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# THE CHRISTIAN.

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

Vol. X.—No. 8

SAINT JOHN, N. B., JUNE, 1893.

Whole No. 116

## The Christian.

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P. O. Box 106  
St. John, N. B.

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

FINANCIAL MANAGER.

J. E. EDWARDS, - - - - - St. John, N. B.

BRO. H. A. DEVOE, of Tiverton, is visiting his parents in Boston.

THE June Quarterly meeting will be held with the church at Westport, N. S. See notices in another column.

BRO. R. E. STEVENS, of Cornwallis, passed through our city on his way to Lord's Cove where he will labor for the church during his vacation.

A VERY good programme has been prepared by our brethren in P. E. Island for their annual meeting. The brethren in Montague will gladly welcome and entertain all who attend.

SPECIAL NOTICE.—Those of our subscribers who are in arrears will please take notice that we now need funds. We ask them to send at once in order that we may meet our expenses promptly.

REMEMBER that the first Lord's day in June is the day set apart for a collection for General Home Mission Work. All should assist in spreading the good news of salvation. Send all remittances to J. H. Hardin, V. M. C. A. Building, Cincinnati, Ohio.

BRO. D. CRAWFORD is in Halifax preaching for the church. We learn that the brethren are greatly pleased with Bro. Crawford's visit, and as we go to press we have the good news that his labors are being successful. Two have been added to the church and very interesting meetings are being held.

INSTEAD of the usual editorial we give in this CHRISTIAN what C. E. Morgan says in *The Missionary Intelligencer* of William Carey. In the last hundred years the spread of the gospel in the world, as Jesus commanded in the last commission, leads the thoughtful to exclaim, "What has God wrought?" and gives cheerful encouragement to labor and self-denial in a cause so glorious.

SAD NEWS.—We have just received word that our Bro. J. A. Gates has passed over the river. A card from his son William received a few days ago brought us word that our brother was nigh unto death. We feel that we have lost one of our most faithful workers. We sympathize deeply with the afflicted wife and family, but we know that the consolations of the glorious gospel will sustain them in their sad bereavement. A more extended notice will be given in our next issue.

When Sir Walter Scott was dying he asked his son-in-law to read to him. When the latter inquired what book he should read, Sir Walter, with evident surprise, looked up and said, "What book? There is but one book—the Bible."

All other books, even though they be the productions of master minds, seem as nothing when, in the dying hour, they are compared with the Bible. There are many stars, and they throw a welcome light across the darkness of the night; but there is only one sun, and at his coming they disappear. The world is rich in devotional literature. Some of the books have the marks of age upon them, but they are aromatic with the sweetness of heaven, and their fragrance has been breathed into many a soul. Such books as Bunyan's *Pilgrim's Progress*, Taylor's *Holy Living and Holy Dying*, The *Imitation of Christ* by A. Kempis, and Keble's *Christian Year*, have strengthened thousands of fainting hearts. But the hymn book has in it brighter fields, made beautiful by many a flower painted in the hues of heaven. Here and there you may find a stanza which, like a weed, should not be there! There may be the poison of a false doctrine or other error. But, as a whole, there is no book, excepting the Bible, that has the same power to lift our souls to God, none that pictures to us the glories of heaven in more brilliant colors, none pervaded by a deeper spirit of humble trusting love, none that gives more appropriately the languages of an adoring soul, of a grateful mind and of a prayerful heart. The time we spend in breathing the atmosphere of the hymn book is not lost. By it the life bearing streams of our Christian life are purified and quickened as they course through our spiritual nature. Gather the ripened grain with all diligence from the broad field of God's holy book. Once in a while pluck a flower, if it be but a tiny one from your hymn book, but in so doing always see that it has drawn its matter from the soil of truth and has been colored by the Sun of Righteousness.

David wanted to build an altar and offer sacrifice unto God. He sought to buy the threshing floor from Araunah that he might there erect the altar. The owner not only offered him the place, but desired to make him a gift of oxen for the burnt sacrifice. Then David said, "I will not offer burnt offerings unto the Lord my God of that which doth cost me nothing." There is nobility in the reply. David did not think that his religious duties were light things to be thrown off as easily as possible. He knew that to find the most satisfaction in the service and worship of God, it was necessary for him to make some sacrifice; that if religion is worth anything, it is worth everything. To day the aim of many people is to get to heaven with the smallest possible amount of self-denial. If they could get there without it costing them anything they would be more than pleased. When God gave heaven's most unspeakable gift to earth the wise men from the east brought to the Divine child their treasures of gold, frankincense and myrrh the richest the land could afford and presented them to Jesus. Mary of Bethany, whose heart was expanded by a gratitude that must find expression in some act of self-sacrifice, did not hesitate to take the alabaster box of ointment of spikenard, very precious, and, breaking the box in her loving anxiety, pour the ointment upon the Saviour's head. And when the foe had apparently triumphed and the mangled form of the world's Redeemer had been placed in Joseph's tomb to

pend the Sabbath in undisturbed repose, the rising sun of the first day of the week saw Mary of Magdala, with the other women, hastening to the sepulchre with their sweet spices that they might show that their gratitude and love were not conquered by death. Jesus has the first claim upon our best possessions. He deserves the cream of all we have. He wants our faculties, not when they have been blunted, but rather when they are most acute. He asks, not for the few last sands by which time marks our closing moments, but rather the sands measuring the years of our youth and maturity. He will be satisfied—not with the drainings of the cup that He for us has filled to overflowing, but rather with its most precious contents. How many there are who satisfy every call that self makes upon them and then give Christ what is left—and if nothing is left, give Him nothing. They bring a diseased or deformed lamb for a sacrifice, when He desires a perfect one, even the best in the flock.

There is a great difference between the lion that roars in the forest and makes the hills reverberate and the shepherd dog that quietly watches his master's flocks. The most powerful lion that ever shook his shaggy mane has less of life when once death has shot the arrow through his heart than has the smallest dog that lives; and a living dog is better than a dead lion. The cheapest, plainest watch made is of more use to a person who wants to know how fast the moments are flying than the most costly, full-jewelled movement that fills the heaviest gold case could be, if the main spring is broken. The horticulturist places more value upon the small branches of an apple tree, if through them the life-giving sap is flowing, showing its presence in leaves and blossoms and fruit, than he does upon the large, strong, and it may be symmetrical branch that shows no sign of life, and, consequently, none of fruit. So, also, Christ finds infinitely more pleasure in contemplating the life of the person who abides in Him as the branch abides in the vine, than He does in a man of the most transcendent abilities, but who, having no connection with the source of divine life, is like the withered branch to be cut off and burned. Could not some churches be likened into cemeteries? Lo! the dead are there. If perchance you were to enter in, not like Mary seeking the dead, but seeking the living, you might hear the words the angel addressed to her, "Why seek ye the living among the dead?" The story of the Ancient Mariner is a most weird improbable conception. Dead men were guiding the ship, and dead men were pulling at the ropes. In these latter days may we not find dead men in some pulpits and dead men in many pews? Exposed to the world's biting winds, the currents of their souls have been congealed. It is one thing for dying men to preach to dying men. It is an entirely different thing for dead men to preach to dead men. The dead preacher and the dead church are both passing into the dark valley of oblivion, and so they should unless, like the widow's son, they can be raised to life and made a blessing to the needy world. When you hear of a living church with a dead preacher, pity it. When you hear of a living preacher with a dead church, pity him. And from your pity let the prayer arise that the church may quicken life in the preacher, and that the preacher may kindle life in the church. Christ came that we might have life and have it more abundantly. It was not the life of a withered flower drooping its head in weakness that Jesus came to give, but the life of the wide-spreading palm planted by the waters and spreading out her roots by the river, that shall not see when heat cometh, but her leaf shall be green, that shall not be careful in the years of drought, neither shall cease from yielding fruit.

