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THE CHRISTIAN.

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

Vol. VII.—No. 10

SAINT JOHN, N. B., AUGUST, 1890.

Whole No. 82

The Christian.

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

Will all of our Subscribers look at their direction label and see if they owe us anything, and if they do, to send us the money at once. Some may think 50c is a small amount and neglect to send it, but when two or three hundred are of the same opinion it makes quite a difference in our receipts. Next month we send our annual report to the Missionary Board, and we do not want to have many delinquent subscribers to report. Address your letters, J. E. EDWARDS, P. O. Box 106, St. John, N. B., Canada.

Bro. T. S. K. Freeman, of Paris, Texas, is now on a visit to his friends in Milton, N. S.

Our Annual Meeting will be held with the Church at Milton, Queen's County, N. S., commencing the Friday before the first Lord's day in September.

Our attention has been drawn to the fact that there was a mistake in the obituary notice of sister Aenes McKay's death. Instead of "in her 71st year," it should have been in her 40th year.

We learn that Bro. Gates is now laboring with the brethren at Letete and Back Bay. This is as it should be. We are glad to know that our brother is again buckling on his armor for active work in the cause of the Lord.

Bro. MURRAY intimates that the coming Annual will surpass in excellence any of its predecessors. We hope it may. Our increasing love for the cause of Christ, and our enlarged experience, should better fit us for the conducting of such meetings.

It is expected that Bro. and Sister Darat of Boston will be at our coming Annual. We are acquainted with these friends, not by reputation simply, but from personal experience, and can testify that their presence will add greatly to the interest of the meeting; for they are indefatigable workers in the cause of the Master, and, wherever known are loved for their work's sake—whose praise is in the gospel throughout all the church.

HORACE MANN, when advocating at a public meeting in Boston the erection of a building and

the formation of a society in the interest of unfortunate boys, said, that if only one boy was saved the outlay would be justified. After the meeting two gentlemen were walking together, arm in arm, when one said to the other: Don't you think that Horace Mann's statement was an exaggeration? The other replied: *No, not if that boy was my boy.*

The article on page 2, taken from the *New York Sun*, presents one of the evils of sectarianism, and unmistakably points out one of the barriers to christianizing the heathen world. The possibility, the importance and the desirableness on God's part of union among God's people, are clearly set forth in Christ's prayer,—“That they all may be one; as thou, Father, art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me.”

From letters received we judge that the Annual meeting at 48 was indeed a good one. The correspondents refer to the fine weather, the large number of visitors, the good feeling pervading the meeting, and the royal manner in which the brethren of 48 received and entertained the delegates and friends from other parts of the Island. The *Weekly Patriot* of Charlottetown corroborates the statements of our correspondents, and gives some additional items which will be of interest to our readers.

REMEMBER cheap rates of travel to our Annual have been secured. For particulars read Bro. Murray's letter on page 4. The Bay of Fundy Steamship Company will return free of charge those who in going paid it full fare, and upon returning present to the purser a certificate of attendance signed by the secretary of the meeting. We have the assurance, too, that the International Steamship Company will favor with reduced rates those coming from Eastport to St. John. The brethren and friends of Deer Island, Back Bay, Lotete and Lubec should not lose this opportunity of being at our Annual.

At a religious gathering in Tremont Temple—which was crowded to overflowing—one of the speakers requested that all present who were converted, over seventy years of age, to stand up. No one stood up. He then graded the age downward. Between sixty and seventy years of age one man arose. Between fifty and sixty, five stood up. Between forty and fifty the number standing was increased; and between thirty and forty, people stood up all over the church. When he called for those between twenty and thirty years nearly the entire congregation arose.

THE necessary capital has been obtained for the construction of a railway from Jaffa to Jerusalem, a distance of something like forty miles. The work, indeed, has been commenced, and will be pushed to completion. Jaffa (known in the Bible as Joppa) was the place where Hiram lauded the cedars of Lebanon for Solomon's temple (2 Chro. ii., 15); where Jonah found a ship going to Tarshish (Jon. i., 3); the home of Dorcas, the friend of the widows and orphans (Act ix., 36); the city where lived Simon the tanner, at whose house Peter had the view of the great sheet let down from heaven; the place to which the angel directed Cornelius to send for Simon, and from which Peter

with his companions started to preach for the first time the gospel to the Gentiles (Act x., 1).

At the National Temperance Congress recently held at Broadway, New York, Dr. Huntington, of Grace Episcopal Church, gave what he conceived to be the antidote to the spread of drunkenness, thus:

“1. Personal influence. 2. Public opinion. 3. A substitute for the saloons. 4. Improved dwellings for the poor. 5. The introduction of the useful knowledge of cooking in the common schools. 6. A common warfare against the four distilled spirits that are answerable for the most of the drunkenness. Under the fourth head Dr. Huntington said, ‘Dismal homes are caused by drunkenness, but also is drunkenness caused by dismal homes. The great need of the United States is a revival of the home idea, the reinstatement of the family in its old place of honor. But what sort of family life is possible in many portions of our great cities? My adjective “dismal” is not half strong enough—“hellish” would be none too strong.’”

