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THE CHRISTIAN.

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

Vol. XI.—No. 9

SAINT JOHN, N. B., JULY, 1894.

Whole No. 129.

The Christian.

Published monthly by Barnes & Co. under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"
P. O. Box 56
St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD,--New Glasgow, P. E. I.

FINANCIAL MANAGER:

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

BROTHERS COOK AND DEVOR have both held excellent meetings in Digby County.

A. MINNICK of Lubeo and H. W. Stewart of St. John exchanged pulpits last Lord's day.

The "Location Committee" have not as yet decided where the annual meeting is to be held. Something ought to be done quickly as the time is at hand.

We shall probably send bills in our next issue to all subscribers not paid up. We are desirous to have as large a balance as possible to report at the annual meeting.

We publish a condensed report of the convention of our brethren of Toronto, which will be interesting to many of our readers. The report is taken from the *Toronto Globe*.

The brethren of Hants County, N. S., are moving in the right direction. What we most need is combined action. Let all our churches assist in the grand work of saving souls.

Our subscribers will please bear in mind that our yearly statement to the annual meeting will soon have to be made up, all who have not paid a year in advance will please "take heed."

We trust that our P. E. Island brethren will have a good meeting at their convention at Summerside commencing next Lord's Day. Bro. H. W. Stewart, of St. John, expects to be present.

We trust that our churches in the provinces may remember our Home Mission work. A grand work has been done this year in assisting out weak churches. Every church should encourage this work. Send to J. S. Flaglor, P. O., St. John.

The following have been added to the churches during the last month:

Letete	1
Keewick	1
Silver Falls	2
St. John	2
West Gore	3
Halifax	4
Newport	5
Kempt	7
New Glasgow	16
Total	41

This makes 178 additions reported in the past three months.

As seen by the announcement in another column, the Island brethren assemble at Summerside in their annual meeting, The P. E. I. on the Saturday before the second Association. Lord's day in July. Our advices as to who of our preaching brethren from abroad are expected are very meagre; but we presume that Bro. Howard Murray who is now on the Island will be at the meeting, and probably Bro. Neil McLeod, of Evansville, will be present. These, in conjunction with the Island preachers, will no doubt prepare a feast of good things. And it is to be hoped that this meeting shall work the beginning of an era of great prosperity in the history of the churches on the Island. In the past these annual gatherings have been used mainly as opportunities for association, and as such they have been eminently successful. But it was principally association in worship. It was and will be a grand sight to see the members of the different churches on the Island coming together and showing that while there are no ecclesiastical bonds binding them in one great federation, they are nevertheless one—belonging to the one body, which recognizes one Lord, and is animated by the one Spirit. But association in worship is not the only thing, and perhaps is not the main thing, to be sought. Should it not go hand in hand with association in work? We have all eternity before us in which to worship God; we have only time in which to work for Him. He may regard the work which we do for Him here as the most acceptable worship. Do you not think that He was better pleased with the man who sent provisions to the widow and her starving children, than with the other man who satisfied himself by sending his prayers? Let earnest, thoughtful and persistent work be combined with humble, devout worship. And let it be associated work—work which if possible shall embrace every church, and which shall reach out in many directions. We hope to hear of a good report from the meeting, and our prayers are that wise plans may be made for the extension of the walls of Zion.

Those who have the privilege of reading our large papers, such as the *Christian Evangelist*, the *Christian Standard* and others,

Still the shall have noticed how busy work goes on. death has been among the more prominent of our preachers in the States. Only a few weeks ago the brotherhood mourned the death of A. I. Hobbs—an earnest preacher and a successful teacher; and more recently B. W. Johnson, a careful student and a sage editor, has been called away. Each of these has left us, when owing to his vast accumulation of knowledge and his wisdom, we would suppose he could do his best work, and we would be almost prompted to think that his presence amongst us is well nigh indispensable. But we know that God's work does not depend upon any one man. Men are but the agents through whom He works, and when he chooses to discard one he always has another which he can use. As has been said, "He may bury His workmen, but he will carry on His work." As Garfield said when Lincoln was assassinated, "God reigns; and the government at Washington still lives." Isaac Errett was a mighty man in Israel; he was a safe counsellor, and a wise leader. The church thought it could not spare him. He has been taken, but still the work goes on. Benjamin Franklin

stood among the very first of our preachers in his day. None understood more thoroughly than he the plan of salvation, and none wielded a much greater influence. We miss him, but the work goes on. When Alexander Campbell ceased from his toils, there were many who thought and hoped that the mighty reformation and restorative movement to which he gave such impetus would soon lose its force, but in this they were mistaken and disappointed. The work still goes on, and these men though dead yet speak. Their words and deeds are re-echoing in a thousand hearts.

Paul in speaking to the Corinthians about attributing motives, advised them to "judge nothing before the time," and this

Premature admonition is of great expansive- Judgments. ness and applicability. Howbeit it is frequently disregarded.

Learn to wait. We must not rush into a painter's studio and after gazing at an unfinished picture condemn it as a work of art. Let us suspend judgment till it is completed. We may not have the faintest idea as to what a sculptor sees in a marble block, and hence it is not well for us to conclude that he is making mistakes as he chips off here and there. Let us have patience. By the time his work is done we shall probably discover that he knew what he was doing. He is a remarkably clever person who can tell, merely by looking at a pile of bricks and lumber, the style of house that is going to be built. He is a miracle-worker who from the paper, ink and pen on an author's table, can describe the contents of the book that is going to be written. But the age of miracles has gone by. Plans which were pronounced impracticable have in the process of time been proved feasible. Schemes which were condemned by many, have in their turn condemned as premature the judgments of those who were unwilling to wait. Many a boy who while in school was adjudged a failure, has in time startled the world by his success. When Sir Walter Scott was a merelad, he was set down as a mere blockhead by those who considered themselves wise. Their names are lost in the darkness of the past, but his shines brightly to-day. Isaac Barrow, with whose name all diligent students of the homiletical literature of the seventeenth century are familiar, was considered by his father to be much inferior to his brothers in intellectual strength. But his powers developed, and now though they are all forgotten, his name is by his worth, impressed indelibly upon the ages. It is not an uncommon thing for higher courts to reverse the judgments of lower ones. It is a very common thing for Time, the great arbiter, to vindicate plans, enterprises and men, whom impatient people have condemned.

Those who are hasty in judging man and his purposes, are not always satisfied with the workings of God. They are not willing to wait till "patience shall longer. have her perfect work." If they wait long, they often grumble while they wait. This is because they forget that while "the bud may have a bitter taste; yet sweet will be the flower." They do not understand God's dealings, and cannot see how he can bring good out of seeming evil. They pass judgments upon a work that is in progress yet, or it may be is only begun. How many times have farmers said that they should have

no harvest—the season is so dry or so wet. They have said this before the green blades were more than three inches above the ground, and while there were yet three months before the harvest. Nevertheless when the reaping season came there was an abundant harvest. Through impatience we may load ourselves with trouble if we will. "Learn to labor and to wait." Many a man making great pretensions to foresight has pronounced the gospel a failure. In his opinion the heaven will not leave the whole lump; the little stone will not grow till it fills the whole earth. In his calculations he has overlooked two important factors—God and time. It is too soon to pass judgment. In patience let him possess his soul. Things which are counted as blessings are withheld, and God is deemed unkind. In a little while it will be seen that He knew best. Misfortunes come in battalions it may be, and those thus visited fail to remember that though seeming calamities, Joseph in time passed up to the second place in the kingdom of Egypt. Sickness comes to an individual, or sorrows enter a home. We ask why. Let time tell. Perhaps this is her answer: "For our light affliction which is but for a moment, worketh out for us a far more exceeding even an eternal weight of glory."