News of the Churches.

ST. JOHN, N. B.

One confession, May 28th.

The annual meeting of the Young People's Mission Band was held on the 5th of May. The following were elected to office for this year: President, Mr. J. S. Flaglor; Vice-President, Miss Allie Wilson; Treasurer, Miss Bortha Barnes; Secretary, Miss Nellie Johnston. The President read the following interesting sketch:

On May 14th, 1886, at the invitation of Mrs. L. A. Miles, the following, Misses Georgie Murray, Emma McInnis, Jennie Dale, Mabel Banks, Josie Morrison, Ethel Barnes and Emma Christie, met and organized this Band. Starting with eight members it has had altogether eighty-five on its roll. Of these twenty-two have removed from the city, twenty-five have ceased to be members, thirty-eight are active or paying members. Of these five are of the original eight. For a time the meetings were held on the last Friday of each month, but now they meet on the first Friday. Any person can become a member by paying a fee of five cents, and five cents a month dues. At first the collections were paid to the Christian Women's Board of Missions. This was soon changed, and they are now paid to the Home Mission Fund of Nova Scotia and New Brunswick. The Band's motto is from II Peter iii 9, "Not willing that any should perish." The meetings are opened with singing, reading of the scriptures and prayer. After the minutes are read, the roll called, collection taken up and business finished, there are readings, essays, recitations, addresses and singing. Most of these are on missionary work and are instructive as well as entertaining—in fact enjoyable.

Each year there has been an increase in the membership and amounts collected. The organizer of this Band (Sister Miles) has been most faithful in keeping up its interest, and feels glad to see such a good work continued. The Band invites all, and will be pleased to add a large number to its membership. The following is a list of the officers for each year ending in May and the amounts collected:

Year.	President.	Vice-President.	Treasurer.	Secretary.	Collected.
1886	Mrs. L. A. Miles,	Miss G. Murray,	Miss K. Harris,	Miss J. Morrison,	\$ 9 10
1887	do.	Miss E. McInnis,	Miss M. Banks,	do.	13 30
1888	C. H. Devos,	Miss F. Christie,	Miss E. Barnes,	Miss R. Christie,	14 18
1889	T. H. Capp,	Mr. R. Christie,	Miss A. Emery,	Miss J. Morrison,	16 00
1890	do.	J. B. Allen,	do.	do.	18 00
1891	H. W. Stewart,	do.	Miss A. Edmunds,	Miss E. Hoyt,	24 40
1892	J. S. Flaglor,	J. S. Flaglor,	H. W. Stewart,	Miss N. Johnston,	30 78
		J. B. Allan,			\$126 32

It is well known that the Woman's Missionary Aid Society has for some years been putting their funds in the bank, where it has been drawing interest. These sisters are wise and have a definite object in view which they are determined to see accomplished. At the same time they do not let a

chance slip to do good. When Bro. Romig was here they gave a large sum to defray his salary and expenses. They contributed \$60 to the General Christian Missionary Society through Bro. J. H. Hardin when he was at the Annual Meeting. They are now aiding the Portland Mission Sunday-school. They have paid \$60 for Bibles, hymn-books, library and papers. They have also voted a good sum to the Home Mission Board towards paying the salary and expenses of Bro. Northcutt. In fact, were it not for their promise to pay, we are doubtful if Bro. Northcutt's valuable services could have been secured for this field.

Lord's day, May 7th, Bro. Stewart having a bad cold, was not able to attend the services. Elder J. E. Barnes being out of the city, Deacons W A Barnes and J. J. Johnston presided at the Lord's Supper. In the evening Bro. L. A. Miles conducted one of the largest and best social meetings we have ever had. We were made glad to see so much interest displayed although without a preacher to lead.

Sister Hattie M. Clark has been giving some interesting and instructive black board exercises and talks on temperance in both Sunday-schools. The Portland school has not yet had as large an attendance as the Coburg street school, but on the 14th the Portland collection was \$2 28, or forty cents more than the parent school.

The annual business meeting of the church was held on May 25th. The finances are in a good state. Over \$2,500 were collected during the year for all purposes. Bro. Stewart was unanimously engaged for another year. Everything looks bright and our hopes are high for the future.

A meeting was held on May 26th of a social nature in order that the members might get better acquainted with each other. A large number attended and enjoyed themselves very much.

Sisters Ramsdall and Wallis are home again.

Bro. J. E. Barnes and Miss Barnes have returned from a visit to Boston and New York. They heard Bros. Darst, Bowell and Tyler preach.

Bro. H. W. Stewart's aunt, Mrs. Dr. Knox, of P. E. Island, worshipped with us on the 21st.

The annual meeting of the Sewing Circle was held at the home of Sister W. A. Barnes. The Secretary read the following report of the past year's work:

It is with deep regret we remember at this time the death of our Treasurer, our beloved Sister Barnes, one who was always ready for every good work. Not only in the circle will she be missed, but in all our church work. Though we miss her, we remember that she is with Christ which is far better. We wish the attendance during the year had been larger; it ought to be, as the older members are passing away, the younger should get interested so as to continue this good work. In the years that have passed there was a good interest taken and a large amount of money made which has been used to make our church more pleasant and comfortable. It is the intention of the Circle to procure a new carpet for the pulpit and aisles of the church. Your secretary would suggest that we concentrate all our efforts to that end.

Financial Statement:

Received from dues, . . . . .	\$25 42
"    sales, . . . . .	19 65
"    Willing Workers, . . . . .	12 00
Cash in Bank, . . . . .	50 00
	\$107 07
Paid for Goods, . . . . .	21 63
Balance on hand, . . . . .	\$85 44

Respectfully submitted,  
HATTIE E. BANKS, Secretary.

May 24th, 1893.

After the reading of this the following were elected officers for the coming year: President, W. A. Barnes; Vice-President, Mrs. M. Owen; Treasurer, Miss Ethel Barnes; Secretary, Miss H. E. Banks. We wish the sisters all success in their work.

TIVERTON, N. S.

Our church affairs are in a fairly prosperous condition, owing to the indefatigable labors of our preacher, Elder H. A. Devos, who has now gone on a well deserved and much needed vacation and rest in order to visit his parents and other relatives in Boston, the most of whom he has not seen for nearly five years.

During the past two years our home church house at Tiverton has been remodeled inside and out at a very heavy expense for our financial resources; and yet under the management of our Bro. Devos the work has been done and the debt almost wiped out. At the completion of the house at South Range, Bro. Devos undertook to build up the cause in that section, and in a very short time had a dead church re-organized and a good number baptized and added to the original number. Since then a Sunday-school has been organized there and prospects for future gatherings look good.

At Gulliver's Cove our very few brethren began to build a small house of worship about fourteen years ago, but were unable to carry out the work till Bro. Devos went there less than a year ago and undertook its completion without a dollar. This he accomplished in a few weeks at a cost of \$300 and had the house dedicated for public worship. Early in the fall he held a short meeting, gathering the few brethren together in scriptural worship and added six converts to the number by baptism. Since that time he held another meeting of two weeks, when three more obeyed the Saviour. A Sunday-school will be opened at once, and then the cause at this place will be placed on a good footing.

We all trust the present trip may restore our brother to perfect health and strength, and that he may soon return to carry out very much which still remains to be done at his or some other preaching brother's hands in these parts.

MILTON outhouse.

HALIFAX, N. S.

Having labored in this city the last eleven weeks, I would naturally feel as Elihu of old, who was so full of his subject that his spirit constrained him to speak and show his opinion, or explode like new bottles.

