

THE CHRISTIAN.

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

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The Christian.

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"THE CHRISTIAN,"

P. O. Box 106,

ST. JOHN, N. B.

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CO-EDITOR:

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FINANCIAL MANAGER:

J. E. EDWARDS, ST. JOHN, N. B.

The brethren of Kempt are delighted with Bro. Cooke, and are anxious that he should remain with them—and to this end they are making strenuous efforts.

OWING to our absence from home THE CHRISTIAN for this month is late: but we plan to have the November number out on time.

Now and again we are compelled for the want of space on a certain page to cut out portions of some articles. We try, however, to take out such portions as will do the least damage to the production.

A private correspondent, among other things writes:

And now in regard to the "Annual Meeting, I must say that I was very much pleased with and profited by those meetings, especially in the discussion of mission work and Sunday-schools, as well as in the missionary meeting on Wednesday evening. There was only one thing at which I was not well pleased, namely, the backwardness of a few churches in supporting the mission work. And was sorry that the church which I lately attended was one of the few. Had I known that the ladies were permitted to take part in that meeting, I would have pledged \$15 00,—five for the sister who sat with me and ten for myself, on condition that an able missionary or evangelist be sent into the towns and counties which have not yet known the gospel plea. How many honest, intelligent people there are in the north and north-eastern counties of this province who would gladly "obey the gospel" if they had the opportunity. And while visiting in those towns I became convinced that we are responsible—at least in part. Cannot one evangelist or more be supported in this province? Most assuredly! People who are enjoying gospel light and liberty are not content in keeping it all to themselves. They wish the light to shine out—and this is the way of causing it to shine—until the rays of the "sun of righteousness" shall lighten the darkest and remotest corners of the globe.

L. M. S.

[Let us hope that our correspondent will think it not too late to send on the ten or fifteen dollars.]

Another, whose name, place, etc. must be withheld for the want of permission, writes, enclosing a five dollar bill:

Dear Sir,—I have an idea that your paper (THE CHRISTIAN) might do good to our brethren that are far away from any meetings; and the long, cold, stormy winter coming on, that they might have something to read from these parts, I thought it might be a good notion to pay for nine besides my

own. * * * * The members here are few in number, poor, and find it hard to get along. * * * * When I think of the large churches with their talented men and a smart man to lead them; and then ourselves, no talent, the members discouraged with such poor meetings; the question comes, Could not some of the churches such as Milton, or St. John, or West Gore, send some of their talent to help us. We have a few faithful ones who work and pray, but because iniquity abounds the love of many waxed cold. Protracted meetings will not do. But as Paul preach from house to house, year in and year out patiently, patiently, lead them in to the "truth" as it is in Jesus. Pray for us, think on us when in your large well-filled house. From your well wisher and sister in Christ,

OUR ANNUAL.

On Friday morning, August 31st, we (who's we, does some one ask?—well, some ten or twelve brethren from St. John, augmented by a number from Nova Scotia and P. E. I.) started for the International Steamship Company's wharf, and were soon gliding swiftly over the waters towards Eastport, Me. Gliding? Yes, that expresses it, for over our heads the sun was shining brightly and beneath us the water was almost as smooth as glass.

About 12 o'clock, we arrived at Eastport, and found some of the brethren of Lord's Cove, with their boats ready (well, not exactly ready, business detaining them for a while) to convey us to their hospitable homes. By the time we started, the wind had freshened and was right after us, which gave to the boat a sort of rolling or swinging motion not altogether pleasant to the uninitiated, but in a little over an hour we were at our destination.

At 7 o'clock the ponderous bell in yonder tower sends forth into the valleys, on the hills and over the streams to adjacent isles a reminder that the hour of worship draws near, and at 7.30 the bell announced the fact that the hour had come. We were no sooner in the house than Bro. H. Murray took charge of the meeting, and announced for singing the 601st hymn, "Kindred in Christ, for His dear sake a Hearty Welcome here receive." What an appropriate hymn! The kind looks and the warm hand-shakes with which we were greeted made us feel confident that we were welcome—yes, and all this for "His dear sake." Then followed the reading of Philip iii., and verses 7 and 8 made us feel the necessity of a deeper consecration to the work of the Master, and that Paul had climbed to heights that were at present far above us. Bro. Harding of Halifax led us in prayer, and this was followed by the singing of "Nearer, My God, to Thee." Bro. Murray, in a stirring speech, referred to the first meeting of 34 years ago, to a few of the many pleasant and profitable meetings since and their glorious results, and closed by intimating that from present appearances he felt sure in predicting that the present one would be equal to any of its predecessors, and in behalf of the brethren at Lord's Cove, gave the visitors a hearty welcome.

Bro. Emery then, in a style peculiarly his own (for when in the spirit, as he was on this evening, he has few equals in a prayer and social meeting), feelingly referred to the changes wrought in their midst since leaving them to labor in other fields.

After a number of hymns and speeches, among them a short one from the writer, Bro. Thornton of Princeton, Me., arose and intensified the already growing interest by his kindly and timely remarks.

"Although over the line," said he, "I don't feel as though I belonged to another country. I feel that I am a fellow-citizen with you, that we are brethren engaged in the same work—the work of the Master." And so the meeting went on until, with the poet, we could exclaim:

If 'tis sweet to mingle where
Christians meet for social prayer;
If 'tis sweet with them to raise
Songs of holy joy and praise—
Passing sweet that state must be,
Where they meet eternally.

A committee of arrangements being appointed, we sung "All Hail the Power of Jesus' Name," and the meeting was brought to a close by the benediction. Still the friends lingered in their seats, along the aisles and in the doorway, waiting to greet each other and to ask lovingly after the absent ones.

SATURDAY MORNING.

Oh, what a contrast to the day before! Mud beneath our feet, fog on all sides, rain coming down in torrents, and the dull, measured sound of the distant fog-horn, after struggling to work its way through what seemed to be almost impenetrable mists, fell heavily upon our ears.

At 10.30 we met again for prayer and praise, Bro. Cooke of Halifax presiding. The opening hymn, "O for a Closer Walk with God," a portion of Scripture read (John iii.), after which Bro. W. Murray led us in prayer.

If time and space permitted, we would like to give the details of this meeting, but suffice it to say that it was a grand one, about 22 taking part, that at the close we all felt "that it was good to be there." The committee having announced their appointments, we sung "Soldiers of Christ, Arise," Bro. H. Murray offered a short prayer, and the meeting was dismissed, to meet again in the afternoon.

SATURDAY AFTERNOON.

The weather was about the same, only a little worse. About 1 o'clock a few of us gathered at the house of mourning to sympathize with the bereaved and to pay our last tribute of respect to the remains of a departed sister. Bro. Emery, in words fitting to the occasion, reminded them of the fact that she was not dead, but gone before.

At 3.30, Bro. H. A. DeVoe, taking as a basis of his remarks the 4th verse of 8 Psalm, discoursed on "What Is Man?" (1) After referring to the circumstances amid which the Psalm was composed, (2) the structure of Eastern houses and customs of the people, he said the question is not what was man, not what will he be, but what is man; and then went on to show that he was a compound being, animal, intellectual, a responsible being, an honored being, and at last would either be exalted or degraded. At the close we sung "Come, let us Join our Cheerful Songs," and a prayer brought the meeting to a close.

