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THE CHRISTIAN.

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

Vol. II.—No. 12.

SAINT JOHN, N. B., OCTOBER, 1885.

Whole No. 24.

The Christian.

THE MARCH OF THE MESSIAH.

M. B. RYAN.

"He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law."—Is. lii. 4.

This quotation is a portion of a prediction concerning the work of the Messiah. It reveals the final purpose of His work; it is to "set judgment in the earth;" in other words—to judge or rule over the earth; even to extend His law to the islands of the sea. And we have here the encouraging statement, a sharp rebuke to all doubt in the Christian, that He shall not fail nor be discouraged until this work is accomplished. What a magnificent assurance of the ultimate triumph of the Christ! How stimulating to the Christian to know that the banner under which he fights will one day wave in victory over a ransomed world!

But when rejoicing in the assurances of such statements of the word, do we ever pause to consider our own relation to them? Do we, as followers of Christ, sustain any relation to the fulfilment of those prophecies? We certainly do. But I am constrained to think that we too often mistake our relation to them. We too often act as though we thought the triumphant march of Christ was a pageant to gratify our eyes; and His final triumph an exhibition of power of which we could be but the spectators. And so we read those thrilling prophecies as a man takes an opiate, and settle down to a complacent inactivity, while we watch the conquest of the world. This is a mistaken view. It is a dangerous, a God-dishonoring, a self-dishonoring estimate to place upon the matter. We should read those prophecies as a tonic instead of sedative. We should realize that Christ has committed the work of the world's subjugation to His people; His subjects are to extend His rule; the blessings of His love and the majesty of His power are to be made known to the race through the medium of His followers. And when we read a prediction of His growing power, and final triumph, let us read between the lines the prediction of our fiery zeal and heroic effort to enthrone Him in the hearts of men. Let us realize that it is through us that He will "set judgment in the earth" and give the isles His law.

A lack of zeal in the evangelization of the world is a crying shame of modern Christendom. It is the shame of men who avowedly acknowledge Jesus as Lord of all, but who make no effort to establish His rightful rule. It is the shame of men who enjoy the blessing of the Redeemer's reign, and who seem wholly indifferent about bringing those blessings to others. It is the shame of men who

rejoice that the Redeemer's cause will eventually triumph, but who are content to let the battle be fought without their help. Too many Christians are like Dan in his ships, and Rueben among his sheep-folds, when Deborah and Barak were leading the faithful of Israel to conflict and to victory,—they are content to be spectators while others bear the burden. There is need of a great awakening in the matter. Many Christians are asleep. They need the trumpet sounded in their ears to startle them into activity. For the arousing of the careless, the encouragement of the interested, and the enlightenment of all, there is nothing so good as facts. We want first to realize that the march of the world's Redeemer over the continents and islands of the globe to ultimate victory is a fact. It is no myth, no speculation manufactured to engage the fancy of men. It is a fact as real as the creation of the world, the discovery of America, or the march of science. And of this fact we have abundant proof. First, from the Word of the Omniscient God; and, second, from the history and present status of His religion.

Secondly, we want to realize the facts in connection with the present extension of His kingdom. The progress being made; the work to be done; the necessities of the case. Let us devote a time to the consideration of such facts.

I. The progress being made in evangelizing the world. I need not stop here to mention the efforts being made and the success being achieved in nominally Christian countries, in religious work. Any close observer, acquainted with the history of the past, knows full well that there never was such determined, systematic, widespread effort to reach men and make them followers of Jesus as is being made at this day. And, although there are no tidal waves of religious excitement, the result of spasmodic effort, such as the past has witnessed, yet there never were so many converts being made to the faith of Christ as now. This is inspiring. It shows us that Christianity is calculated to keep pace with the highest progress. The light of the Sun of Righteousness shines all the brighter amid the triumphs and glories of nineteenth century civilization.

But we turn to heathen lands, where men worship other gods than ours, and mark the advancement of the rule of Christ. The century in which we live has truly been called the "Missionary Century of the world's history." Protestant missions in heathen lands were, at the beginning of this century, almost unknown. Now the missionaries are like "an army whose lines reach round the globe." Within these eighty years, missionary societies multiplied from seven to seventy; male missionaries from 170 to 2,400, besides the thousands of native preachers and teachers; converts from 50,000 to 1,650,000; church offerings for missions from \$250,000 to \$6,250,000! Protestant schools from 70 to 12,000 with nearly half a

million pupils; translations of the Scriptures from 50 to 226, and the number of the copies circulated from 5,000,000 to 148,000,000!"

In India, the stronghold of Asiatic Paganism, one missionary society, the London M. S., has 440 places of worship, 53,000 worshippers; with 34 male, and four unmarried women missionaries, with 300 native preachers and many teachers at work.

On the 1st of January, 1867, a church was organized at Ongole, India, with only eight members. In 1877 it reported a membership of 3,269, with twenty-two native helpers, six of whom were ordained ministers. In 1878, Mr. Clough, the missionary at that place, baptized, within twenty-one days, with the aid of native preachers, 5,429 converts, "making the membership of the Baptist church in Ongole nearly 9,000 souls; still later 3,262 additional baptisms made the whole number baptized from June 16th to July 31st, 1878, 8,691." This is but a specimen of what is being done, and of what can be done, to extend the reign of Christ in India. "A new population begins to make itself felt in India. Christian homes rapidly multiply in which the casteidea, which has ruled India so long and so cruelly, no more holds sway. To the caste Hindoo these Christians are outcasts, but the outcasts are becoming so numerous as to form a community of their own. There are tens of thousands of them and they are multiplying more rapidly than ever. A silent but wonderful transformation is going on in that strange land and is illustrating the power of missions."

Japan has abolished the State Religions, thus putting all faiths on a level and giving Christianity a fair field. The Gospel is making prodigious strides there, and thousands yearly avow their allegiance to Christ.

China has opened her doors to the missionary and already the first fruits are being garnered. "Bromanga, where Williams and Harris and the Gordons fell a prey to cannibals, is now open and friendly to missionaries." The church there numbers 200, with 33 teachers. The New Hebrides have become missionary centres, sending the bread of life to others. Scarcely a country on the earth remains without the heralds of the Cross of Christ. The old temples of the gods are being abandoned to secular uses; and a gentleman who has travelled extensively in heathen lands states that in all his travels he had never seen one new heathen temple.

These facts are full of encouragement and hope to the Christian. The events of the time proclaim that the prophecy is having its fulfilment. The Messiah is setting judgment in the earth, and the isles are waiting for His law, and receiving it as well. The waste places are becoming pools and the thirsty land springs of water; and the regions that sat in the shadow of darkness have seen a great light.

(TO BE CONTINUED.)

CORRESPONDENCE.

DEAR CHRISTIAN.—We remember at the eleventh hour our promise to write something for the November number. Perhaps a short account of our visit to six churches in the Province and one in Maine will interest some of your readers.

August 15th I left Cornwallis for St. John, going by way of Annapolis. The ride from Port Williams to Annapolis was pleasantly occupied in conversation with Sister Wisdom of Dartmouth, from whom we learned something of the state of the church in Halifax. The sail across the Bay was quite pleasant; and on landing we found Bro. Capp on the lookout for stray preachers, and ready to take us to his home.

We did the preaching for him next morning, and though it was not over done, we learned that some dinners were, while others grew cold and perhaps indifferent. Yet good may result even from this, as the brethren had an opportunity of exercising those two Christian graces—patience and temperance.

In the afternoon we attended a meeting of the Salvation Army, in City Hall, Carleton, in company with a good brother whose name we are not authorized to use here. Returning by way of the Falls, we crossed the new cantilever bridge, a description of which might interest some of your readers, but space will not permit. In the evening we heard Bro. Capp preach in his usual—but as this scribbling must come under his notice before going to print, we shall leave our readers to infer the rest.

Monday was agreeably and profitably spent in company with Bro. Capp in calling on as many of the friends as we could. Tuesday we left St. John for St. George, going by the Grand Southern Railway. After passing the beautiful village of Musquash the road passes through a dreary barren country until you approach St. George, when the eye is again refreshed by the appearance of woodland and vale, and the graceful Magaguadavic River with its numerous islets, disclosing sunny spots of green.

At St. George we met Bro. Samuel Dick, of LeTete, who took us to his home, where good Sister Dick does the part of Martha, combining with it the wisdom of Mary, in not neglecting the better part. Here we met our old friend, Bro. J. A. Gates, looking as hale and happy as usual. We remained a fortnight with the churches at LeTete and Back Bay, preaching several times through the week and on Lord's days to both churches. And though many of the brethren were away from home, we had a full house, except in the morning, as this people have not learned the luxury of early church going.

