi when "they that feared the Lord" could not gain the attention of those outside their own circle they sought out each other for religious fellowship and "spake often one to another and the Lord hearkened and heard it." Although their conversation was heard and unheeded by others it stirred up their own minds to holy activity and it entered into the ears of the Lord of Sabaoth and was favorably noted in his book of remembrance. Who could despair of religious revival following associations like these!

True Christians are in fellowship with the Holy Spirit and they are engaged in the same work. The work of the Holy Spirit on earth was to influence and save men by speaking to them the words of Christ; the great work of Christians is the same and it is only by their union with the Holy Spirit and dependence on him they can be successful. What can be grander than the words uttered by the Son of God in his parting speech announcing the union and the work of his Spirit and his bride as if he said "I am now about to speak to men for the last time until I call the living and the dead to Judgment. But just before I place a guard around "this Book" and direct my amanuensis to pronounce the benediction and close the Book I would declare my love to sinners and my intense anxiety to save them." And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will let him take the water of life freely.' Rev. xxii. 17.

D. C.

BRO. FORD'S article will, no doubt, appear in our next issue.

FROM a letter recently received from Bro. Beattie we would infer that he is now on the Island again enjoying the comforts of his home.

BRO. GATES passed through St. John, a few days since, en route to Digby County, N.S., with the intention of co-operating with Bro. Murray in holding some meetings.

WE HAVE been informed that Brother and Sister J. H. Minard, and our young sister, Grace Beattie, so well and favorably known in Summerside, P. E. I., united, the other Lord's day, with the Church in Boston.

BRO. P. D. NOWLAN being called home for a few days, by reason of his father's illness, which we hope will not prove fatal, spent a night with us in St. John. He seems very much encouraged (and justly too we think) with the result of his labors thus far, and speaks very highly of the people among whom he is laboring.

OUR beloved sister, W. A. Barnes, of this city, has indeed been passing of late through the deep waters of affliction, in losing within a day or two of each other, her mother, and then a sister. The latter dying but an hour or two before the many friends had assembled to pay their last respects to the remains of the departed mother. They both expressed themselves as having no fears of death, and in fact were longing for the time to come when they could take their departure from their earthly tabernacle.

We deeply sympathize with her and the relatives in these their hours of sadness, and would draw their attention to that blessed promise: "All things work together for good to them that love God to them who are the called according to His purpose."

IN OUR Obituary notices will be found a few words in reference to the life and death of Bro. Setlif Minard. Among many other good things recorded of him is,—he never missed his family worship. It mattered not what was to be done; if anything had to be missed or hurried it would not be his morning worship. His last word on earth was, "AMEN." Like a grand old patriarch, he thanked God for the past mercies of the night, and invoking upon his children the blessing of Heaven, and committing himself to the kind care of his Heavenly Father, said, "Amen." His children sorrow not as those who have no hope, but unitedly say, "Father is better off."

THE following extract from a letter just received from Bro. Hiram Wallace, formerly our preacher in Coburg street Church, in this city, will be read by his friends in these Provinces with much pleasure, and we hope he will give our readers an article, occasionally, from his pen. It is dated

HEALDSBURG, Sanoma Co., California, }
October 3, 1884.

"I have just read in the *Standard* of your Yearly Meeting, and just a few weeks before Bro. Murdock Gunn's tour through St. John to P. E. Island, and it has made me live over again some of the experiences of the past in those parts.

Six years and more have passed since I last parted with you all at St. John. These have been busy years with me, and no doubt with you, but how short seems the time. But whether we have made any impression on these years, they have left their impress upon us.

We came to this place nearly a year and-a-half

ago, and are preaching for the Church here and at other points in this beautiful valley, and not I trust without some good results. We have bought a home here, and are doing double work.

I returned last week from our State Meeting, 200 miles distant, in Sacramento Valley. You will see a Report of it in *Standard*."

HIRAM WALLACE

A FEW weeks since, when visiting the jail, an incident occurred that is worth relating:

A policeman having brought in a prisoner, turned and fastened the door behind him, and then removed the handcuffs. The clerk stepping up to the desk, with pen in hand, asked the prisoner the following questions, which were promptly answered: What is your name? Where do you live? What do you do for a living? What is your religion? This last question caused the prisoner to hang down his head, and remaining silent for a second or two, stammered out: "Church;" and then looking up, said, with a half disgusted tone: "You might know I haven't much religion, for if I had I wouldn't be here."