A number of unsuccessful efforts have been made by our brethren in these provinces to establish in Halifax the cause as plead by the Disciples of Christ, all of which show the deep interest our people have had for the work in this city.

We need not repeat the failures of the past, as we already know the obstructions and destructions that prevented the prosperity of the cause. But now we are happy to say we have for a change construction. The construction of a fine meeting-house, a good Sunday-school of over fifty members, with Bro. Harris Wallace as the efficient leader, and good excellent teachers. We have also very interesting prayer-meetings, as many as seventeen taking an active part. We have good congregations on Sunday evenings, with the best of attention.

We have been associated with the work in Halifax, more or less, the last fifteen years, and we can safely say we never saw the prospect for success so promising as at the present. We have only a few who are able to contribute to the support of the cause here, but these few are not a whit behind any church known to the writer. They average in their collections eleven dollars a week, besides a dollar a week in the Sunday-school. Much of this, however, is required for running expenses, including the interest on the church debt, leaving but little for the support of a preacher. If ever there was a reason for helping the cause in the past in this city, there are ten reasons now. There is a tide in the opportunities for doing good as well as in the affairs of men, which, if taken at the flood, leads on to victory, and now is flood tide for Halifax. If this opportunity is lost, all is lost in this city as far as the mission of the Disciples is concerned. We always felt the need of making Halifax a mission centre, and we still hold substantially to the same view, and we are confident that we are voicing the sentiment of the provincial brethren. There is no field of labor that calls more imperatively for help. We feel profoundly the need of a direct special effort for this mission. We find much that is hopeful and much that warrants us in looking for grand success. To help the cause in this city for a year, or until it is self-

sustaining, is the "Golden Rule written large." This little band of consecrated brethren may be the rear-guard now, but as soon as they get proper substantial encouragement they will soon be the vanguard. We feel confident if our brethren in the provinces could see the hopeful signs of success and the open door of prosperity, that it would be the means of rescuing the talent from the napkin. Our Mission Board is willing and anxious to help this mission. But the money must come to them before it can come from them. It would be a calamity, not only to the cause in this city, but to our general mission work if this mission could not be sustained. Let the liberal devise liberal things, and by liberal things they will stand. Let us make a strong united effort to sustain this work. It is new donations we greatly need, and not new excuses.

Bro. Crawford is with the church now for a few weeks, and by the help of the Lord and the united prayers and splendid substantial offerings of the brethren, he will have success. H. MURRAY.

**Foreign Missions.**

*Maritime C. W. B. M.*

*Expect great things from God.  
Attempt great things for God.*

We gladly report this month a new auxiliary and mission band. The hearts of all our sisters will be gladdened as they read the report from the Kempt and Grafton sisters. We believe that they themselves will receive a blessing as they reach out a helping hand to the perishing.

In the Coburg Street Church we already had quite a number of missionary societies, but some were so deeply interested in the work, and so anxious that the children should become earnest missionary workers, that they were willing to organize and lead a band, and on April 28th one was formed with Miss Hattie Clark as leader, Miss Bessie Blackadar, secretary, and Miss Mamie Bissett, treasurer. They have pledged themselves each to give two cents per week toward Sister Rioch's support. They chose as their name "The Wide-Awake Mission Band."

Will you not, dear sisters, who have no such band, organize one? The children gladly enter into this work, and only waiting for some one to lead them. Will you not be the one to do it?

The little girls in Sister Banks' class are manifesting a deep interest in this work by saving the money given them for candy, etc., and bringing it to their teacher. They have thus saved and handed in about \$1.40. This is indeed a sacrifice for the little ones. And we older ones would do well to learn a lesson from them in self-denial.

**KEMPT.**

The sisters of Kempt and Grafton have organized an auxiliary C. W. B. M. at Kempt. It was our earnest desire to have organized the first of the winter, but the stormy weather prevented.

We held our third meeting this month, and although few in number, we all felt strengthened and encouraged.

We decided upon Japan as our field of labor for the quarter.

Yours in the work,  
MRS. GRACE W. DUKESHIRE,  
May 24th, 1893. Grafton, Queens Co.

**SUMMERVILLE.**

In a very interesting letter received from Sister Hupwan, she says: "Our little church is getting along nicely. We have missed Bro. Murray very much; will be glad to see him again. We expect him to preach here next Tuesday. We are still doing what we can for the foreign work. That was indeed a very interesting letter which we received from Sister Rioch. She must be a very devoted girl and very anxious for the salvation of souls when she was willing to give up all the world beside that she might labor among them. May she prosper in the work she is striving to do for her Saviour.

**CORNWALLIS.**

Dear Sisters,--We, of the Cornwallis church, are glad to report a steady growth in interest. Our auxiliary meetings have been a great help to us this winter, and all have taken hold of the work with a will.

Last Sunday evening a concert was held in the church. This, through the kindness of those who assisted us, was very successful.

In a letter received from Miss Rioch, the other day, she says: "I am so glad the sisters of the Maritime Provinces are taking an interest in foreign mission work, and especially in Japan, for work is so needed here." She speaks of her great desire to get more fully into it herself.

Sisters, let us not forget that she is our missionary in Japan, and help her with our money and our prayers. S. B. F.

As many of you are aware the brethren and sisters of Ontario hold their annual convention June 1st: a report of work done and money collected since June last, also a letter bearing the greetings of the Maritime sisters, have been sent to the O. C. W. B. M. An interest in a common work has drawn very closely to each other the hearts of the Ontario and Maritime sisters; and we feel sure that all will join in asking that the blessing of God may rest upon our sisters as they are met to plan for the work of the coming year.

Robert Louis Stevenson, the great traveller and author, who calls himself an outsider, or bystander, and thus more capable of judging the results of missionary work among the heathen, writes in the *British Weekly* as follows: "I suppose that I am in the position of many other persons—I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effects."

We have still a few photos of Sister Rioch and Sister Graybiel. If any who ordered pictures failed to receive them, kindly let the Secretary know. MRS. J. S. FLAGLOR,  
Secretary.

St. John, N. B.

**RECEIPTS.**

Previously acknowledged, . . . . .	\$153 75
St. John—	
Women's Aid, April, . . . . .	1 25
Sunday-school, April, . . . . .	3 18
Miss Hattie Bank's S. S. class, . . . . .	82
Sunday-school, May, . . . . .	3 08
Women's Aid, May, . . . . .	1 75
Wide-Awake Mission Band, . . . . .	68
Summerville—	
Per Mrs. Hupman, . . . . .	1 00
Milton—	
Per Mrs. Starratt, . . . . .	4 00
Port Williams—	
Women's Aid, . . . . .	3 07
Collection at concert, . . . . .	6 30
Westport—	
Women's Aid, . . . . .	3 50
Maitland, Hants Co.—	
Per Mrs. McDougall, . . . . .	2 00
Total . . . . .	\$184 38

SUSIE B. FORD,  
Treasurer.

Port Williams, Kings Co., N. S.

**Home Mission Notes.**

The "Board" tried several points, asking if they would co-operate with them so as to engage Bro. Bowell for August, but for various reasons we could not arrange with any of them. We are sorry, as we believe Bro. Bowell would do a good work here. Of course if Bro. Northcutt

had not been engaged, we would have been able to have secured Bro. Bowell, whether we raised any more funds or not. Bro. Northcutt is now in Mason City, Iowa, holding a meeting. We expect to get definite word from him soon as to when he will begin work in this field. He will hold three meetings while here, and more if he has time. Halifax, Portland and St. John have been selected - St. John, because the Woman's Missionary Aid Society has promised a large sum for his support. Remember, the United States brethren send Bro. Northcutt here with the understanding that our churches take up a collection in June for their fund. They are fulfilling their promise. We trust our churches will take up the collection and show them that we are willing to unite for the good of the cause.