Truly I felt to rejoice when I entered the pleasant and commodious meeting-house at Back Bay. As I opened the precious Word that morning to orderly, attentive and intelligent hearers, I thought of my first efforts to do good in this place and how things have changed in a few years. I thought of the labors of Bro. and Sister Gates in this place, and the success which crowned them; and as I did I felt assured that though their work of faith and labor of love may not meet with the approbation due in this world, yet assuredly when "they rest from their labors" "their work will follow them."

Of the kindness shown us in LeTete we might write a volume. It is needless to say I was well received by all the friends here (and I know of no enemies). I expected a cordial reception and my expectations were more than realized.

From LeTete we went to Deer Island. I was much disappointed at not meeting Bro. O. B. Emery, he having left for Milton, N. S., the day before my arrival. At Lord's Cove we found the home of Bro. Frank Lambert open, we judge, "as the heart of its owner." We met with the church here the first evening in the prayer-meeting, which was led by Elder James Ward, and was throughout a very lively and interesting meeting. Here we made an appointment to preach the night following the next.

Next day we walked to Leonardsville, to attend the prayer-meeting there. Coming back to Lord's Cove, according to appointment, we preached to a

full house. So you see we had two prayer-meetings to one preaching meeting, which we drew a good feature in the work. On Lord's day we preached twice at Leonardsville, to good audiences. My visit here at this time when the Annual Meeting of the Disciples was being held in Milton, N. S., brought with it recollections of a year ago when we met so many of the friends at Leonardsville. It brought a home-feeling over me to see Bro. and Sister Welsh again, with whom we stayed in company with Bro. M. B. Ryan, at last year's meeting. Some one once said to me not to judge of people by their sociability on such occasions, as they put on their best appearance. Well, I had a good opportunity of testing the truth of the remark on this occasion, and found it groundless in this single instance at least.

From Deer Island we visited the church at Lubec, Maine. This church has had its palmy days when it payed its preachers a thousand dollars a year. But it has come through the deep waters of affliction, losing many of its members by death and removal.

At one time so singularly was this church visited, death carried off its staunchest pillars, and some of its ablest supporters, leaving widows, and a church stripped of its officers. But those brave Christian women remembering that their Lord had risen, and that they "need not now seek the living among the dead," instead of repining and losing their interest in an apparently sinking cause, went to work with redoubled energy, and with heart and hand are still engaged in the good work. My visit to this church shall remain a sunny spot in my memory, and I shall look eagerly for reports from that quarter in the column of THE CHRISTIAN.

Returning home I remained one night in St. John, and attended the Young People's Prayer Meeting. I was delighted to see so many young persons present. At the close of the meeting one young man and two young ladies came forward and made the good confession. How it gladdens the hearts of those who love God and their fellow man see the youths of our land enrolling in the army of our Lord. When will the churches in general see the importance of the Sunday-school and prayer-meeting? No wonder that the young people stray away from our churches and our numbers decrease, when many of the older members, and those reckoned in good standing too, are opposed to Sunday-schools, and indifferent with regard to prayer-meetings. Till this spirit dies out or is driven out of the church, it will not answer the description of the fold where the young and tender are cared for with a shepherd's care.

Your brother and co-laborer,

T. F. DWYER

Cornwallis, Sept. 23rd 1885.

DEAR BROTHER CRAWFORD:—Although we had so far progressed in the work of rebuilding our mill, as to enable me to say in my last that we expected to start in a week from that date, we had still a lot to do. At this date we can only be said to be fairly under way again. It has been a season of hard work in which all have been fully engaged. None of us has worked harder than father, who, though he is now fast approaching the three score years and ten, is still strong and generally in the enjoyment of good health. Mother, too, is better than usual this winter. They, with the rest of the family, resident at Turua, hold regular meetings on Lord's day to attend to the ordinances of the Lord's house.

We duly receive THE CHRISTIAN each month, and carefully scan its contents for items of interest, even the names of subscribers have an interest for us. Amongst them we frequently meet the names of those we once knew, and whom we still remember with affection. My letters to your paper have had one unexpected result. They have caused friends to write us, who have not before done so during all the years we have been in this far off land. We are always glad to get letters from our friends in Canada. Indeed their letters have more interest for us than ours are likely to have for them. I am always at a loss to know, when I write, what

will be of interest to your readers, and I trust you will not hesitate to strike out anything you may think unsuitable.

Confederation, combination, or amalgamation, seems to be the order of the day. The Australian Colonies are endeavoring to federate for their mutual benefit, and an Act has recently passed the British Parliament to enable them to do so. There are many who advocate a federation of the whole British Empire, while others talk in a confident way of the early combination for purposes of defence, at least, of all the English-speaking peoples. Such a union, on a satisfactory basis, would be of infinite advantage to civilization and progress. Christianity could do much to assist in bringing it about, by closing up and uniting its ranks, and showing in a practical manner the benefits of union. I always hail with pleasure every step in this direction, and though I am aware that much yet remains to be done, I believe that every year brings us nearer to the time when Christ's followers will be one. To those who see a simple and satisfactory plan for accomplishing it, the process has all the appearance of slowness; yet to attempt to unduly hasten, would almost certainly delay, the much desired end. Even amongst those who have joined themselves together on Scriptural grounds, there is, not unfrequently, a want of accord and harmony, which is painful to behold. In these colonies we have too much party spirit amongst our brethren, but it is with much satisfaction that I can now chronicle acts which show that a better feeling is growing. I mentioned some time ago that there were four papers advocating "our plea" in these colonies; now we have only two. The *Faithful Witness* had but a short and not very happy career and died in infancy; and the two leading papers, the *Watchman* and the *Witness* have united their forces, and now appears as the *Australian Christian Standard*. The first number is just to hand and presents a very creditable appearance. I send you a copy as a sample. The little *Pioneer* published in Queensland still lives, and is not in any way a party organ as some of the others were.

Bro. H. Exley who has been preaching for some years in N. Z., is about to return to America. I regret his departure. We are very short of preachers in New Zealand, but our brother has had a cordial offer from California and he has not succeeded in placing himself on the best of terms with the more conservative of our Auckland brethren. He has, however, worked earnestly and accomplished much good. We find it difficult to get good preachers to come and stay in these colonies. Victoria is the premier colony, both for numbers of members, churches and preachers. It is now being considered whether an institution cannot be established in or near Melbourne for training young men for the work of preaching and teaching. They find that though quite a number of young men go to America to fit themselves to preach the word, very few return; so the brethren are considering what can be done to train them at home, and by this means keep them in the colonies.

Sometimes unpleasant circumstances have arisen in churches in these colonies, through the desire of some teachers to give a place to "open communion" practices. The feeling of the brethren generally is strongly adverse to this policy. In South Australia recently quite a sensation was created on this question, and a serious rupture was imminent. But wiser counsels prevailed and the danger is now past. Speaking of this matter, reminds me of a paragraph I saw a few days ago, to the effect that for some time a Pedo-baptist preacher occupies the pulpit of Bunyan's Church. The change was effected through admitting the unimmersed to membership. These gradually became more numerous until at last they outvoted the Baptists. So that what was once a Baptist Church is now presided over by a preacher who sprinkles babies.

Bro. Floyd, who recently arrived from America is doing well in Wellington. The church in that town is one of the most energetic in New Zealand. Dunedin is also a progressive district, but Auckland is very slow. We have really made no progress

during the past fifteen years, nor will any be made until we get one or two good preachers. The Evangelistic committee is now on the look out for one. Can you tell us where to find him?

I am, etc.,

L. J. BAGNALL.

Sandes St., Thames, N. Z.,
17th August, 1885.

TREASURER'S REPORT.