The above needs no comment, it speaks for itself; and the truthfulness of the poor fellow's remark is clearly seen when you learn that he was arrested for abusing his wife; and this was done while he was under the influence of the accursed stuff which has and is ruining the happiness of the home-circle, and sending to perdition hundreds and thousands of what otherwise would be the most noble, the best hearted and gifted of the human family.

Christian brethren, are you doing anything to remove this "great enemy" of the human race; this vile and murderous opponent of the cause of Christ? Oh! if not, why not?

ORIGINAL CONTRIBUTIONS.

A RICH LEGACY.

Our blessed Saviour, a short time before he was betrayed into the hands of sinful men, knowing that his hour had come, called his disciples together and spake unto them many comforting words, which have been handed down from generation to generation, and are to-day the source of much consolation to those who have believed on His name and are living in expectation of one day seeing him as he is and being like him. But perhaps the most comforting of all the words the Saviour uttered on that occasion are found in the 14th chapter of John, 26th verse, wherein he bequeaths unto his disciples and to all who believe on his name through their word, a rich legacy of Peace. True, he had informed his hearers on other occasions that he had not come into the world to bring peace, but rather a sword; that father should be arrayed against son and son against father—that neighbor should be at variance with neighbor—and all on account of him who was called the Prince of Peace. But the peace referred to in the verse mentioned above is of a different kind from that which exists between man and man, between father and son, between neighbor and neighbor. It is that inward peace which accompanies the knowledge of sins forgiven—a peace which the world can neither give nor take away, a peace which passeth human understanding, and which enables its possessor to be calm and unmoved amidst the world's uproar and confusion. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Not as the world giveth. The world giveth a false peace; the enemy of souls cries "Peace, peace," when there is no peace, and men rush on to certain destruction. But those to whom the Saviour says, "My peace I give unto you,"

have a solid foundation for their calmness and their hope. They hear his voice saying unto them, "Let not your heart be troubled, neither let it be afraid," and trusting in him they are safe for time and eternity. The disciples, to whom these words were originally addressed, had great need of this rich legacy of inward peace. Without, they had cruel mockings, and scourgings, and bonds, and imprisonment, and death itself, as a reward for their allegiance to Him who spake as never man spake. But all these troubles were unable to deprive them of that inward peace which was their Master's gift to his faithful followers. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "These things have I spoken that in me ye might have peace." It is the privilege of every reader of the CHRISTIAN to live in the constant enjoyment of this rich legacy, this priceless boon. And if they abide in Christ they will never lose it. "Abide in me and I in thee, that your joy may be full." May the God of peace sanctify you wholly, dear reader, and preserve you blameless unto his coming.

W. H. E.

Montreal, October, 1884.

A GREAT STAMPEDE.

A great stampede of buffalo sweeps over the prairie. Some trifle has started them. Their own impulses, and their company impel them forward. Away they go, across the plain. But right ahead is a great precipice. On, on they go, with the roar of distant thunder, dashing pell-mell down the slope. Unthinkingly, madly they rush straight for the precipice. Surely they will turn before they reach it. But no, they don't know it is there. They are not aware of any danger ahead—until they are on the brink. They have gained impetus in their career down the grade, and now they have not time to turn, or power to stop. One brief instant of terror is of no avail to save them and over they go, almost the entire herd, into the rocky chasm below.

Such a scene is sometimes witnessed on the western plains. But we know of a stampede more frightful even than this; more gigantic in its proportions; more disastrous in its end; more dreadfully terrible in its consequences. Not of buffalo; but of men. Not on the prairie; but on a broad road; and yet analogous to the one described. Impelled by their own natural impulses, and by their company they rush madly onward, down the slope—the downward road—the broad road that leads to destruction. Right ahead is the great precipice, with a bottomless chasm below. Ignorant, indifferent or defiant the multitude rushes on. Death is the brink of the precipice. None of them know how far off, or how near it is. They all reach it unexpectedly. It takes them every one by surprise. Their fostered impulses, which have impelled them onward, have been growing stronger, and they have been gaining impetus in their downward course. And now arriving suddenly and unexpectedly on the brink they have not time to turn, nor power to stop. One brief moment on the verge of the precipice, may bring them to their senses, may show them their true position; but will not avail to save. Their race is run. It is too late. The force gained in their downward career hurls them over the dark abyss. Let no one think that this force may be resisted by a momentary struggle just on the brow.