Last month we published reports of the work done in Halifax this year; since then we have sent them \$25.00 to help support Bro. Murray. We have promised them \$20.00 a month, and more if the money is received. We are glad some have answered our appeal; but as will be seen by the receipts, much more must be sent in or Halifax will not get all the help they need. Brethren, this matter is in your hands. Come up, then, to the help of the Halifax church, and in a short time they will be in a position to help others also.

So as to keep the brethren informed of the work done through the "Board," we give some more particulars this month. Last year Nova Scotia raised \$321.07, and there was \$354.56 paid for work done there. In New Brunswick there was \$207.79 spent and \$236.02 received. So far this year Nova Scotia has sent \$121.65, and \$229.70 has been expended there. New Brunswick has sent \$87.84, and \$17.50 has been expended.

Report of Bro. Devoc's work at Gulliver's Cove, October, 1892: Time, two weeks; house dedicated, communion established, one reclaimed, six baptized, fifteen sermons, twenty visits, three social meetings, one funeral attended; salary, \$20.00; expenses, \$2.00.

February, 1893: Time, two weeks; eighteen sermons, thirty-seven visits, eight social meetings, three baptized; salary, \$20.00; expenses, \$2.00.

This report was published before, but some failed to notice it, and it now appears so that all may know a good work has been done there. They still need help to pay off their debt. Please remember them.

**RECEIPTS.**

Previously acknowledged, . . . . .	\$227 47
Westport—	
Per Miss N. Bailey, . . . . .	1 12
St. John—	
Mrs. J. W. Ramsdell, . . . . .	1 00
Friend, . . . . .	1 00
Southville—	
Wm. Gates, . . . . .	1 00
Montreal—	
W. F. Leonard, . . . . .	5 00
Lockport, N. S.—	
H. H. Harlow, . . . . .	5 00
Lord's Cove, N. B.—	
D. F. Lambert, . . . . .	5 00
Milton—	
Per Miss Freoman, . . . . .	3 35
Westport—	
Ladies' Auxiliary, . . . . .	1 55
	\$251 49

J. S. FLAGLOR,  
Secretary.

Post Office, St. John.

**GULLIVER'S COVE BUILDING FUND.**

Previously acknowledged, . . . . .	\$165 81
St. John—	
A Friend, . . . . .	1 00
Southville—	
Minnie Titus, . . . . .	1 00
	\$167 81

H. A. DEVOC,  
Treasurer.

Tiverton, N. S.

## The Christian.

ST. JOHN, N. B.

JUNE, 1893.

## NOTICE.

The June Quarterly Meeting will be held with the church at Westport the fourth Lord's day in June. We expect some of our preaching brethren to be present, and extend a cordial welcome to all who feel disposed to attend.

## ANNUAL MEETING.

MONTAGUE, P. E. I., July 8-10, 1893.

Conformable to the appointment of the Annual Meeting at New Glasgow last July, the church at Montague has prepared the following programme. The brethren whose names are placed thereon are kindly asked to respond:

SATURDAY, JULY 8TH.	
8 p. m., Address of Welcome.....	G. D. Weaver.
LORD'S DAY, JULY 9TH.	
10 a. m., Prayer and Social Meeting.....	
11 a. m., Preaching.....	O. B. Emery.
12.30 p. m., Lord's Supper.....	
3 p. m., Preaching.....	W. H. Harding.
7.30 p. m., Preaching.....	L. Crawford.
MONDAY, JULY 10TH.	
10 a. m., Prayer and Social Meeting.....	
11 a. m., Business Meeting.....	
(a) Election of Officers.....	
(b) Report of Churches.....	
(c) Report of Home Mission Board.....	
(d) General Discussion as to the Expediency of Furthering the Interests of Home Missions, etc.	

It is earnestly requested that all the Island churches will send to Bro. Robert Stewart, Secretary, on or before July 8th, 1893, a written report of their present standing.

The church of Christ at Montague extends a cordial invitation to the brethren to be present and aid in making our Annual Meeting of 1893 a complete success. The term "brethren" includes those also of the sister provinces. Come and aid us with your experience and wisdom in furthering the interest of Christ and His church in this province.

When you come, we will extend to you a hearty welcome; while you are here, our homes will be your home; when we part, having spent a season of joy together, we will ask the blessings of God to attend you and keep you safely till the grand reunion at His throne.

Reduced fares will be secured for the delegates coming by rail or boat.

Teams will be in waiting at Cardigan, Saturday, July 8th, to meet those coming by train.

PETER DEW'ER, }  
G. D. WEAVER, } Committee

## WILLIAM CAREY.

C. E. MORGAN.

1892-1792—a century of missions. Dates have a special interest and a peculiar charm to me. They are the stakes to which I tether facts. It is with chronology as with geography, both have their great divides and their towering peaks. Certain dates have by their history been lifted far above the little foothills that stand about them. In the mountain range of our national history, 1492, 1620, 1776, 1789 and 1860-'65 are the peaks. And so in the history of Christianity there are dates which, like towering mountains, may be seen at a great distance because they are radiant and aflame with the light from the Sun of Righteousness.

Such pre-eminently is the date of our Lord's birth, to which all other dates do honor by marshalling in two columns, B. C. and A. D., while

this date stands between. Such is the date of His death and resurrection and ascension, made still more memorable by the fact that in this year the truth He came to teach started on its mission.

Such is the date of Constantine's conversion, when this truth won its first great national victory. Such is the date of Luther's theses, representing as they do an effort on the part of this lion-hearted German to arouse the conscience of men to the true faith of the church.

Such is the date of Wm. Carey's consecration to the work of missions, representing as it does an effort on the part of this hero of the cross to arouse the conscience of men to the true work of the church.

Memorable dates! The years of our Lord, 1, 33, 1517, and 1792.

While we join with the world in celebrating the fourth centennial of the discovery of America by Columbus, let all Christians commemorate the hundredth anniversary of the discovery of the Great Commission by Wm. Carey.

This marks the dawn of a better day for the Christian religion. It was the signal for the sleeping church to arouse herself to her great work. It was the beginning of a greater effort to conquer the world for Christ.

Wm. Carey, "the father and founder of modern missions," was born at Paulerspury, a small village in Northamptonshire, England, on the 17th day of August, 1761. His father was a weaver at the time of William's birth, and afterwards became the village school-master and parish clerk, but he remained poor. At fourteen William became a field laborer, but was shortly afterwards apprenticed to a shoemaker, in which business he continued long after he began to preach. This gave point to the sneer of his enemies at "consecrated cobblers," but it also "linked him," according to Dr. George Smith, "to the earliest Latin missionaries of Alexandria, of Asia Minor, and of Gaul, who were shoemakers, and to a succession of scholars and divines, poets and critics, reformers and philanthropists, who have used the shoemaker's life to become illustrious." It is said that Coleridge declared that "shoemakers had given to the world a larger number of eminent men than any other handicraft."

Carey was ordained to the ministry in the Baptist church at Olney, August 10th, 1785. He preached first at Moulton, and afterwards at Leicester, where, in 1792, he offered himself unreservedly to the work of preaching the gospel among the heathen. What has been said of Spurgeon, is pre-eminently true of Carey: "In his singleness of purpose he was Christlike."

President Lous told us, at the recent Allegheny Convention, that Alexander Campbell, in a parting talk to himself and other students, said: "Young gentlemen, be not men of one idea; but if you are, let that one idea be the evangelization of the world."

