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THE CHRISTIAN.

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

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ST. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

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

ANNUAL MEETING OF 1887.

The annual meeting of 1887 will soon be here. All who love the Lord and His cause are, evidently, anxious that our coming Annual might be a profitable one. The Annual of 1886, at West-Gore, was excellent in many respects. One thing was especially noticeable, that is, all who came to that meeting came for the express purpose of attending the meetings. This gave us a large number at all the meetings. Our meetings on Monday for business were the largest we ever had. This was very encouraging to those who are anxious for the prosperity of the cause in our Provinces. But if there is any one thing that is perfectly willing to one's courage, it is in seeing a number absent from the meetings, when they are the most needed. I know if we give the subject any thought we cannot neglect any of the meetings. I have seen persons who would take the benefit of the reduction on the lines of travel and also receive the kindness and hospitality of the brethren, and instead of seeking the interest of the meetings would spend much of the time that should be given to the meetings to sight-seeing and pleasure. This evil in the United States has driven the annual gatherings out of many of the large cities into the country towns. Let us consider this matter, and as the brethren in St. John have kindly invited us to their city to hold our twenty-third annual, let as many as can attend it with the desire and purpose to make it the best and most profitable meeting of the twenty-three. When we compare our first annual meeting in June 1865, with only six visitors present, with our annual meetings now, and mark the increase, we are greatly encouraged. But when we forget the past and look at our present strength and opportunities, and compare it with what we are now doing and see how far short it is from what we might and ought to do, it hurts our feelings badly. There is nothing but our own indifference to prevent us from increasing four-fold the prosperity of the grandest plea upon earth, the salvation of souls and the union of all God's children.

The design of our annual meetings is to promote and increase the interest in every department of Church work. We all feel the need of a better understanding of the ways and means of successful work. The most of those who are workers in the cause of Christ have some good, matured ideas, and we want the benefit of their knowledge. We

ought, therefore, to have some time of the Annual given to these different interests of the church—the prayer-meeting and the Sunday-school as well as other interests should be made a specialty. This would give an opportunity to all for exchange of thought and for asking questions and imparting their matured ideas relative to these various interests. We want more knowledge in the way to conduct a prayer-meeting. We know how to kill one, but how to conduct one successfully is a very important question, and is not yet a settled question.

Let our brethren shape their best thoughts on this subject, and on the Sunday-school work, and mission work, etc. Think and read up on these subjects and come to the Annual with your hearts and pockets full, and we will have a mutual, beneficial, instructive meeting. We need have no fears in regard to our bodily needs. The brethren in St. John will attend to these liberally. Our special anxiety is that we may get a good supply of the good things of the kingdom that will help us in our respective fields of labor during the year.

H. M.

STEAMBOATS AND RAILWAYS.

Correspondence with the various Companies controlling the lines of travel to and from our city enables us to report as follows:—

The Yarmouth Steamship Co., the Nova Scotia Steamship Co., the Intercolonial, the New Brunswick and the Grand Southern railways will give to delegates returning from the meeting a ticket free of charge to any station (or port) from which when starting to the meeting they paid one full first-class fare, and on presenting to the purser on boat or at station a certificate duly signed by the Secretary of the Meeting.

Our friends, then, will remember that when coming to the meeting, whether by boat or train, they have nothing to do but to buy a single first-class ticket to St. John. Their returning free of charge will be arranged for in St. John at the meeting.

The Windsor & Annapolis railway, N. S., writes. Persons having attended the meeting will be taken back for one third of one first-class fare, on presenting to the agent at Annapolis a certificate from the Secretary of Meeting.

The agent of the International Steamship Co., in a courteous note, says. We cannot make special rates during the summer season. Our fares are only about half those of the railroads; hence your delegates, by taking our regular excursion tickets, will meet with low rates.

Those coming from Eastport, Lubec, Deer Island, etc., will do well to buy excursion tickets to St. John.

Much confusion and annoyance to our visiting friends could be avoided by them dropping, a week beforehand, a card to T. H. Capp, Box 106, stating the time of coming, the boat or train.

J. E. BARNES,
Secretary.

ENCOURAGING reports come from Bro. Freeman, now on P. E. I. The Lord is blessing his efforts to do good. Bro. Devoc has been strengthened in his efforts to preach Christ, by the many kindnesses shown him by the brethren at Cornwallis and Tiverton. Among many others he mentioned especially the name of Bro. Dwyer, as one that encouraged him greatly.

WE ASK our readers to peruse carefully the excellent article—"Soundness vs. Fruitfulness" by Bro. Ryan. And also that of Bro. MacLeod's under Correspondence.

A FEW brethren have, in response to Bro. Messervey's suggestion, sent us a dollar each for mission work. We report not the amount this month, but expect to next—when we hope to have a longer list.

DURING this month two of our young men—Bro. Ellis Barnes of St. John, and Bro. Weaver of Nova Scotia—start for the college at Lexington, Ky., to prepare themselves for the work of the Lord. May God bless these young men in their efforts to serve Him. May they be kept from the snares that beset their pathway; be kept humble and prayerful, and come back to us again—workmen that needeth not to be ashamed, rightly dividing the word of truth. Brethren, remember them in your prayers.

T. DEWITT TALMAOE, when speaking recently of the Bible said:

The Bible is right in its doctrines. Man, a sinner. Christ, a Saviour—the two doctrines. Man must come down—his pride, his self-righteousness, his worldliness; Christ, the Anointed, must go up. If it had not been for the setting forth of the Atonement, Moses would never have described the creation; prophets would not have predicted; apostles would not have preached. It seems to me as if Jesus in the Bible were standing on a platform in a great amphitheatre, as if the prophets were behind Him, throwing light forward on His sacred person, and as if the apostles and evangelists stood before Him, like footlights, throwing up their light into His blessed countenance, and then as if all the earth and heaven were the applauding auditory. The Bible speaks of Pisgah, Carmel, and Sinai, but makes all mountains bow down to Cavalry.

MR. POWDERLY, Grand Master of the Knights of Labor, gives no uncertain sound as to his position on the Temperance question. In a speech recently delivered, among many other good things, he said:

"I know that in refusing to even touch a drop of strong drink I was and am right. In refusing to treat another to that which I do not believe to be good for myself to drink, I know I am right. In refusing to associate with men who get drunk I know I am right. In not allowing a rum-seller to gain admittance into the order of the Knights of Labor, I know I am right. In advising our associates not to rent halls or meeting-rooms over drinking places, I know that I am right. I have done this from the day my voice was first heard in the council halls of our order. My position on the question of temperance is right. I am determined to maintain and will not alter it one jot or tittle."

BRO. ERRETT'S account of the brethren at Smyrna is very interesting, especially when we remember that here was one of the seven churches (Rev. ii. 8), to which the apostle John, while on the Isle of Patmos, was directed by the Spirit to write—"These things saith the First and the Last, who was dead and is alive again, I know thy works and tribulation and poverty (but thou art rich)," etc. Let it be remembered, too, that this was the only church of the seven upon which the Spirit passed no censure, such as "I have somewhat against thee," and that during a long period of time, while all traces of Christianity were lost sight of in six of the seven places mentioned, the candle-stick at Smyrna was ever present, holding up and forth at least a flickering light amid the severest times. And now that light is brightening, and we trust will do so until, as in the days of the apostle, it may meet without censure the divine approval.

THE CHURCH AT SMYRNA.

(Christian Standard.)