The following amounts were received during the year ending Sept. 7th, 1885, for carrying on Mission work in New Brunswick and Nova Scotia. Full credit has already been given through the various issues of THE CHRISTIAN to parties herein named, with the exception of a few who have contributed since the publication of the September No. We give them in this form for ready reference:

Balance last year,	\$157 38	Col. Rossway, N. S.,	47
Collection, Leonardville Yearly M.,	29 50	Brighton, N. S.,	1 00
Mrs. H. Eldridge, Sandy Cove, N. S.,	4 00	W. Outhouse, Tiverton,	2 00
Collection, Westport, N. S., (Oct. 5.)	5 14	H. A. Blackford,	2 00
Sarah C. Peters,	50	A. Friend, N. S.,	10 00
E. Leary, Sandy Cove,	6 00	Church, East Rawdon, N. S., (June)	6 00
Captain J. Eldridge, Sandy Cove, N. S.,	3 00	West Gore, (June.)	11 00
A. K. Peters, Westport, N. S.,	50	G. Bowers, Westport,	4 00
C. Bailey,	2 00	River John, (July.)	44 20
River John, (Oct. 5.)	9 00	H. J. Peters, Westport,	2 00
Helen Sellers,	5 00	Church, Lord's Cove,	3 00
D. Kullerton, Pictou,	11 00	Westport, (August.)	5 64
Cyrus Webster, Cornwallis, N. S.,	5 00	E. C. Ford,	8 00
Lovi Clarke,	5 00	Church, Tiverton,	4 50
Rossina Reid,	5 00	D. McLean, Cornwallis	10 00
A. LeCain, Kentville,	10 00	Newport, (August)	6 53
Church, Black's Harbor, N. B. (Nov.)	10 00	S. S., St. John, (Aug.)	21 40
LeTang, N. B. (Nov.)	10 00	J. Stevens, Newport,	10 00
River John, (Dec. 12.)	9 00	J. H. Harley,	50
LeTang, Black's Harbor, N. B., (Dec. 22)	40 00	J. Vaughan,	10 00
East Rawdon (Dec. 23.)	9 00	W. Bailey,	10 00
Mrs. E. A. Harvey,	1 00	C. Bailey,	5 00
W. G. McDonald,	1 00	John Anthony,	2 00
West Gore, (Dec. 23.)	6 00	M. Stevens,	5 00
M. A. Wallace,	2 00	M. Bailey,	1 00
Mrs. D. Stevens,	1 00	D. Stevens,	10 00
John Anthony,	1 00	Bank Interest, St. John,	2 00
Newport, (Dec. 23.)	4 10	E. A. Payson, Westport,	3 00
C. Thompson, Westport	1 00	A. Outhouse, Tiverton,	2 00
F. C. Ford,	1 00	Mrs. Wisdom, Halifax	1 00
J. Flnglor, St. John, N. B.,	5 00	H. M. Ruggles, Tiverton	2 00
Mrs. W. Outhouse, Tiverton, N. S.,	5 00	W. Powell, Freeport,	2 00
Milton Outhouse,	2 00	T. H. Capp, St. John,	10 00
East Rawdon, (Mar. 24.)	5 00	Collection, Black's Harbor, N. B., (Aug. 30.)	4 42
West Gore, (Mar. 24.)	14 00	J. Johnson,	2 00
Amos H. Outhouse, Tiverton, N. S.,	1 00	LeTang, N. B. (Aug. 31.)	4 53
H. Hill, French Village, N. B.,	4 50	J. Peters, Westport, N. S.	4 00
Gulliver's Cove (May 8)	87	Ezra Bailey,	2 00
		J. Leonard, St. John,	1 00
		Ladies Aid S. Milton,	33 00
		B. Marshall, S. Range,	5 00
		Jessie Zigles,	5 00
		Jos. Shuttiff,	2 00
		A. Marshall,	50
		Church, Milton, N. S.,	15 45
		Total,	\$687 62

In placing the above amounts to the credit of the churches of which the contributors belong, the churches would be represented as follows:

Westport, Digby County, N. S.	\$42 78
Tiverton,	24 50
Cornwallis, Kings County,	55 00
East Rawdon, Hants County, N. S.	22 00
West Gore,	35 00
River John, Pictou County,	62 20
Newport, Hants County,	64 10
Milton, Queens County,	48 45
South Range, Digby County,	12 50
Lord's Cove, Charlotte County, N. B.	3 00
Coburg Street, St. John, N. B.	41 90
Black's and Beaver Harbor, and LeTang.	70 97
Total.....	\$482 40
Balance last year.....	157 38
Collection, Yearly Meeting.....	29 50
From sources not in above.....	48 34
Grand Total.....	\$687 62

DISBURSEMENTS.

1884.		
Oct.	T. H. Capp, travelling expenses, interest of Board	\$14 44
"	M. B. Ryan in St. John, filling vacancy by the above.....	30 00
"	23. T. F. Dwyer, Cornwallis, N. S.	10 00
"	P. D. Nowlan, Black's Harbor, LeTang.	60 00
Dec.	P. D. Nowlan,	25 00
"	22. P. D. Nowlan,	40 00
1885.		
Jan.	6. E. C. Ford, Hants County, N. S.	62 80
"	17. P. D. Nowlan, Digby County, N. S.	15 00
Feb.	13. P. D. Nowlan, Black's Harbor, N. B.	15 00
"	16. T. F. Dwyer, Cornwallis, N. S.	10 00
Mar.	8. T. F. Dwyer,	10 00
May	8. P. D. Nowlan, Digby,	60 00
"	25. P. D. Nowlan,	20 00

" 23. P. D. Nowlan, Digby, N. S.	3 34
June T. H. Capp, expenses Kempt Quarterly,	3 25
July 1. P. D. Nowlan, Digby Co., Blk's Harbor,	45 00
" P. D. Nowlan, River John, N. S.	44 20
" 22. E. C. Ford, Hants County,	61 35
Aug. P. D. Nowlan, Black's Harbor, LeTang, N. B.	10 97
Sept 8. P. D. Nowlan, Digby, Black's Harbor,	21 50
Incidental expenses.....	6 50
Total.....	\$568 35

Leaving a balance on hand, September 7th, 1885, of \$119.27. T. H. CAPP, Treasurer.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

CONURG 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 meet every Wednesday evening at 6.

We are glad to be able to report twelve additions during the month. These have been added at our regular services. The members of the church feel encouraged, and no doubt others who are almost persuaded will soon follow.

Ten of the above were added by confession and obedience to the Gospel, and two from the Baptist Church.

Our audience room is being refitted, and painted. We are expecting to have a very pleasant room to worship in when completed.

Bro. Stevenson remained over one Lord's Day after the Annual, and preached for us morning and evening.

DEER ISLAND.

On the eve of our departure from this place, our hearts were made glad by six persons, one at Lord's Cove and five at Leonardville, confessing their faith in Jesus, as the Christ, the Son of God, and being buried with Him in baptism, rising, we trust, to walk in newness of life. This makes seven, in all, since last report, and we doubt not, there are many more to follow.

We hope the churches here will continue steadfast and true, and, leaving, altogether, the traditions of men, cleave unto the Lord and the Word of His grace which is able to build them up and give each faithful follower of the Lord Jesus an inheritance among the sanctified.

Although leaving for a time, we will not forget those among whom we labored so long, and who are dear to us indeed as members of the ONE BODY and workers in the same vineyard. We are one. We meet at the same throne of grace and have fellowship with the same Almighty Father and with His Son, Jesus the Christ; and although we pass over the river "one by one" and so, in death, seem to be separated, the connection is not broken. The family of God in Heaven and earth is ONE. As members of the one family may we so live that we may never dishonor the holy relationship until we meet "over there." O. B. EMERY.

NOVA SCOTIA.

DIGBY COUNTY NOTES.

The meetings are well attended, from thirty to forty-five attend upon the Lord's table, from fifteen to thirty participate in edifying the church with prayers and exhortations. I spent last Lord's day with the church at South Range, and spoke twice to fair congregations. Ten sat down with me around our Master's table.

Dear sister Shortliffe is sadly afflicted having been confined to her bed for several months. May the

Lord bless and sustain her is my prayer. I propose remaining here two Lord's days, and then return to N. B., calling and speaking one Tuesday at Gulliver's Cove.

J. A. GATES.

Southville, Sept. 25th, 1885.

P. E. ISLAND.

On the invitation of friends we left home on the 27th of August, to visit Three Rivers, and East Point. We tarried at Lot 48 on the 28th to attend the funeral of Sister Maggie Boyer which was largely attended through respect for the dead and sympathy with the living, and reached New Perth the same evening. Friends at Three Rivers were generally well. We spoke to large and attentive audiences on Lord's day, spent the next three days in visiting all the brethren and friends we could, and preached on Wednesday evening at New Perth.

It was no small pleasure to witness the interest manifest by the brethren in the Master's cause. The large and valuable additions to the church on Bro. Stevenson's last visit caused much joy to all. It was refreshing to visit and converse with friends who had lately bowed in obedience to the Saviour. May theirs be "the path of the just that shineth more and more until the perfect day."

It was while we were there the brethren received a letter from Bro. Emery, accepting of their call to come and labor among them. They are very hopeful that his work among them will be crowned with the approval and blessing of Christ. May they faithfully co-operate with him and have their hopes more than realized.