OPENING OF THE SOUTH LUBEC CHURCH-HOUSE.

A new house of worship was formally opened at South Lubec, Me., Lord's day, June 10. The building, with the ground, cost \$3,000. It is practically free from debt. The people did nobly in the erection of this place of public worship. Much thought was given to the enterprise, and on the part of some there was an unusual degree of self-denial. Bro. Harry Minnick deserves great credit for inaugurating and carrying forward to a successful completion this enterprise.

Bro. Minnick went to Lubec village in 1886, immediately after completing the course of study in the College of the Bible in Lexington, Ky. With the exception of about two years, he has remained in Lubec since he first went to the place. About two years were spent at Norfolk, Va., and as an evangelist in the Tidewater District of the same State. Two houses of worship have been erected under his supervision and guidance in the township of Lubec within two years. The first building cost, without the ground, \$6,500, and was dedicated December 25, 1892.

The beginning of the Disciples in this place was under the labors of Elder George Garraty, in 1861. He was an agent of the then American Christian Missionary Society. I picked up the following circular issued by Bro. Garraty at about the time indicated, in which the readers of the *Standard* may be interested. The statement of the position occupied by the Disciples in this circular is as follows:—

We, the undersigned, immersed believers in the Lord Jesus Christ, firmly believing that all party discord and division among the people of God is decidedly wrong, and the greatest preventative to the happiness of the saints and the conversion of the world to God, of any cause known to us; believing it to be the will of God, our heavenly Father, and the prayer of the Lord Jesus Christ, our Saviour and Redeemer, that all his people should be one, of one mind, striving together for the hope of the gospel; we, therefore, voluntarily proclaim to the world:

1. That we hear and adhere to the Lord Jesus Christ only as the head of the Church.

2. That we will take the New Testament only as our constitution, creed, or rule of faith and practice.

3. That we adopt the names only that are given to the Church of Christ in the New Testament, collectively or individually.

4. That we will use our influence to suppress all party discord and ill feeling among the people, and persuade as many as we can to unite upon the great apostolic plan, of the one body, one Spirit, one hope, one Lord, one faith, one baptism, one God the Father of all.

And may the heavenly blessing, of God the Father, and the Lord Jesus Christ rest upon our efforts. Amen.

The breaking out of the war interfered with the support of Evangelist Garraty, but certain prominent men, not Christians, such as Samuel Staples, David Pike, Hopley Reynolds and John C. Tolbert, agreed among themselves to give the preacher, of whom personally they were fond, financial support. The result was that they, with others, became Disciples of Christ. The men here named, with the exception of John C. Tolbert, have entered into rest, but the good work which they were instrumental under God in inaugurating, continues to this day with increasing prosperity and influence for good. It is no exaggeration to say that the Disciples of Christ in Lubec are in advance of all others in gaining and holding the attention and sympathy of the people. There is with this success a great responsibility which I think is duly appreciated by all concerned. Besides Disciples, they are in the village of Lubec, congregations of Baptists, Methodists and "Christians."

In the East there is some confusion in the public mind concerning Disciples and "Christians." The Century Dictionary characterizes the "Christians" of New England as "Unitarian Baptists." As a result of the general impression that the "Christians" have at least a leaning toward Unitarianism, the Disciples, supposed by many to be identical with the "Christian," are frequently under the necessity of repelling the charge of Unitarianism. I do not know how far the "Christians" deserve to be characterized as Unitarian Baptists; I only know this, that the Disciples of Christ do not furnish, never have furnished, any reason, not the slightest, for a suspicion on the part of the public of their being in sympathy with the Unitarians in their speculations concerning the nature of our Lord. The facts here stated may explain to some good brethren in the west and south why we in the east use the word "Disciple" rather than "Christian" almost entirely in speaking of our churches and work.

There are Disciples in the following towns and cities in New England: Lubec, South Lubec, East Machias, Princeton, Portland, Albion, Gardner, in the State of Maine; Boston, Haverhill, Swampscott, North Somerville, Everett, Worcester, Springfield, Canton in Massachusetts; West Rupert, West Pawlett, in Vermont; Manton, in Rhode Island; Danbury, Bridgeport, New Haven, in Connecticut. The aggregate membership is about 2,300. The Disciples in New Haven, Canton, and Springfield, are not organized. In the other places named are houses of worship as well as organizations. The two churches in Vermont have parsonages as well as houses of worship. In all these places, with the exception of Bridgeport and Portland, the Disciples manifest the unity of the Spirit in the preaching of the gospel to the destitute. The increase in our membership during the last year was twenty-three per cent.

In speaking of the erection of the house of worship in Lubec village, the house that was dedicated December 25, 1892, it ought to be said that for the successful completion of that enterprise, the Disciples owe a debt of gratitude to Mr. James Staples, who, after a conference with his noble Christian wife, determined to clear the church property of all financial encumbrance. This he modestly, but promptly, did. Mr. Staples has not seen his way clear to public acknowledgment of the Lordship of Jesus by entering into fellowship with his people. As a business man he has no superior in Lubec. His

integrity, honesty and honor, are unquestioned. His attendance at public worship is regular. His interest in the church is genuine; its prosperity gives him pleasure. Any reverse to the Disciples in Lubec would cause him to grieve. Mr. James Staples is a son of the loved and lamented Bro. Samuel Staples, who, twenty-three years ago this summer, was drowned off Cape Cod. Bro. Samuel Staples was, in his day, a tower of strength to the cause of Christ in all the East. His memory is precious.

Of the early Disciples in Lubec but few remain. Captain George W. McFadden and wife, and Sister Sarah Peavy, are the only remaining ones of whom, at this moment, I think, unless Mrs. James Staples should be included in the list. John C. Tolbert is still living, but does not reside at Lubec.—B. B. TYLER, in *Ch. Standard*.

THE ONTARIO ANNUAL.

The Disciples of Christ in Ontario and the Ontario Christian Women's Board of Missions held their annual convention at Hillsburg. About 150 delegates, representing a number of churches in Ontario, were present.

They assembled on Thursday afternoon, June 7th, and in the evening listened to a masterly and impressive address on the subject, "Beauty for Ashes," by W. J. Lhamon, pastor for the Church of Christ, Cecil Street, Toronto. It described the condition of man and all his institutions without Christ, and contrasted that with what life is and shall be with Christ.

The business session opened on Friday morning. The address of the president, H. Black, was full of hope and encouragement. J. A. Aikin read a minute report of 40 Sunday-schools, representing 2,606 members, many of which are supporting this home mission work, and strongly recommending teachers to lead the pupils, without delay, to trust Christ—to become in fact, disciples of Him.

There was a conference on "The Preacher and His Work," led by J. Lediard, of Owen Sound, urging that preachers among the Disciples should confer in Christian love with other preachers, and help to clear away the hindrances to Christian Union that exist in unwarranted tests of fellowship, that have been separating Christians. In discussing pastoral work, R. Moffett stated that the difference between a friendly and a pastoral visit by the preacher and his brethren was that the former made the people think a great deal of the preacher and not much of the Lord, while the latter made them think not so much of the preacher and a great deal more of the Lord.

P. Baker, pastor of the church at Everton, brought in a report of the Committee on Statistics, showing an increase in the past year in the number of preachers employed, congregations organized, conversions reported, and students preparing for the ministry, but a decrease in the receipts for home mission work (presumably on account of scarcity of money); but by the careful management of the board, and their generous personal support to the work, the Co-operation finances have not suffered to the same extent that other institutions have this year.