On our way from Beyrout, learning that our steamer would stay several hours at Smyrna, we began to enquire how we might be able to search out our little church, of whose members we know the name of only one. But when we arrived at port, at 4 p. m., April 22, we found that several of our brethren had left their work and spent the day watching for us. They had heard, through Bro. Shishmanian, of our coming, and were there ready to greet us. As our steamer would not leave for twenty-four hours, our party arranged for a trip to Ephesus on Saturday morning by rail, to return at 3 p. m.; but, great as was our desire to wander among the gorgeous ruins of her temples and palaces, we had a still greater interest in, and duty towards, the living temples of God we found in Smyrna, and we had no hesitation in declining the trip to Ephesus for the sake of the little church in Smyrna. Bro. G. T. Smith, who was to leave at 11 for Athens, accompanied us during the morning. Under the guidance of Bro. Hagop Marashlian, a young man who speaks English tolerably well, and several others, we went to the homes of our brethren to see how they live, as well as to talk with them concerning their religious life. We were everywhere most cordially received. They are all poor, dependent on their labor for a living. Their houses were generally comfortably but not elegantly furnished, but they were all clean and neat. We found them to be, to all appearance, good, pious people, and generally intelligent in the Scriptures. For intellectuality and social ease and grace, and earnest piety, we believe they compare favorably with the average of our American churches. For education and general intelligence, they are not on so high a plane, as they have not our reading facilities. But in their understanding of the gospel, and their devotion to it, they are superior to most of our churches. They remind me of our western churches of forty years ago. Bro. Shishmanian has evidently given them thorough instruction and drill. They meet much opposition—not from Mohammedans, who do not feel in danger of any inroads on their people at present—but from professed Christians—the Greeks and the missionaries of the A. B. C. F. M., who are disposed to regard all who do not labor in connection with them as intruders. The theological controversies that were rife in our western States forty and fifty years ago are rife here now, and you can hear, any hour, the same old arguments, objections and misrepresentations. And these disciples are well equipped for the discussion. They understand the Scriptures, and delight to wield the sword of the Spirit. They meet regularly to break bread, and to exhort each other to love and good works. Garabed Tavitian, their leader and teacher, presides at their meetings and sometimes preaches, but he is growing old, and has his daily labor to perform. Young men are rising up to speak the Word of life; but the largest amount of preaching is done day by day, by all the members as they find opportunity to talk with their friends and neighbors. When they have sown seed awhile and watched its growth long enough, they send to Bro. Shishmanian, telling him that another harvest is ready, and asking him to come and reap. He had been there just a week or two before our arrival, and baptized nine persons. Their present number is thirty-eight.

But they labor under serious difficulties. They have no place to meet. They had a house rented that answered very well, but one of their bitter opponents paid more rent and got it away from them, and now they meet in a small hall in Bro. Tavitian's house, and even here they are not free from annoyance. Their Greek neighbors sometimes assault the house. We saw in the transom of the

hall door several broken panes of glass, the result of attacks on the house during worship. They are compelled to meet with closed doors, and they tell me they have to sing in low tones—so low as not to be heard in the street, or they would be assaulted anew. The hall, moreover, is not suitable for meetings in the winter season. There is great need for a house that can be used for a church and a school. The American Board has here a neat house of worship and excellent school buildings. So have the Armenians. So have the Greeks. The Armenians and the Greeks are wealthy, and the American Board lavishes funds on its missions in Turkey. Our brethren do not seek to compete with them; but they greatly desire to have a place of worship to which they can invite the people, and a school through which they can reach the children. I went with them to look at a house and lot which can be bought for about \$1,750. It is well located, and is large enough for church and school purposes. It would require probably \$500 to put it in repair. I asked them how much of this they could raise at home for this purpose. After consultation they said, one hundred and fifty dollars. That may look like a small sum. But, in view of the difficulty of rising above the pressure of poverty in this country the sum represents a great deal. I asked them which they would rather have, a house or a preacher. They answered, "Both." "But if you can not get both?" "Then give us a house," they all said; "and by the time we get it ready for use, perhaps some of our brethren who have gone to America to study will be ready to come back to preach in it."

In the afternoon not less than sixteen came to the boat and lingered until the boat was about to start. They were filled with delight at our visit. The rest of our company returning from Ephesus, there were seven of us to entertain them, and to the rest of the passengers it was quite a novelty to witness the enthusiasm of affection between us and these strangers. But the final farewell had to be spoken, and it was spoken in tears. They wondered if there ever would be another feast-day like this until they reached heaven. One aged sister who came to me to say good-bye, took me by the hand affectionately, and while the tears filled her eyes, as she knew no word to speak, pointed with glad finger to heaven. I understood her, and joined her in pointing to the heavenly home, where only we could expect to meet again. As they took boat for the shore, they continued waving farewells to us until the steamer bore us out of the beautiful bay and out of sight, and we sent up to heaven a silent prayer for this little flock of humble and earnest believers, that the great Shepherd and Bishop of souls would nourish, protect and guide them. We commend the Smyrna church to the sympathy and love and aid of our brethren in the United States.

I. E.

Athens, May 2, 1887.

Correspondence.

It is now more than a year since I wrote my last letter to THE CHRISTIAN, and I suppose your readers have concluded that I have given you up. I have not forgotten you, but have not had much time for writing, which is my only reason for discontinuing my correspondence. I cannot go over the whole of the time and recall all the items which might interest you, but there are some that are worthy of notice. In my last I made reference to the Hazards and the work they were doing amongst the Maories at Wairoa and Rotorua. These places are at the centre of a volcanic region and have been visited for many years by hundreds of tourists and others, attracted thither by the beauty and grandeur of the beautiful natural features of the district. To see these and spend a short holiday with the Hazards, I, accompanied by Mrs. Bagnall, paid a visit to

what is called the "Wonderland of New Zealand," in April of last year. It would take a volume to tell of the strange and startling sights on every hand; large lakes and small lakes, hot and cold, boiling springs and geysers, mountains and valleys, call for admiration and inspire awe. On the top of one mountain 2,000 feet high, to which I climbed, nine beautiful lakes could be seen, as well as numerous columns of steam issuing from the boiling springs and geysers. This district was inhabited almost entirely by Maories, who reaped a golden harvest from the constant stream of visitors during the summer months, by charging them for the privilege of travelling through the district and seeing the sights.

I was interested in the work being done by the school, and the temperance movement which had been started by the Snows, whom I also mentioned in my last, and it was most discouraging to see that the good work was steadily opposed and often successfully neutralized by the hotel and its surroundings. We attended church on two Sundays in the Snow Temperance Hall. The services were conducted by a native preacher, but the attendance of natives was small and much indifference was displayed by many of the natives in the matter of attending church. On one occasion there was a number of tourists present, three of whom were clergymen. Each of the latter was asked to speak to the congregation, and notwithstanding that the services of an able interpreter were offered to interpret what they said to the Maories, would you believe it, not one would say a word. I was astonished and so were the assembled natives, who had to content themselves with a short address from their own preacher. This place had been for forty years the scene of missionary labors, but I cannot say that the results, as seen during a fortnight's observation, were other than disappointing. In fact, very much so. It would almost seem that the spirit of John Barleycorn can overcome the spirit of truth, as there is no doubt there has been a great falling off in the spiritual life of the natives since the advent of rum shops. This is a question which those engaged in missionary work to heathen nations should give attention to. Archdeacon Farrar says that since the English have been in India they have made one hundred drunkards for one Christian. What a dreadful record.

Seven weeks after we left this interesting region it was the scene of the most appalling catastrophe which has occurred in this country since its occupation by the Maories. On the night of the 9th of June last a terrific volcanic outbreak took place at Mount Tarawera, which, when I saw it, looked like a huge block of stone. Volcanic mud and dust were showered over the face of the country for miles around the mountain, falling in great quantities on the parts near and overwhelming several native settlements. One village was covered with thirty feet of debris and all the inhabitants perished. At Wairoa all the houses were destroyed and many persons killed, Mr. Hazard and four children amongst the number; Mrs. Hazard and two daughters escaping almost miraculously. The total killed by the eruption was 108 Maories and six Europeans. For weeks a succession of earth tremors was felt and all the subterranean forces seemed to be excessively active. By degrees these have died away and now the springs and geysers have resumed their usual character. The stream of sight-seers has again commenced, but the number is small compared with what it was before the outbreak. The natives view the occurrence as a visitation from God and a punishment for their wickedness. It has had a sobering effect upon the survivors, which it is hoped will continue to the end of their days.