Turning to the right from the course of this great stampede is the King's Highway, leading to the city of Refuge, the place of safety, the Royal city; that city whose Architect and Builder is God. All along the route of this great stampede is heard the voice of declaimers, shouting to the people, "Turn ye, turn ye; for why will ye die." Multitudes rush scornfully by without stopping to listen.

Others scoff and jest as they pass. Many hear indifferently and pass on. Some wait for a time between two opinions, and drift on. But some hearken to the message of love and mercy, heed the warning and turn to the right. Numbers enter the King's Highway and flee to the City of Refuge. The beautiful city, the heavenly city, whose wall is of jasper; whose gates are of pearl; whose streets are of gold, and whose light is the glory of God and of the Lamb; where he that overcometh shall inherit all things and the nations of them which are saved shall walk in the light of; where there shall in nowise enter into it anything defileth, or worketh abomination or maketh a lie. Millions have reached that blessed abode; and millions more are on the road. Will you go!

D. M. McDUGALL,

Riverside, N. S., Oct. 16, 1884.

IMMORTALITY.

As it respects the Deity, is life eternal and unchangeable; with reference to all created beings, it is life continued at the will of God, and when it is violated a change ensues which ends in a separation and terminates in death. This I learn from both the old and the new scriptures which teach what is known of both his existence and character; nature reveals only God's power; vain philosophy attempts to reveal his other attributes which only can be known as God makes them apparent to any of his creatures. How deeply man is indebted to revelation which declares the fact, "That God hath spoken unto the Fathers by the prophets, and in these last days by his Son," who has manifested his Father more distinctly than any earthly son could have shown the likeness of a parent. The Record, as given by Moses, and generally accepted, declaring God's will towards men, informs one how a change in the mutual intercourse, once had between God and Man, has occurred, also its consequences, suffering and death. What was the violation? Why a departure from the testimony of God, "eat not of the tree of knowledge, of good and evil." They did eat and mortality ensued. Now, is not Adam's race yet eating of that tree; is not the fruit unbelief yet keeping a separation. Yes, and only a return, by confidence in what God has spoken, as to the way which he wills that the mutual intercourse can be restored, through his only Son; of whom it testified, that He is the Author of Eternal Life unto all who obey Him. Why obedience to Him? Because, He is the only Mediator in the breach between the offender and the offended; by his one offering, the sacrifice of himself, can the mutual intercourse be had, and it can be only had in accordance to his order, as given to the Apostles, with whom it was intrusted, and they have faithfully declared it. Read carefully the second chapter of the Acts of the Apostles, as recorded by the pen of St. Luke; and let not the evil fruit of unbelief, with its alluring, seductive influences, deter you from the simple compliance required; refuse not Him who speaketh from Heaven, which make the path plain; refuse and a judicial condemnation follows. Remember, that the one transgression only can be removed by terms declared in the narration. The "many offences" are included in the Mediatorial character of Christ; a full salvation is centred in the relation expressed by being immersed into Christ, whereby the earthly position is changed to a heavenly one, so that the carnal mindings become changed into spiritual, as it is written: "If ye live after the flesh, ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Hence, we die to sin; and being buried by immersion, and rising to newness of life, through faith in the Son of God, we enter the relation of children of God, and if children, we are constituted heirs with Christ to an eternal inheritance which shall be had at the

resurrection of the just, when our Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom.

Well, the delightful day will come,
When our dear Lord will bring us home,
And we shall see his face,
Then with our Saviour, Brother, Friend,
A blest eternity we'll spend,
Triumphant in his grace.

J. V.

KEMPT.

The second Lord's day of October was a sad day for us all. We were passing through the dark shadow of death. A few days before, three men attempting to cross the lake in a canoe, were drowned. One of them belonged in this vicinity; the others were from Annapolis. Two have been found, the other still remains in the lake. On Lord's day about all the men in the neighboring towns were at the lake seeking for the lost bodies, consequently our meetings were not large. We were disappointed at not seeing more at church, still the seeming failure of our meetings was mitigated by the interest the friends felt for the lost ones. This unselfish interest in the welfare of others is an admirable feature of the human heart. In such labor there is not the hope of personal reward, that inspires action, but the ready, natural interest that one heart has for another.

When tidings reach us that some one is in danger and wants help we instinctively rush to their rescue regardless of who or what they are or without any remunerative incentive whatever. This manifested mercy of mankind is good for sore hearts, especially to those who are compelled to open their eyes upon so much that is selfish.