In the evening at 7.30, there being indications of fine weather, a large number of hitherto storm-stayed visitors gladly sallied forth to the evening meeting. After singing the hymn commencing with "Not All the Blood of Beasts," Bro. W. H. Murray read the 20th Chapter of John, and then led us in prayer. This was followed by "When I Survey the Wondrous Cross on Which the Prince of Glory Died."

Bro. Cook of Halifax, having read John xx. 17-25, stated that he wished to bring before them three questions for their consideration—(1) Rise and fall of Judaism; (2) how, and when Judaism was supplanted by Christianity; (3) reasons for unbelief. Starting with the call of Abram, Gen. 12, then to the Covenants, to the Patriarchs of the Pentateuch, through the Prophets till the time of Christ and His apostles, he traced the rise and fall of Judaism. Taking up certain portions of the New Testament, he discussed the second question, and closed by showing the unreasonableness of unbelief. The appointments for the following day having been read, the meeting closed by singing and prayer.

LORD'S DAY—MORNING.

Oh, how anxiously we looked out this morning for a fine day. And to some of us the signs were everything but favorable; the sky was murky (in appearance like a sea of lead), the atmosphere damp and heavy. But said those who, to use the words of the Psalmist, "go down to the sea in ships, that do business in great waters," we shall have no rain to-day, the wind is from the north-west. This prediction came true, for soon the sun made its appearance, and a more beautiful day could not be desired.

At 9 o'clock there was a prayer-meeting, conducted by Bro. Ward, one of the elders of Lord's Cove church. This was indeed a season of refreshing, the words of exhortation, the prayers and hymns were so appropriate. And it was with the Spirit we sung such hymns as "This is the Day the Lord Hath Made," and after an exhortation or two some one would start up "Sweet Hour of Prayer," and then again, "How Sweet it Will be to Meet one Another Again," and we all felt that the brother expressed our mind when he said he intended, the Lord willing, never to miss another Annual.

About 10.30 the great bell announced the hour of meeting. On yonder hilltops, in the valleys, along the winding road and on the streams in boats came the people thronging to the house of the Lord. And while the deacons were finding seats for the people the audience sang "There is a Land of Pure Delight, Where Saints Immortal Reign," after which the people, rising to their feet, joined in the song commencing with—

Now for a song of lofty praise
To great Jehovah's only son;
Awake, my voice, in heavenly lays,
And tell the wonders He hath done.

Luke x. 31-38, was then read and prayer offered by the writer. At the close of the hymn "How Sweet, How Heavenly is the Sight," Bro. O. B. Emery selected Matt. v. 43-48, as the foundation of his remarks. Neither time nor space will permit an outline of this sermon, which was listened to with close attention—the new *Universal Brotherhood*. Before Christ came, the world was not in a good condition; there was narrowness, confusion and intolerable hatred. The sacrifices and true priesthood were considered by the Jews to be theirs and theirs only; to the Jew the Gentile was a dog, and the Gentile's idea of the Jew was not a whit better. The maxim of the day was "Do good to those that do good to you." But in the fulness of time God sent forth His son (made of a woman, made under the law), to break down the middle wall of partitions, to open another door, to reveal God's will and desire in reference to a "universal brotherhood." Throughout the discourse our brother referred to such passages as "the good Samaritan," "Paul's speech before the Athenians," etc., etc. An urgent appeal to sinners to come to Christ was then made, an opportunity being given while we sang "Come, Humble Sinner, in Whose Breast a Thousand Thoughts Revolve." Announcements for the afternoon and evening services being made, the meeting closed by prayer.

At a quarter past 2 o'clock, Bros. Barnes of St. John, Ward of Lord's Cove, and G. Leonard of Leonardville, presided at the Lord's table. In connection with the supper, the passages read, the hymns sung and the words offered, added much to the solemnity of the meeting. Here each one experiences feelings so varied; sad that Christ had to suffer so much and all for me; glad that He lives again; and then one of rejoicing; He is coming again, and that we shall be like Him, for we shall see Him as He is. After singing "Look, Ye Saints, the Sight is Glorious," the people began to crowd in for the 3 o'clock meeting. And now I have a good place to abbreviate my remarks, the best place I have found as yet. Suffice it to say, the speaker on this occasion was the writer of these random notes, and the subject was "Union," as prayed for by the Saviour.

At 5.30 the brethren and friends from Lubec and Eastport, to the number of something like 120, that came in time for the morning meeting, took their departure, and as the steamboat, which they had chartered, bore them away, we felt sorry to see them leave, as many of them felt to leave us.

7.30 arrived and the house again was packed to overflowing. "Rock of Ages" was then sung, Matt. xxv. read and prayer offered, when Bro. Harding announced as his subject "Heaven," Luke xiii. 29, and among other things, said we all have the desire to reach Heaven, but only those who are pure in life can ever reach it. What, then, are we doing? what efforts are we putting forth to reach the glorious place? The Saviour said, "I go to prepare a place for you." He then closed by picturing some of the scenes of the last day, and finally the joys of a home in heaven.

MONDAY.

This was business day, and 9 o'clock the hour to commence. Reading reports from the churches; presenting financial statements; listening to objections, if any, to present methods of work; answering questions; giving and receiving suggestions that in our judgment would further the cause of the Master. Reports were read from 21 churches, showing an aggregate membership of 1,647; number added during the year, 108. It was decided that something must be done to induce men to come into these parts to proclaim "the faith once delivered to the saints." Throughout the meeting there was not an unkind word. Objections were kindly and lovingly presented, and in the same spirit were answered. About 4 o'clock or a little after, this meeting was brought to a close.

MONDAY EVENING.

This, of course, was missionary meeting, and though all the other meetings were good, still this one was grand. The good feeling of the other meetings seemed to centralize in this one. Bro. H. Murray was in the chair, and in a few timely remarks gave the key-note to the meeting. Then followed speeches from Bros. Emery, Harding, DeVoe, Cooke, Barnes, Lawson, Ward, William Murray, Thornton, Capp, and I don't know how many others. We talked of missions, mission boards, Sunday-schools, etc., etc., and this closed one of the finest meetings we ever had.

We have purposely omitted special mention of any one person or family, for every one did their very best to make their visiting brethren feel at home. We were sorry not to meet Bro. and Sister Ford, and many were the enquiries about them, but a letter from him to the secretary of the meeting was read, stating his inability to be present; but if it was not the first he missed, I guess it will be the last. T. H. C.

CARDINAL WISEMAN ON BAPTISM.

I desire to make one other quotation from the chapter on Purgatory, which is as suggestive to the defenders of the old theology as to the advocates of the new.