Thursday forenoon found us at the hospitable home of Bro. James O. Morrow, of Souris, nearly through the Point. The friendship of former days was as fragrant as ever, and soon it was decided to "stay till the morning." Friday was spent in visiting friends at the Point, the first of whom is Bro. John Stewart. Though very weak in body he was cheerful and strong in the confidence of hope and spoke with much animation of the Master's cause. On my last visit at his house though suffering and distressed for breath he must be driven to the shore to witness the baptism of a daughter-in-law. On parting he said it was likely our last meeting on earth, but how blessed the thought that Jesus has gone to prepare a place for his people when all partings would cease. He earnestly hoped the Lord would prosper us in his work. We made an effort to visit every family at East Point belonging to the church but missed a few for lack of time. Preached nearly every evening while there and on the two Lord's days and on Monday night at Souris. The meetings were well attended, especially on the last Lord's day. Our last meeting was large and solemn. Hope yet to hear of some in that audience surrendering themselves to Him who died for them.

The prospect at East Point never appeared better, we heard no jar among the members. When speaking of the new house so comfortable and so beautifully neat and out of debt, each one would tell how nobly such and such others acted, and how harmoniously all worked together till it was completed. While we thank God and took fresh courage we felt like saying to every brother and sister in the church individually and collectively, Oh, be watchful and prayerful night and day, for the enemy is always going about seeking whom he may devour, and is never more determined and subtle than when he sees apparent prosperity in the church. H. A. McDonald is a native of East Point where he is held in esteem, which was much increased by his visit home this summer. They also appreciated highly the visit of R. W. Stevenson, who labored with them in former years. They have an interesting Sunday-school which was started by the earnest exertions of Bro. Ghent. The scattered position of the members and their children makes it very difficult to run a Sunday-school, but it is hoped they will rise above obstacle and keep up so useful a school especially in summer. We had two immersed.

D. C.

The Christian.

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SAINT JOHN, N. B., OCTOBER, 1885.

TO OUR READERS.

This number closes the second volume of THE CHRISTIAN, and, judging from the past, it seems the determination of its friends to sustain it. For this we feel thankful to our Heavenly Father. The number of its subscribers this year is considerably over that of the last, and so is the number of its contributors, thus extending its circulation and giving greater variety to its contents. This is encouraging.

As those principally who are engaged in circulating, reading, and conducting THE CHRISTIAN claim "not to be of those who draw back," but rather of those whose motto is *onward and upward*, may we not ask all not to desert it, but rather push it forward. Can we not all, with the Divine blessing, do more for it next year than we have this? Many wish THE CHRISTIAN were larger, or that it came oftener. None wish it more than the writer. But considerate and experienced persons know something of the difficulty of sustaining a new paper of moderate circulation, and would much prefer a monthly which clears its way, than a larger and more expensive paper which sinks money, then sinks itself—to the disappointment and mortification of its patrons.

A semi-monthly would be pleasanter to the reader, but it requires twice the money to publish it. Nearly every family can take the paper at 50 cents. And in the few cases where sickness and misfortunes prevent worthy persons from paying for it, it will be cheerfully sent to them gratis.

To all who have aided us in the past we wish to tender our hearty thanks, and we ask all friends to aid us in the future. We hope, through the mercy of Him whose cause we seek to advocate, to make THE CHRISTIAN better in the future than in the past. D. C.

EDITORIAL.

"In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to myself that where I am there ye may be also. (John xiv. 2, 3.)

Jesus was now alone with the eleven disciples. After Judas had gone out to betray Him to the chief priests and to receive men and money for the purpose, Jesus said: "Now is the Son of Man glorified and God is glorified in Him." He told His disciples that He was going where they could not follow Him now. And, although Peter declared his readiness to die for Him, He told him that he

would that night deny Him thrice. Their disappointment and sorrow were two-fold. First, the kingdom they had expected was now lost to them. Zebedee's sons began to see their folly. It was all a failure. Again the society of Jesus was inexpressibly precious. The dangers of land and sea lost all their terrors when their Lord was nigh. The longer they witnessed His loveliness and power the harder it was to part. No friend could ever fill His place. "What will we do when He is gone?" was a dismal question which none of them could answer, and they began to wonder if He with all they had expected from Him was a failure.

Their trouble, though needless, excites the pity of Jesus and He speaks to them words of hope. Put the same confidence in me you put in God. I am not a man to fail or to deceive. You have lost hope of a worldly kingdom, but my dominions are not confined to this world. My Father's house is large and in it are many mansions. I go away not to forsake you but to prepare for you a house and then return and take you to myself, there to live in happiness forever.

Let us consider:

I. The Father's house with its many mansions.
II. That Jesus has gone to prepare a place for His redeemed.

III. His promise to come again and receive them to Himself.

I. The Father's house with its many mansions. Some suppose that the saints will inherit many mansions; that is, have a home in these different mansions and sing,

"When I can read my title clear
To mansions in the skies."

Others think that the different mansions are for separate classes of the redeemed, who will occupy higher or lower places according to their character and worth. "For one star different from another star in glory so also is the resurrection of the dead." But Jesus says nothing about different mansions for His people but of *one* place. Although there are many in His Father's house, He only speaks of one for them.

Every house is builded by some man, but He who built all things is God. God's house then is the universe, for He built it all. The earth is so small a part of God's house that were it blotted out it would be no more missed than a leaf from a forest or a grain of sand from the shore. How wise and gentle His rebuke to the disciples who prized so highly its glory and felt its loss so deeply!

While it is plain that the Father's house means the universe, the many mansions obviously mean the worlds that fill it. Of these worlds and their inhabitants we know but little, but certain rays from the sacred page fill us with adoring awe. "By Jesus were all things in heaven and earth created, visible and invisible, whether thrones or dominions, principalities or powers, all things were created by Him and for Him: and He is before all things and by Him all things consist." (Col. i. 16-17.) And while we may not now look into these mansions nor see that innumerable company of angels who inhabit them, we are glad to learn that they all belong to the Head of the Church and are forever pouring the revenues of glory into the riches of Christ.

Forever singing as they shine,
The Lord that made us is Divine.

II. Jesus has gone to prepare a place for His redeemed.

Although angels inhabit the many mansions in the universe, yet Jesus prepares a place for those He redeemed. He took the nature of man but not of angels. He came to man's abode but not to the abode of angels. He died for man and not for angels, and for man he prepares a place. The glory of that place eye hath not seen nor ear heard nor how Jesus prepares it. All we can know of that place and the way to it is by knowing Jesus, for He

is the way the truth and the life. He informs us that in the last judgment the King shall say to them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," &c. If man by sin was separated from God and lost that kingdom, who so competent to prepare it again as the Son of God, who redeemed man and reconciled him to God by His own blood?

But Jesus going to prepare a place was with a view to His second coming and its grand purposes. For the joy set before Him He endured the cross and despised the shame, and with the same in view He prepares this place which leads.

III. To his promise to come again and receive them to himself.

This promise is glorious for many reasons. 1st. For its simplicity. He always speaks as God: "I will come and heal him;" "I will, be thou clean;" "I ascend to my Father and your Father, and now I will come again and receive you unto myself," &c. All his promises are free and clear and surrounded with glorious majesty. 2nd. From its import, receive you *unto myself*, &c. This implies that, though unconfined to space but filling all things, He has a set place or headquarters whence issue His power and word and glory, elsewhere called "the throne of His glory," and He comes to receive His people to this place—to *myself*, *that where I am there ye may be also*. It was not enough that His brethren should share, in common with angels, the stream of the river of God, but that they should be present with the Lord to behold and drink of it at its source. He asked His Father for this: "I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory," &c., John xvii., 24; and at different times declared, "Where I am there shall also my servant be." He will certainly come to make good all these great and precious promises by which we are made partakers of a divine nature. The hope of seeing and enjoying Him purifies the heart.

John was permitted to gaze on the throne and see two classes of worshippers of the Lamb, and also to see their respective places and hear their different songs. One class was made up of all the angels; they stood round about the throne, or, as we understand, in "the many mansions": their song was, "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever." None enquired whence they came or who they were, this being their native home. The other class was composed of a great multitude, which no man could number, of all nations and kindred, and tongues; they stood before the throne, and before the Lamb, clothed in white robes and palms in their hands; they were in full sight of His face, who sat upon the throne, or received by Jesus to *Himself*. Their song was, "Salvation to our God which sitteth upon the throne, and unto the Lamb." The elder asked John, "What are these which are arrayed in white robes? and whence came they?" and answers him, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God * * * and He that sitteth upon the throne shall dwell among them," &c., &c. Rev. vii.