Carey was emphatically a man of one idea, but it was the magnificent idea of world-wide evangelization. He talked it, and preached it, and wrote it, and lived it, and died in the faith, still urging its realization.

It might almost be said that this was at that time an idea of one man as truly as that he was a man of one idea. Emerson has said that "every revolution was at first a thought in one man's mind; every reform was at one time a private opinion." The thought of world-wide evangelization was born first in the mind of Christ, but it was re-born first in modern times in the mind of William Carey. At first he practically stood alone. At a ministers' meeting at Northampton in 1786, he proposed for discussion, "Whether the command to teach all nations was not equally obligatory on all succeeding ministers to the end of the world," and was told by Mr. Rylard, Sr., a prominent minister in the Baptist church, that "he was a most miserable

enthusiast for asking such a question." In 1792 he preached his famous sermon on Isaiah liv. 2, 3, before the Baptist Association at Nottingham. His division of the subject, "Expect great things from God, attempt great things for God," was adopted as the motto of the society soon organized, and remains such to this day. An incident connected with his offer of himself to this young society to go as a missionary to India, deserves to be told and re-told, and remembered forever.

Andrew Fuller said: "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" "I will venture to go down," was the instant reply of Carey; "but remember that you must hold the rope."

I have no space to speak in detail of his work in India, but refer you to his "Life." Read it, if you have not. It will stir your heart and help you.

He never left India, and yet he has worked in nearly every church in Christendom. He died in 1834, and yet, like Abel, "being dead he yet speaketh." He still lives in the heroism and sacrifices of his successors. There are some things in his life and character worthy of special attention.

I. Note his abiding confidence in God. He frequently wrote, "It is God's work." Had it not been for this faith he would have been overwhelmed by the magnitude and the difficulty of the task. In his darkest hours, the consolation of the Psalmist was his—"Why art thou cast down, O my soul! And why art thou disquieted within me? Hope thou in God."

Victor Hugo, in his masterpiece, Les Misérables, asks if it were possible for Bonaparte to win the battle of Waterloo, and answered, "No. Why? On account of Blucher? No. On account of Wellington? No. On account of God." And so Carey believed that the gospel would triumph in all the world "on account of God." This is the faith of the brave men and women in the mission field to-day, and is to become the faith of the whole church. "God has said it. It must be so."

II. He gave to the church a new and better conception of its missions. The mission of Christ becomes in the commission the mission of the church. The church is not simply a hospital; it is a dispensary. It is not simply a receptacle for truth; it is a distributing agency "to scatter abroad, not withholding." It is a school, and also a teacher. It is a lifeboat, and also a life-saving crew. It is more than a granary; it is a sower, that must "go forth to sow." The church is not a mummy to be content with holding the seed in a dead hand. It is not a jar to be hermetically sealed to keep the truth from getting away. God wants it to get away into every corner of the earth.

William Carey perceived this truth, and set himself with all the strength of his great nature to urge his brethren to its realization. As an explorer and discoverer, he deserves to rank with Columbus. At first the church was loyal to the commission and set itself earnestly to obey it. Then came the Roman Apostacy. The Bishop of Rome usurped the throne of David's Son. The church broke connections with heaven and established connections with the Vatican. The Pope became the "head of the church" and the "supreme authority" of Jesus Christ was transferred to him. Naturally, the Bible became a sealed book except to the clergy who were more interested in converting the world to the church than they were in converting it to Christ. The commission was buried deep in this sealed and covered Bible, and there it lay until it was discovered by Carey. As great as Columbus, I think, for I had as lief undertake to discover a continent as to undertake to discover a truth covered by the dust, and cobwebs, and dogmæ, and theories, and scholastic subtleties of these fourteen centuries.



III. He was a pioneer in what might well be called Christian geography. While he was yet a shoemaker, he made for himself a map of "the whole world," in which he brought the nations of the earth as closely together as possible. Judging by his life, I believe he looked at that map as representing just one neighborhood. Writing home while on board of ship just before he reached Calcutta, he said "Africa is but a little way from England, and Madagascar but a little farther." In truth, this is a small world to a large heart. The man who looks at the world through the teachings of the Saviour, looks through a glass that brings it vastly nearer to him. Alas, that the glass should sometimes be reversed even in Christian lands. Christ's love was not an island, nor a continent, nor even a hemisphere, but a globe. He loved the whole world; and Wm. Carey as His disciple, caught the inspiration of this love, and not only put it into his map, but into his life as well. Max Muller says that Christ gave to the languages of the world two new words—"brotherhood" and "humanity." This Divine Surveyor, who was neither Jew, nor Greek, nor Roman, but Son of Man, was the first to run His lines of love around the race. His love was cubic. It was as long as time, deep as the gates of perdition, and as wide as humanity.

He taught that God is our Father, and that "all ye are brethren." I have heard D. R. Lucas say that he once attended a dinner where were representatives of several different nationalities and races, and when asked to return thanksgiving, he bowed his head and begun with the first words of the Lord's prayer—"Our Father."

To the Jew, every other man was a Gentile; to the Greek, every other man was a barbarian; on the Tiber, only the Roman was free born; "to the Hindu, every other man is Malachia." Jesus teaches the Christian that every other man is his brother.

It is no small matter that Wm. Carey should have been the first among the moderns to see the logical consequences of this teaching. His map showed the boundary lines between nations and races; but when he looked at them as a Christian, he remembered that these lines of separation, like the "law," had been nailed to the cross.

IV. He saw far more clearly than his contemporaries that a man must bear a part in the work if the world is ever to be converted to Christ. Others said, "If God wants the heathen converted, He will convert them." Carey remembered the commission and the declaration of the Apostle Paul, that "we are laborers together with God." In this work of the world's evangelization we are co-partners with Him. Christ's truth is the lever by which the world is to be lifted to higher planes; but men must apply it. Christ has revealed the truth, but men must preach it. Truth has no voice of its own, nor hands, nor feet. These can be supplied only as it becomes incarnate in men. Like a battering ram, it must have men to give striking force. It is the same with error. An unspoken falsehood is as harmless as an unspoken truth is helpless. Our revolutionary fathers declared it to be true that all men are created free. If this was true then, it had always been true, for men can only discover truth, and can not create it. And yet this truth had been no influence in the world until it was given voice by Patrick Henry, and Washington, and Jefferson, and their co-peers; and then it wrought itself into Yorktown, and Bunker Hill, and Lexington, and became a regenerating influence in the politics of the world. Rest assured, men are as necessary to Christian truth as to any other kind of truth. The gospel must be preached. This Wm. Carey knew far better than the man who said, "If God wants the heathen converted, He will convert them."

A hundred years have passed since his consecra-

tion of himself to his great work. During all these years the words of the Lord, "Go ye into all the world and preach the gospel to every creature," have been pressed upon the mind and heart of the church. Much has been done in this time, but more might have been done. There has been a sad lack of concerted action. The divided condition of Christendom, and the resultant party strife have greatly hindered the progress of this great cause. The church has been so busy with theological controversies that it has not had time to do what the Saviour commanded it to do. Much time was needed to settle the controversy as to whether a man is active or passive in regeneration and salvation. One would suppose that the Master and the apostles had settled this already when they commanded men to do certain things in order to be saved. But the great Calvinistic assembly at Westminster discovered that it had not been settled, and of course the work of saving the world must wait until the theologians found out whether or not it could be saved, even if it wanted to be. Endless controversies have arisen concerning the state of the dead, and of course, until it could be determined what became of a Christian after death before he went into heaven, all the remainder of the world could go to perdition. And so on to the end of the sad chapter.