George Munro, of Hamilton, editor of the *Canadian Evangelist*, when giving the report to the Board of Managers of the Co-operation, read reports from six mission churches, supported by the Co-operation, showing that at these points a good number of people respond to the plain requirements of faith in and obedience to Christ as Saviour and Lord, without reference to long and involved declarations of faith and doctrine, not required of persons putting on Christ in any instance mentioned in the Scriptures. They admit persons to Christian baptism on the simple confession of faith in Christ, the Son of God, as Saviour and Lord.

John Muuro, of Toronto University, read the report of the Committee on Education, recommending the immediate establishment of a Bible College in Toronto, to supplement instructions that may be received in Toronto University, by men preparing for the ministry.

W. W. Coulter, of St. Thomas, read a carefully prepared statement respecting young people's societies among the Disciples, declaring that it was a utilizing of forces that had hitherto been neglected. Geo. Fowler, of Guelph, spoke enthusiastically of the support it gave to the ministry. W. J. Lhamon stated that the Endeavor movement was "organization in order to edification, in order to salvation."

Dr. Macklin, of the Nankin hospital, China, addressed the convention in the Presbyterian Church on the Character and Religion of the Chinese. He stated that the book, "Parliament of Religions," has whitewashed heathenism, and does not correctly describe heathenism in its loathsomeness, as known to him, which book he fears will tend to make people cold in regard to foreign missions. He also thought the China Inland Mission made a mistake in endeavoring to convert China with foreigners; that the better plan would be for the foreigners, as soon as possible, to train up native converts to evangelize their country.

The proceedings of the second day were closed with a clear and characteristic discourse by R. Moffett, of Cleveland, O., an early and ardent promoter of missionary projects.

The Disciples say they are calling special attention to the Scriptures and the supreme authority of Christ, and are urging Christians and others everywhere to look away from man-made creeds to the plain requirements and promises of the gospel of Christ.

At to-day's session a resolution favoring prohibition legislation was adopted. — *Toronto Globe.*

Home Mission Notes.

Bro. Ford has closed his five months' successful work in Halifax, and is now in Cornwallis. Read Bro. Carson's letter in regard to the work in Halifax, and you will be glad of the progress made there. Bro. Rowleson writes that he is surprised and gratified to see the change in the cause there. He goes into the work with hopefulness.

Bro. Cooke has closed his rousing meeting in Kempt, where seven have been baptized and many restored to the church. See his letter and rejoice with them. This fund has helped the meeting to the extent of \$30 00.

Read Bro. Devos's letter also in regard to his surprising meeting at South Range. All things considered, a great work has been done there. The church raised \$34 00, and this fund paid \$30 00 for four weeks' labor. Bro. Devos remained another week, and the church paid him at the same rate for it as he received from both for the other weeks.

Certainly we should all be encouraged over the results of the efforts put forth this year; and still there is a great work unfinished. Who will help? Will you? If so, do it at once.

RECEIPTS.	
Previously acknowledged,	\$541 06
St. John Mission Band—	
Per Miss Lingley,	1 90
St. John Sunday School,	15 05
Halifax "	7 15
" per E. O. Ford,	25 00
South Range—	
Per H. A. DeVos,	34 00
Milton—	
Per Miss Freeman,	3 00
	\$627 16

Post Office, St. John.

J. S. FLAGLER,
Secretary.

Foreign Missions.

Maritime C. W. B. M.

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

RECEIPTS	
Previously reported,	\$207 24
Cornwallis—	
Woman's Aid,	2 07
Summerville—	
Per Mrs. Hupman,	24
Milton—	
Woman's Aid,	12 00
Sunday School,	1 34
St. John—	
Sunday School,	9 35
Total,	\$232 24

CHILDREN'S WORK.	
Previously reported,	\$48 41
Halifax—	
"O Gin San" Mission Band,	1 52
West Gore—	
Mission Band, per E. MacDougall,	2 00
St. John—	
Miss Hattie Banks' Sunday-school class,	65
Total,	\$52 58
SUSIE B. FORD, Treasurer. No. 1 Belle Aire Terrace, Halifax, N. S.	

Children's Work.

[Address all communications to Mrs. D. A. Morrison, 26 Dorchester Street, St. John, N. B.]

Another new band to add to our number this month. How encouraged we should feel to see our work widening in this way. I cannot tell you anything about the band this month, for I only heard about it a few days ago. It is at East Rawdon, N. S. We are very glad to have the girls and boys there help us, and give them a hearty welcome to our number.

The "Willing Workers," Westport, Digby Co., held an open meeting a short time since, and took up a collection of \$1 30. They had a very nice programme of songs, recitations, etc., and one of the most pleasing features was a duett sung by Miss Etta Bowers and Master Aubrey Peters. How I should liked to have heard it.

The Milton Band held an open meeting lately too, but a different kind of an open meeting. They held their regular band meeting, and then spent the rest of the day in the open air, and I think they enjoyed it thoroughly, especially when they all surrounded a table filled with good things.

Having spent last Sunday in Halifax, I had the pleasure of meeting the girls and boys of Halifax Band, and I enjoyed the meeting very much. They went through with one of their Mission Band programmes after Sunday-school, and the way those little folks sang and recited was lovely. I only wish I could meet all my girls and boys and hear their Mission Band exercises.

We have our little girl's name to tell you this month. It is O Gin San. Next thing will be her picture. Miss Rioch says she will send them as soon as she can. I know you are all longing to see her face. I am.

Will all the Mission Band leaders please send me a report of the work done since our last Annual? Send in time for me to make up my report on the children's work, to be read at our annual meeting in August.

One more word to the girls and boys. I expect to go to Prince Edward Island soon to meet with the brethren and sisters there; will every one of our Mission Band girls and boys offer up a little prayer that the girls and boys on Prince Edward Island may make up their minds to help us in our missionary work?

Your loving friend,
MRS. D. A. MORRISON,
Supt. Children's Work.

The want which we vainly proposed to relieve, soon looks up at us with reproachful face from the still graves. The tears we failed to wipe away, dry upon the cheek and leave us in the presence of the avorted features of distrust, instead of the eye of sweet reliance. *The just expectation which we have disappointed cannot be recovered; there must be a long undoing before you can weave again, in oven lines and pattern fair, the tangled web of life. —James Martineau.

Married.

MOORE-HECKBERT.—At Montague, P. E. I., May 29, 1894, by G. D. Weaver, G. E. F. Moore to Ethel Heckbert, all of Montague.

Died.

LINDSAY.—Loved ones are slipping away from our sight, leaving behind only their memory, their character and their works. Ties are being broken on earth which on earth shall not be reunited but which shall be reunited in the better land to be broken no more. This is the consolation of hundreds of thousands whose friends have fallen asleep in Jesus; they shall awake in his likeness, they shall see him as he is and they shall be with him forever. This is the comforting assurance upon which the friends and relatives of Isabella Lindsay, widow of Andrew Lindsay of Sunbury County, and sister of O. B. Emery, are resting. For a year or more she had not been in her usual strength, but it was not till April that her health became greatly impaired. On June 3rd she was called away from her sufferings to her rest, leaving to her one daughter and her many relatives and friends the memory of a Christian life. Her piety was not of the unstable kind that flashes and then dies out. It did not flash so brightly as that of some it was more constant than that of many. Many years ago she united with the Church of Christ in St. John, and proved to be a sincere, unostentatious member, walking humbly before God, trusting in Jesus, seeking to do good as aided by divine strength and to do good as opportunity came. Now her journey is done and she awaits her full reward. —H. W. S.