On our return to Auckland, we attended the annual meeting of the churches of the Auckland district. The meeting was well attended but the

business transacted was insignificant. Our Auckland brethren have a shocking dread of the 'pastor,' and are afraid to look to America for preaching help lest they may get a pastor. They consequently turned their attention to seeking for a suitable preacher in England, believing that English brethren are sounder in the faith than our American brethren, especially the 'pastor' preachers. A year has passed but no preacher has yet put in an appearance. Those in England seem to be fully employed and unwilling to come to Auckland at present. At the annual meeting held this year a more liberal spirit was evinced, and it was decided to try elsewhere, even in America, for a preacher, and the committee is now on the lookout for a suitable man. It is quite time something was done. The Church at Auckland is one of the oldest, if not the oldest in New Zealand, and has had many good opportunities, but it is far behind what it ought to be. The field is large and good, but requires skilled workmen to engage in the work, before the cause can attain the position its importance demands. I sincerely hope the services of a good, able and wise brother may be obtained, when I feel sure the work would go on and prosper. In Dunedin, where the churches have had for some months the services of two preachers (from America,) Bros. Houchins and Moore, some hundreds have been added, amongst the number a Presbyterian minister—Mr. Hensholwood, noted for his piety and ability. Bro. Moore has recently returned to America, but is expected back. The work is still flourishing. Bros. Houchins and Hensholwood are the chief laborers.

The division, which occurred in the Wesleyan church in the Kingdom of Tonga and out of which arose the "Free Church of Tonga," (which I mentioned in a former letter,) has developed into a bitter feud between those who adhere to the Wesleyan cause and those who have started the Free Church. Blood has been shed and a man-of-war has had to be sent to Tonga to restore peace amongst the professed followers of the Prince of Peace.

I think this letter is long enough, I will tell you some of the particulars of the Tongan troubles in my next. With affectionate greetings to you and all the brethren.

I am,

Yours fraternally,

L. J. BAGNALL.

Sandea Street, Thames, N. Z., }
21st May, 1887. }

Dear Christian: I have been enjoying a brief period of rest, and visiting my home and friends in Prince Edward Island. I reached the Island in time for the Annual Meeting, which was held in New Glasgow, one of the most beautiful regions of this lovely country. Of this meeting I will not speak now, as you will have a report of it.

I wish rather to write of a new acquaintance I made. On this visit I was permitted for the first time to see a copy of THE CHRISTIAN. I had heard of it, but it surpasses my expectations. It is modest and sensible enough to stand a few words of well deserved praise. And if I can commend it to all those in the Dominion who have not subscribed for it, I feel that I will do it and them a most important service. To induce a brother or sister to take a good religious paper, and pay for it, is the best service one can render to those who are trying to get along without any. The amount of good that is thus put within their reach for a year, is hard to estimate. The value of such a paper as THE CHRISTIAN, to the churches and Christian homes of these provinces, is much greater than many suppose.

1. It is a great help in the family. You can tell in ten minutes whether the family you visit reads a good religious paper or not. Where such a paper comes regularly and is read, you find parents and children intelligent and bright. They are wide awake and full of interest in the great cause the paper promotes. They know what is going on at home and abroad. People are not interested in

what they know nothing about. That family is better prepared for every Christian duty, and better qualified for every good work at home, and in the church, and in the world, for reading such a paper.

2. In the Church. The same is true here. The church is a family on a larger scale. If you can interest them in good religious reading, they will be intelligent and active members, and ready for every good work. It is the duty of every preacher to see that his people are all supplied with a good, clean, peaceable, progressive Christian paper. But may God deliver us from creaking contentious, selfish sheets. I am grateful for the spirit and aims of THE CHRISTIAN, and rejoice in its success. All this is a promise and prophecy of incalculable good to the churches in the provinces. Every friend of the cause of Christ ought to labor to extend its influence and increase its power, by enlarging its circulation. It ought to find its way into every Christian home in these churches. Its low price, and the unselfish labors of its editors and publishers, place it within the reach of the poorest in the land. There ought to be some young brother or sister in every church that would attend to this work, and I am sure it would be easy for them to introduce the paper into every family.

3. In another way, that is unique, this paper is furthering the Gospel. Its profits, after paying the printer, are all given for the purpose of preaching the Gospel. Every subscriber not only gets the full value of his money, but becomes indirectly a contributor to the spread of the Gospel in all these regions.

Now, let all the churches make a common effort, or an uncommon one, to double the present circulation of THE CHRISTIAN. It will not be difficult to do. Let every church through its preacher or some one else, send in reports of its work. These reports will be of great interest to all the churches, and will serve to stimulate those that are cold and idle to renewed effort in the work of the Lord. And if any church thinks it has nothing to report, it might be good for its soul to make an honest confession, that it is idle and dying. Tell us about your church, your Sunday-school, your prayer-meetings. Give account of your work. Remember the time is coming when we must all give an account of ourselves to God. We had better be getting our reports ready. If we are idle when there is so much to do, what will we say to the Master when He comes, and what will He say to us? Let us come up to the help of the Lord against the mighty, and there is no failure in this work, but the failure on our part to do our duty.

I only regret that my visit among the church in Prince Edward Island was all too short for me to see many of them, and meet the many friends I love among them. I carry with me many happy recollections of their kindness, and leave with them my love and my blessing. I shall hope and pray for still greater prosperity for THE CHRISTIAN, for I know it is of the greatest importance in the work of the churches of Christ in these provinces.

My love be with you all in Christ Jesus.

NEIL MACLEOD.

Evansville, Ind.

Dear Christian: In my last letter of June, I suggested to the brethren throughout the provinces that we make an effort to build up the cause of Christ by each member donating one dollar towards Home Missions. I see by the July CHRISTIAN, that Bro. Capp has opened a subscription list so that all can send in their dollar, and have their names recorded in THE CHRISTIAN of each month. Who will be the first? This is a time of need, as we hear of young men giving their youth to the Lord, sacrificing everything else to save the unsaved. Now it is our time to make a similar sacrifice for once that we might be able to support

those noble young men, whoever they may be, in sustaining their labors in this province. You moneyed men, don't wait until you are just drawing your last breath, and then make a will and leave a large lump to some institution or other, who, perhaps, could do without it, but give now and see for yourself the good it will do while living. I am going to give all I can make to the cause of Christ, with the exception of what is necessary to keep me. While here, friends, that is all we need in this life, we can't take anything with us. This is plain talk, and it is plain talk that we want. If there was more plain preaching and teaching the world would be all the better for it. We want to be just as plain as the New Testament, and that is all plain to us that have our eyes open to the truth. We don't see any difficulty in understanding it. Just so, we want men to see that the gospel can't be preached without the dollars and cents. You all understand this better than I do, no doubt, and I suppose it would be better for me to say less and give more, as we often hear people say, O those people that talk the most do the least, and give the least; they want to have something to say, and they take this opportunity of saying it. Say what you like, friends, but don't forget to send in your dollar as early an convenient to Bro. Capp, who will acknowledge it with thankfulness, and also cheer the hearts of those who have the home mission at heart. Dear brothers and sisters, it is in our hands to build up the cause, and you would be astonished to think how little it would be from each member, that would start all the churches going, and each to have a permanent preacher. When I read of the success of the brethren in the United States and the amount they give, and whenever there is a call from a poor church for money they make an effort to help them. And just what we want now from every member throughout the provinces is the gift of a dollar, we won't ask you for more this year. Only what you are disposed to give. Trusting to see a long list of subscribers this month.

Yours,

W. J. MESSERVEY.

Dear Christian,—Leaving St. John on 6th ult., on board the good steamer "Secret," we crossed the Bay of Fundy on our way to Port Williams, N. S., where we had been kindly invited to spend a few weeks with Bro. E. C. Ford, and with him make my start as a public proclaimer of the Gospel of our dear Lord and Saviour. Nothing worthy of note occurred on our journey by boat or rail, and about five o'clock I found myself standing at the Port Williams station with Bro. Ford waiting with his horse and carriage, ready to drive me to his home across the river. Only those who have enjoyed the privilege of a sojourn with Bro. Ford and family know how well we were received and entertained while there. As it was prayer-meeting night we all repaired to the meeting-house at the usual hour and found a goodly number present, considering the very busy time of year in the country. We were agreeably surprised, both at the large number who took part, and with the superiority of the singing. While at Cornwallis we were made to feel that we were truly among brethren with whom we made many pleasant acquaintances from whom we felt loth to part, beside those whose homes were at this place. We had the pleasure of meeting Bro. and Sister Carson of Halifax for the first time. We look back with a feeling of pleasure to our short acquaintance and feel glad to know that we have met them.