In connection with this thought is another not so pleasing, but rather surprising and even alarming, i. e., that so many who believe in the lost condition of the impenitent and disobedient, take so little interest in their salvation. We must admit that the loss of this present life bears no comparison to the loss of the soul, and yet in the face of this terrible fact that many are being lost, how few seek their interest; hardly an expression of interest either in word or act is manifested in their behalf. While, we say, it is grandly true that we will sacrifice our own interest and hazard our lives to save a man from drowning or even his house from burning, it is as sadly true that our friends around us who are under the condemnation of eternal death, a death that outlasts and outweighs the death of this body—a death not measured by the eternal flight of years; are not receiving our warnings and our earnest entreaties, to escape the danger.

To explain this condition of indifference on the part of believers, and to reconcile it at all favorably would be an impossibility. It must be a wonderful stretch of the imagination to suppose that the servant of God who refuses to constrain his fellow-men to come into the feast of God's love is any the less under the condemnation of the just judgments of God, than he who refuses the invitations of the gospel of mercy. It is just as obligatory for him who has heard to say come as it is for him who hears to come.

The Master says to his servants "go out into the hedges and highways and compel them to come in." The last commission of our Saviour bids his disciples to "go and preach the gospel to every creature." Here is a command that is as binding and important as any command found in the Bible. He who will reject this command closes the gate of mercy against himself.

None need plead their inability to preach the gospel. The spirit of this command to carry the gospel to others is brought within the reach of every one. We all can work for the salvation of others. If we can't preach we can hold up the hands of those who are preaching. And by one, faithful earnest Christian life can cultivate the seed

sown. Paul may plant but Apollos must water before God gives the increase. The work of cultivating is as necessary as the sowing. Every servant of God, by his active, consistent life can speak in language too plain to be misunderstood. There is no language so well understood as the "living epistle." There is power in a Christian act that will carry conviction to the hearts of others. We need to exalt the all-important plea of the church—this spirit of going to others. You take the go out of the religion of Christ and what is its worth? Says the angel to Gideon, "The Lord is with thee, go in this thy might and thou shalt save Israel from the hand of the enemy."

H. MURRAY.

THE FAMILY.

THE DEATH OF THE FLOWERS.

The melancholy days are come, the saddest of the year,
Of wailing winds and naked woods, and meadows brown and sere.
Heaped in the hollows of the groves, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrubs the jay,
And from the wood-top calls the crow through all the gloomy day.

Where are the flowers, the fair young flowers,
That lately sprang and stood
In brighter light, and softer airs, a beautiful sisterhood?
Alas! they all are in their graves, the gentle race of flowers
Are lying in their lowly beds, with the fair and good of ours.
The rain is falling where they lie, but the cold November rain
Calls not from out the gloomy earth the lovely ones again.

The wind-flower and the violet, they perished long ago,
And the brier rose and the orchis died amid the summer glow,
But on the hill the golden rod and the aster in the wood,
And the yellow sun-flower by the brook in autumn beauty stood,
Till fell the frost from clear cold Heaven, as falls the plague on men,
And the brightness of their smile was gone from upland, glade and glen.

And now, when comes the calm mild day, as still such days will come,
To call the squirrel and the bee from out their winter home;
When the sound of dropping nuts is heard, though all the trees are still;
And twinkle in the smoky light the waters of the rill:
The South wind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood, and by the stream no more.

—W. C. Bryant.

"HE WAS ALWAYS A GOOD LAD TO HIS MOTHER!"

A gentleman was walking not long ago with a friend in one of the noted business streets of London, when the latter suddenly stopped, and pointing to a massive building, said: "Look at that noble building, please. There is a pleasant history attached to it and its occupants. When the present principal was under fifteen years of age, his worthy father suddenly died. Neither the widow nor the executors were able to carry on the business, and there seemed no alternative but to dispose of it at a serious loss. 'Let me try, if you please, to carry it on for the benefit of my mother and brothers and sisters,' said this eldest boy. The executors shook their heads. The widowed mother smiled, and said, 'God bless you, my boy, but that is beyond your power.' The youth pleaded so earnestly for 'a three months' trial,' that at last it was agreed