MORAN.—At Freeport, Digby County, N. S., on June 6th, Irene, wife of Mr. John Moran, in the 34th year of her age, leaving a husband, two children and a large circle of friends to mourn their loss. Her remains were interred at Tiverton beside those of her first husband, the late Bro. Gilmour Outhouse. Sister Moran donated a beautiful organ to the church at Tiverton a short time previous to her death whereby her memory will be kept bright for many years to come, while we trust she is better off beyond the river. —H. A. D.

LORD.—At her home in Lord's Cove, after a lingering illness of nearly a year, Mary, daughter of Bro. and Sister John R. Lord, passed quietly away April 23th, at the age of 20 years, leaving a large circle of relatives and friends to mourn the loss. —R. E. S.

LORD.—On the afternoon of Sunday, June 3rd, we laid the body of our Bro. Will H. Lord, son of Bro. John R. Lord, away to rest at the early age of 25 years. Bro. Will was one of our promising young men of this community, and we greatly miss him. Less than a year ago I buried him with his Lord in Christian baptism, and as he came up from the baptismal water his father moved by his noble example, then and there made the good confession and was baptized the same hour. In less than five weeks Bro. and Sister Lord had been called upon to give up a son and a daughter, who were early called from the midst of the activities of this life to try the realities of the life beyond. The afflicted family have the sympathy of the entire community in their great affliction, and we trust that these afflictions may work out for them a far more exceeding and eternal weight of glory. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" —R. E. S.

RICHARDSON.—At his home, on Deer Island, on the morning of June 19th, Lincoln Richardson departed this life, aged 30 years. Deceased was the eldest son of Bro. Thomas Richardson, and leaves a wife and three little ones, together with a large circle of friends to mourn their loss. Bro. Lincoln had been a faithful member of the church for many years, but for some time had been deprived of the privilege of meeting with his brethren on account of his lingering illness. —R. E. S.

DINGWELL.—Bro. James Dingwell, of North Lake, P. E. I., after a long and painful illness, died April 7th, 1894, in the 72nd year of his age. Bro. Dingwell was baptized by Bro. O. B. Emery seven years ago, and has since been an earnest and faithful follower of Jesus. He will be greatly missed by the East Point Church. He was an affectionate husband, a devoted father, a kind neighbor, ever ready to administer to those who needed his aid. He was loved and respected by all. During the long months of his painful illness, he was ever patient, and carried, even to death's door, the same cheerfulness that characterized his life. With a firm faith in Jesus, and a bright hope of the resurrection, he fell asleep in Jesus. In the great day we will again meet our brethren and enter with him into the rest prepared for the people of God. —G. D. W.

The Christian.

ST. JOHN, N. B. JULY, 1894.

EDITORIALS

REASON OF THE CHRISTIAN'S HOPE.

But sanctify the Lord God in your hearts, and be ready always to give every man that asketh you a reason of the hope that is in you with meekness and fear.

THE TWO COMMEMORATIVE INSTITUTIONS OF THE NEW TESTAMENT—THE LORD'S DAY AND THE LORD'S SUPPER.

THE LORD'S SUPPER.

Q.—Who are commanded to take the Lord's Supper?

A.—The Lord's people or the saved. He has not left it with us to judge or decide who the saved are, but has declared it in the Commission he gave when about to ascend to heaven, and had it recorded in Matt. xxviii. 20, and in Mark xvi. 15, 16. Those who believe and obey Jesus, he commands to eat and drink of his memorial feast.

Q.—Does not the fear of eating and drinking unworthily keep many who sincerely love the Saviour from His table?

A.—No doubt many who misunderstand I Cor. xi. 29, and especially the word *unworthily* are thereby kept from this precious communion. *Unworthily* is an adverb qualifying the participle *eateth*, and not an adjective qualifying the pronoun *he*. The *manner* of eating is here condemned and not the person for eating at all. This church had got into such disorder about the use of the bread and wine for the Lord's Supper, that they came hurriedly to the place of worship hungry. The first that arrived partook of the elements to satisfy a carnal appetite till they had used them up before the others came, so that one part was hungry and another drunken. He shows that such conduct was not eating the Lord's Supper, but rather eating and drinking self-condemnation, not discerning the Lord's body. Yet, although this church had brought scandal upon the cause of the Lord in turning His supper into a drunken feast, Paul did not tell one of them to keep back from the table, but rather commanded every one to examine himself *and so let him eat*—that is as the Lord Jesus has commanded and as Paul had delivered to this church. When a member does wrong, he should repent with all his heart, instead of withdrawing from the Lord's table, which is but another wrong, adding insult to injury. As to real merit no one is worthy to eat the Lord's supper, nor to pray, nor to enjoy God's favors. God bestows these favors on His people through Christ and for His merits, and makes them channels in which his mercies flow to humble souls. God looks to him who is poor and of a contrite spirit, and troubles at His word.—Isaiah lxvi. 2.

Q.—Is there a command for females eating this supper?

A.—There are both example and command for this. The first church which continued steadfastly in the apostles' doctrine, in fellowship, and in the *breaking of bread*, and in prayers, was composed of men and women. These all continued with one accord in prayer and supplication with Mary the mother of Jesus, and with his brethren, (Acts i. 14.) Here is the example. In the 11th of 1st Corinthians, Paul addresses both men and women separately and distinctly, and *commands* them both to eat the Lord's supper and tells them how to do it. It is neither masculine nor feminine communion, but the communion of saints.

Q.—When is the Lord's supper to be observed?

A.—So far as recorded, Jesus did not tell his disciples how often they were to eat, but "As oft as ye do this, do it in remembrance of me." Our rule in this is the approved example of

primitive Christians, their leaders being inspired to teach all that Jesus had commanded. In Acts 20th, we are told that *when* the disciples came together to break bread, Paul preached to them. The whole scope of the passage indicates very plainly that it was their constant practice to meet on *that day* and for *that purpose*. If we forsake the meeting on the first day of the week we do not follow their example. Or, if we meet not to break bread, we are not following their example who met on that day for that purpose. We meet on the same day but for a different purpose. The death and resurrection of Jesus go together in the gospel, so should the *two* institutions which commemorate them. And when we meet on the *same* day and for the *same* purpose as did primitive Christians, we are thus led by inspired apostles, and are followers of the churches in Judea which were in Christ Jesus.

Loyal Americans celebrate their independence on the 4th of July. Their deep interest in their country's freedom makes them glad to meet on that day that shows it. So will the true intelligent Christian rejoice to meet with his brethren to celebrate the death of their dear Saviour on the day he rose from the dead and finished the work of redemption.

Q.—But some object to *weekly* communion because it does not say the disciples met *every* first day to break bread?

A.—All the force of this objection is that *the* first day of the week does not mean *every* first day of the week. Suppose an American would so reason against keeping every 4th of July. "It does not say every fourth." Would not every reasonable man say, "The 4th of course means every fourth, and if we are to do a certain thing on the 4th of July, we are to do it every time that day comes round, *unless there is something to the contrary commanded*. But as there is no such exception, and nothing to show that one 4th is different from another, therefore every fourth is to be kept alike.

Suppose an Israelite would so reason of the Sabbath. The Lord did not command us to remember *every* Sabbath day to keep it holy, and to do on it no manner of work; it will please Him better for us to do our own work from week to week, and to remember a seventh day in every four or in every twelve weeks, and do no manner of work on it. What would we think of the loyalty of that Israelite, of the soundness of his reasoning, or the wisdom of his counsel?