We remained at Port Williams over two Lord's days, and then left for Tiverton, Digby Co., and remained over night on our way with Brother and Sister Eldridge, at Sandy Cove. We left this good Brother and Sister feeling much refreshed, and with the assurance that they were of the number who at last will be found among the faithful, and proceeded on our journey and reached our destination in safety, and were received and kindly entertained by Bro. and Sister John A. Smith, to whom we shall always feel grateful for their kindness shown.

H. A. DEVOR.

Tiverton, July 30, 1887.

The Christian.

ST. JOHN, N. B., AUGUST, 1887.

EDITORIAL.

CHRIST'S LIKENESS AND ALSO HIS SUPERIORITY TO MOSES.

Acts iii. 22; Hebrews iii. 3.

Moses was a lawgiver—the greatest and best of human kind. His law immeasurably transcends in wisdom and righteousness that of any man or nation on earth, and the nearer the laws of a nation conform to Moses' law, allowing for peculiar circumstances, the wiser and mightier will that nation be. "The law is good if a man use it lawfully, knowing that it was not made for a righteous man but for the lawless and disobedient... for anything contrary to the doctrine of the glorious gospel of the blessed God." 1 Tim. i. 8-11. Christ is also a Lawgiver, worthy of more glory than Moses. Moses gave laws to one nation; Christ gives laws to all nations. Moses' law referred to time; Christ's law takes in time and eternity. Both these laws meet sinners, but in a way entirely different—the one to punish without mercy; the other to pardon and justify. Both display God's hatred to sin, and His justice in punishing sin. In Moses' law we see the sinner dying for his own sin; in Christ's law we see Himself bearing our sin in His own body on the tree. In the first law, God speaks by His prophet to the Jewish fathers in thunder tones, "Charge the people lest they break through unto the Lord to gaze and many of them perish." Ex. xix. 21. In the second He speaks by His Son, saying, "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv. 47. Heb. i. 1. In the law of Moses, we hear a just and holy God threatening guilty men with death if they approached Him; but in the law of Jesus we behold God manifest in the flesh, dying for our sins, and feel as it were around our necks a brother's arms drawing us closer and still closer to His bleeding heart.

In 2 Cor. iii., Paul treats of Moses' law and of the law of Christ, and of the glory and influence of each. The first he calls the letter, the second the spirit—the first the ministration of condemnation, the second the ministration of the spirit. The first he says is done away, the second remains. The first was glorious. It shone among and above all the lights in the heathen world, revealing the purity and power of God. But when Jesus came He taught a morality still brighter and better than that of Moses, gradually eclipsing his glory. When He taught His disciples to love their enemies, and pray for their persecutors, He did this every day Himself. And when His enemies were without a sacrifice for sin, He offered Himself, and in death prayed for their pardon. His life was brighter than Moses' law, and His death a better sacrifice than all its offerings. As the sun swallows up the lesser lights of night, so He became the focal point of all that was glorious in the law, and exhibits all its brightness in "the glory that excelleth," for He "hath abolished death and hath brought life and immortality to light through the Gospel." 2 Tim. i. 10. "For that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious." 2 Cor. iii. 10, 11.

While the law of Moses gave a glorious exhibition of God's justice and purity and power, and taught man to do right to others, it failed to exhibit God's love to His enemies, or enjoin on man to do good to those who hated him, hence its glory was something to be done away. The gospel, which is the law of the spirit of life in Christ Jesus, displays the justice and purity and power of God. It also

manifests His love to a world in enmity and arms against Himself—a love that would pour out the very treasures of heaven to enrich that world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." God is love, and the gospel is His last law, revealing Him as such, and carrying pardon to the chief of sinners through Jesus Christ. It has salvation for all, condemnation for none. Only those who determinately refuse the gospel are condemned. "For God sent not His Son into the world to condemn the world," and Christ sent not His gospel into all the world to condemn, but to save. It reveals a divine love that slays man's enmity and reconciles him to God.

Men received the law of Moses by learning it from each other. A man was to teach his neighbor and a father his children, saying, "Know the Lord." But the law of Christ is written on the believers' hearts. They all for themselves know the Lord from the least to the greatest, for He forgives their iniquity, and will remember their sin no more. So the Lord foretells by the mouth of Jeremiah, when contrasting the laws of Moses and Christ. Jeremiah xxxi. 31-34. When David, in the 110th Psalm, looks forward to Jesus' day and government, he says, "Thy people shall be willing in the day of Thy power," because all the people of God in the gospel day love Him and serve Him from choice. Just as the softened wax receives the impress of the stamp, the penitent believer's heart, melted by the influence of Jesus' dying love, receives the divine image which he is exhorted to keep full and bright until the resurrection day, when he shall appear in the complete image of the glorified Son of God. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. As the stamp on the cold, hardened wax only grinds it to powder, so it must be with the sinner whom God visits, who has not his heart softened with the melting influence of the cross of Christ.

Paul says the letter (or Moses' law) killeth, but the spirit (or the gospel) giveth life; so as an index to each of these systems we notice the following facts:

1. When the law was given by Moses to Israel, *three thousand* of that nation were killed (Ex. xxxi. 28.) They had sinned in making and worshipping a golden calf, and for that sin *three thousand* died.

2. When the law of Christ was first given to the Jews *three thousand* of that nation were made alive to God. Acts ii. 41. It was a great sin to make and worship that idol, but it was vastly greater sin to reject and crucify the Son of God and insist on a murderer being granted unto them, but instead of any being put to death for that, *three thousand* enjoyed God's salvation and the promise and foretaste of eternal life. Jesus as a lawgiver is worthy of more glory than Moses.

Moses was a judge as well as a lawgiver, the supreme judge of Israel. Cases which the lower courts could not decide were brought to Moses, and his decision was final. Ex. xviii. Christ is also a Judge worthy of more glory than Moses. Moses judged one nation, Christ judges all nations. God has given Him authority to execute judgment because He is the Son of Man. "The Father judgeth no man but hath given all judgment unto the Son." John v. 22-27. How wise and good it is in God appointing Jesus to be our Judge.

1st. This Judge is divine and will guard the character and the government of God. As the Supreme Judge He will do right.

2nd. He is human, has loved our race so as to die for us and will most assuredly justify all who come to God by Him.

3rd. He knows all our weakness and all our temptations by experience, and can make such a wise allowance as no one else can do.

4th. He can justly estimate the sin that rejects all the salvation that He has purchased by His agonies on the cross.

5th. As the omniscient and omnipresent Judge before whose eyes all things are naked and opened, He will be fully prepared to deal justly with every man.

6th. Having told us in advance how our judgment will turn, the word that He has spoken will judge us in the last day.

Let each remember that from His sentence there will be no appeal. If He says to us, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world," no voice in the universe will object. But if we should hear Him say, "Depart, ye cursed," every place in God's universe but hell will roll back the awful echo. Oh! the thought that the final Judge is still a loving Saviour waiting to be gracious!!

But we must defer the conclusion of this subject till another issue, in which we purpose considering the likeness of the two courses in which Moses and Christ led their followers. D. C.

Original Contributions.

SOUNDNESS vs. FRUITFULNESS.

It often happens that there are trees in an orchard which bear no fruit. They have the same treatment as their neighbors, which are every year ready to break down with their rich burden. Moreover, in their outward appearance, they are just as promising, perhaps more so. They are clean and thrifty, and sound from the bark to the heart; there is not a blemish in them that the eye can detect. Yet they stand, year by year, drinking in the blessings of heaven, and devouring the soil of the farmer, without yielding any return. Such trees are not wanted in an orchard. They would do very well by the roadside as ornaments to the landscape, and shelter to the weary traveller. But when an orchard is planted the object is to obtain fruit, and the tree which meets that object best is most highly prized. It may not be so shapely and beautiful as some of its neighbors; it may even have great sore spots on it where the wood has begun to decay. Yet it is cherished for its fruit and valued because it meets the end for which it was planted.