This chapter describes what the fulfillment of Jesus' promise shall be, and the difference between the many mansions and the place he has gone to prepare, and of those who shall inhabit each.

God's redeeming love, its heights and depths, which far transcends the intelligence of angels and so eludes their grasp—and although they have gained new knowledge in beholding the "man of sorrows," and new joy when sinners repent, it is not till they come with him in countless millions when He descends to bring home His ransomed bride, and when they see Him and all the redeem-

ed with Him, they will fully understand the wondrous plan. God gave Paul the grace to preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who hath created all things by Jesus Christ. To the intent that now unto the principalities and homes in heavenly places might be known by (through) the Church the manifold wisdom of God. (Eph. iii., 9, 10.)

When the principalities and powers in the heavenly places, or in the many mansions, see Jesus and all whom He has redeemed by His blood, together in the place He has prepared, they will have new and enlarged views of God's manifold wisdom and infinite love.

Reader, will you go to that place which Jesus is now preparing? You know we cannot, at best, stay long here. We are liable at any moment to leave this place. Jesus loved you; died for you to reconcile you to God, to your truest and best and Almighty Friend. He loved the world so as to give His beloved Son, that all who believe in Him might gain that home. Jesus died for every man, and prepares but one place for man. Those who reject Him reject all His love and all his arrangements, and must be driven to a place not prepared for them. Those who accept of Jesus, honor Him and His Father, acquiesce in all the blessed plan of salvation, and will go to meet all the redeemed—all we have known and loved on earth, Abraham, Moses, David, and all the prophets, all the apostles and martyrs of Jesus, and, better than all, to meet Him who loved us and washed us in His blood. How easy it is to love one who loved us so much, and so earnestly seeks to bring us home to Himself that where he is there we may be also.

D. C.

It is possible that some reports of our Annual Meeting, at Milton, will, for the want of space, be compelled to remain over till next issue.

THE SMALLPOX in Montreal is still rampant, there being in one week alone about 250 deaths. Business seems very much paralyzed in almost every branch.

In the Montreal *Herald* we notice with pleasure that Bro. W. H. Eaton has been presented, by the men under his charge, with a heavy gold locket, as a token of the high esteem in which he is held by them.

SISTER FRANKLIN BARNES, who has been spending a few days with her friends in St. John, informed us that her sister, Annie E. Orvis, wife of our late lamented brother, E. E. Orvis, died at Mayfield, Ky., on August 30th.

In the *Ravenna Republican* of September 16th is found the statement, that C. C. Foote died at Wooster, Ohio, on Sunday morning, September 13th. He was for many years a successful preacher among the Disciples, but of late years has been connected with the Baptists.

WE received a kind invitation to attend the wedding of D. O. Thomas and Aune Elizabeth Butler, at Forest Home, Indianapolis, Wednesday evening, Sept. 23rd, at 8 o'clock. Sorry that circumstances forbade our being present. We sincerely hope that the union thus formed will, throughout life, be pleasant to each other, and to the glory of God.

FROM our Church News our readers will learn that Bro. Emery leaves Deer Island for P. E. I. Bro. Emery has done a good work in his present field of labor, and the people are loud in his praises and regret exceedingly his departure. We all are glad, however, that he is not going far from us,

and that he will, as usual, take an interest in THE CHRISTIAN by contributing to its columns.

THE TRUTH presented in the oft repeated expression—In the midst of life we are in death—has, within the last few days, been painfully impressed upon the minds and hearts of our citizens. It was only a few days since, when a young man named Dunham, with his brother and a companion, went as far as Lepreaux to have a day or two's shooting in the country, when grasping his gun in excitement at seeing some game, the gun went off and the poor fellow was shot and died in a few minutes. The next day news reached our city that a young man by the name of Lawson, well and favorably known in the city, was spending his vacation, with two companions, in the country, shooting, when through a little carelessness on his own part, he allowed the butt of his gun to strike the hammer of his companion's gun, which went off, and in a moment he was dead. While the citizens were grieving over the apparently untimely death of these two young men, they were thrown into a furore of excitement, when a report gained currency that the "Humacao," wrecked at Grand Manan, had slid off the rocks and that all on board were drowned. The facts of the case are as follows: The "Humacao," a Spanish steamer of 1,650 tons, went ashore on the Murr ledges during a thick fog on Wednesday, August 5th. On Saturday, 19th September, a tug left the city with a Mr. Griffiths and a gang of eleven men to work on the wreck. On Wednesday, during a gale, the steamer was driven off the rocks into deep water, and eleven men were lost. Oh, the scenes in the homes thus made vacant, would move to tears the hardest heart, as they witnessed the widows and orphans baptized in deep grief over the loss of loved ones. Our citizens are already taking active measures to alleviate, as far as possible, the heart-rending circumstances of the bereaved, and to respond to the cry of the widow and orphan.

Oh, let us all receive lessons of warning. We know not how soon our time may come. Let us be wise, that when it does come we may be ready.

ORIGINAL CONTRIBUTIONS.

THIS ONE THING I DO.

So said Paul, the Apostle to the Gentiles. *Not*, this one thing I think about, or consider good; but, this one thing I do. Once Paul's position and prospects among men were good. He profited in the Jew's religion. Why? Simply because he was zealous. But he profited more than his fellows. Why? Because he was *more exceedingly zealous*.

Zeal tells everywhere. The zealous man of business usually succeeds, and if his zeal is coupled with knowledge, he does so almost without an exception.

Zeal without knowledge may lead into many disastrous mistakes, and knowledge without zeal may lead into an idle, aimless, useless life; but, knowledge and zeal going hand in hand are almost sure to lead to success in any undertaking whatever may be its nature.

To-day I passed over the ground of a farmer who is successful far beyond any of his neighbors. Why is he so? Simply because he has a good share of knowledge, gained by experience, and an abundance of zeal in his business. He loves his farm and watches with interest the growing crops. He carefully watches all the changes, and, where he makes a mistake one year tries to rectify it or makes a change so that the mistake is not repeated, or continued. Success is his aim and he tries to gain it by continued effort. There is no need, as we pass over the farm, to ask: Are you careful, watchful and industrious? We know he

is. There is a difference in farmers. There is also a difference in Christians. If you go into a community where the people are comparative strangers to you, but, after a time, you become somewhat acquainted with the professing Christians there, you will not find it necessary to ask many questions in order to find out who are the careful, watchful, industrious ones among the number. This will soon be manifest to everybody. The Christian whose aim is success in the Divine life will soon stand out clearly defined, known and read of all men. Who, in becoming acquainted with Paul, would make a mistake in reference to his Christian character? I think not anybody. The marks of: "This one thing I do, forgetting the things which are behind," &c., were so clearly defined that all might and *must* see the likeness of the Divine Master whom he so faithfully served. Paul said: "Follow me even as I also follow Christ." Let us then follow him as far and as fast as possible in knowledge, in zeal, in watchfulness, in prayerfulness, in labor, and soon we will, under the care and direction of the Master, wield an influence for good which will disarm opposition, subdue the stubborn wills of men and give grand victories in the battle of life.

The reason why some make shipwreck of faith is: they have zeal only, and not knowledge, and so running energetically but aimlessly for a time they become by and by bewildered in mysticism, and tire and droop and die.

Others having knowledge but not zeal, content themselves by indulging in meditations on the "doctrinal points" of Christianity, never doing anything except when attacked on those points, when, like the sloth goaded into motion by hunger, they move, and fight *hard* for these points, sometimes silencing an opponent, and then they "plume themselves" and think how well they've done and how nobly they "contended for the faith once delivered to the saints." When really their own soul is not enriched, but rather built up in pride, nobody is benefitted, somebody is injured, and the *hero* settles back into continued idleness.

How much better, like Paul, to leave the things behind and reach forth to those before, &c.?

O. B. EMERY.

COUNTERFEIT COIN.

BY D. McDougall.

It is reported that counterfeit coin is circulating in parts of our country. The idea of counterfeit coin implies that there is genuine coin. An imaginary something, a myth is not counterfeited. Our national currency is not a myth, not an imaginary thing, but a reality, a genuine article; hence the counterfeit.

Now, the very fact that Christianity is extensively counterfeited, is conclusive evidence that it is not a myth, not an imaginary something, but a grand reality—a genuine article. Who ever heard of any one striving to counterfeit a worthless piece of pewter? The fact that he strives, with great skill, and at great risk, to counterfeit the coin proves that the coin is valuable. Just so; the fact that Christianity is counterfeited proves, likewise, that it is valuable; that it is worth possessing, worth striving to possess; that it is the most precious of all precious things, because most of all extensively counterfeited; that it is indeed the "pearl of great price."