Nature divides time into years, months and days. Art divides time into hours, minutes and seconds. But neither nature nor art has a weekly division; it is neither natural nor artificial, but spiritual. The Jewish system called "The rudiments of the world," was partly natural and partly spiritual. It had its yearly, monthly, and daily observances. The seventh day was to be kept merely by the authority of God. When the *fulness* of time had come, and true worshippers were to worship the Father in spirit and in truth, only the weekly division of time is recognized. On the first day of the week the disciples met to break bread. Monthly communion, quarterly communion, or yearly communion, is without authority in the Bible. Such divisions of time accord *not* with the Christian religion which authorizes the worship of the first day of the week, and without so much as a hint that one first day should be kept differently from another.

The supper commemorates the *death* of Jesus rather than His life. How different this from other great men whose death proclaims their weakness and defeat. Which of earth's great men wants his death to be remembered? What of the death of Alexander the Great? He died like another poor inebriate. What of the death of Napoleon, the man at whose feet lay the treasures of Europe, who was idolized by millions whose bodies were eagerly offered as ramparts to mount him to glory. After he had at pleasure, made and deposed kings, he died as

a felon, chained to "a rock in the sea." Death takes the great men of earth from the very pinnacle of pomp and power, and gives their bodies to be food for worms. Build monuments to their lives if you will, and celebrate their deeds, but let the remembrance of their death pass into the gloom of oblivion.

Not so with Jesus. What was the shame and defeat of others was his victory and the glory and triumph of his people. God forbid that I should glory save in the *cross* of our Lord Jesus Christ, and His death is to be remembered in this feast, even though his life was so grand and good. Memory carries us back to the upper room, thence to the cross. We see Jesus taking the bread and wine after he had given thanks, telling his disciples what they represented, and why his body was to be broken and his blood shed, then passing the elements to each saying: eat, drink ye all of it; with this solemn, pleading command, "do this as oft as ye do it in remembrance of me."

This address to the eleven takes in all His people in every land and in every age, till His return from heaven. In this great multitude will be persons of every capacity of mind, and every peculiarity of disposition, some of towering intellect and high Christian culture, others who can only say: "one thing I know, that whereas I was blind, now I see." But Jesus died for all and pleads with dying solicitude with all, "O, don't forget me when I am away." He knows our circumstances, our weaknesses, our temptations, and that our only safety is in keeping Him always in mind. By this tangible feast He helps us to endure as seeing Him who is invisible. His cross brings men together and opens an ocean of love so deep that an angel may throw his line and find no bottom, and so shallow that a child may bathe with safety.

No place is so fitted to unite Christian hearts as at the feast of Jesus' death. Men are so differently constituted and their circumstances so diverse that misunderstandings are ready to kindle hard feelings. Here Jesus points them to his death for all, as if saying: I understand all of you separately and collectively, I died for your sins that they might all be blotted out, and I intreat each and all as over my dead body to forgive one another as I have forgiven you, etc. By remembering Him they dwell on the good qualities of their brethren and forget what *seems* to be wrong.

Q.—If true Christians show the Lord's death who are the beholders?

A.—The partakers behold. They discern the Lord's body given for them that they may have eternal life. They see their own salvation in the death of the Son of God. It tells those that are without the cause of the Christians new life, and is one of the strong means in drawing them to Christ. Angels are looking on and rejoicing at Christians remembering their Lord's death, and best of all, Jesus is in their midst, according to promise. Jesus tells how long this institution will last. No one can tell how long the monuments of earth shall remain, nor how long they are intended to last. They point to the past but have no future to touch or hold them up. Their light will gradually fade till lost in darkness and then they will die with the wear and wreck of matter. Not so with the Lord's Supper. It reaches across the ages, and will last till Jesus comes. It is the bridge that spans the chasm from the cross to the resurrection of the just.

While Jesus was on earth He kept the disciples in His Father's name. Neither Satan nor wicked men, nor raging sea could overcome them. When leaving them He earnestly pled with His Father to keep them from the evils that were in the world, and He received the promise of the Father that the Holy Spirit would be with and in them until they crossed the dangerous chasm. It is by looking to Jesus, believing and obeying him, they are enabled to overcome every foe. In this feast before their

eyes Jesus Christ is evidently set forth crucified among them, until they shall see him face to face. But what shall we say of his coming with all his saints, with prophets, apostles and His martyrs, with our own godly friends who have crossed the river all eager to gaze on the Lamb that was slain, and to join the everlasting song of redeeming love.

O, what must it be to be there?

Original Contributions.

THE ROYAL ROAD OF LIFE.

III.

What are the definite steps by which the apostles lead men into the way of salvation? They are found in the recorded sermons of these men. When Peter preached to the Jews on Pentecost, and they enquired "the way of salvation," saying, "What must we do to be saved?" Peter answered, "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." Acts ii. 38. When Philip preached to the Samaritans, he taught them to be baptized when they had believed the things he preached. Acts viii. 12. When Ananias preached to the persecutor, Saul of Tarsus, he commanded him to arise and be baptized and wash away his sins, calling on the name of the Lord. Acts xxii. 16. When Paul preached to the Philippian jailor, he told him to believe on the Lord Jesus and he should be saved—and his house. And, speaking the word of the Lord to them, he taught them to be baptized, which they did the same hour of the night. Acts xvi. 31-34.

In these instances we have doubtless the method pursued by the apostles, under similar circumstances, at all times. We have not their full discourses. But as they all preached the same gospel, proclaiming the one way of salvation, by bringing the fragments which we possess together, we can see the steps which they set before men in leading them unto "the way."

I.—BELIEF IN THE LORD JESUS. This was a prime requirement. For there could be no entrance on the way of salvation without faith in the Saviour. A personal trust in Jesus, as a sufficient Saviour, based on the testimony which the apostles bore to Christ, was the first step toward salvation.

Without this no other step could be taken. With it every other necessary step was possible. So Paul gave this command to the heathen jailor, ignorant of Christ, and only blindly conscious of his need of salvation. And to make it possible for him to comply, he preached the word to him concerning the Christ. The effect of an honest faith in Christ is to put the heart in right attitude and condition. Peter says God cleansed the hearts of the Gentiles by faith. Acts xvi. 9. The fountain head being thus purified, the way is opened for a renovation of the life.

II.—REPENTANCE. This word means a change of mind, and involves a facing about—a turning of the life from sinward to Godward. It involves an abandonment of sin. Nothing "unclean" can walk in the highway of salvation. A man can't take his sinful habits with him into the way of salvation. He must get rid of these—get away from them. It is the "redeemed" who walk in that way. Repentance, then, stands for an abandonment of sin. It is not a mere emotion. It involves determined purpose, which crystallizes in decided action. It is a forsaking of sin and a turning to God.

III.—BAPTISM. This is an open surrender to the authority of Christ. It is accompanied by a confession of faith in Christ and a calling upon the name of the Lord. In fact we may say that baptism itself involves both these. For it is every-

where represented in apostolic practice as an act of faith. It is the *believer* who is baptized, and he is baptized because he believes. Nay, his very baptism symbolizes his belief. For as the great facts of the gospel are the death and burial and resurrection of Christ, so his baptism signifies his belief in these: being as it is a burial and a resurrection. And it is always in the name of Christ.