There are many Christians just like those unfruitful trees. They have been carefully taught and trained. They have all the advantages of Christian institutions. They appear well to the eye of man. Their conduct is irreproachable. They are splendid *negative* Christians. They don't do any evil. And, as respects the gospel, they are sound to the core. They won't compromise the faith once delivered to the saints one iota. They are constantly on the alert to detect and denounce any apparent heresy in their brethren. And yet, when you come to look for fruit in their lives you find "nothing but leaves." You enquire in vain for anything they have ever done to make men better or happier. No naked have been clothed, or hungry fed, or sick visited by them. They have been satisfied to drink in the rich dews of grace, and to bask in the sunshine of God's love, and to profit by the active life of the church, without ever giving out to the world one blessing in return.

Now such men as this will do very well for the world. But they are out of place in the church. The church is God's orchard, planted with trees of righteousness, and God the husbandman looks to every tree for fruit. The church is God's chosen instrumentality for redeeming the world. And the active work which is necessary to relieve want, alleviate suffering, reach and rescue the sinner, and turn the wilderness of this sinful earth into a blooming garden of the Lord, is the fruit which

God looks for from His people. And He expects every Christian to bear fruit. There are no trees planted in this garden for ornament. They are ornamental only when they are fruitful; and then grandly so.

The Christian who does most to make the world better, fulfills best the end for which he has been called. He may not be so perfect in his walk as some of his brethren. Through the weakness of the flesh he may often stumble where his brother walks erect. He may not be as intelligent in the gospel as others. And furthermore, he may be, in the estimation of his orthodox brother, dangerously unsound in the faith. But the tree is judged by its fruits. And when he stands in the harvest, covered over with rich fruitage of a devoted life, it will atone for many a mistake he has made. The servant's fidelity to his Master is decided by his work. And when he comes bearing his great burden of sheaves and laying them down at the Master's feet, the imperfection of his knowledge and his apparent unsoundness will be forgotten, in the glory and the joy of the "Well done, good and faithful servant," which shall fall from his Master's lips. Beware, my brother, that you do not deceive yourself by your soundness in the faith, and your sleekness of behaviour. It was because of *unfruitfulness* that the husbandman ordered the tree to be cut down as a cumber of the ground.

M. B. RYAN.

PREACHING.

Meanthor remarked of Luther that his words had their birth not in his lips, but in his soul. An examination of the life and character of such a man demonstrates to our mind that there was but little of scholastic quibble in that great soul; for every sermon betrayed an earnest deadly grappling with the levitical troubles of the age. How wonderfully does the man's voice, form, gesture, live in imagination! No amusingly spun fancies, the product of an overdrawn religious sentimentalism, characterized his preaching; every word was a point, and every point was a dagger that pierced in warm and deadly thrust to the very heart of the world's wrongs. Every muscle of his expressive face is in motion, his eye flashes like tropic lightning, his spirit gleams and glows in vivid sincerity, the majesty of truth and right sits on his noble brow, and he has forgotten everything but his message and his auditors. He looks into the inquisitorial chamber without a tremor, into the fierce flame of the stake without a fear, into the Vatican and smiles at its triple-crowned simpletons and double-dyed hypocrites. The breeze of heaven's balmy air stirs his locks, and the light of an eternal progress strikes his rough-hewn forehead. It is a grand, a gloriously sublime thing to stand upon some tempest-riven crag, and watch the Storm King, as with terrible might he walks the ocean,—but grander far is it to see a soul like that of Luther answer Heaven's resistless gaze—stirred until form, gesture, tone and language melt in the white flame of eternal truth. Metaphor leaps from every utterance as the white-crested waves cast their sportive foam up the iron-bound coast rocks. At the preaching of Martin Luther, Germany trembled with desperation. His audiences *felt* the common sense of his sermons. Common minds love common sense, not triviality, not star-girdled effervescence, but recognized principles, parallel with the common habitudes of thought and expression. The early reformers were practical common sense preachers, and such men and such preaching have always been the most useful and will continue to be.

The sickly dawdle of the modern expression, "called to preach," sinks into a mere nothingness when compared to the heaven-born principle that, deep-rooted in heart and soul, drew forth the fire from the lips of the early reformers. God never

"calls" a man to preach who has no love for the work and whose soul is not on fire with the zeal that belongs to the high and noble work of saving souls from sin, death and error. A preacher of the gospel should be every inch a man. His sermons should be like diamonds, both solid and sparkling with the scintillations of divine truth. His words should be the wings of his thoughts. These words should be carried the shortest and straightest way to their destination. Pomp without force, expression without feeling, or learning without adaptiveness, will soon discover that the world is past the stage of pulpit heroics. The pulpit of to-day needs men who are every inch men. Men whose estimation of the work of saving souls is far beyond the estimation they have of themselves. Preachers are often too much impressed, like men in the professions, with the desire to cater to the wills and wishes of a capricious humanity, but it is a well tested, well tried and established fact that the power and efficiency of men have been found in direct ratio to the quantity and quality of their respective motive powers. If we consider the ministry a mere profession, it is then subject to the laws governing other professions. While in my judgment the Christian ministry has decided points of difference from professions in general, yet I think there are many principles concerning professional matters which will also hold good as respects the ministry. When a man enters a profession because he loves it in all its details, you may be sure he will succeed. Men never fail who are willing to sacrifice fame, family, wealth and home for the work they may have espoused; but when a man enters a profession to get for himself a great name, he generally makes himself a great fool, and doubtless to such an aspirant the words of Josh Billings would be most scrupulously fitting: "Set down, young man, you will have time enough to make a fool of yourself." Unless a minister of the gospel has an uncontrollable love of the work of the ministry in all its details, he will scarcely succeed. If a man simply takes work in the vineyard to support his family, the work will be poorly done and he will be poorly paid. The man in the ministry who moves the world must be first moved himself. The strongest "call to preach" is the heartfelt desire to present the unsearchable riches of gospel truth to a perishing world. The first and grandest effect of preaching is to hurt somebody, and the more extensive, earnest and heartfelt the reformation the greater the hurt. Look not on the world with the eyes of a visionary—Babylon has no use for Zion.

T. H. BLENS.

Jacksonville, Florida, }
July 15, 1887.

PHIL. iv. 8.

This Scripture teaches the importance of thinking—giving attention—to whatever is true, honest, just, pure, lovely, and whatever is of good report. The "whatever" includes every good thing. We know whatever the Lord commands is good by virtue of His power and authority to command or legislate. But the salient point of the lesson is in the intrinsic value of the thing itself. Goodness does not need the force of law to make it good. God's laws are good of themselves. "The law of the Lord is perfect, converting the soul." The Lord's transforming power upon our natures is by the inherent virtue of His law. Our loyalty to Him rests on our obedience to Him as lawgiver, but our character on the law or command given. Our salvation, therefore, is not only on the principle of labor and reward—so much heaven for so much work—but upon character; the better the man the greater his enjoyment. Much depends upon the effect the good has on our nature in making us good. The value of a command is not simply in its obedience but in its results. Two things are very important. First, to be very care-

ful what we do with the commandments; and second, to be very careful what the commandments do with us. There are too many, unfortunately, who are very strict concerning the first, but have no place for the second. The one who best keeps the commandments of God is the one who is best. God not only commands us what to do but also what to be. "We must let our light so shine that others may see our good works." The world is not so very anxious to know what we are doing for the Lord as they are to know what the Lord is doing for us. If we give our attention to the good for the sake of the good, we will naturally reproduce the good in our natures, which is evidently one lesson taught in the above scripture.