"Take the sacrament of Baptism, as now practised in the Church. The apostles were simply told to baptize all nations; but how do you prove from this that baptism is to be administered to infants? And yet the English Church articles prescribe infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means immersion, and the adoption of mere effusion or sprinkling of the water? There may have been infants in the families or houses spoken of as baptized—possibly so; but this is only conjecture and not proof; surely not enough to base an important practice on, which, without better authority,

should seem to contradict our Saviour's command, that faith should precede or accompany baptism: 'He that believeth and is baptized shall be saved.' For in a positive institution, wholly depending on the will of the legislator, positive authority is requisite for any modification of the prescribed act. Where is the security for those modifications, if not in the explanation of the Church, conveyed to us by her ancient practices?" In other words, in the judgment of Cardinal Wiseman, and according to the will of Christ in the appointment of a positive institution of Christianity, baptism was originally immersion, administered to the actual believers in Christ. But in the judgment of Cardinal Wiseman, the Church has the power, "the positive authority," to explain and modify the original institution, thus proscribing it. So that in the judgment of Cardinal Wiseman and of the Catholic Church, the practice of sprinkling and of so-called infant-baptism rests upon the same authority as the doctrine of Purgatory.—*Dr. King in Zion's Advocate.*

WHAT SHALL I DO, THEN, WITH JESUS, WHICH IS CALLED THE CHRIST?

Which one of the two will I give you,
Barabbas, or Jesus, your King?
He asked of the people and elders,
Whose answers immediately ring—
Barabbas! Barabbas! we've chosen;
Spare the robber, the multitude cried,
And what shall I then do with Jesus?
"Crucify him," the people replied.

We all have to do with this Jesus,
For he made and upholds every one;
On the cross he has purchased our pardon,
To judge us He comes on His throne,
All creatures and motives and actions
Lies fully exposed to his view;
His word will discern and arrange them
With him we have something to do.

With all that are weary and laden,
Discouraged with grief and unrest,
He pleads with the love of a Saviour,
Oh come to my heart and be blest;
To save and to bless and to crown you,
I passed from my crown to the cross,
What will you do now with my offer?
Think, ere you regret of your loss.

The world will advise to reject Me,
'Tis better yourself to decide,
It's a personal matter between us;
I claim you; 'twas for you I died.
What will you now do with the offer
Of being forever my bride.

I cannot reject thee, dear Saviour.
Thy mercy hath conquered my heart,
By death thou has wound Thyself round me
In affection which never can part.
"Oh, what can I do for Thee, my Saviour,"
Henceforth my inquiry shall be;
Till I tell in the place thou'rt preparing
What Thou didst—art doing—for me.

N. B. AND N. S. MISSION BOARD.

RECEIPTS.

Y. Meeting Collection, Lord's Cove, D. I.,	\$43 21
Mrs. D. F. Lambert, " "	5 32
G. Leonard, Leonardville, " "	5 00
James Flaglor, St. John, N. B.,	1 00
A Friend, " " "	1 00
Y. P. M. Board, " " "	2 30
E. Christie, " " "	1 00
P. Lawson, Grand Manan, " "	2 00
Mrs. Mowrey, " " D. I.,	50
H. Leonard, Fair Haven, " "	70
Mrs. A. E. Kimble, Boston, Mass.,	1 00
G. W. Archibald, Woonsocket, R. I.,	1 00

EDUCATIONAL.

Bro. Thornton, Princetown, Me.,	1 00
W. Leeman, Lord's Cove, D. I., N. B.,	2 00
Wallace Stewart, " " "	5 00
James Lord, " " "	5 00
J. J. Johnson, Campobello, " "	1 12
J. J. Christie, St. John, " "	4 00

\$18 12

T. H. CAPP,
Treasurer.

THE N. B. AND N. S. MISSION BOARD.

TREASURER'S REPORT.

The following report, audited and received at our Annual Meeting during the past month, in Lord's Cove, D. I., gives, in a somewhat abbreviated form, the receipts and disbursements for missionary purposes in New Brunswick and Nova Scotia for the year ending Sept. 1st, 1888.

Let us for a moment compare the (1) report of 1887 with the one here given. The former shows a total collection of \$520.69, the latter \$451.20, a balance in favor 1887 of \$169.46. But \$169.46 of the \$620.69 was a cash balance from 1886, and \$93.97 of the \$451.23 in like manner was brought over from 1887.

Now, if time and space permitted, we might refer to other matters of a most encouraging nature; but here is the financial report, somewhat abbreviated. The details being presented and accepted at the meeting, it was thought the following would be sufficient; still, if anyone has a question to ask concerning the finances, we will take pleasure in answering them.

RECEIPTS YEAR ENDING SEPT. 1st, 1888.

Table with 2 columns: Description of receipt and Amount. Includes entries like 'Cash bal from last year', 'Col yearly meeting', 'Mrs H Eldridge, Sand Cove', etc.

EDUCATIONAL FUND.

Receipts for Year Ending Sept. 1st, 1888.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Cash on hand Y M', 'St John', 'Miss LaMont, Deer I', 'W J Messervy, H P Ix', etc.

DISBURSEMENTS.

Table with 2 columns: Description of disbursement and Amount. Includes entries like '1st Quarter, To H A DeVoe (missionary work)', '2nd Quarter, To Educational purposes', etc.

Total receipts..... 451 41
Leaving a balance on hand Sept 1st..... 57 28

T. H. CAPPE,

Treasurer.

Audited and found correct.

H. H. COOKE,
J. S. FLAGLOR.

TREASURER'S REPORT.

The fifth annual report of the treasurer of THE CHRISTIAN to the Home Mission Board of the Disciples of Christ of New Brunswick and Nova Scotia, from September 1st, 1887, to August 31st, 1888:

Table with 2 columns: Description and Amount. Includes 'Number of subscribers on list..... 895', 'sent free..... 63', 'Total..... 958'.

RECEIPTS.

Table with 2 columns: Description and Amount. Includes 'Balance from last report..... \$103 20', 'Received for subscriptions..... 256 00', etc.

EXPENDITURES.

Table with 2 columns: Description and Amount. Includes 'Paid for printing (13 months)..... \$260 00', 'postage..... 11 12', etc.

Balance on hand..... 106 83
Respectfully submitted,

J. E. EDWARDS,

Treasurer.

We, the undersigned, have audited the above accounts and found them correct.

H. E. COOKE,
J. S. FLAGLOR.

Lord's Cove, Sept. 3, '88.

Married.

HAWKINS JOHNSON.—At Beaver Harbor, July 29th, Mr. John N. Hawkins and Lavinia W. Johnson, second daughter of Capt. Jarvis Johnson, all of Beaver Harbor, N. B.

Died.

YOUNG.—In Carleton, St. John, N. B., on Tuesday, 9th inst., Janet Louise, aged 21 years, eldest daughter of the late John H. Young, of Bridgetown, N. S. During the latter part of her sickness she was a great sufferer—so that death to her was a happy release. The funeral to take place on Friday, at 2.30 from her mother's residence, Guiford street.

SABEAN—Suddenly, at South Range, without any apparent cause, July 30th, Douglas C., infant son of Brother Malcomb and Sister Mabel Sabean, passed to the better land. Thus the ties that bind us to earth are being severed only to be united when we walk the golden streets in the sweet by-and-by. Brother and Sister Sabean have our sympathy in this their hour of affliction. May God bless them and comfort them in their sorrow.

J. A. GATES.

Woodville, Aug. 22, '88.