The counterfeiter knows the value of money; consequently desires to get it; but is unwilling to make the necessary effort to obtain it in a legitimate way. He is too proud or too indolent to work, and wants to get money without earning it. He needs money, he must have money, he *will* have it, or something to cheat his fellows and pass for money. The counterfeiters of Christianity, likewise,

has learned that Christianity is valuable and desirable. He would like to possess it, and would try to obtain it, but is unwilling to make the necessary effort, and to take the steps requisite to get it in the legitimate way. This would require humility, self-denial, submission, obedience, work. These are all repugnant to the counterfeiter. These are not his attributes. Still he wants to secure to himself the advantages, and to enjoy the luxuries which Christianity bestows in this life: hence his counterfeit; hence his effort to show something that will pass for the true coin among his cheated fellows.

The counterfeiter of money is generally esteemed a very mean character. But the climax of meanness is only attained by the counterfeit Christian. The former is mean because he defrauds the government of his country. The latter is infinitely meaner because he defrauds the Government of the Universe; because he cheats his Maker of that which by right he owes Him—a life of genuine Christianity.

The counterfeiter sometimes attains to such a degree of perfection in his art as to render it very difficult for any but an expert to detect his spurious coin. If the size, weight, color and appearance are found correct, as the last resort and surest test he tries the *ring*. If it has not the ring of true metal, or has no ring, it is proved spurious. It strikes me the same test will apply to the professing Christian. Though nothing wrong in outward appearance, it may be found the *ring* will pretty surely indicate whether he is pure gold or base alloy. To test the coin we drop it on the table. If it is genuine, it is sure to ring, and to give the true ring. To test the Christian: Does he *ring* when you drop him into the prayer-meeting? and does he always give the true ring? If the appearance, or the life, and the ring are true, we may reasonably conclude that we have a really genuine article.

It is certainly one of our greatest drawbacks that much of what passes as current coin of Christianity in our churches is only an alloy of a little gold and much worldly dross. These coins ring freely on any theme but Christianity. Touch politics, commerce or trade, and they give forth a ready and most resonant ring; or gossip and scandal, and the ripple of their liquid cadences flow in one silvery stream. But near the religion of Christ, and every vibration dies, every responsive tremor is quenched.

What can be or should be done with this spurious coin? Evidently what they most need is a melting over again, and a purging out of the dross. Riverside, Aug. 23rd, 1885.

THE ANNUAL MEETING.

FRIDAY.

September 4th, at Milton, the beginning of our Annual Meeting. Delightful weather. Bro. Wm. Murray, of Maine, gave us a clear, earnest discourse in the evening on "Growth in Grace."

SATURDAY.

The weather very fine. Meeting of prayer at 9 o'clock in the morning, led by Bro. E. C. Ford. Over a dozen prayers offered—a solemn and profitable meeting to us all. In the afternoon another good meeting of prayer and exhortations. Here we expressed our determinations to do better in the future. Some may say, "It is folly to make good resolutions unless we keep them." We think it good to show our good intentions, and better, of course, to execute them. It was certainly cheering and encouraging to hear so many speak of their love for Christ and His cause. We have reasons for believing they meant what they said, and will surely increase their zeal and labors in the year before them. Bro. O. B. Emery, of Deer Island, preached in the evening from James iv. 14:

"What is your life?" He had the close attention of a large congregation while he forcibly presented the claims of a true life.

The last of the visiting friends reached Milton late in the evening—in all about ninety visitors, a larger number than in former meetings at Milton.

SUNDAY.

Another pleasant delightful day. Prayer-meeting in the morning before breakfast. Between forty and fifty present. This was truly a "sweet hour of prayer." At 10.30 Bro. Stevenson spoke to us, showing how the Son glorified the Father, and how the Father glorified the Son, and how His children are to glorify both Father and Son. The discourse was intensely interesting and edifying. The meeting at two o'clock was in the interest of the Sunday-school. The children did the singing and the preachers did the talking. Bros. Stevenson, Emery, Capp and James E. Barnes told us some excellent things relative to the successful working of the Sunday-school. A number of questions were asked and promptly answered. Bro. A. J. Ford, our Superintendent, offered a number of suggestions in regard to improvements in the Sunday-school work. The interest in this meeting was so great we continued the exercises thirty minutes over the allotted time. The Sunday-school department ought to be on the programme of our Annual Meetings. The importance of this work demands our special attention. Soon after this meeting the Lord's Supper was attended to, Bros. James E. Barnes and Allan Minard presiding. This was a blessed season of grace—a sweet foretaste of the glad feast above. The probability is we shall not all meet again on earth, but we know although the earthly feast is past, the love will ever remain. In the evening Bro. Capp gave us a vigorous and grand discourse on the "Gospel of Christ." He had a crowded house—about seven hundred, according to the counting of one who sat in the gallery.

MONDAY.

Business meeting at nine o'clock, lasting till twelve. Bro. E. C. Ford re-chosen Chairman of the meeting. Good will and good order prevailed through all the deliberations. The letters from the churches showed a measurable degree of interest, some of which showing a commendable growth. There were letters from seventeen churches aggregating 137 additions.

This is an improvement on last year's report. The missionary work was also in advance of last year; that is, as regards the funds, more money being raised than in former years. The mission outlook for the coming year is very encouraging. The interest in this mission work increases as the importance of it is seen by the brethren. Those who have attended the Annual Meetings can plainly see the steady growth of interest in this work, which inspires a hope for much greater things in the future. We need not express here our joy in the paper enterprise, THE CHRISTIAN, as a report of this will be given by others.

At three o'clock the "Ladies' Aid Society" met. All we know of this meeting is what we are told, but we are credibly informed they had a very interesting meeting. This new feature is the right arm of the mission work. Wherever the ladies have organized these "aid societies" they have been decidedly successful. We most anxiously desire and hope the ladies in all the churches will take hold of this work. We had a general missionary meeting in the evening—Brethren Stevenson, Emery, William Murray, Capp, E. C. Ford, and J. A. Gates were the speakers. Others were expected to speak, but could not for want of time. Many good things were said by way of suggestion and encouragement, and thus helping to a better knowledge of the facts of mission work. Our hearts were enlarged, and we felt like adopting

the Seneca Mission motto, "Christ for all the world, and all the world for Christ."

TUESDAY.

Bro. Stevenson gave us a discourse in the evening. Theme: "The Lamb's Book of Life." The house was well filled. Bro. S. was a stranger among us; this being his first visit to Milton. The people were more than pleased with him, both in the pulpit and in their homes.

Other preachers besides those already mentioned, namely, Bros. Joseph Gates, Thomas Gates, and Peter Nowlan, who were active in all the interest of the meeting.

Thus closed a very pleasant, profitable and successful meeting. We regret that many other brethren who are scattered over our Provinces were not able to avail themselves of this grand meeting. If any who were present did not receive a blessing we tender them our sincere and deepest sympathy.

H. MURRAY.

REPORT OF THE WOMEN'S CHRISTIAN MISSIONARY SOCIETY.

Last year at our Annual on Deer Island, the sisters met and formed the General Society appointed officers, talked of the good that might be done by the united efforts of the sister churches, and decided to do all in their power to promote the cause of Missions—more especially the Home Mission, for whom the sisters of the various churches have been working. We were at our Annual gathering this time with the church at Milton. Monday, September 7th, 3 p. m., about one hundred persons were gathered for our meeting. We have not counted but suppose there were nearly that number if not more.

Sister Murray called the meeting to order, after which the President, Sister J. E. Barnes, with vice-President, Sister E. Ford, took their seats on the platform, Sister Emma Christie, Secretary, and Sister Gates, Treasurer, being absent. Sister Christie has been careful, as she always is, to leave nothing undone. Her reports were made out, also the reports from the local Society, by Secretary and Treasurer, which were on the table. Sister Christie requested Sister B. M. Wilson to occupy her position, which she did. Sister Barnes opened the meeting by giving out an appropriate hymn, which all joined in singing; after which Sister Rebecca Harlow led in prayer. The reports from the Societies were then read by the Secretary, *pro tem*.

BACK BAY AND LE TETE.