In this act there is a transition. It is here where the man passes in to the way of salvation. Baptism itself is not salvation. But it ushers the believing and repentant soul into the way of salvation. Everywhere this transitional place is assigned to baptism. We are baptized *into* Christ. Rom. vi. 3; Gal. iii. 27. The apostles were to make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

Now Christ himself is in reality the way, the truth and the life. To come into him, then, is to come into the way. There is salvation in him. To come into him is to come into the way of salvation. In him we are saved, not because of anything we have done, but because we are in him; yet not without action on our part, for without obedience we could not come into him.

The steps which the apostles set before men, then, bring men to where salvation is. They do not themselves save. Faith does not save; neither does repentance; neither does baptism. Only Christ can save. But we come into Christ by faith, repentance, and baptism, as the divine requirements. These bring us to Christ—bring us into him. Then we are saved, and continually safe, because we are in him.

Now in these things there is something definite and easy to be comprehended. They present duty in a plain way. Every man may very readily know when he hears these requirements, whether he has ever complied with them or not. When he has once complied with them there can never a doubt come into his mind as to that part of his duty. Neither can he ever doubt that God has fulfilled His promise and saved him, if he has submitted to these things sincerely. So in this pathway, the man has his feet on solid ground all the way. His whole life becomes a covenant with God in which faithfulness on his part ensures him the Divine blessing. It will be noticed that these things simply bring the man into the way of salvation. Of their office in this respect there can be no question. Christ says, "He that believeth and is baptized shall be saved."—Matt. xvi. 16. Peter says, "Repent, and be baptized every one of you unto the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 38. Remission of sins and the gift of the Holy Spirit are only to be employed in the way of salvation. Yet they are here promised on condition of repentance and baptism. But this way of salvation is a long way. It must be *walked* in as well as entered. It will do us but little good to enter this way if we depart from it again. We need not only a salvation from our past sins. We need a continuous salvation. This is to be had in the "Royal Road of Life"—the way of salvation. We will see the conditions of this continual salvation in a further study of the subject.

M. B. RYAN.

News of the Churches.

ST. JOHN, N. B.

Bro. S. L. Lawson, of Amherst, was with us one Lord's day in May. We are glad to know his health is much better than when he lived in St. John.

Bro. H. A. DeVos, in passing through St. John, found time to attend our young people's meeting, and gave us an encouraging address.

Bro. C. C. Rowleson stopped over Thursday night the 21st, and gave us a fine sermon. He went to Halifax next morning.

Elder O. B. Emery and Bro. Wm. Emery were called here on a sad errand to attend the funeral of their sister Mrs. Lindsey. Sister Lindsey passed away on June 3rd, after great suffering. "Blessed are the dead who die in the Lord."

Sister Miles was called to Milton on the 17th to see her mother. We are pleased to know she found her much better than she expected.

Sister Carrie Payson, of Westport, has been with us for two weeks, and was as busy as usual in the good work.

On the 10th, Coburg St. Sunday School took up their quarterly collection for home missions, \$15.05, and on the 17th, their monthly collection for foreign missions, \$10.00—the largest yet.

On the 24th there was 187 scholars in the Portland school, three of these were new scholars.

The pic-nic of the Coburg St. and Portland schools were held at Westfield on the 27th. Although it was foggy and wet in town, nearly 400 went out and passed an enjoyable day. If it had been fine, there would have been 600 present.

Two ladies from the Baptists united with us on the 10th. At Silver Falls, a gentleman and his wife from the same body, took membership this month.

The financial manager of the CHRISTIAN, the superintendent of the Portland Sunday school, also the secretary of the home mission board, have been receiving congratulations lately—a daughter in each case.

The young brother mentioned in the last CHRISTIAN preached in Garnet Settlement on the 17th to a good audience, and received a pressing invitation to come out every two weeks. There was twenty-one present in the Sunday School.

The Silver Falls School had forty-one present on the 24th. Bro. H. W. Stewart and Elder W. A. Barnes, on June 3rd, organized the Church at Silver Falls, twenty-one taking letters from the Coburg St. Church. The following officers were selected: Elders—T. Garnett and B. Hicks, Sr. Deacons—H. Shellington and J. Arkura. Clerk—B. Hicks, Jr. They met during the week and appointed Trustees to hold the property—four of which reside there and three in the city. These brethren are full of zeal.

CORNWALLIS, N. S.

After an absence of five months we are again at home, and have taken up our work here in Cornwallis, and trust, by the blessing of God, to see the cause we all love so well, revived in this fine country. Judging from the congregation that greeted us last Lord's day, the first since returning home, the brethren and friends are pleased to see us in our places again, where we have been quite regularly for more than six years, until last fall, when by the force of circumstances, we were induced to leave the work for a time to labor in other fields.

By the help of God we hope to fill again our regular appointments at Coldbrook, Sheffield Mills, and Steam Mill Village, having already preached at the latter place last Lord's day. At each of these points we preach once a month, and also assist in the Bible classes formed at these several points.

The work in Halifax, where we have been since January last, has exceeded far beyond anything we had expected. By the blessing of God, we owe this success to the earnest and united efforts of the brethren in that city, and feel confident that under the faithful labors of Bro. C. C. Rowleson, who is now laboring with the church at Halifax, the work so well begun, will continue to grow, and that before many years shall pass, we shall rejoice in seeing a self-sustaining church in that city, which

shall indeed be a light to lead many to Christ, who saves with an everlasting salvation.

I had planned to procure and publish for the benefit of those interested in the work in Halifax—and who are not—a statement of the finance of the church there, feeling sure it will compare favorably if not surpass that of any church in these Provinces, according to their numbers and circumstances. Suffice it to say here, that all the financial obligations were met promptly and cheerfully, and a number of old bills were paid off, and more than \$50 for missionary purposes were raised during the five months we were laboring with these good brethren. The finance wheel runs smoothly, there never being a word spoken publicly, except when some special collection is asked for, and then there is always a liberal response. The money for the support of the work there is all raised by the weekly collection system, and a business meeting of the church is held once a month when a regularly report of the finance is made. Certainly, this little church deserves well of the brotherhood, for the heroic efforts they are making to sustain the cause of primitive Christianity in the city of Halifax. It must be remembered that until quite recently the whole number of members in the church was not more than forty-two or forty-three. But this little body have raised in their regular Lord's day collections, including the Sunday-school, and for mission purposes, about \$16 a week. I give these figures from an estimate made during the five months I was with this church, and that the brethren may still be encouraged to help those who are so nobly helping themselves.

Since my last report, four others have been added to the church there. Two by baptism, and two baptized believers taking membership, making nineteen additions in all. One who had made the good confession was prevented from being baptized. The interest in every department of the work is good, and we feel very thankful that the work is in such good hands as Bro. Rowlison, and we are sure he will receive the same hearty support and co-operation from all the brethren and friends that we enjoyed from their hands. My prayers shall go up to God daily, that these good brethren may continue to grow in every grace, and that the work of the Lord shall prosper in their hands.

E. C. FORD.

Port Williams, N. S., June 25, 1894.

HALIFAX, N. S.

I have no doubt that the readers of the CHRISTIAN will be pleased to know that Bro. Ford's labors here have been blessed to the church. There were thirteen added by baptism, five from the Baptists and one reclaimed, making nineteen in all. To the Lord be all the praise. Our brother was here for five months, and labored very faithfully among the people from house to house. The congregations on Lord's days were good, and our brother proclaimed "the truth" in its simplicity and with great earnestness.

The church has been strengthened, and we feel much encouraged, and our prayer is, that the Lord will still bless our Bro. Ford in Cornwallis, his field of labor to which he has returned.

We are looking forward to the visit of our Bro. Rowlison, and hope and pray that his labors will also greatly strengthen the Church of Christ in this city. Your brother in Christ.