HAYWOOD—At Tignish, P. E. I., on the 21st of August last, brother Walter R. Haywood, in his 24th year. He was married to Sister Amanda Rayner, in November last. The union was most cordial, and there appeared before them a happy and a useful life. But death, which shows no mercy and respects none, has taken the loving husband and left the faithful helpmeet a heart-stricken widow. On the parents, too, the stroke fell heavily; brothers and sisters mourn for an affectionate brother. Brother Walter was baptized at the age of 16. There being but few Disciples and no church in the place at the time, he was not so earnest as he would have been in more favorable surroundings. In later years he took greater interest in the cause of the Master, which increased and grew till the last. His sufferings, which were often very severe, he bore with great patience. He was cheerful in the confident hope that when absent from the body he would be present with the Lord, and at last fell mercifully asleep in Jesus. Blessed are the dead who die in the Lord. He was a general favorite with his acquaintances, and the large number at the funeral, and their appearance, evinced their esteem for the deceased, as well as their sympathy with the bereaved. We felt the occasion to be unusually solemn. May the Lord strengthen and comfort those that weep.

Thou hast gone and left us weeping,
Still with joy we'll think of thee;
Safe in Jesus' better keeping,
Son and husband thou art free.

We expect another meeting
With the loved ones gone before;
A long, a sweet, a glorious greeting
On the bright celestial shore.

BEATON.—Mr. John M. and Sister Hannah Beaton, of Montague, lost their little boy, Daniel Alexander, by death, at the age of 10 months. They sadly miss the little one, who is the second taken at about the same age, leaving them without son or daughter. They will understand, however, that this is not the highest life, and they can trust all to Him who said: "Suffer little children, and forbid them not to come unto me."

MACDONALD.—We also, with sadness, record the death of Sister Mary Ann, beloved wife of Bro. Daniel F. Macdonald, New Perth, at 51 years of age, and eldest daughter of Bro. Robert Stephenson, of South Rustico, Queens Co. Sister M. died at the early age of 27 years, leaving two dear little children, a boy and a girl, besides her sorrowing husband and many friends. About 7 years ago she was baptized into Christ by her own brother, and our beloved R. W. Stephenson, who is now absent from the island. During some years her health was not as good as might be desired, and she was therefore prevented from meeting with the Lord's people; but she was true to her Christian profession, and in the hopes of a glorious immortality she passed away from earthly ties and friends. That her God may be their God is our prayer and hope. The Rev. W. H. Spencer, in our absence, attended the funeral, giving great satisfaction to relatives and friends. O. B. EMERY, Montague, Sept. 23, '88.

The Christian.

ST. JOHN, N. B.

SEPTEMBER, 1888

EDITORIAL.

THE BLESSEDNESS OF BELIEVING.

Believest thou this? She said unto Him, Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world.—John ii, 26, 27.

Jesus asks Martha a question respecting her faith rather than her understanding. Our salvation turns not on our understanding of all that Jesus says, but on our heart-felt confidence in Him. Christians resemble little children, not because little children know more than others, but because they heartily confide in those whom they regard as true and faithful.

Jesus met Martha in deepest sorrow. He whom He loved was dead; and without telling Him the fact, Martha exclaimed, Lord, if Thou hadst been here my brother had not died. What she had seen and known of Jesus convinced her that death would at once retreat at His presence. Her anxiety and her confidence in Jesus prompted her to intimate a desire that He would ask God to bring the loved one even from the grave. When Jesus told her that her brother would rise again, she seemed to feel that she had gone too far, even to hint that she might then see him, and in apology for her too eager desire declared her firm conviction that Lazarus would rise in the resurrection at the last day.

The resurrection was but dimly taught in the Old Testament. At this time it was but imperfectly understood by the Jews. Though it was the dividing line between the Pharisees and Sadducees, even the former held the most vague opinions of it. This appears from the question which the Sadducees put to the Saviour as a puzzle, respecting the woman who had as husbands the seven brothers in succession. It was evident that neither sect understood the Scripture nor the power of God, "For in the resurrection they neither marry nor are given in marriage." Martha believed in the resurrection. Jesus said unto her, I am the resurrection and the life, he that believeth in me though he were dead (or, as in the Revised Version, though he die) yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?

These glorious truths respecting the resurrection of the dead saints and the change of the living saints when the Lord shall come, were not understood by the apostles until after Jesus had risen. They did not so much as understand that He Himself would rise, and they would not believe those who had seen Him after His resurrection. He had often told them of the glorious day when the Son of Man would come in His kingdom, but they understood Him not. He had shown Peter, James and John what the kingdom would be like, on the "holy mount" when "His face shone as the sun and His garment was white as the light." The two men who appeared in glory and spoke of the decease which He should accomplish at Jerusalem represented the risen saints and the changed saints who in the resurrection day shall ascend together to meet the Lord in the air and shall be forever with the Lord. Moses was dead, but now appears in glory, as the risen believers shall appear in that day. Elias never died, but appears in glory as whosoever liveth and believeth shall then appear. They spoke to Jesus of His death, and this will be the eternal theme of the glorified in heaven—the decree that He accomplished at Jerusalem.

The disciples were strictly forbidden to tell any man the vision till after Jesus rose from the dead. They did not understand it, and must not handle it. This, like much of Jesus' teaching, they neither

know nor remembered until He, the Spirit of Truth had come and led them into all truth. He brought to their memory and understanding all that Jesus had previously taught them, and showed them things to come.

In 1 Cor. xvi. 51, 52, Paul handles the matter as a new revelation. "Behold I show you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and THE DEAD SHALL BE RAISED INCORRUPTIBLE AND WE SHALL BE CHANGED," etc., etc. We hence conclude that Martha did not understand what Jesus declared would take place with the dead and living believers at the resurrection day, and that Jesus asked her if she could receive the sublime announcement on His authority. Her answer is beautiful for its simplicity, firmness and intelligence. He said it and that was enough for her because she was confident that He was the Christ and the Son of God who should come into the world. Everything that He said was the truth of God and all who trusted in Him were safe. He is the rock of their salvation. Martha confessed with her mouth and believed in her heart the very truth which Jesus had declared to be the rock on which He would build His church and against which the gates of hades would not prevail (Matt. xvi. 18). This place and occasion were peculiarly appropriate for Jesus to make the sublime announcement and for Martha to make the "good confession." Everything seems to be in advance and to have a prospective bearing. Jesus had not yet entered the grave in person but is about to send an order to the "last enemy" to yield up his prey. It was not yet "made known unto the sons of men" what would happen to the living and dead believers at the resurrection, but Jesus tells it to Martha. Jesus has not yet "before Pontius Pilate witnessed the good confession" which His believing followers were to repeat after Him in all coming time, but Martha makes it in advance. At the darkest spot in human history, where the lifeless body of a loved one, bound in grave clothes, is put into a cave with a stone laid upon it—where stand a weeping multitude, weeping sisters and a weeping Saviour—words are uttered and power displayed which "make all things new." About to touch the spring which unlocks the grave, Jesus gives forth the promise and the earnest of the hope which lights the domain of death and transforms the king of terrors into the gentle harbinger of eternal joy. He asks every child of God "Believest thou this?" and the confident affirmative answer in every case gives peace and joy.

When the condemned sinner who vainly seeks rest from every quarter ceases this striving—considers Jesus' work and invitation and promise and falls helplessly into His arms he finds rest to his soul. "Yea, Lord, I believe thou art the Christ the Son of God.

Original Contributions.

GREAT GAIN.

The most important question that any man or woman can ask themselves in life is, "How can I make the most of my life?" "How can I spend my time in order to gain most for this world and for the next, for time and for eternity?"