But the multitudinous divisions and consequent controversies have not only absorbed the time of the church, but also its money, and have in many instances made it all the local believers could do to provide for the local work. In many towns there are as many as ten weak, struggling congregations, each drained dry to maintain itself, where otherwise there might be just one strong one with an overflowing treasury. Will some one compute the amount that is thus annually spent for the maintenance of a divided local work that might otherwise be sent to preach the gospel in the regions that lie beyond?

But the work begun by Wm. Carey has emphasized, as nothing else perhaps could have done, the need of Christian unity, as Christian unity must precede the full accomplishment of the work so dear to his heart.

### Original Contributions.

#### THAT "PLEA."

The May number of THE CHRISTIAN contains a very kind spirited article concerning the unscriptural, unchristian attitude of the "Christian Endeavor Society," by an "Absent Sister." Were it only the sister that was absent, we might pass the strictures un-noticed. But as there are other things in the article conspicuously "absent," we think a few kind words quite in order, even at the risk of the danger of crossing a woman's opinion.

The "plea" of the good sister is for a systematic training of the young people without forming a society, with an exclusive constitution and pledge. This is a paradox. How can we have anything systematic without a society? System is from the Greek word *Sunistanai*, meaning "to place together," which is the true idea of society. Society is therefore the systematic way of doing things. The objection, however, may include a society, "with an exclusive constitution and pledge." But this does not help the matter in the least, as it is utterly impossible to have a society without a constitution and pledge. The church of Christ is a society with both a pledge and a constitution. In our acceptance of Christ, we pledge ourselves to be faithful to Him. But is this not enough? It would be enough if we kept the pledge and were faithful to our obligations in the church. But as we see the failure on the part of church members in keeping their pledges, it becomes absolutely

necessary for those who desire to become faithful to renew their obligations and pledges. If it is wrong for us to obligate and pledge ourselves to faithfulness in the second case, it is wrong to do so in the first case. Had there been faithfulness in keeping the obligations to the church, no place would have been found for a renewal of obligations and pledges. This is why we have an Endeavor Society, because we love Christ and His cause and respect our pledges, and want to renew them and be more faithful than we have been in the past, and thus carry out the true idea of the primitive church. Any one who will read carefully the Bible relative to the spirit and order and constitution of the primitive church, will find a complete fulfilment of them in the Endeavor Society. It is because the modern church has measurably lost the ancient order that the necessity was seen and felt for the Endeavor Society, and we are delighted to have our "absent sister" admit that the Endeavor Society is the best we have, as she so expresses in the following: "It is unquestionably true that the true and earnest young disciple just entering upon the Christian life the path of duty is more clearly defined and the energies stimulated to activity in the cause of Christ by the methods of the Young People's Society of Christian Endeavor than by any previously adopted methods of work." This is true and just what we say, i. e., that the Endeavor Society is the best system, and is therefore the nearest to primitive work. Until a better method is shown, the work along this line will continue. There is an old proverb that says, "Never take away anything unless you can substitute a better."

It is in order for our "absent sister, or any one else, to show a better method before they condemn this one. Our sister has made a plea for a better plan, but fails to show us the plan. It is one thing to plead for a better plan, but another thing to produce the plan that is more in accordance with the ancient order of things. We will risk the assertion, that there never will be any plan adopted for co-operation work that will not embrace the principle of the Endeavor Society. To discard the obligations and pledges of the Endeavor Society is to discard the Bible. The Sunday-school work is run and conducted upon the same principle as the Endeavor Society. While the Sunday-school embraces but one interest, the Endeavor Society embraces many lines of work. To condemn one, we must condemn the other. If one is wrong the other must be wrong.

Let us look carefully and kindly at some of the statements made by our good sister. Notice the following: "The primary object of the society is to divide." This must be a slip of the pen. She never intended to say it was the object of the society to divide. What evidently was intended was that the result of the society was to divide. This is a terrible strain on the facts in the case. Wherever the Endeavor Society is at work, we see the most earnest and united and successful churches. Every church where there is an Endeavor Society will admit the improved condition of the churches in creating a deeper interest in each other and a more united effort for the advancement of the cause of Christ. Another statement runs thus: "It comes with an exclusive constitution and pledge, and excludes from fellowship and work with its members those who for any reason refuse to comply with its demands." Italica mine. How unfortunately it is for any one, especially those who love the cause of Christ, to allow themselves to blunder into such incorrect statements. There is but one way to account for such mistakes made by honest, sincere hearts, i. e., they borrow a leaf from the book of those who hate the Endeavor Society. In the church where the writer worships is an Endeavor Society, and those who do not belong to the society enjoy the same fellowship and the same privileges. It would be difficult to tell in the social meetings,

who belonged to the Endeavor Society and who did not. There is nothing exclusive whatever in the Endeavor Society more than in the Sunday-school. There are those who will not work in the Sunday-school; is the Sunday-school therefore exclusive?

The officers of the church have the same jurisdiction over those who are members of the Endeavor Society as over others. There are no divisions and nothing that excludes any member from all the privileges of the church. There are other statements made by our sister that are as sadly incorrect that we have not space to notice. But we would say in this connection that there are those who object to pledges, who are making solemn pledges that they will not have anything to do with the Endeavor Society; and they keep their pledges.

Let me say to those who oppose the Endeavor Society, that to assume that such a work is unscriptural and therefore wrong is reaching an altitude of condemnation that, to say the least, demands a pause. Let not those who are working in the Endeavor Society get discouraged because there is opposition. There never has been, and never will be, any reformatory movement that does not have opposition. Every reformation has had to fight its way through opposition. The greatest reformer the world ever had suffered the greatest opposition. This work is as broad as humanity and as deep as the love of God.

#### THE LORD'S DAY.

There still appears to be some difference of opinion as to what is the proper name for the first day of the week, if we are to judge from the frequency with which we hear it called "the Sabbath" as well as "the Lord's day," although, indeed, we seldom hear any argument advanced for calling it by the former name. Some appear to think that it does not matter by which name we call it. But if we are going to call it by a religious name, surely it is worth calling by the correct one, if only for form's sake. Besides, to the Christian it should not be a matter of indifference whether he observes the day as a continuation of the Jewish Sabbath, or as the day upon which his Lord and Saviour arose from the dead. All discussion might be settled by an inquiry into the reason for keeping it.

This question, as all others pertaining to Christianity, should be settled on a scriptural basis, and on a scriptural basis alone, but, as we sometimes quote the explanations of learned men and high authorities to aid us in our interpretation, or to strengthen our belief with reference to words and names, I think it would not be out of place to briefly notice the name or names by which it is known in law.

The first recognition, for religious purposes, by secular powers, of the first day of the week, was that of Constantine, the first ruler of Rome to adopt the Christian faith, who set the day apart for Christian devotion. The observance of this day in England and other civilized countries, as well as in Rome, has rather grown out of respect for Christian services than for its expediency in secular affairs. And indeed it was not until the day had been chosen for Christian purposes that its national convenience, in ordinary affairs, was recognized. Having then decided to recognize it as a day for Christian exercises, it became necessary for parliament to use the proper religious name if possible. The reason for this is obvious. Statutes to be kept as free as possible from dispute—from misinterpretation—and to carry out the intention of the legislature, must be very exact in their language, a single word may, and indeed often has, changed the whole meaning of a section of an act; and this, notwithstanding the fact that it is a rule of law, and one which is strictly followed by the judges, that an act of parliament should be construed, as far as is consistent with reason,

according to the intention of the framers. Those, therefore, who are desirous of seeing laws placed upon the statute book, and who do not care to see them mutilated beyond recognition, must be very careful in the wording of them. After a bill has been introduced into parliament it has to undergo a close scrutiny by the members; so that by the time it has passed through all the stages necessary in law making, it is about as perfect as man can make it. The difficulty in this very case, which would arise from using the wrong name, is well illustrated by the following passage taken from Hallam's Constitutional History of England: "In the session of 1621, a bill having been brought in 'for the better observance of the Sabbath, usually called Sunday,' one Mr. Shepherd, sneering at the Puritans, remarked that as Saturday was *dies Sabbati*, this might be entitled a bill for the better observance of Saturday, commonly called Sunday." This bill, after passing the House of Commons, was amended to read "the Lord's day," instead of the Sabbath by the upper house, who observed "that people do not incline to words of Judaism." The bill was passed in this form, the Commons making no objection to the amendment.