We notice also that the "whatever" implies there may be good things for which we have no express commands. It is our adherence to such good things that is a true test of our goodness. The father may command the child to do certain things, and the child may obey; but can the father tell by this that the child did it in love, or by virtue of its desire to obey him. It may have been fear that prompted the child's obedience. While it is true that love will obey, it is equally true that we can obey without love. Herein is the force of the saying, "If ye love Me keep My commandments." But when we see the child doing good for the sake of the good, without the lash of authority, then we are compelled to acknowledge the goodness of the actor as well as the act. I remember when my father would give me a certain amount of work to do I was very careful to do no more than what he commanded. I loved play much better than work, and the only reason I had for doing a single stroke of work was because father bid me do it. But as soon as I became more interested in father's interest than I did in play, I did not wait for a "Thus saith father," but whatever was good I was at it.

Let us not cloak our indolence with authority, refusing to work for God because He has given no special command. He has certainly told us through the apostle to attend to the good. If we love God we will love to do His will and hate to do anything contrary to His will. Our love for Him will constrain us to keep His commandments and to do those things that are pleasing in His sight. Christ's example in doing good on the Sabbath day intensifies this principle, i. e., that good is the interpreter of all law, and he who does that which is good is fulfilling the law. He who will not do a good work because there is no express command for it is first cousin to the few who would not do good on the Sabbath day.

H. M.

WELL DOING.

And let us not be weary in well-doing, for in due season we shall reap if we faint not.—Gal. vi. 9.

The well-doing makes this life and the life to come glorious. It is the cream, the essence, the oil, the concentrated part of life. As the fear of the Lord is the beginning of wisdom, what must the continuation of well-doing be but the consummation of wisdom?

The well-doing consists in the rendering to God, man and self their dues. Or, as Paul expresses it, (Titus ii. 12), "Teaching us that, donying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." The same apostle urges us (Phil. iv. 8, 9), "To meditate upon and do the things that are true, honest, just, pure, lovely, and of good report."

Let all rest assured that if they continue in well doing till death, that their reaping time will be joyous. The harvest will far surpass the highest expectations. I therefore loving entreat every one who may read these lines, "To be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord."

MARIA E. GATES.

Woodville, July 19th, 1887.

THE GOSPEL.

The gospel, as the apostle Paul says, is the power of God unto salvation, to every one that believeth. If the gospel is the power, it is the only power. The question, How are we saved by the gospel? According to the Word of God we are saved by giving heed to the gospel, and our faith in Jesus as the Christ, and by obedience to its demands; after which we must allow ourselves to be governed according to its dictation, for Jesus said, "The words I speak unto you, they are spirit and they are life. John v. 3. Then we are to have life through His word. Again, He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word, then, brings to us life, but we must hear it and believe it just as it fell from the Master's lips, become obedient to it as He has commanded, and He has promised to raise us up at the last day. Here, then, is the question, Do we not hear the gospel from every pulpit? This I answer, There is but one gospel of salvation, one Lord, one faith, one baptism. So if we can hear the gospel from the pulpits of over 300 different faiths, then there is not one Lord, there is not one faith, there is not one baptism. Nevertheless, the gospel is the power to make alive, the power to change and renew the mind, it is the power to make sensible of the truth, it operates upon the mind, and gives faith in the heart. The mind, enlightened by its power, conceives and the heart understands. Thus the seed is sown; and now that the seed is sown there must be a continual watering. If the farmer sows his seed and the heavens withhold its rain, of a truth the seed sown must perish, and consequently no harvest. In like manner, after our minds have been cultivated, and the seed sown in the heart, then comes the watering, in order that the harvest may be good and fruit brought forth. But to the question, How is the watering to be? I answer, first, by becoming obedient to the gospel demands. The Lord Jesus has commanded and we must obey. We may hear and believe the report of the gospel, but unless we are willing to obey the seed will never spring up, and if the seed does come forth, as soon as the sun has risen they will perish because the seed has no depth of earth.

By our obedience to the gospel the seed that is sown springs into everlasting life. But the watering does not terminate here; the seed lately sown must be constantly fostered by our constant invocation of our blessed Lord's favor and direction. Thus the apostle Paul tells us we rise to walk in newness of life, after that we have put off the old man with his deeds, and have put on the new man Christ. This we do when we bury the old body of sin in the typified baptismal grave, and rise with the new man. Thus we put on Christ, thus we become united with Him, and clothed with His righteousness; and now it becometh us to walk in newness of life, seeing we are created anew in Christ Jesus, born of the incorruptible seed, the word of God, passed from death unto life. Vitaly united with Him a member of His body. Thus it becometh us to look well to the watering of the seed, watching and praying lest the branches once grafted into the living vine become dry, and wither, and die, and in the pruning time will be cut off. But by constant invocation of His Divine aid, and by strict attention to the word of His Grace which is able to build us up, we may be able to keep in memory the things we have heard. Thus we will steadfastly grow in grace and in a further knowledge of our Redeemer until we arrive at fullness of men and women in Christ Jesus. If we live thus we have the assurance that when He shall appear we shall be like Him for we shall see Him as He is, for being planted together in the likeness of His death we shall also be in the likeness of His resurrection. Glorious assurance! And thus we

prove the Gospel the power to make us alive unto God, the power that unlocks to us the door through which we enter into the sheepfold, there to go in and out and find pasture. The power that makes us heirs of God, and joint heirs with Christ; makes us kings and priests unto God, sons and daughters of the Lord God Almighty.

Thus it becometh us to give the more earnest heed to the things we have heard, lest at any time we should let them slip and be deprived of entering into His rest.

H. E. COOKE.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

We are glad to say that Bro. T. H. Capp, who was taken seriously ill of congestion of the lungs on Thursday, 7th ult., and has been confined to his room, is recovering; although it may be some weeks before he will be able to preach "the word."

The services on Lord's day have been conducted by the brethren, during Bro. Capp's illness. The attendance has been good, and the meetings interesting.

Three persons who were immersed a short time since, and who reside out of the city, received the right hand of fellowship last Lord's day, 17th ult.

The Sunday-school children contributed \$9.00 towards helping to pay for repairs now being done to the front of the meeting-house.

Bro. Neil MacLeod of Evansville, Ind., who was on a visit to his home on P. E. I, was at our Young People's meeting on Tuesday evening, (5th ult); and on his return preached for us on Lord's day (24th) at the morning and evening services.

Our Sunday-school picnic was held last Wednesday at Day's Landing, about 12 miles up the St. John river. The steamer "Clifton" conveyed the pic-nickers to the delightful grounds, which include a beautiful grove of oaks, provided with tables, swings, etc. The morning being cloudy, prevented quite a number from going, but the day was delightful, and we returned in the early twilight, reaching Indian town shortly after seven o'clock, well pleased with the day's enjoyment. W. A. B.

NOVA SCOTIA.

HANTS COUNTY.

I am still engaged preaching the gospel, averaging a little over once a day since my arrival here in Hants County, Nova Scotia. A more kind, hospitable, amiable, affectionate and generous people I have never met. I spent the winter lecturing and delineating character at the several colleges in the cities of Kingston and Belleville in Ontario, and in Richmond, St. Hyacinthe, and Lenoxville in the province of Quebec. I lectured on subjects to save the people from the thralldom of sin that they might grow beautifully old, and at last enjoy a home in Heaven. I proved conclusively that ninety per cent. of all the sickness that there is in this world and ninety per cent. of all the insanity people bring it upon themselves through the violation of the very laws of their being. Furthermore, I showed that the attack upon Christianity in regard to it producing insanity, was utterly without foundation. On the contrary, it ennobles, it elevates humanity far above the gross and grovelling multitude, allies them to angels, and brings them near to God.

Having become tired of the bustle and confusion of city life I concluded to spend the summer in the country. Through the urgent request of our very kind friend, Bro. Ford of Cornwallis, I decided to stop a few weeks with the brethren in Newport, and then continue my trip to Newfoundland. But I have become so strongly attached to the people

here in this county that I do not know when I shall leave.