Like all other questions that we may ask ourselves, or may desire to be enlightened upon, God's word has for these a plain answer—"Godliness with contentment is great gain." What a blessing it would be to us if we would ask ourselves these questions early in life. Go to God's word for the answer; be guided accordingly, and seek our gain through these channels alone, in place of spending our lives seeking worldly gain that will either leave

us or that we must soon leave ourselves as we pass beyond the shores of time.

In this life men seek gain and happiness through many channels—honor, wealth, pleasure, learning and knowledge, temporal power and influence; and yet from these sources there can not come true happiness nor great gain. God's receipt for great gain is "Godliness with contentment." What is godliness? Webster defines it as 'piety, belief in God and reverence for His character and laws.' Then, in order to have godliness, we must believe that God is "and that He is a rewarder of them who diligently seek Him," and have reverence for His laws and commands, be careful in the performance of religious duties, and this must proceed from love and reverence to His divine character and commands. A life of Christian obedience brings us daily to a knowledge of God, and a knowledge of God brings us to great gain. Jesus says "this is life eternal, to know Thee, the only true God and Jesus Christ, whom Thou has sent." As we have to leave all earthly gain behind at death, then "great gain" can come only through "eternal life."

We thus gain the witness of the Spirit, and through the Spirit have our minds conformed to the will of God, and our lives brought under its control, whereby is produced the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness and goodness," "fruits unto holiness," of which the end is "everlasting life," "great gain."

This alone can bring contentment in this life, surrounded, as we are, with perplexities within and without. Contentment can only come from a mind acquiescing with the perfect will of God, believing that He doeth all things well. Thus trusting in God we can be content when health, prosperity and friends fail us; contentment can shine in the fiery furnace of affliction, in the night of adversity, and in the bereavement of friends, death or desertion.

True contentment is grounded on the perfect excellency of Divine character, for we know that God cannot err or be frustrated, that His promises cannot fail nor His love change; on the equity and benignity of His government, for we know that "all things shall work together for good to them who love God, to the called according to His purpose; on the richness of the Divine gifts, earth, heaven, sea, sky, valley and mountains, all things in nature, His revealed will and His only begotten Son from Heaven. What higher honors? what more enduring blessings? and what greater gain from which to draw contentment? Contentment drawn from these sources is a perpetual feast to the soul, which connected to that peace which comes from godliness, which the world can not give, neither can take away," is great gain for time and everlasting gain for eternity.

H. A. DEVON.

Correspondence.

Dear Christian,—Our Annual is once more a thing of the past, and now we look ahead in anticipation to the next one. How many of us have been benefited by our attendance only the future will reveal. It is sufficient to say that everything was done by the brethren and sisters of Deer Island to make us comfortable, and we feel that while we enjoyed a pleasant visit, the Churches at Lord's Cove and Leonardville were strengthened, and made to rejoice anew in their labor of love. Many faces were absent that we would dearly loved to have seen, and many anxious enquiries were made on account of their non-presence. But it seems that they were situated as some that we read about in the New Testament; they made excuses; one had to attend a jubilee, another was building a parsonage, while a third was seeing to his awmill. Well, they missed a good meeting and

it would have done their missionary spirit no harm to have listened to the noble appeals made for the furtherance of that object. It was resolved that each church be asked to aid monthly the Home Mission cause as far as they were able. A good plan is for each church to take a monthly collection for that purpose, and if the preachers have not interest enough in the cause to bring it before their respective congregations, we would ask the elders or deacons to do so. Do not plead poverty, brethren. We are all able to do something. There is that which we withhold that tendeth to poverty. Let every Church do something.

Yours fraternally,

B—, —

Sept. 18th, 1888.

Dear Christian: In your issue for August appeared an article from Mr. Messervey under the caption, "What do ye more than others?" Many points in it are noticeable, but I will notice only one or two. He says "we have no organ, yet we have received nothing from those who profess to be apostolic in everything." I do not know who professes to be apostolic in everything, but I do know that many who contributed to the Halifax fund are opposed to the use of the organ in the worship of the Lord. David said in his haste, "All men are liars," and Bro. Messervey in his haste has written equally unadvisedly. One moment's reflection would have shown him that he did not know the sentiments of many of the contributors, as he had no opportunity to do so; yet he publishes to the world, "All we have received is from those who are called progressives." This charge that we, who are grieved at the innovations brought into the church for which Christ died, are looking on and not making an effort to spread the true religion, has been made again and again with just as much truth as in this case. Such unfairness tends to shut the brethren's pockets. For myself I felt, on reading it, I would give no more to the Halifax fund.

I hope in the future our good brother will temper his zeal with discretion, as such things are mischievous in their effect. I have been for years trying to solve the problem, "What can we do more than others?" If we adopt the practices of others, where is the need of our struggling to build churches and church houses. In such a case, those who love the Lord Jesus as much as we do, have nothing to gain by mixing with us that I can see. Another prominent brother says: "Those who are as loyal to Christ as I am." Love and loyalty to Christ covers all the ground, and Bro. Messervey may give up the struggle for a separate existence.

JOHN LORD.

ANNUAL MEETING NOTES.

Thirty-four years ago the Disciples of Christ of the two provinces held their first annual meeting in Milton. There were six visitors, or delegates, at that meeting. This year we had, on Lord's day, at least 200 visitors. On Lord's day, in the afternoon, there were 450 in the house and 200 outside. Nova Scotia sent a splendid delegation as to quality, but the quantity was too small to mention. The entertainment was ample and cheerful. The visiting friends will retain with grateful recollections their kind and generous hospitality.

Maine gave us a number of visitors from Princeton, Calais, Eastport and Lubec. It is more than probable that Eastern Maine will be associated with us in the work of the mission.

The fellowship one with another was delightful—very little murmuring or complaining. The fact is, the day of wrangling has passed away; the heart that loves his God, loves his brother. It is the love of God in our souls that destroys the cranky

condition of our natures. A crank is a good thing for a grindstone, but a terribly unfortunate thing for a Christian; every revolution is the same, hence no progress. Everything must turn the same way, as according to our cherished notion; hence the crank "wears out life with his religious whine until his religious whinny wears out him." This one-sidedness makes the code of religious truth bend to our pet notion, and like the Ephraimite cakes, they were baked too much on one side and not half enough on the other side.

The spirit of work seemed to actuate every heart. Consecration of heart and hands, talents and money, was the topic inside and outside of the house, in consequence of which the business meetings were well attended, and in perfect harmony with the spirit of the occasion.

The reports show that more money was collected than at any previous meeting. Monday, in this respect, was a "red-letter" day.

The exchange of thought was a very fine feature of the meeting. Many are the new ideas received upon subjects concerning church work that are very much needed. This feature ought to be made still more prominent at our annual gatherings. Every meeting ought to make us wiser and better.

There were some questions handed in to the meeting for solution relative to the Sunday-school and the mission work. This was just as it should be. We have different views in regard to the ways and means of labor, and the best—and, in fact, the only—time to settle the differences and harmonize our views, is when we are together. We can understand each other better face to face than when a hundred miles away. We think sometimes that our objections and obstacles are mountains high. Distance not only lends enchantment, but also dimension. We find, however, when we come together, and have a friendly, brotherly investigation, that our mountains are not so high or great that they can't be removed. It is the association of kindred spirits and the warm, genial sympathy of Christian hearts that so strengthens our faith and love for the cause of Christ that we are enabled to climb over the difficulties we can't remove, and are, therefore, not hindered in our progress in the work of God.