to comply with his request, although the executors had little faith in his success. The mother, perhaps, turned the scale when she gave her boy a good character for perseverance, adding that 'he was always a good lad to his mother.' The next morning when it was announced that 'the young master' was to try and carry on the business, a hearty cheer rang through the place. 'I'll help him,' cried one. 'And I will,' cried another. From all in the house, from foreman down to the errand boy, 'And I will,' was heard. God's blessing from that moment seemed to attend everything done under the management of the youthful head. All worked with willing hands and with willing hearts. At the end of the three months the executors met, and on examining the debtor and credit accounts, they were surprised and delighted, and could only say, 'Young friend, go forward, we can clearly trust the concern in your hands.' Years have rolled over, and the business has rolled on as well, for now it is fourfold in magnitude to what it was in the father's lifetime, and is the support of both 'widow and fatherless ones.' The 'persevering youth' is now married, and has a happy young family around him. I met him recently, and gave him a warm shake of the hand, adding, with feelings of deep thankfulness, 'Has not God blessed the dear lad of whom it was said, "He was always a good lad to his mother"?'

T. B. S.

THE CONQUEROR CONQUERED.

Mrs. Childs, the celebrated authoress, writes as follows:—"I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think) and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ, and proved their faith by their works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quickly answered, 'If they will take it they must!' Soldiers soon came riding in with colours flying, and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the trainers, with feathers and bright buttons, 'the warriors of the nineteenth century.' Of course none of these were in a proper condition to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town!' 'Well, friends, it lies before you.' 'But is there nobody here to fight?' 'No, we are all Christians!' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit, a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we cannot fight!' said he. 'It is impossible to take such a town as this.' So they turned the horses' heads about, and the innocent animals carried the human beings out of the village, as guiltless as they entered, and perchance somewhat wiser."—*The Family Friend*.

CURRENT EVENTS.

DOMESTIC.

The custom house detectives have been making raids between Weymouth and Green Cove during the past week.

Two illicit stills were seized by preventive officer Bourinot, at River Inhabitants and West Bay, C. B., last week.

The people of Victoria County are agitated over a proposition to build a railroad from Porth to the Tobique Plaster Rocks.

The Scott Act was carried by large majorities in the counties of York, N. B.; Huron, Bruce and

Dufferin, Ontario. In Prince Edward County, Ont., the Act was defeated by a majority of 126.

Death is announced of a lady well-known and greatly esteemed by a large circle of friends. Mrs. Botsford had been in ill-health for some time, but her demise came more rapidly than was anticipated. She was a Scottish lady, whom Dr. Botsford first met when a student at Edinburgh.

A meeting of the committee appointed to prepare the details of work for the Scott Act Association was held in the rooms of the Young Men's Christian Association, St. John.

On motion of Rev. Job Shenton, it was resolved that a committee of seven be appointed to prepare a call for and obtain signatures thereto of the citizens of the City and County of St. John and that they be empowered to call a public meeting at such time and place as they may determine.

The *Telegraph* says, on Friday, when the train from McAdam Junction was within about three miles of St. Stephen, eight cars jumped the track, within a hairbreadth of being precipitated down a steep embankment, which must have been attended with serious consequences. There were, besides the train hands, fourteen or fifteen passengers, who escaped without any injury saving the fright and a little shaking. The brakes were promptly applied and the disaster averted.

The train hands did everything in their power to assist the passengers, a large proportion of whom were ladies, and one a blind man. The passengers were transferred to the engine and safely brought to the town.

In the Centenary church school-room, October 30th, a convention of Sabbath School workers representing ten counties in the Province of New Brunswick assembled for the purpose of organizing a Provincial S. S. Association.

The report of the secretary to the committee of organization, which was instituted at McKeuzie Corner, August 14th, during the ninth annual session of the Carleton County S. S. Convention, was submitted. The report embodied the following statistics:

Number of S. S. in New Brunswick	569
Number from which reports have been received	266
Number of teachers	1,726
Number of scholars	16,176
Average attendance	11,814
Number of church members connected with schools	3,241
Number of books in libraries	30,581
Number of Sabbath S. papers distributed monthly	10,894
Number of S. S. using the international lessons	188
Number of schools kept open all the year	206
Amount of money received during the year for S. S. and missionary purposes	\$6,222.72

Benjamin Trefry, residing at the eastern branch of the Tusket River, left his home last Saturday week to visit a young lady to whom he was soon to be married. The residence of the latter was about eight miles above Tusket village. As nothing was heard of him for several days suspicions of foul play began to be entertained and a vigorous search was instituted throughout the woods in the neighbourhood, but without success. The circumstances of the affair caused suspicions to fall at last on a man named Absalom Hurlburt, between whom and Trefry ill feeling had existed for some time. The latter was at last arrested. The prisoner confessed and asked for a piece of paper, and on obtaining it wrote the following:—

"Northeast of the ledge, in Wilson's Lake, you will find the body."