In looking over the English statutes I find that the day is quite frequently called the Lord's day, sometimes Sunday, generally by both names, but never the Sabbath. In our New Brunswick statutory law it is known as the Lord's day and Sunday.

I have only known one case in which a judge called it the Sabbath, and in that case he based the judgment he was delivering upon a statute entitled "An Act for the better observance of the Lord's day, commonly called Sunday," and from a section which referred to it as the Lord's day.

I only know of one text-book writer who refers to it as the Sabbath, and that writer calls it the Lord's day as well. Blackstone, in his Commentaries on the Laws of England, in his chapter on "Offences against God and Religion," makes this slight reference to the name of the day, "Profanation of the Lord's day vulgarly (but improperly) called Sabbath breaking is a ninth offence against God and religion."

As all our law on this subject is based upon statutes, and those statutes, when calling it by a religious name, call it the Lord's day, it follows that that is the legal name for it. A slip now and then by a judge or writer cannot, of course, alter the name. It would appear, therefore, that while there may be a difference of opinion among Christians generally, with reference to the proper religious name for the first day of the week, our law only recognizes the one name—the Lord's day.

O. B. STOCKFORD.

#### THE REST OF THE CHRISTIAN.

There remaineth, therefore, a rest for the people of God. Hebrews ix. 9.

The word in the original translated rest is *Sabbatismos*, a keeping of a Sabbath or a complete and happy rest. This word is related to *Sabbaton*, which means a "Sabbath," and which was applied to the seventh day as a day of rest. The seventh day was blest and hallowed by the Lord Himself, and its observance was enjoined upon the Israelites by the law as received from Sinai in the words, Remember the Sabbath day to keep it holy. This Sabbath typifies a rest into which the people of God will enter if they prove faithful to the end.

Rest may be defined as a cessation of motion or labor. There can be no rest where there has been no previous labor. Rest presupposes labor. I do not think there is, strictly speaking, such a thing as rest absolute in the entire physical and moral universes. But we have partial rest. We seek our couches after the toils of the day and refresh by "placid sleep" our wearied mind and body. We say we rest, but we do not rest completely or

absolutely in the sense implied in the word *Sabbatismos*. It is only a partial rest. Our hearts are still pumping the vital fluid to all parts of the body. They are still beating the "funeral marches to the grave," beyond which there only remaineth a rest for the people of God. The same thing is true in the vegetable and mineral kingdoms. There is no particle of matter at rest. Mineral matter becomes vegetable, vegetable becomes animal; and the animal again becoming mineral. You observe the ceaseless activity of nature. Even the worlds themselves are undergoing changes wrought by the invisible hand of Him who made them. We are told the moon is a dead body, destitute of either animal or vegetable life, that it has undergone many changes before it has assumed its present condition. That the earth is undergoing those same changes, and that the sun which now exists a burning world with a brilliant photosphere is gradually cooling. Thus the Almighty works in His mysterious way by His omnipotent power.

But God rested from His labors in a special sense, for we read in Gen. ii. 2, And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made.

God had made the heavens and earth, He had made the plants and herbs of the fields, and had caused the sun to shine and the rain to fall upon the earth; He had made, also, the beasts of the field and the cattle and everything that creepeth upon the earth, the fish of the sea and the fowl of the air, and He had performed, also, the crowning act in this great drama of creation. Man was made in His own image. And then we are told God rested from His special work of creation. Rest presupposes labor. The great *Sabbaton* of God presupposed six days of labor, during which He had to His satisfaction garnished the heavens and earth. This Sabbath of God became the type of a rest to the Israelites, which in turn became a type of a rest in the gospel dispensation. The Israelites were held in bondage in Egypt. They were cruelly oppressed by their task masters. God having promised them deliverance, raised up Moses to lead them forth to the promised land. Paul speaks of the entering into this land as being a rest. Why? Certainly from the fact that the journey to it was fraught with so much toil and danger. They had many trackless deserts to traverse, many mountains to circumvent, many enemies to overcome, especially the subtle enemy of unbelief. Thus the termination of their journey was alluded to as a rest. Surely it would be a rest after all their hopes and fears, their difficulties and dangers to be planted as a "vine out of Egypt" in a land flowing with milk and honey. This was the rest of the children of Israel. But where is the Christians' rest? Is it in an earthly Canaan encompassed by hostile tribes? Ah, no! It is a Canaan beyond the Jordan of death, wherein is the New Jerusalem built upon twelve foundations—which are the apostles of the Lamb. There is no temple within this, Canaan for the Lord God Almighty and the Lamb are the temple of it. There is no sun nor moon, for the glory of God and the Lamb is the light thereof. There are no enemies here, for the last enemy will have been cast into the lake of fire. The gates of the New Jerusalem are open day and night that the glory of all nations may be brought into it. This is the rest prepared for those who have their robes washed and made white in the blood of the Lamb. It transcends the power of human imagination to figure the joys awaiting the Redeemed when they shall stand by the sea of glass harping with their harps and hymning songs of glory, honor and power to Him who sitteth upon the throne.

The question now arises, "For whom are all these joys prepared? Who enters into this rest? The answer comes from the living oracles unmis-

takeably clear, the people of God. Who entered the earthly Canaan? All those who were led by the hand of God out of Egypt? Only Joshua and Caleb. Because of unbelief the rest were excluded. The Almighty had sworn in His wrath that they should not enter into His rest. They had sinned against Him, they had provoked Him, they had murmured against Him, they had tempted Him ten times and harkened not to His voice. Therefore, God said, Surely they shall not see the land which I swore unto their fathers, neither shall any that provokes Me see it. Not all those that make the start for the heavenly Canaan will obtain that wished-for rest. Ah, *no!* many will fall by the way. The deceitfulness of sin will entice many into the broad road that leads to destruction. Narrow is the gate and straitened the way that leadeth unto life, and few there be that find it; but wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby. Let each one of us labor earnestly and prayerfully to walk in faith the narrow road that leads to life eternal.