Our Monday evening mission meeting was something GRAND. This don't express it, but for the want of a stronger word, we give it with double emphasis. The house was crowded; the speakers were in their best. Bros. Capp and Barnes were called upon to make some remarks respecting the Sunday-school, in answer to a question handed in, "What Scripture authority have we for the Sunday-school?" Their remarks were clear and to the point. There is power and weight in the presence and words of a man who is a successful business man and yet a successful Sunday-school worker, and deeply interested in the education and reformation of the youth of our land. May the Lord give us many more such men.

If there are any who are not able to see a marked, increased interest and an onward, advanced movement in the cause of Christ in our provinces, we would recommend that 365 applications of the prescription found in Rev. iii., 18, and an attendance at our next Annual.

A vote of thanks was taken for the kindness received from the hands and hearts of the brethren in Lord's Cove and vicinities, after which Bro. Ward made a warm, appropriate speech in behalf of the Lord's Cove church for the good they had received from the annual gathering.

Then the closing hymn, "The Sweet By-and-Bye," and then the parting, never to all meet again on earth. But, it is safe to say, we will all remember for many years the pleasant meetings and happy greetings of our 34th Annual Meeting.

H. MURRAY.

AN APOSTOLIC CHURCH IN HALIFAX.

Bro. W. J. Messervey, in the July number of the CHRISTIAN, writes as follows: "Now, who who wants an Apostolic Church in this city? It can't be those who are opposed to the organ; we have no organ, yet we receive nothing from those who profess to be apostolic in everything. What we have received has been from those who are called progressive."

1st—All those who are apostolic in faith and practice desire to see an Apostolic Church built up in this city of Halifax; and the same in every other city and community in the world.

2nd—"We receive nothing from those who profess to be apostolic in everything. What we have received has been from those who are called progressive." Let us spread the mantle of charity over this statement, and suppose that the writer knew not what he said. The church in Halifax has always had our sympathy, and a part of our money, too, and Disciples elsewhere have been and are now contributing of their means to support and build it up. Many of these contributing Disciples, whose names have appeared in the published reports of money received, we know profess to be apostolic, and we have no knowledge, nor has the writer of the above any ground for assuming, that any more than a very few class themselves with "those who are called progressive." One congregation in this county of the apostolic order has given in one year, in aid of the Halifax church, about one hundred dollars. This church is itself poor in this world's goods, and at present laboring under obligations at home, which it is bound to meet before again engaging in operations abroad. But the Halifax brethren have been assured of liberal assistance, when the proper time comes, if they continue worthy. It is not grateful or wise to cast stones into the well which has quenched our thirst.

3rd—"Honor to whom honor is due." It is right that these Disciples should have justice and the credit which is due them.

4th—What assurance are the brethren in Halifax ready to give that they really want an Apostolic Church built up in Halifax. The body of Disciples in these provinces are yet loyal to apostolic order, but some are beginning to ape the sectarian churches in some things, and teachers are now sometimes found among us who try to seduce the Disciples from their steadfastness in the simplicity of Christianity. We suspect that Bro. M. has recently been under the tutelage of one of these, and being very young in Christ, very ardent in zeal, and unsuspecting, has been imposed upon.

5th—We hope the brethren in the Maritime Provinces will take no offence from the utterances of this brother, or withhold their aid on this account; we believe him to be a good man, and one who is willing to learn what is right, and ready to do it.

I do not know as I would have answered the article of our brothers had it not been for a note of Bro. Burr's of said article in the next number of the CHRISTIAN, saying it was worth its weight in gold. I opened my eyes very wide just then and thought, is it possible that Bro. Burr puts so little value on gold as to compare it to such a precious metal? My thoughts run back to what God said to Job after he had tried him and proved him and restored him to his former prosperity: "Job, where were you when I laid the foundation of the earth and gave the seas their bounds, and so on?" Where were you and I, Bro. Messervey, when the pioneers of this reformation dug up these sacred truths from under the mists and rubbish that Babylon had heaped upon them, and established the pure worship of God, and left their watchman on Zion's walls, and charged them to walk about

Zion and count her towers, mark her bulwarks. Some of these men have been faithful, some have not; but, dear brethren, let us be faithful to God and to His word.

With kindest regards to all the dear brethren in Christ Jesus.
J. T. WALLACE.
West Gore.

NEWPORT LETTER.

Home at last! after a very pleasant and profitable trip, and I can say that those who would have come to the Annual and did not do so, missed a rare treat. Was the meeting a success? Yes, in every sense of the word, and the way the brethren of Lord's Cove entertained us was a success also, and I do hope to be able to attend another Annual at Lord's Cove.

Leaving Deer Island on Tuesday morning, I arrived in St. John in the afternoon. I left at 7 o'clock of the same evening for Briar Island in company with Bro. E. C. Bowers of Westport. We thought to get into Westport that night, but the fog came in and the captain was afraid to go in, so we were carried by to Yarmouth, and there we had to stay until Thursday. We reached Westport about 8 o'clock that evening, and as it was prayer meeting night I immediately made for the meeting house, and was soon in the midst of kind-hearted brethren, who were not a little surprised to see me. I went home with Capt. A. Payson, who came over in the boat from Yarmouth with us, and during my stay at Westport I made my home with him and his excellent mother and her family.

On Friday I went up to Tiverton, preached for the brethren there that evening, spent part of Saturday visiting and got acquainted with some of the brethren, among whom I might name Brothers Smith, Oasinger and Outhouse. I enjoyed my visit here very much, and at the earnest solicitations of friends I promised, if possible, to pay them a visit the coming winter, and stay a little longer than one day.

On Saturday afternoon I drove down to Westport, as I had appointments out for Lord's day there. At the morning service there were many out, but the attention was good. In the afternoon I addressed the Sunday-school, principally confining my remarks to young people. In the evening, at 7 o'clock, there was a large gathering and a very apparent interest manifested. The next morning some of the brethren came to me and wanted me to preach that evening. I said I was willing if they could get the word circulated. They said they would, and, sure enough, that night we had nearly a houseful. I was sorry to leave, as I think much good might have been done could I have remained longer, but I had appointments out for the next week at Southville. I shall again, if spared, visit Westport during the coming winter. The brethren here manifested their interest in a very substantial manner. I shall not speak of my visit to Southville in this letter, as it is already long enough, but I have seen enough in my brief visit to the different churches to convince me that there is a great work to be done, and I expect to spend part of my time at least in visiting some of these churches during the coming winter, in the hope of being able to encourage the hearts of my brethren and add new members to the one body. The church at Newport enjoyed a visit from Bro. Hiram Wallace last Lord's day, and quite a number turned out to hear him discourse on the way of life. I have heard since coming back that Bro. Burr is at Shubenacadie, on his way here; should he come to stay, I will then be at liberty to go elsewhere sooner than I expected.

I write this for the information of those who were anxious that I should visit them, but could not on account of my obligation to the church here.

W. HARDING.

September 18th.

JOTTINGS FROM EASTERN NOVA SCOTIA.