Since the writing of my letter from West Gore, two more united with the church there before I closed the first series of meetings. Then I ventured to Highfield and continued our meetings there for a couple of weeks, during which time some eight or ten arose and confessed the Saviour. We intend to organize a church in this place. The prospects are quite cheering, and a number of congregations can be raised up in this county. This is truly a splendid field for missionary work.

The church at West Gore is large, and in a prosperous condition. The congregation on last Lord's day numbered about three hundred and fifty. This, I believe, is considered one of the best churches in the province of Nova Scotia. It is composed of a noble band of workers, and may God richly bless them forever.

The church in Scotch Village has received a good share of my labor here. It is, certainly, doing nobly, and is full of life, energy and zeal. Our congregations at this place have reached in the neighborhood of one hundred, and three have taken membership with this congregation. This church was very much in need of help, and had almost become discouraged. But of late they have rallied, and have been doing what they can to extend the Redeemer's Kingdom. Why, one brother alone threw \$8 00 in the church collection in three weeks' time. What our good brother Messervey said about giving to missionary work in the June number of THE CHRISTIAN does not apply to our brethren in this county. I am inclined to think that he was something like the Psalmist David, who in his hate said all men were liars. Brethren, let me exhort you to cultivate love, Christian forbearance and Christian courtesy. When we bow before the Lord in prayer may we be enabled to say, O God—

"The mercy I to others show,
That mercy show to me."

Would to God that we were all full of the spirit laboring for that rest that awaits us, and for that home that can never be broken up.

"How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And so fulfill the word."

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love.

W. K. BURR.

West Gore, Hants Co., N. S., }
July 11th, '87. }

THE JUNE QUARTERLY.

According to appointment the June Quarterly was held with the church in Southville, over the first Lord's day in July. The first meeting was a fine social gathering of the church here, when we consider that a number of the brethren were out with their teams to bring in the visitors. We had one representative from Tiverton, and quite a number from South Range. There was one confession at the close of the first meeting—an Episcopal lady who had learned the way of the Lord more perfectly. She had never heard one of our preachers deliver a sermon, but had learned by private conversation with members of the church.

The audience on Lord's day morning was large for the place and a good discourse was given by one of the preaching brethren. At the close of this meeting the baptism was attended to. In the afternoon about fifty sat around the Lord's table and thus remembered their loving Saviour, and at the same time showed forth His death. The evening meeting was held at Riverdale, three miles away. Here we listened to an address by one of our preachers. On Monday afternoon and evening we had social meetings at Woodville. These meetings were very interesting and edifying. At the close of the evening meeting, our hearts were

gladdened by hearing another confess that Jesus was the Christ the Son of God and her Saviour. We had intended to close with this meeting but we were encouraged to try another meeting on Tuesday afternoon. At this meeting a deaf and dumb man stood up when the invitation hymn was sung and showed that he believed in a crucified and risen Lord. Some others in the meeting appeared to be like one of old almost persuaded to be Christians. At the close of the meeting, I led the two candidates down into the beautiful lake and buried them with Christ in baptism, and thus closed our Quarterly. All who were present appeared to enjoy the meeting very much; and our brethren, and especially the sisters, were much pleased to wait upon the friends from abroad.

J. A. GATES.

Woodville, July 20th, 1887.

RIVER JOHN, N. S.

I am happy to inform the readers of THE CHRISTIAN that the church here is in good working order. Attendance good, especially at our evening services. We are hoping for better days.

July 25th, 1887.

P. D. NOWLAN.

P. E. ISLAND.

The Annual Meeting of the Christian Association of P. E. Island was held with the church at New Glasgow, July 9th to 11th, and was attended by many of the Disciples of Christ on the Island, representing every congregation from Tignish to East Point; and including some in extreme old age, who perhaps, supposed they were meeting their brethren in the "annual gathering" for the last time; and some in early youth, before whose hopeful vision life yet appears bright, beautiful, golden-tinted, and something to be controlled altogether after the counsels of their own will. We felt like praying that, with them, life's lessons might not be too hard nor the pruning too severe, but that easily, readily, they might learn the lessons to fit them for the Master's use here and for the inheritance of the saints in light.

The meeting was said to be enjoyable, and I think was enjoyed by all—not only by the visitors, but also the New Glasgow friends, who entertained with most cheerful hospitality.

The preaching brethren present were: D. Crawford whose home has for so long a time been at New Glasgow, but whose preaching is heard over the entire western part of the Island at every available point; President Henry A. Macdonald and John T. McNeill of Kentucky; Neil MacLeod of Indiana, and O. B. Emery of Montague. Others were expected, but failed to put in an appearance.

Prayer and social meetings were held Saturday at 6 P. M., Lord's day at 5 P. M., and Monday at 9 A. M. Preaching on Lord's day at 11 A. M. by Bro. N. MacLeod, and at 6 P. M., by O. B. Emery. The congregations were very large, and the attention was all that could reasonably be desired, notwithstanding the close packing inside and the large number outside the house.

Bro. John T. McNeill preached on Monday evening, and Bro. MacLeod again on Tuesday evening.

Bro. D. Crawford presided at the Lord's Table, and, during the meeting, was over ready to speak a needed word, doing much to keep everything running smoothly and profitably.

The business meeting at 10.30 A. M., Monday, was well attended and was interesting and profitable. The Moderator and Secretary of the preceding year were re-elected. The reports from the churches showed a healthy condition and encouraging increase at the several points. Bro. Matthew Stephenson, of Charlottetown, in a thoughtful and well tempered speech, laid before the brethren the needs of the church in the city, and Bro. James Dickie, son suggested, and on motion it was resolved, that

the several churches be requested, through the delegates at this meeting, to aid Charlottetown by a contribution of at least ten cents for each member. Bro. Lorenzo Miles, of St. John, suggested that a contribution be made by those present for Charlottetown. The suggestion was acted upon, and the result was very satisfactory. The subject of mission work on the Island was introduced by Bro. Crawford, who spoke of young men rising up with a strong desire to preach Christ and Him crucified to the lost and perishing, and particularly of young Bro. Freeman, who has just come from Nova Scotia, having resolved to spend his life in trying to win souls to Christ. He asked for Bro. Freeman the sympathy and support of the brotherhood. Bro. F. is young in years. He seems to be earnest in spirit, and I trust he will faithfully serve the Lord and build up the cause for which Jesus died. Some spoke of the discouragements and responsibilities. They are many and great, but to the faithful worker and supporter the end will be glorious.

The meeting adjourned to meet with the church in Montague the Saturday before the second Lord's day in July, 1888.

The thanks of the Association is due the P. E. I. Railroad, the P. E. I. Steamboat Company, and the Intercolonial Railway for favors granted to delegates to the meeting.

O. B. E.

Montague, July 20th, 1887.

The Family.

PERFECT THROUGH SUFFERING.

God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand.
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach Heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can as you go;
Your song may cheer some one behind you
Whose courage is sinking low.
And well, if your lips do quiver,
God will love you better so.

—Selected.

A LARGE CITY.

If any one were to walk one way through all the streets of London, he would be obliged to go a distance of 2,600 miles, or as far as it is across the American continent from New York to San Francisco. This will give an idea of what would have to be done in order to see even the greater part of London.

In our approach to this city, as well as in our rambles through the streets, we shall not be struck so much by its splendid and imposing appearance as by its immensity. Go where we may, there seems to be no end to the town. It is fourteen miles one way, and eight miles the other, and contains a population of nearly four million people, which is greater, indeed, than that of Switzerland, or the kingdoms of Denmark and Greece combined.

We are told on good authority that there are more Scotchmen in London than in Edinburgh, more Irishmen than in Dublin, and more Jews than in Palestine, with foreigners from all parts of the world, including a great number of Americans. Yet there are so many Englishmen in London, that one is not likely to notice the presence of these people of other nations.