The Women's Aid Society, of this place was organized in October, 1884, by appointing Mrs. Melinda Greene, President, and Mrs. J. A. Gates, Secretary and Treasurer. A resolution was passed: "That the money raised by this Society shall be used for some Foreign Mission." The money raised was by a personal canvass by the Treasurer, and could the work have been continued no doubt but quite a respectable amount would have been received. The following sums were collected in November:

Back Bay,.....	\$1 55
LeTete,.....	8 93
Interest,.....	52
	\$11 00

As I left LeTete in December, nothing further has been done by this Society.

Submitted in love,

M. E. GATES,

Secretary.

MILTON, N. S.

In November, 1884, the sisters of the Milton church met together and organized a missionary society, under the name of the Christian Women's Missionary Aid Society. The officers elected were

Sister Josephine Minard, Pres.; Sister Althea Murray, Vice-President; Sister Jennie Murray, Treasurer; Sister Mary Kempton, Secretary. We decided to meet the first Monday evening of each month—meetings opened by singing, reading of Scriptures and prayer, followed by missionary intelligence, and giving of our means as we could afford. We commenced our Society for the purpose of aiding Foreign Missions, and our meetings were made interesting by hearing of the work of our missionaries in Jamaica and Japan, and other places; and reading their very interesting letters. All through the winter months our meetings were well attended and much enjoyed by us. Knowing that the same Saviour who has so freely invited us to come to him and believe on him, has also said, "Go ye into all the world and preach the gospel to every creature," and assured that we had his divine blessing in our effort, we felt desirous to help on the work in our small way.

Toward Spring Sister Murray received a letter from Sister Christie, of St. John, suggesting that we change our purpose and work for Home Missions in connection with the General Mission Board of N. S. and N. B. For some time we were undecided, as some of the sisters wished to continue as we had commenced; finally, however, we decided to make the change, and are now working for Home Missions. The subject of Missions, either Home or Foreign, should engage the earnest attention of every Christian. We all know there is work to be done in our own Provinces as well as in foreign lands, and we hope the time is not far distant when, by our united efforts here, we may be able to aid those who are so loudly calling us to come over and help them.

We were very sorry to part with our President, Sister Minard, who early in the Spring left us for a home in Haverhill, Mass. We have a membership of 27. We earnestly wish to continue this work through the coming year, and hope at our next Annual to be able to report an increased interest. We ask the prayers of our sisters that our little missionary meetings may prove a benefit to others, and a source of strength to our own hearts.

Received since Nov., 1884..... \$29 00
 " from Sister Didrick's S. S. class..... 4 00
 Total.....\$33 00

MARY P. KEMPTON.

SAINT JOHN.

The Woman's Missionary Aid Society of Coburg street Christian Church have had twelve successful meetings. In general, the sisters have enjoyed the mutual gathering together. The attendance has numbered as many as twenty-seven. We had a special meeting one evening during the Quarterly, which was well attended.

The sisters of the Society send greetings to the General Society Meeting at Milton, N. S.

A. E. BARKER, Secretary.

Saint John, N. B., Aug., 1885.

REPORT OF THE TREASURER OF THE W. M. A. SOCIETY OF COBURG STREET CHRISTIAN CHURCH, ST. JOHN, N. B., FOR THE YEAR ENDING AUGUST 27th, 1885.

To the Annual Meeting of the Disciples of Christ assembled at Milton, N. S., Sept. 4, 1885.

The Society has to its credit in the Dominion Savings Bank the sum of \$138.29.

Deposited Dec. 29th, 1884..... \$36 00
 " Jan. 31st, 1885..... 8 00
 " Feb. 27th, "..... 16 00
 " Mar. 27th, "..... 23 06
 " June 27th, "..... 29 00
 Interest added, July 1st, 1885..... 1 29
 Deposited August 29th, 1885..... 25 00

Total.....\$138 29

The sum of \$8.30 received from the Little Workers is included in the above statement. All of which is respectfully submitted.

ETHEL BARNES, Treasurer.

St. John, N. B., August 29th, 1885.

REPORT OF THE SECRETARY OF THE WOMEN'S CHRISTIAN MISSIONARY SOCIETY

At the general meeting held at Leonardville, September 8th, 1884, the sisters met and organized a Womens' Christian Missionary Society to help on the work of Home Missions in connection with the general Mission Board of the Nova Scotia and New Brunswick Association, thinking that by more concentrated work on their part more could be accomplished.

Sister James E. Barnes was asked to take the Chair; then the officers for the year were elected; Sister James E. Barnes, President; Sister E. Ford, Vice-President; Sister Christie, Secretary; Sister Gates, Treasurer. They resolved to call the Society the Women's Christian Missionary Society: the general meeting to convene again at the next Annual, when reports would be read from the different churches. It was also resolved that the Secretary write to the sisters in the several churches and ask them to form Aid Societies, subject to the General Society. A good many have been written to, asking them to form Societies, but few answers have been received, stating that such Societies had been formed—yet, it is so new that we cannot wonder at the sisters not taking hold. We are in hopes the coming year that in many more churches the sisters will form such Societies for mutual benefit. If the sisters would have monthly meetings for prayer, songs, reading of Scripture, missionary news, and the gathering of such collections as they can lay by during the month, they will not wish, unless we are greatly mistaken, to discontinue them at the end of the year; such is the feeling of one Society at least.

I would mention here that I have had very pleasant communication with Sister S. E. Shortridge, Corresponding Secretary of the Christian Women's Board of Missions (also of the *Yidings*) and have received needed information about the work we were just starting here. Looking back over the year, there is no need to feel discouraged; instead we ought to feel like pressing on.

"Do thy duty—that is best,
 Leave unto the Lord the rest."

I am sorry not to be able to meet you in person at the Meeting, but hope and trust all will be strengthened to go on with the good work so fairly commenced.

I must not close without a word for the Little Workers who have sent such valuable testimony of their love for mission work. They still desire to work on. They formed their band last spring and meet semi-monthly—having reading of Scripture, singing, recitations, and work which they sell. Their meetings are quite interesting and we look to their growing up deeply interested in mission work of every kind.

In many churches there seems to be a desire to work for Foreign Missions. While this is desirable, especially when we think of the vast number of heathen women who depend for the Gospel upon the women of Christian countries, but first it should be our aim to spread the Gospel in our own Provinces, then we can work with a clear conscience for others. With this humble report I send earnest wishes for a happy Meeting.

Your loving sister in Christ,

EMMA CHRISTIE.

St. John, N. B., Sept., 1885.

The reports being read the President made some well chosen remarks on mission work—"The need of a missionary in our Provinces, not forgetting that we should do all we can to help the Foreign Mission. * * * We should not despise small things, if we could not give ten cents a month, give two, it all helps the good work. * * * God loves the cheerful giver." We cannot remember all the good things the President said, but they were all to the purpose. The *Little Workers* of the Coburg Street church was not forgotten.

Sister Etherington closed the meeting with prayer, after which we parted, feeling that we had spent a pleasant and profitable hour. Now, with an earnest desire to do all in our power to help along the work of Christ, we ask you, one and all, to help us by forming Aid Societies in every church.

Your Sister in Christ,

B. M. WILSON,

Secretary, *pro tem.*

SECOND ANNUAL REPORT OF THE TREASURER OF "THE CHRISTIAN"

FROM NOV. 1st, 1884, TO OCT. 31st, 1885.

To the Home Mission Board of the Disciples of Christ of New Brunswick and Nova Scotia convened at Milton, N. S.:

Total number of Subscribers.....840
 (A gain of 112 since last report.)
 Paid up to the end of October, 1884.....177
 " " December, ".....71
 " " October, 1885.....250
 " " December, ".....84
 Number paid to different months in 1886.....65
 Subscribers whose subscriptions commenced at the first number and who have not paid anything....40

The balance is paid to different months in 1885 other than those mentioned above.

RECEIPTS.

Balance in hands of Treasurer, Oct. 31st, 1884.. \$0 20
 To amount received for subscriptions..... 262 75
 " " " advertisements..... 10 50
 \$273 45

EXPENDITURE.

Barnes & Co., for publishing.....\$192 00
 For postage..... 9 49
 One book for Treasurer..... 3 00
 Elder D. Crawford, for expenses..... 3 00
 " T. H. Capp, "..... 6 00
 213 49

Balance in hands of Treasurer..... \$59 96

Respectfully submitted,

JOHN E. EDWARDS,
 Treasurer.

St. John, N. B., Sept. 1st, 1885.

CURRENT EVENTS.

DOMESTIC.

The Nova Scotia apple crop is large, and the market is well supplied.

At a meeting in Portland on Monday night in aid of the families of the men drowned in the Humacao disaster, \$900 was subscribed.