We have said that rest presupposes labor, and another fact that claims our attention just here is that the degree of rest is determined by the previous labor. Where the labor is light the rest will have a corresponding lightness, and where there is no labor there cannot logically be any rest; but where the labor has been great, the rest will be correspondingly great. The reason of this does not lie in the degree of rest as an absolute, but as a relative quality. The husbandman returns home at night wearied. He has been laboring perhaps from the rise of the golden orb of day till it has long sunk to rest and the little stars come out one by one and are peering through the "twinkling vapors." He seeks his home overcome by fatigue. How gladly he welcomes the time of rest. He sleeps the refreshing sleep that only the laborer knows. His rest is great. It is magnified in proportion to his previous labor until both soul and body respond to its beatitude. But to you who have passed the day in idleness, who have exerted nether mind nor body to promote either selfish or philanthropic designs, there can be no such rest, although the same conditions of rest may be offered to the one as to the other. Hence, in nature there is no such thing as absolute rest, but it is merely a relative quality. May this not be true in the spiritual world. We are told to labor that we may enter into that rest. We are also told that the laborer is rewarded according to his works. Is not this what I have just ascertained to be the case in nature? The toiling husbandman received rest in proportion to his labor. You experienced no great rest because you did not labor. This conclusion may not meet the approval of those professing Christians who desire no trials upon earth, who deny themselves nothing for the Master's sake; for then where there has been no labor there can be no reward. It is evident, then, that the Christian's duty is spiritual war. He must have on the whole armor of God. What is that armor? The Apostle Paul tells us in his letter to the Ephesians, Stand, therefore, having your loins girt about with truth and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to withstand all the fiery darts of the wicked one, and take the helmet of salvation and the sword of the spirit, which is the word of God. How appropriate is this armor to the needs of the Christian! How suited to resist our spiritual enemy who is, shall I say, omnipresent. Let us all labor to enter into that rest while it is yet day, for the night cometh when no man can work. The more we labor to extend the kingdom of heaven the more we deny every passion of the soul; the more we oppose all outward attacks of Satan, the more we toil here, though in poverty or in chains, for the kingdom's sake, the more precious will be that rest in the realms of eternal day, lighted by the smiles of an approving God.

JACK.

OUR MISSION FIELD IN JAPAN AND THE WORKERS THERE.

As Japan is the field which we have chosen, and in which, therefore, we are most deeply interested, a few words about the work there and the devoted, self-sacrificing men and women who are carrying it on will, no doubt, be profitable.

Ten years ago George S. Smith and wife, C. E. Garst and wife, left their home land that they might have a part in bringing some soul in Japan to Christ. They settled at Akita, where many had never heard of Christ—their nearest missionary neighbors being 100 miles distant. Under the instruction of a native Christian, they after a time were able to conduct preaching services and teach the people in their own tongue. Converts were very soon made. But a great sorrow came to this little band. Mrs. Smith, who was a native of Cornwallis, Nova Scotia, after two years of faithful work in trying to teach these people of the only living and true God, was called to lay down her work and to exchange the home she had made in that dark land for a home of light and bliss above. Although so soon called from there, her noble life and its influence made a lasting impression upon those with whom she had mingled.

In the following year Miss Harrison and Miss Johnson joined the Japan mission, thus encouraging the lonely workers; and in the next year they were again reinforced by the coming of Eugene Snodgrass and wife. Feeling stronger, they now divided, some going to Shonia and the others to Tokyo. In November last E. S. Stevens, Dr. Nina Stevens, Miss Oldham and Mary Rioch joined these workers, and much is expected from these new recruits. As Dr. Nina Stevens, with her medical skill will, as she heals the body, tell of the Great Physician, and Miss Rioch, in whom we are all so much interested, will, no doubt, by the same characteristics which endeared her to all who knew her here, find a way into the hearts of those for whom she has been willing to sacrifice so much. She will, we trust, lead many to the cross of Christ.

The younger ones will be more interested if I tell them about a little girl missionary there—Elsie Smith. She was quite young when her mother died, but her father writes: "She is growing into a beautiful Christian womanhood, and is already taking up the work laid down by her mother all too soon." She, with her father and family, are now in this country, his health demanding rest and change. He has promised to visit us next summer, and will no doubt bring his daughter with him.

The lady missionaries are doing a good work in Japan in carrying the gospel into the homes and in the orphanages—where they feed and clothe the children, training them for the service of God. We have at present 12 missionaries in Japan, besides 7 native helpers, 270 converts, 332 pupils in day and 350 in Sunday-schools. All these children being trained by and coming under the direct influence of the consecrated lives of these missionaries, we can hope that many of them will accept the Saviour.

We are told by those who understand the religious condition of Japan, that if the Christian world will but see its opportunity and will make a grand united effort, that before the close of this century Japan can be taken for Christ.

There are already 33,396 native Christians. But much remains to be done, as in Tokyo alone there are over 1,000,000 souls, and in all Japan 40,000,000. More missionaries are needed if this great work of Christianizing this land is to be accomplished, but to send them more money is required. We are told that there are 1,000 young men and women waiting to be sent as bearers of the gospel to heathen lands; but the money necessary to send them cannot be raised.

For years God's children prayed that the doors

of heathen lands might be opened to the gospel, and these prayers have been answered. Then they asked that laborers might be found to enter these doors. God has wonderfully answered these petitions in that large numbers are willing to go. Now the prayer should arise from every one who loves the souls of the heathen, that the hearts of God's people may be opened so that they will give liberally, even though it involve the sacrifice of many earthly comforts, that these volunteers may be able to go with the offers of salvation to the perishing millions of the earth, thus hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

Let us thank God that He gives to us a part in this work, and may we all do faithfully that which He assigns to us.

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Halifax, N. S.

Treasurer.

Died.

FARQUHARSON.—George M. Farquharson, youngest son of John Farquharson, Esq., Mount Herbert, Lot 48, P. E. I., died at his father's residence, May 6th, 1893, in the 37th year of his age. While the members of the bereaved family and many friends beyond the family circle mourn the early death of him who was very dear to many hearts, they "do not sorrow as others who have no hope," for they know that his life was a life of faith on the Son of God, and his death did but lead to victory. Although in extreme weakness of body, his last days were days of happiness; and his last hours were an inspiration to all by whom he was surrounded. "My hope," said he, "is built on nothing less than Jesus' blood and righteousness." The loved ones say:

"A precious one from us is gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be filled."

O. B. E.

WAGONER.—At his residence, Southville, Digby Co., N. S., on the 11th of May, Elder Benjamin Wagoner, in the 58th year of his age, leaving a sorrowing widow, seven daughters and an adopted son, beside a large circle of relatives and friends, to mourn their irreparable loss. Bro. Wagoner was baptized when but a boy by Bro. D. Crawford, and was one of the eleven Disciples whom he organized as a Church of Christ at Southville forty-one years ago. From that day to the day of his death, Bro. Wagoner lived a Christian life, and continued to grow stranger in the Lord and in the power of His might. For many years his house was a place of assembly for worship. His home was always a home for the preachers at all times when they could accept and enjoy his generous hospitality. Many years ago he was chosen a Deacon of the growing congregation, and after using the office well was chosen as associate Elder with Bro. Steele, in which capacity he faithfully labored and worshipped till the day of his death, which unexpectedly came to him when almost in the prime of life as the result of nine days sufferings from pneumonia. His funeral sermon was preached by the writer on the Lord's day following his death, from Deut. xi. 31, to a large congregation of mourners and sympathizing friends, at the close of which the congregation sang "Beyond the Dark Sea" by special request of the deceased. Then we separated, feeling that our departed brother's inheritance was sure beyond the dark swelling billows of the Jordan of death.

H. A. D.

SMITH.—At Halifax, on the 13th of May, in his 89th year, Bro. James Smith, after a short illness. He was baptized by William Jackson in 1835, and from the first was so well satisfied with Christianity as fast as he learned the truth that he could accept nothing else. He united with the little church in Halifax in 1876, and continued a faithful member till his death. Although unable for some time to meet with the church, his eager enquiries about the cause and his readiness to assist with his means, showed that his heart was in the good work.

HENRY CARSON.

ROSE.—After a long and painful illness Bro. Joseph Rose, of Red Point, P. E. I., died April 13th, 1893. Bro. Rose has for many years been adopted in the family of God. His life was quiet and unassuming. His idea of our present position, I think, was the true one to know, first of all, whether we are prepared for heaven, and then use the blessings our Father has given us to keep us in that way. Death had no sting to him, the victory over the grave has been gained, so those of his friends who knew him here and who are worthy, will meet their friend—this kind loving child of God—again.

G. D. W.





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