This vast body of citizens, some so rich that they never can count their money, and some so poor that they never have any to count, eat every year 400,000 oxen, 1,500,000 sheep, 8,000,000 chickens and game birds, not to speak of calves, hogs, and different kinds of fish. They consume 500,000,000 oysters, which, although it seems like a large number, would only give, if equally divided among all the people, one oyster every third day to each person. There are 300,000 servants in London, enough people to make a large city; but as this gives only one servant to each dozen citizens, it is quite evident that a great many of the people must wait on themselves. Things are very unequally divided in London; and I have no doubt that instead of there being one servant to twelve, some of the rich lords and ladies have twelve servants a piece.—*St. Nicholas.*

PROFITABLE CONVERSATION.

A number of friends were dining together in England. To prevent the introduction of sinful or idle conversation one of them said, "Let us discuss the question whether we shall one and all get to heaven." This most unexpected motion induced all that were present to serious thoughts, and to thoroughly examine themselves. One thought, "If one of our number be lost, I shall be the one!" So thought another, and a third, and so every one of the company. Even the waiters at the table became serious and thoughtful. It subsequently appeared that this word gave the first start to the conversion of all present on that occasion.

BLACK BUT BRAVE.

A master cooper called upon a black man in Ohio, and wished to purchase some stave timber. The black asked for what purpose he wanted the timber, and received for an answer, "I have a contract for a thousand whiskey barrels."

"Well, sir," was the prompt reply, "I have the timber for sale, and want money, but no man shall buy a stave from me for that purpose."

The cooper was indignant to meet with such stern reproach from a black, and called him a "nigger."

"That is very true," mildly replied the other. "It is my misfortune to be a negro; I can't help that; but I can help selling my timber to make whiskey barrels, and I mean to do it."

Died.

HOLMES.—At her home, LeTete, July 12th, 1887, after an illness of many months, which she bore with Christian resignation and fortitude to the close, Sister Abigail Holmes, in the 78th year of her age. Sister Holmes for many years has been a member of the Christian Church, and no one in the circle of my acquaintance has lived a more exemplary life. She was a faithful worker in the church and will be greatly missed. Her family and friends and the church of which she was a member will long cherish an affectionate regard for her memory. She leaves three daughters and one son and a large number of grandchildren to mourn her loss.

A. W. RIDGOUT.

BOWEN.—In this city, on July 23rd, after a lingering illness, of consumption, Martha Bowen, in the 50th year of her age. Our beloved sister was a great sufferer. Her hope was strong in her Saviour. She knew in whom she had believed. She leaves four daughters to mourn her loss. "Blessed are the dead who die in the Lord."

HENRY ROBERTSON.

Importer and Wholesale and Retail Dealer in
**CHINA, GLASS, EARTHENWARE, and
 Fancy Goods,
 MILK PANS, CREAM JARS,
 FLOWER POTS, SPITTOONS,**
 WITH A VARIETY OF COMMON WARES.
 87 Charlotte St., Winter's Block,
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WATCHES, CLOCKS, and JEWELRY.
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WHOLESALE AND RETAIL.
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LEONARD BROTHERS

WHOLESALE FISH DEALERS,
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 BRANCH, 299 COMMISSIONERS ST., MONTREAL.
Packers of Boneless and Prepared Fish,
 Pure Boneless Cod, Finnan Haddies, and Scaled H. or
 rings, are our leading lines. Dry and Green Cod; also,
 Frozen Fish in Season.
 W. F. LEONARD, Montreal. C. H. LEONARD, St. John, N. B.

Wm. Murphy & Co.

Pianos  **AND
 ORGANS.**
 General Agents for
The Karn Organs.
 4 Charlotte street, 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.
 ADDRESS,
 A. I. ETHERINGTON,
 Manufacturer Adjustable Spring Bed.
 MILTON, N. S.

NEW CARPET WAREHOUSES**NOW OPEN!**

An immense Stock, all new Goods imported this
 spring, comprising:

BRUSSELS, TAPESTRY, WOOL, UNION, DUTCH and
 HEMP CARPETS.

Oilcloths and Linoleums, Rugs, Mats, Curtains,
 Cornice Poles, etc., in all qualities at bottom prices.

HAROLD GILBERT, 54 King Street, St. John.

TRUE FRIENDSHIP

Is that which stands by you when put to the test in the
 hour of need.

Such a friend you will find in

HAWKER'S**Nerve and Stomach Tonic.**

For General Debility and Nervous Prostration. Also,
 in Hawker's Balsam of Tulu and Wild Cherry,
 for all throat and lung affections. They will always be
 found reliable when put on trial, which hundreds can
 testify to.

W. HAWKER, Druggist, Proprietor

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Silver Plated Goods, &c.

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English Fitted Uppers, English Kip,

SOLE LEATHER, UPPER LEATHER, LINING SKINS,

And all kinds of KIT and FINDINGS usually kept
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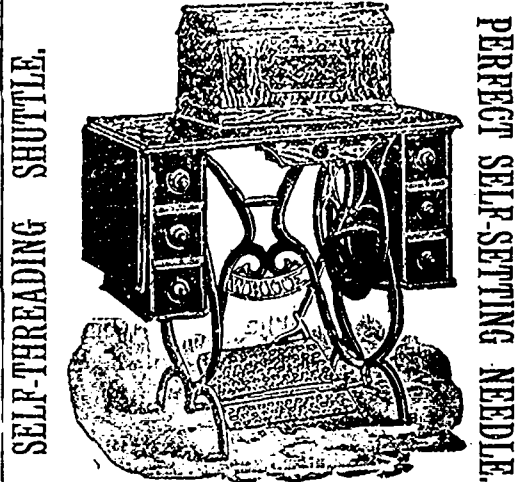
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Rubber and Leather Belting, Rubber and Linon Hose,
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It is the **LIGHTEST RUNNING** Machine,
 hence produces less fatigue in opera-
 tion, and on that account is especially
 commended by the Medical Faculty.

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 ONTARIO MUTUAL LIFE COMPANY.**

Year.	Assets.	Assurance in force.
1870.....	\$6,216.00.....	\$521,050
1874.....	33,721.00.....	850,500
1878.....	142,619.00.....	1,885,311
1882.....	427,429.00.....	5,419,470
1886.....	909,437 73	9,603,543

The policy-holders contributed the capital, own and
 control the assets and enjoy the entire profits.

E. M. SIPPRELL,
 St. John, N. B., General Agent for N. B. and P. E. I.

**FELLOWS'
 Leeming's Essence.**

For lameness in horses it stands pre-eminently above
 all preparations used by Horsemen as a remedy for

SPLINTS,
 SPAVIN,
 CURBS,
 RINGBONE,
 SIDEBONE,
 STRAINS of the
 BACK SINEWS,
 HOCK, KNEE,
 FETLOCK,
 PASTERNS and
 COFFIN JOINTS, Etc.

Every well regulated stable should keep a supply of
 the Essence on hand. PRICE 50 CENTS.

St. John, N. B., July 8th, 1881.

Messrs. T. B. Barker & Sons:
 Sirs.—I willingly bear testimony to the efficacy of Fellows
 Leeming's Essence as a cure or helper in very many cases of
 Splint, Ringbone, Spavin, Strains of the Back Sinews, Stifle,
 Fetlock, Pastern and Coffin Joints, Etc. Every horseman
 should have a supply of the Essence in his stable.
 S. T. GOLDSO, Livery Stables, St. John.

St. John, N. B., Jan. 18th, 1882.

Messrs. T. B. Barker & Sons:
 DEAR SIRS.—I have used Fellows' Leeming's Essence for
 several years past with great success, and therefore must
 cheerfully recommend it as one of the very best remedies in
 use in all cases for which it is prescribed.
 J. B. HALL, Proprietor of Sale and Livery Stables,
 St. John, N. B.

St. John, N. B., Dec. 27th, 1881.

Messrs. T. B. Barker & Sons:
 DEAR SIRS.—Fellows' Leeming's Essence is without ques-
 tion a great remedy for many cases for which it is prescribed.
 I have used it successfully for a series of years, and I know
 of many others who speak of it in the highest terms as a
 most efficient cure for Ringbone, Spavin, Strain, etc.
 A. PERREN, Proprietor of Victoria Livery Stables,
 St. John, N. B.

MONT. McDONALD,
 Barrister & Attorney-at-Law.

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