The search for the body of Benj. Trefry, supposed to have been murdered at East River, near Yarmouth, has been resumed, and an early solution of this mysterious case is anticipated.

The smallpox is unquestionably spreading in Montreal. A statement appears in the *Quebec Chronicle* of Saturday to the effect that since the previous Saturday the nuns had discovered 116 families with 241 cases in them.

The Halifax City Council has voted to contract for a granite-faced dock, of at least 580 feet in length, 100 in width, and 30 feet depth of water. To the Halifax Graving Dock Company, which will build this dock, it agrees to pay \$10,000 a year for twenty years.

On Saturday at Regina, N. W. T., Big Bear was formally sentenced, by Judge Richardson, to three years in the penitentiary. Two-by-Two and others of Big Bear's band got two years. Red Eagle and four Sioux got three years, and five Cree who forcibly entered a house north of Broadview and stole a horse, colt and several oxen from Wiserman got three years.

The Ontario Mutual Life Assurance Co.

ESTABLISHED 1868.

Dominion Deposit, \$100,000.00
 Business done during 1884 amounted to - \$2,351,150.00
 Income averaging (per day) \$1,000.00

E. M. SIPPRELL,

MANAGER FOR N. B. AND P. E. I.

Don't lose your Hair or go bald headed when Minard's Liniment will prevent the hair from falling and will produce a beautiful growth

RECEIPTS FOR SEPTEMBER

Mrs. John F. Chaffoy, 50 cents; O. B. Emery, 50 cents; J. S. Hines, \$1; Stancel Hines, 50 cents; Mrs. Hattie C. Field, 50 cents; Miss C. E. K. McDonald, 50 cents; Duncan McDonald, \$1; John D. Campbell, 50 cents; Wm. Keith, 50 cents; Geo. Keith, 50 cents; Mrs. D. Gordon, 50 cents; Jas. Gordon, 50 cents; Jas. McLoran, 50 cents; Chas. Campbell, 50 cents; Robert Melish, 50 cents; Daniel McDonald, 50 cents; R. Plummer, 50 cents; Mrs. A. Hamilton, \$1; J. D. Bell, 50 cents; Isaac Jackson, 50 cents; Z. W. Freeman, 50 cents; Mrs. Judge Steadman, \$1; J. O. Morrow, 50 cents; Armina Morrow, 50 cents; John Cameron, 50 cents; Theoph. McDonald, 50 cents; Silas Morrow, 50 cents; Benj. Morrow, 50 cents; Jas. Dingwell, 50 cents; Elisha Morrow, 50 cents; Franklin Baker, 50 cents; A. F. Rose, 50 cents; Benj. Baker, 50 cents; Joseph Ching, 50 cents; Joseph Rose, 50 cents; James McVane, 50 cents; Miss Myra B. Thomas, 50 cents; T. Lincoln Richardson, 50 cents; Mrs. Banks, 50 cents; Geo. A. Welch, 50 cents; Miss Henrietta Lord, 50 cents; Henry A. McNeill, 50 cents; Mrs. Sarah A. Blois, 50 cents; Chas. E. Morton, 50 cents; Thos. K. Freeman, 50 cents; Andrew L. West, 50 cents; Arthur Harris, \$1.00; Freeman Whitman, 50 cents; Henry Merry, 50 cents; D. McLean, 50 cents; George McGeo, 50 cents; Henry Cook, 50 cents; Hugh Curry 50 cents; Joshua Hooper, 50 cents; John Kilcup, 50 cents; E. Lovitt, \$1.00; Simonson Outhouse, 50 cents; Geo. Cosseboon, 50 cents; Thos. Powell, 50 cents; Mrs. Chas. Blackford, 50 cents; John Sollons, 50 cents; John Peters, 50 cents; John Pugh, 50 cents; Nelson Powell, 50 cents; E. C. Ford, 50 cents; John M. Haines, 50 cents; Harvard Eldridge, 50 cents; N. Chesley, 50 cents; John Freeman, 50 cents; Eldered Hunt, 50 cents; Robt. Forrest, \$1.00; A. J. Ford, 50 cents; John H. Harlow, 50 cents; Angus McDonald, 50 cents; Wm. McKwan, 50 cents; Mrs. Saml. Miles, 50 cents; W. B. Murray, 50 cents; Wm. Pugh, 50 cents.

The following persons have kindly consented to act as agents for THE CHRISTIAN.

Duncan M. Campbell.....Montague, P. E. I.
Frank Baker.....North Lake, P. E. I.
James McLeod.....Kingsboro, P. E. I.

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of Rheumatism by using Minard's Liniment internal and external.

DEATHS.

JESS.—Sister Lizzie Jess departed this life on the 14th of September. She was the first disciple immersed by Elder F. W. Pattie in Scott's Bay, Cornwallis, N. S. By her amiable disposition and Christian deportment, she won the affection and respect of all who knew her. She bore her long and painful illness—consumption—with Christian resignation to the divine will, and died in a firm hope of immortality and eternal life. Her funeral took place on the seventeenth. After a hymn was sung, and a very appropriate prayer by Elder David Freeman, her remains were followed to their last resting place by a large concourse of people. After burial the commodious meeting-house was filled with sympathizing friends who mingled their tears with her sorrowing parents and friends, while listening to a very beautiful and affecting discourse by Elder Lane, a Methodist minister, from 2 Samuel iv. 4. She has left a record that ought to satisfy the most ambitious. "Blessed are the dead that die in the Lord." May our end be like hers.

T. H. BLENUS, SR.

Cornwallis Sept. 18th, 1885.

BOYER.—At Lot 48, on the 27th, August, Sister Maggie Boyer, aged 39 years. In early life she embraced the Saviour, who enabled her to maintain the Christian character till death. She was a member of the Christian Church at Lot 48, and the only one of a large family, (all of whom were also members), who remained with her parents to comfort them in declining years. But death has separated them for a season—they will meet again, "where death has no power." Dear Maggie was true to her Saviour, and a faithful and wise friend to His cause and people.

KEITH.—At Montague, P. E. I., on the 12th of August, in her 25th year, Sister Harriet Keith, beloved daughter of George and Sarah Keith. She was baptized six years ago, by R. W. Stevenson, who, in his late visit conversed with her when dying, and attended her funeral. She was a member of the Montague church and died in the full confidence of meeting her beloved Redeemer in His home in Glory. Her afflicted parents' lot has been to bury two daughters and one son in their youth. May the everlasting arms encircle them till they meet their loved ones again.

BARR.—Little Myrtle, daughter of John and Annie Barr, has passed to the sun's bright clime. Over the river this dear little child has gone to seek among the angels through a brother who crossed the river only a few months before. This dear boy was one of the first to confess the dear Saviour last November when I was holding some meetings here. George was at that time well and hearty, but soon he began to fail, and gradually sunk away and died. The hearts of the sorrowing parents under this double bereavement are drawn nearer to their Saviour. They also find much comfort in thinking of the love their dear boy manifested for Jesus, while he was spared to them.

J. A. GATES.

Sept. 25, 1885.

CURES RHEUMATISM,



CURES DIPHTHERIA,

ALSO CURES

Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

\$500.00 REWARD

offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever. Minard's Liniment For Sale by all Druggists and Dealers. PRICE 25 CENTS.

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BRANCH, 299 COMMISSIONERS ST., MONTREAL.

Packers of Boneless and Prepared Fish.

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines Dry and Green Cod; also, Frozen Fish in Season.

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C. H. LEONARD,
St. John, N. B.

Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of

STEEL SPIRAL SPRINGS,

which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

All orders by mail will receive prompt attention.

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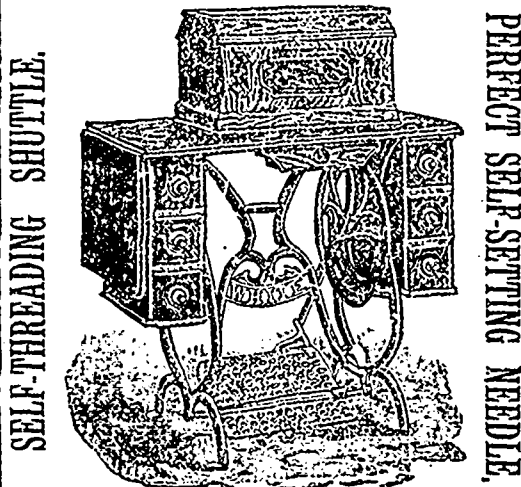
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It is the **LIGHTEST RUNNING** Machine, hence produces less fatigue in operation, and on that account is especially recommended by the Medical Faculty.