In the CHRISTIAN of August, Bro. Messervay says that the church in Halifax has received nothing from those that profess to be apostolic. If that is so, it looks bad for them, but how he knows the minds of those who contributed (having never seen or spoken to many of them), might be questions hard for him to answer. I believe that many of those professing to be apostolic have contributed to the Halifax fund and wish the brethren there to succeed and prosper, who, if they believed the church in Halifax would become like some of our progressive brethren in the United States, would not contribute a cent to the fund. The progress we should all seek is given us in 2 Peter, i. 5. He talks very fluently about the organ and those who oppose its introduction into the worship, from which we may infer that he is not one of those who opposed it.

In another place, he says, the weak churches are not able to support a pastor, and I would ask where in the Scriptures are they required to do so. It is said that those who preach the gospel should live of the gospel, and those who would see a brother, striving for the salvation of souls and the glory of God, preaching the gospel and not support him according to their ability, are not worthy the name of Christian. But the gospel is to be preached to the world; the church is to be taught. All Christians should be learners in the school of Christ, and strive after a clear knowledge of the Master's will. If the principal of an academy would every day give the students a lecture on one of the branches of education, and they not being required to study for themselves, how long would it take to make the scholars? Methinks it would take some time. But how is it with those who only listen to a lecture once in a week?

Some people in these days seem by their actions to believe that the Lord, in giving directions to the churches through His apostles, did not know what was necessary to their success in our days, but left them the privilege of making little improvements in certain things, like the old scribes and Pharisees.

There is a letter in the CHRISTIAN for September, signed H. M., in which he says that he cannot trust the Lord for his pay for preaching, as the Lord does not hold the money bag. It is a pity that any one should make such a statement. Is not the hearts of all men in the hands of the Lord, and He can turn them wheresoever He will?

I often think of the old preacher's advice when a young man told him that he had a desire to preach the gospel, and asked him if he thought he should, said, "not if you can help it." Is it any wonder that the people of our day are somewhat backward in supporting preachers, when we are led to believe, by their actions, that a great many of them preach not for the love of the Lord or the salvation of souls, but for the money there is in it? But I must say, that the preachers of our people in these provinces have not much to entice them as yet in the money line.

D. F.

B. B. TYLER'S WORK IN HALIFAX.

There seems to be in the minds of some of the brethren in the provinces a misunderstanding as to Bro. Tyler's visit to Halifax last summer. To save him from unjust suspicion, and the brethren in Halifax from harsh criticism, the following statement is made: When I made my statement in the Church of Disciples in New York last winter, of which B. B. Tyler is pastor, concerning the condition of affairs in this city, he at once proposed to spend some time in Halifax during the summer of 1888 preaching, free of expense, to any one. I told him that his necessary travelling expenses and

board bill should be paid. After a time he consented to that, but firmly declined to receive a single penny for his services. We invited him to bring his family, consisting of his wife and daughter, and that we would take care of them during their sojourn in Halifax. Bro. Tyler spent the month of July with us, preaching the word faithfully and zealously. When we proposed to pay his expenses, he declined to accept anything. We insisted. At last he said: "You cannot control in the use of the money after I receive it, can you?" "Certainly not." "Very well, then," he said, "you can pay my expenses." Of the trip, in actual cash, were \$350. These expenses we paid. Having received the money, he said: "I propose to give the congregation of Disciples in Halifax \$250 when the corner stone of their church is laid." This contribution left him for one month's service \$100. This amount does not quite cover his individual expenses during the time. More than one-half of this amount has been contributed by his own congregation. We think Bro. Tyler dealt with us very liberally, and had we done less than we did, under the circumstances, we would have been unworthy to be called Disciples of Christ. Bro. Tyler called the attention of the brotherhood to us in the *Christian Standard* in his weekly letters to that paper, and has sent out, since his return to New York, 5,000 circulars asking for \$5,000 for the Halifax Church of Disciples of Christ, at an expense of \$100. If we could find a few more such friends to our work it would not be long until we would have a house of worship in this city. He certainly is doing all in his power to aid us, and in a spirit of Christian love and self-forgetfulness worthy of commendation.

W. J. MESSERVAY.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

Bro. Capp has returned from a visit to the Annual Meeting at Worcester. During his absence Brethren Emory and DeVoe preached for us very acceptably.

Bro. DeVoe is preaching at Nauwigowauk, and we hear the people in that locality are much pleased with his efforts. We have over twenty good earnest Disciples near there who ought to be organized.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.

I preached my last sermon for the church in this city Lord's day, Sept. 9th, having for my theme "The Devil," and at the close of the services one in the beautiful morning of life came forward and was buried with the Lord in baptism. Our audience was one of the largest we have had since I came to the island, the seating capacity of the church being nearly occupied, more strangers being present, I think, than on any former occasion. Two have been baptized here in the baptism of the church since my last report, and it is encouraging to know that not a week has passed since I came to Prince Edward Island without having had some additions to the congregation.

By invitation I preached for the Baptist church at North River, about four miles from the city, Sept. 2nd, and at the close of the service I made an appeal to the unconverted, and a young man responded, made the good confession, and was baptized the same day. O, what a work there is to be done! People are perishing all around. May God hasten the day when more laborers will be in the field. Truth is mighty and will prevail when faithfully plead.

I preached my farewell sermon, two weeks ago, with the intention of leaving in time to attend the

Annual Meeting on Deer Island. Circumstances, however, over which I had no control, prevented me, and the result was more turned to the Saviour. May God grant that they may never falter in their journey home. My prayer is that each one of these precious lambs of the fold may finally meet in that beautiful home above.

That home! O, how sweet;
It thrills with joy the heart;
Home, where the loved ones meet,
And never, never part.

May the benediction of a merciful Father rest upon them. God bless them forever. Amen. Amen.

LOT 48

We have still been continuing our labors here in connection with the church in the city of Charlottetown. Since our last report two young men have united with this congregation, having previously made the good confession, and were buried with the Lord in baptism in the beautiful tidal waves of the Hillsboro river. I believe I have taken into the church, or baptized, over 30 since I came to the island three months ago. Some united with the church in this place, some in Charlottetown and some in New Glasgow, while a few have not yet taken membership with any congregation. My heart yearns for these, mostly all in the pride, vigor and beauty of youth. They are doubly dear to me now, and I expect some day, when the cares of earth have passed away, to meet them beyond the flowing stream of the crystal waters of the dark sea.

One week ago, at the close of the evening service, one having previously come forward and made the good confession, Elder Robt. Stewart arose and stated that it was the wish of the church that I should remain with them. Perhaps I may yet be able to mature my plans, taking my wife and two daughters, and continue my work on this beautiful island.

Bro. Henry Stewart bade us all good-bye last week, and left for Lexington, Ky., where he goes to continue his arts course in the university. He left with the good wishes and prayers of a host of friends, wishing him all happiness in this life and crowns of unfading loveliness in the world to come. He is destined to become an ornament to the church and world. He intends being absent for two years. Adieu, until we meet again!