HENRY CARSW.

Halifax, N. S., June 22nd, 1894.

HANTS COUNTY, N. S.

There have been three additions to the church in Newport since my last letter was written. The work in this part of the field seems very encouraging. On Lord's days, at our regular appointments, the attendance has been steadily increasing and our meeting-house well filled. Another feature of our meetings here is the good singing. I just wish you

could drop in some Sunday afternoon and hear it. If you did not care very much for the preaching, I am sure you would want to come again to hear the singing. The brethren are planning to do some work on our church building that is badly needed. I am sure you will all agree with me that it is a help to the cause to have a nice clean meeting house. It shows that the church is living and active. It does not seem consistent for us to clean up and fix our own houses and leave the Lord's house. In driving through different parts of the county I have always come to the conclusion that when I see a delapidated church building, that it corresponds with the members. The reverse is also true. You know what I mean.

The church in Upper Rawdon has begun again to keep house for itself; this it has not done for years. They have a good Sunday school and are starting a mission band. In West Gore the work is encouraging. I am told that the social meetings are the best on record in the history of the church.

In Shubenacadie the brethren are all at their post, and the interest in our meetings seems to deepen, and we are in hopes to see some stop over the line ere long and take their stand on the Lord's side.

I have not been to Elmsdale since I last wrote but I will probably get there before I write again. In Nine Mile River in our new meeting house we have started a Sunday School, and hope for good work. I promised a detailed account of money paid toward the new building; it is as follows:—

David McDonald,.....	\$40 00
James McDonald,.....	40 00
John Wright,.....	35 00
Andrew Wright,.....	35 00
Stillman McDonald,.....	40 00
Josiah Wallace,.....	15 00
J. B. McDonald,.....	5 00
W. J. McDonald,.....	4 00
Hiram Wallace,.....	5 00
Michael Wallace,.....	4 00
John McDougall,.....	10 00
Albert Burgess,.....	2 00
John Harvey,.....	6 00
James McPhee,.....	5 00
Hiram McDonald,.....	20 00
Joshua Wallace,.....	5 00
James Fraser,.....	10 00
Mrs Robert Fenton,.....	1 70
Robert Fenton,.....	5 00
Mrs. Peter Fulloch,.....	10 00
Evan Thompson,.....	5 75
Sanford McDonald,.....	9 50
Mrs. McDonald,.....	25
Andrew Pearson,.....	5 00
James Aubrey,.....	5 00
Hattie Pearson,.....	2 00
Joseph Fraser,.....	9 00
Peter Caldwell,.....	75
James Brechin,.....	1 00
Thomas Bond,.....	2 00
Joseph Withrow,.....	15 08
Donald McDougall,.....	10 00
Levi Dixon,.....	15 00
Mrs J. Thompson,.....	25
Mrs. Hiram McDonald,.....	80
Mrs. Stillman McDonald,.....	1 00
Mrs. W. H. Harding,.....	1 00
James Thompson,.....	50
Mrs. David McDonald,.....	25
John Harvey,.....	50
Mrs. Samuel McDonald,.....	1 00
Young people of West Gore,.....	9 50
John Cochran,.....	50
A. McCurdy,.....	1 00
Amos Robinson,.....	50
Mrs. L. W. Wallace,.....	50
John W. Wallace,.....	5 00
O. Wallace,.....	1 00
George Wallace,.....	1 00

B Vaughan,.....	5 00
Otus Vaughn,.....	5 00
Mrs. Anthony,.....	1 00
Mrs. Carruthers,.....	1 00

Total,.... \$414 25

The church in Halifax presented a nice pulpit Bible.

Anyone not credited in the above list, will please inform me of the matter. The church needs a supply of hymn books and a communion set, and then we will be in pretty good working order. I forget to mention that the ground on which the building stands was kindly given by Bro. John Wright. And now I think I have told you all I have to tell this month. You will see that the work in this county is looking up a little, and in my next I will be able to give you an account of our county meeting. There is considerable enthusiasm manifested over it, and it promises well to be a great help to our work. A great many of us have been very much disappointed in the death of the June Quarterly to have been held in Cornwallis, as we planned to turn out in force to that meeting.

W. H. HARDING.

KEMPT, N. S.

It has been a long time since there has been one word in the CHRISTIAN from Kempt, let alone a report; the only answer—nothing to report. But I am rejoiced to say such is not the case just now. It has been something over four years since our dear Bro. Cooke left us. Since that time the church in Kempt has seen a good many dark days, and some prosperous ones, but the former has overbalanced the latter. It was here that Bro. Cooke made his first start after giving up all for the ministry. On the 19th of August, 1889, he preached his first sermon here. After laboring with us seven months, he was called to the church at Westport, Digby Co., to labor. On the 14th of September, 1891, he came back to us again to gather in the sheaves from the seed he had first sown. On the 22nd, the additions from confession 12, from the Baptists 4; September 30th, two more by confession; October 6th, 1. On the 29th of May the writer met Bro. Cooke at Annapolis, and on the evening of the same day we drove to Kempt a distance of thirty-five miles; after resting one day he commenced his work. He has preached every night to uncommonly large houses for this place. Bro. Cooke, we think, is a teacher we feel proud of; in teaching the scheme of redemption he hews close to the line without offending any. Many of the sects listen to him and often are heard to exclaim, "I never saw it so plain before." Although there is a barrier to the religion of Jesus in Kempt that time will hardly erase, yet all of our people and many of the sects gather around him with words of welcome.

On the 10th instant, four went down into the baptismal waters and was buried in the likeness of our Saviour, and arose to walk in newness of life. Two young women, one middle aged, and one young man that we have long prayed for. On the 12th, two more made the good confession and will be baptized next Lord's day. The interest, under our dear brother's preaching, seems to continue and we feel and know that Bro. Cooke is the right man in the right place. Just allow me to say, that through the smiles of the Master and the help of the Mission Board, the church at Kempt is under going some repairs, and we are seeing and enjoying some of the brightest days of our lives. So far we have added four by confession and baptism, and quite a large number have returned to their father's table.

I. C. CUSHING.

I left home on the 22nd of May for Kempt, Queen's County, via Southville, Digby County, arriving at Weymouth about 9.30, and reached the home of Bro. Steele the same evening. I love to

visit the church at Southville, for the homes of the brethren there are homes to me indeed. I found them all well with the exception of Sister George Wagner, having had a severe attack of "La Grippe," but glad to say was recovering. The church at Southville is still ready for every good work. I preached for them three times on Lord's day—in the evening at Rivordale. After the preaching, the invitation was extended, and one noble young woman responded to the call and confessed her Saviour. She is the youngest daughter of our lamented brother Elder Benjamin Wagner. We attended to baptism the next day. On Monday evening I visited Woodville and preached in the school house. We had a joyous time. Tuesday I left for Queens Co.—met Bro. J. C. Cushing at the station. Annapolis. The face of our genial brother spoke volumes, and in a few moments I was living over again the happy hours we had spent together. I was called within an hour after arriving at the station to the bed side of a dying friend—a lady, well-known to the friends in Queen's Co., the wife of Capt. Egels of Annapolis. I found her nearing the stream of death, but with a blessed hope in her Saviour. I spoke to her about her hope of the future. "Oh," she said, "I am only waiting for my Saviour." I spoke some words of cheer as best I could, and then she said, "Sing, O sing of my Saviour." I asked Bro. Cushing to sing "Jesus, lover of my soul." How the features seemed to brighten as we sang, "While the nearer waters roll, while the tempest still is high." Prayer was offered, and we left her in the hands of her Saviour. She soon passed over the line to be with Christ which is far better.