This place is directly opposite Hurlburt's house. The friends of Trefry, on searching for the remains took Hurlburt out on the lake to the place indicated by him, but, though he took the bearings and pointed out the spot where the body would be discovered, it was not found, and has not been yet.

This morning Hurlburt said his statement was made on the strength of a dream. The prisoner was removed to the town of Yarmouth, and lodged in jail. He has made no further statement than the foregoing.

ENGLISH AND FOREIGN.

The cholera is now regarded as practically extinct in Italy.

Persistent rumors are again current that Khartoum has fallen before the Mahdi, and that Gen. Gordon was taken prisoner.

The Parisian police, on Thursday, closed three gambling halls—the Paris Club, the Circle Cluny and another in Rue Desmartges, where ladies were admitted.

The plan for Gen. Lord Wolseley's expedition to Khartoum, as finally settled, furnishes him a total force of 8,500 English troops. He will take 5,000 to Dongola, leaving a reserve corps of 3,500 at Wady Halfa. The Mudir of Dongola has promised to furnish a contingent of 3,000 men, to be composed of members of tribes near at hand.

UNITED STATES.

It is reported that seventeen cattle thieves were captured by vigilantes on Gore mountains and lynched.

By collision on the Wabash road a car containing 44 Italians was thrown down an embankment. Fourteen persons were seriously injured, but it is thought none fatally.

Thousands of acres of woodland in Camden and Atlantic counties, New Jersey, have been swept by fires, entailing an aggregate loss of \$250,000. For two weeks a reign of terror has existed in great wooded regions and the many little hamlets have been enshrouded in smoke, while the air is filled with cinders which constantly menace everything in the shape of habitations. No rain had occurred for two weeks until yesterday.

MARRIAGES.

HARKER-FRASER.—By Elder D. Crawford, on the 9th of October, at the St. Lawrence Hotel, Charlottetown, Mr. George Harker, of Cavendish, P. E. I., to Mrs. Emily Fraser, of Lower Stewiacke, Nova Scotia.

STEVENSON-BINNY.—By the same, at Clyde Cottage, New Glasgow, P. E. I., on the 11th of October, Mr. James C. Stevenson to Miss Clara Binny, both of New Glasgow.

DEATHS.

WISDOM.—On the 11th ult., in the City of Halifax, N. S., of heart disease, John Wisdom, of Dartmouth, in the 78th year of his age.

Bro. Wisdom, in about his usual health, crossed that morning over to Halifax, on business, and was standing opposite the Parliament Buildings talking to a friend, when, suddenly, placing his hand over the region of his heart, said: "I feel very badly," and instantly fell. He was carried to a drug store near by, and a doctor soon arrived, but to no purpose, he died in a few minutes. May the tender mercies of a loving Saviour abundantly bless our beloved sister and family in this their sore affliction.

T. H. C.

CALLBECK.—At Tryon, P. E. I., on the 15th of August last, Sister Eliza Callbeck, in her 81st year. In her early life she gave her heart to Christ, and became a member of the Baptist Church. When she heard the Disciples preach, and understood the way of the Lord more perfectly, she joined the Christian Church in Tryon at its first organization, and continued a faithful member until her death. Being well established in the faith of the Gospel, and trusting wholly to her Saviour, death had no terrors for her. She waited with rejoicing hope till the message came to call her home to be with Christ.

MCLEAN.—At Graham's Road, New London, P. E. I., on the 22nd of September, Bro. Daniel McLean, in his 28th year. He began preaching in Colorado, nearly three years ago. Having lost his health, he returned home a little more than a year before his death. Although in feeble health, and very lame, he preached with much acceptance in Summerside, New Glasgow, and Tryon, for some months after his return to the Island. In the beginning of December last, rheumatism, with its accompaniments, prevailed, and he was laid on a bed of pain. He struggled nobly to rally, but grew weaker, gradually, until it was all over, and passed to be with Jesus.