On the 10th inst. I left the city of Charlottetown, on board the steamer St. Lawrence, for Pictou, N. S. At an early hour the whistle blew, the cry "All aboard!" was heard, and soon we were passing swiftly over the tranquil waters of the Straits of Northumberland. The natural scenery around the harbor and into the straits is very beautiful. Dark groves of evergreen, principally the spruce and balsam, lift their tall plumes here and there, and the rolling hills, gently sloping, bright with verdure, variegated with cultivated fields, adorn the wide-spreading landscape. Soon Charlottetown and Lot 48 faded from our view, and I waited kind wishes over the waves that rolled between, and affectionately bade farewell to this lovely isle of the sea.

PICTOU, N. S.

In company with Mr. Warren, a friend of mine from Montreal, I arrived here about noon. The day was dark and dreary, and a feeling of loneliness crept over me. I spent an hour in the kind home of Bro. David Fullerton, and was sorry to find Sister Fullerton in declining health. Time is continually making changes. The things of yesterday are not the things of to-day.

A short time in the office of the *Standard*, and then I stopped aboard the cars on the Intercolonial railroad. A swift, onward rush of the train, with a few short pauses, a few screams of the whistle, and I hear the brakeman shout

"TRURO!"

Leaving the coach, I had an opportunity of taking a bird's-eye view of the town, one of the most pleasantly-situated towns in Nova Scotia. I had not long, however, to remain, and in a couple of hours was on the train for

SHUBENACADIE.

Here I spent three days very pleasantly in the hospitable home of Bro. Weston Nelson. The church in this vicinity is not yet completed, but in all probability it will be in the near future. Bro. Nelson has a very interesting family, and I expect soon to see some of them into the church. They were very anxious for me to remain over and preach a few times, but I found it necessary to go on to

BRIDGEWATER,

with the promise of visiting them on my way home. I arrived here on the evening of the 14th, via Halifax and Lunenburg. This is one of the most enterprising places I have seen in the Maritime Provinces. On every hand indications of prosperity are manifest. The Lahave railroad is now under way, and the whole town is full of life and activity. I came here to Bridgewater, by special request, in company with Bro. J. B. Prince, who is a resident of this village. Bro. Prince was formerly a member of the Christian Church in St. John, N. B., and is a very kind and amiable young man. Brethren Samuel and W. J. Nelson also reside here, and are an honor to any community. They are now very much interested in mining, having shares in the gold mines at Brookfield, which were sold to-day for \$55,000. I was advertised, by handbills being posted up on the afternoon after my arrival, that I would preach the day following, Sept. 16th; in the morning in the temperance hall and in the afternoon in the pine grove, and in the evening in the Baptist church. They had not a very good chance to announce our meetings on account of not having sufficient time; however, all things taken into consideration, our congregations were very good. There are six churches here in a village of 1,000 inhabitants. In the afternoon, in the grove, our audience numbered about 350, and in the evening the Baptist church was pretty well filled. The Rev. Mr. Dodge, the Baptist minister, was present at both services and took part in the exercises.

I must close for the present.

In faith, hope and love,

W. K. BURR.

Bridgewater, N. S., Sept. 18.

The cause on this Island though not free from discouragement is evidently on the ascendant. The yearly meeting at Montague was perhaps the largest ever held with us. Both visitors and those who kindly entertained them appeared happy. The attendance and attention at the different meetings were good. To encourage and sustain more men, young and old, in preaching the gospel was the central point of consideration. The church there had fitted up their meeting house in a most commendable manner. Without anything gaudy or superfluous, there is an attractive neatness and comfort about house and yard, fitted to relieve the mind from any annoyance and leave it free to worship God in spirit and in truth. Christians should give proper attention to these matters and to be, as the apostle enjoins, "not slothful in business, but fervent in spirit, serving the Lord."

What gave us even greater pleasure was the evident change in the activity of the young members. If asked what we consider our greatest want in spreading the gospel throughout the land, we would say the want of faithful preachers. Next to this the neglect to train and utilize the energies of young members. Indeed the latter had a strong bearing on the former, which add to its importance.

Bro. Emery, I think, has had encouraging success in bringing the young brethren to the front in the

worshipping assembly, and it is hoped this success will increase.

It was gratifying to learn in different places of the growing attachment between Bro. Emery and the people, and if a three-fold cord is so hard to break there is hope that one of so many strands will prove sound enough to keep that matter settled. Montague is a central field of much promise and our prayer is that its success and usefulness may be permanent.

In New Glasgow the cause is encouraging. Meetings are well attended, especially on Lord's days. The young members help to make the social meetings interesting. The number added to the church during the summer is 17. We are hoping that more may follow ere long.

The church at Tryon are faithful in keeping up their meetings. Although their small number has been thinned out by several leaving for the United States this summer and other things occur to depress them they, labor on confident that truth is mighty and will prevail. Oh, that we would always remember the admonition that follows the Apostle's grand argument for the resurrection: "Wherefore, my brethren, be ye steadfast, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58.

D. C.

TIGNISH.

Lord's day, Aug. 26th, I spent with the church at Tignish. We had fair meetings morning and evening. During the morning service one who had been a member of the Church of Christ, but had for reasons better known to herself, united with the Baptists, was received, by her own wish, into membership again, the right hand of fellowship was extended to two others. Monday I baptized an elderly woman. She had desired for some time to obey her Savior, but was prevented from so doing by the determined opposition of her husband. Our prayer is that she may prove faithful, and be the means of leading others to a knowledge of the truth.

The faithful little band of Disciples at Tignish have been made sad by the death of one of their number in the spring of life. Walter R. Haywood, son of Bro. Bonj. Haywood, was born in 1865. In his sixteenth year he was baptized by Bro. Crawford. Last November he was married to Sister Amanda Rayner, and Aug. 23rd, 1888, he departed this life to be with Christ.

Bro. Walter won the esteem of all who knew him. He was quiet and inoffensive, and kind and obliging in his manner. He was always ready and willing to do a kind act as opportunity afforded.

He went down to the grave with not a blot on his character, respected and lamented by all who knew him. What a consolation it must be to his parents to know that never an act was committed or a word spoken by him that might bring reproach upon his or their good name.

I thought as I walked with the sorrowing mother and the bereaved widow, as the shades of night were falling and as the dingy clouds were hanging on the narrowed horizon, What is the design of all this? I thought as the mother—now in the decline of life's pilgrimage—deprived of a son, and as the widow so young, so tender, and so good, deprived of a husband, strewed leaves and flowers over the grave of the silent one, Why has God done this? The words spoken ages ago come to my mind, "The secret things belong unto the Lord our God;" and again, "all things work together for good to those who love the Lord and who are called according to His purpose," "eye hath not seen nor ear heard neither hath their entered into the heart of man the things the Lord hath in store for those who love him."

H. J. SMITH.

S. Sidé, Sept. 10th, 1888.

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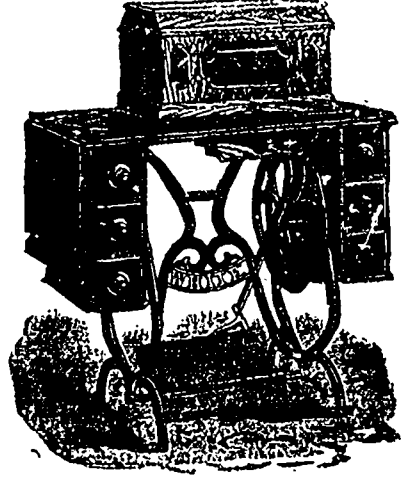
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