We arrived home at Kempt (for it seemed like coming home to me), that night at 9 o'clock. I found the brethren well; but oh, the changes since I last met with them. Many of the faces I once knew were gone. Death has done its work in every corner of the field. Yet there is no time to waste. Death does not cease to do its dreary work.

I found the church somewhat discouraged, but ready to work. We began our meeting Lord's day, June 3rd. Our congregations increased, and on Wednesday evening two confessed the Saviour. On Thursday evening, two more. One of these was Bro. Zeanes Freeman's son—a grand young man, and a promising young man in many ways. The other three were young women, who gave us so much pleasure through their intelligent manner of receiving the Saviour. The following Tuesday evening, two more young women made the good confession. One of these was Bro. William DOLLIVER's daughter—a noble young woman, and beloved by all who are acquainted with her, and the other, Bro. Eldred Hunt's daughter, Roxy, sister to our well-known sister Eurania Hunt, that works for the Home Mission Board as collector. Bro. Hunt is blessed with a noble family of Christian girls. Sister Hunt, the mother of these noble girls, is a consistent and untiring worker in Christ's cause. Our two young sisters Corkum impressed us greatly by their intelligent reception of Divine truth; they are noble young women. Also, Sister Beach of Grafton, bids fair to be a grand worker in the cause of our blessed Lord.

We continue our meeting this week in Grafton. We are looking for others to follow the Saviour. Pray for us. H. E. COOKE.

SOUTH RANGE, N. S.

Our long illness kept us away from this point much longer than we planned, but the first day of May found us on the good steamer "Westport" bound for South Range to hold a meeting for our Home Mission Board.

On arrival we found everything in readiness for the work and the people ready to hear, some of whom soon became ready to obey the blessed gospel of Christ. Nine were added to the church

during our stay, and many more seemed to be seriously considering the great question of eternal life. We trust to see many of these added to the saved at an early date.

We left this little church alive and determined to let their light shine on earth, and prove faithful to the great Head who is in heaven.

Much of our success at this time is due to Bro. John M. Ford, of Milton, Queens Co., who drove from his business at the pulp mill, over six miles distant, almost every night to be present, and when present with ready song of praise and heartfelt exhortation did much to make our meetings profitable and interesting. Bro. Ford had met with the church here several Lord's days previous to our coming; in fact we heard it rumored that he was preaching at South Range, and was pleased thereat, as we have held the opinion for some time that Bro. Ford ought to be preaching somewhere.

Before leaving for home about fifty of the friends met at the home of Bro. Albert Marshall, enjoyed a repast of good things from well-spread tables, and spent an hour or two in conversation and music, after which Bro. Jesse Zeigler called the meeting to order, and Bro. John M. Ford, in a neat speech, presented the writer, on behalf of the company, with \$20 00 in cash, and other articles as good as cash to the value of \$19 00, more in all \$39 00. We tried to express our thanks, but made a great failure to speak half we felt. A portion of scripture was then read by Bro. Ford and prayer offered by the writer. At the close some one at the organ struck up "God be with you till we meet again." Nearly the entire company joined in singing this beautiful prayer set to music, said "Good night," and separated for a time, but we hope for a time only. H. A. DEVOR.

NEW GLASGOW, P. E. I.

The Milton church granted us a leave of absence for one month. We are spending it here in New Glasgow in the home of Bro. and Sister Crawford, and that means as pleasant and agreeable a time as could be desired on earth.

We are very busy driving through this beautiful and delightful country and visiting the friends and preaching the gospel every evening. A change is always a rest, and so we are resting and enjoying our vacation very much.

We have preached fifteen times, resulting in fifteen additions—fourteen by baptism and one by letter. Others are interested, and we trust will also obey the gospel. Bro. Crawford's faithful teaching and consecrated life have prepared the hearts of the people for this ingathering. It is easy and pleasant to reap where he has been sowing. "The harvest truly is plenteous" on this island, but the laborers are few. Eight churches and only three preachers! We spent one day with Bro. and Sister Emery, at Charlottetown. Bro. Emery is holding the fort at Lot 48. By his kindness we saw the beauties of Charlottetown.

H. MURRAY.

SOUTH LUBEC, ME.

The brethren of South Lubec, Maine, dedicated their new house of worship June 10th. This house is one which the friends and brethren of South Lubec may well feel proud. The building is 53 x 32 8in., gothic windows, heated by furnace, finished in white wood, trimmed in black walnut. The house has been erected at a cost of \$3,000.00, of which nearly all is paid for or pledged.

Never in our experience in raising money for religious work, have we met with such extraordinary liberality from many friends and brethren. Those who have labored and sacrificed, in order to erect this place of worship, have erected a monument in their community that speaks to the young much louder than a granite shaft in the city of the dead.

Bro. B. B. Tyler was asked to come and dedicate our house. He came and delighted us with his visit and sermons. His stay was too brief for us, but his presence was as a benediction. Bro. Tyler has a warm place in our hearts here.

HARRY MINNICK.

AUSTRALIAN NOTES AND NEWS.

According to the Churches of Christ Year Book just published, there are 227 churches bearing this simple New Testament name in Australia, with a total membership of 11,898.

Victoria has the largest membership, there being 5,404 on her rolls. This rapid growth may be attributed to the early efforts made in Melbourne by the few Disciples in getting the very best preachers they could procure from America and elsewhere.

Notwithstanding the great financial depression existing in these colonies the work of the Lord is going gradually on.

F. W. Greenwood is now on his third year in the Auckland Province of New Zealand, and while he has a large parish he has managed to spread himself over the most of it, and more than that, has made his influence generally felt. The Auckland churches are about erecting a new building, and during the coming year they expect to make great strides. New Zealand had their "bad times" before the wave struck Australia, and is now regaining its feet. The work in Wellington, N. Z., the capital of the colony, is still going forward. They now work two prosperous churches in the city. So much cannot be said of the South Island of New Zealand. They have passed through some severe trials, but seem to be again pulling themselves together. N. J. Way, formerly of Victoria, is now in Dunedin.

Isaac Selby is still carrying on a fine work in Lygon Street. A. M. Ludbrook has settled for a time in Oamaru, N. Z. M. W. Green, of Adelaide, S. A., is slowly recovering from the terrible accident with which he met a few months ago.

A perfect rush has taken place to West Australia, to the newly discovered gold fields, Coolgardie, in that distant colony.—A. B. Maston in *Christian Standard*.

"THE CHRISTIAN'S AMBITION FOR HEAVENLY HONOR."

A few evenings since I was reading the Greek Testament when my son asked whether any word in the Greek encouraged the exercise of ambition and the seeking of honor. I have found such a word, its meaning being ambition, the love of honor, the love of distinction. It is three times used.

I believe we have come so much to regard humility the cardinal virtue of Christianity, that we may have forgotten that the Christian should be ambitious. I think he should be the most ambitious person on the earth. To whom is the promise of eternal life spoken but to those who, in patient endurance in doing well, seek for glory, honor and immortality, than which there cannot be a much higher ambition? We sometimes fall into the peril of being proud of our humility. Humility is sometimes only pride turned wrong side out, just as you turn a garment and dye it and refit it. A person says: "If I can get into heaven at last, I am willing to occupy a back seat." But scripture very certainly indicates that you are to seek not only barely to get into heaven, but "and so an abundant entrance shall be given you into the kingdom of God." The back seats are all spoken for, and God wants us to get as near the throne as possible.—A. J. Gordon, D. D.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

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