Bro. McLean's talents were of a high order, and his preaching had a grand effect, especially on the young. He had a strong desire to recover, that he might spend his life in the noble work of rallying men to the Cross. But when death approached, his confidence in Christ and His finished work was such as to leave him without a fear for the future. His conversations with his numerous acquaintances who kindly visited him, in his sufferings, it is believed will be long and profitably remembered.

D. C.

PEOPLE who don't want to keep rheumatism, neuralgia, erysipelas, lumbago, toothache, carache, hoarseness, croup, inflammation of the lungs or bowels, colic or cramps, should keep Minard's Liment constantly in the house, and use it freely internally and externally.

RECEIPTS FOR OCTOBER.

Henry Hill, 50c.; Mrs. H. W. Barker, 50; George Farnsworth, 50; Wellington Smith, 50; Mrs. Simon Blackford, 50; Capt. H. Eldridge, 50; D. McLean, 50; Mrs. Wm. Weaver, 50; Levi Clark, 50; A. LeCain, 50; Miss Mary LeCain, 50; Geo. W. Fullerton, 50; D. Fullerton, 1.00; Wm. McKenzie, 50; John D. Fullerton, 50; Mary Rayner, 1.00; H. Devos, 50; Miss Hampton, 50; Helen Sillars, 1.00; Malcolm Sillars, 50; Vere Beck, 50; Miss W. A. Beck, 50; P. D. Nowlan, 50; Mrs. Peter Tullah, 50; Donald McDougall, 50; James O. Morrow, 50; Dr. Knox, 50.

FOR CRAMP in the stomach, croup, colic, inflammation of the lungs or bowels, warm Minard's Liment, rub freely and cover the affected parts with brown paper well saturated with the Liment and take it internally according to directions. A cure guaranteed.

DEATHS.

BETTS.—On Sunday, 12th ult., at St. John, of chronic bronchitis, Sarah E., widow of the late Chas. P. Betts, in the 71st year of her age.

BETTS.—On the 10th ult., in this City, after a few weeks' illness of consumption, Eugenia V. A. (Eva), youngest daughter of the late Chas. P. Betts, in the 27th year of her age.

MINARD.—The third Lord's day in September, at noon, Bro. Setliff Minard, of Milton, departed this life to join the majority above.

He was taken with paralysis and lingered but a few days. His last words on earth were to his Heavenly Father in his morning family prayer. He never spoke again after arising from his devotions.

Bro. Minard was an elder of the Church of Christ here in Milton. He was an active member, always in his place when able to be there, and always ready with a word of prayer or exhortation. He loved the Church. The prosperity of the cause of God and the salvation of precious souls were the subjects of his conversations. His faith was strong in God and in the word of his grace. His child-like trust in the promises of God dispelled all doubts and fears. The last conversation we had with him—a week before his sickness—he said "he was ready to depart, as his life-work was done." He was a true and loving father, as may be seen in the fact that all his children are in the service of God. He had the satisfaction of seeing them pass safely over the path of youthful temptations, and become worthy, respected members of the Church of Christ.

A faithful father and husband and Christian has gone. He has left us and the dear old home with its thousand sacred memories. And although his absence leaves a shadow upon our hearts, yet we rejoice that God gave him to us so many years. His absence does not make those blessed years of the past any the less real. While we mourn our loss, we will not forget to thank God for the many years of faith and love of our departed brother, the life of whom will make us richer in Heaven.

Our sorrow over the death of our friends too often blinds us to the fact that there are two sides to death. We look at the earthly side, forgetting the Heavenly side. We think of the hushed lips that will never speak again, forgetting those songs of joy that will never cease. In this world are the sad farewells and the unclasping of hands, but in Heaven are unions and greetings that are endless. O blessed thought that the dear ones who are lost to us are living in the blessed family above, and are not lost but gone before!

Our Brother faithfully bore the heat and burdens of life, and with the weight of seventy-seven years upon his head, he patiently waited, in the tender glow of evening, with his hand upon the golden gate that stood ajar, for the coming of his Master. May his devoted Christian life, which has been a help to us all, be cherished in our memories, and continue to influence us in the duties of life. May the children and the widow find sweet consolation in the assurance that the separation wrought by the stern demands of death are but a moment. There are but very few steps from now to the city of the dead, where the lost ones shall meet again and enjoy together the home that God has prepared, that Divine abode "where change finds no pathway, and memory no dark trace."

H. MURRAY.

"DOMESTIC."

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