THE recent utterances of Gladstone, the great English statesman, concerning the gospel and its acceptance by the leading minds of the day, are worthy of the wide circulation given them by the press. They deserve, as an exchange expresses it, to be engraved in letters of adamant and burnished with gold. Here are his words:

“The older I grow the more confirmed I am in my faith and religion. Talk about the question of the day, there is but one question, and that is the Gospel. That can and will protect everything. Agnosticism?—I am profoundly thankful that none of my children or kindred have been blasted by it. I am glad to say that about all the men at the top in Great Britain are Christians. I have been in public life fifty-eight years, and forty-seven years in the Cabinet of the British Government, and during those forty-seven years I have been associated with sixty of the master minds of the century, and all but five of the sixty were Christians.”

The weather during the past few days has been very warm. The following show how intense was the heat in Boston, New York and Brooklyn.

New York Herald:

At half-past three o'clock the mercury recorded 98 degrees, which has been exceeded but once during the season—on July 8, when the thermometer registered 100 degrees. In point of fatality and discomfort yesterday far outranks the day of higher temperature. (Then follows a long list of deaths and prostrations from the heat.)

The ambulance surgeons in Brooklyn were kept pretty busy attending to persons who had succumbed to the heat. There were fifteen or twenty cases in all, and eight of them were serious.

Boston Herald:

At 8 o'clock in the morning, Mr. Quicksilver started at the 80 degree point. Up, up he soared, until at 2 o'clock he came to a halt, just at the 95 degree notch, and there he hung for at least two mortal hours.

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

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Selected.

BETHANY COLLEGE IMPRESSIONS.

Strangers on their visit to Bethany College are charmed with her matchless hills, green slopes, grateful shades and winding streams. How much more those who have, by years of pleasant student life, become wedded not only to these hills but, perchance, to some of the fair daughters of the hills also.

After an absence of fourteen years, many of which were spent in darkness of heathenism, it has been my great pleasure, through the good providence of God, to again be present in Bethany during the happy season of College Commencement.

The characteristic American question, "Well how do things strike you here?" has been asked me so frequently, as if I were half foreigner, if not half heathen, that I am minded to presume that there are some of the readers of the widely-read *Christian Standard* who would be interested in knowing what my impressions are on returning to "Bethany on the banks of the old Buffalo."

If my impressions of Bethany College were given in full they would be arranged under three heads. First: As a good place to come to. Second: As a good place to go from. Third: As a good place to come back to. The orators at the great Jubilee of Bethany College next year, when they assemble here from all parts of the world, will be greatly assisted by following some such original and comprehensive outline as I have given. The Alumni will most gladly testify to the experimental accuracy of the above three headings.

Criticise as we may (and who has not done so?) some of the mud puddles, side-walks, bad roads and plank fences—some of which are stragglers even to whitewash to this day—of Bethany corporation, yet artists and travellers from many lands admit that there is no more charming spot in all the world.

The real charm, however, of Bethany is in what she does for those who come here. Four to six years at Bethany transforms the Freshman, "green as grass" and awkward as a handspike, into a grave and reverend Senior, who has the inspiration and preparation to be and do his part in the world's great work. And when far from Bethany's quiet shades and granite hills, toiling in the conflict and battle of life, the strength of the lessons learned here gave fibre and grace to the soul.

But there is no feeling that so eludes the power of my speech as the emotion that a sight of the old campus and College buildings produce, as we come wending our way back again among the old and familiar hills and haunts of this sacred spot. We feel that the spirit and genius of the great founder of Bethany College, and the noble and great men who have given of their lives here in the cause of God and humanity, lingers and lives upon these everlasting hills, inspiring and blessing all who upon the heart and mind to heavenly influences.

The Forty-ninth Commencement just held has been one of the happiest of the happy seasons of Bethany. The universal verdict is that there has never been such a unique and excellent programme of exercises so perfectly carried out from beginning to end.

Sunday, June 15th, was the first of the great days, when old Bethany Church was crowded to overflowing to hear the first Baccalaureate sermon of President Archibald McLean. The day was grand and inspiring. The address was as perfect as the day, and we were all proud of Bethany's President. It was a masterly production, worthy of the occasion, and would have rendered honor upon any institution in the land.

In the afternoon a student's farewell prayer-meeting was held in the College Chapel. Especial

interest was centered in this meeting, as two of the students are going to China, and one to the far west, as missionaries. The students are supporting one of these. This missionary awakening is one of the surest signs of the progress of Bethany College. Thirty students are willing to go as missionaries to any part of the world. Alexander Campbell, the sage and founder of Bethany, who said, in 1859, "The missionary spirit is most genuine and satisfactory proof of our discipleship and our possessing the Spirit of our Father and Redeemer," must rejoice with the angel in heaven, to see Bethany alive to the great work of world-wide missions for Christ, our King.

In the evening another large audience assembled to witness the ordination of six young men to the Christian ministry. Of these, Brothron Bently and Muckley are going to China, and Bro. Mercer to Montana. Pro. Tribble preached an able and appropriate sermon, Bro. A. M. Atkinson, of Wabash, Ind., assisted in the highly interesting and enjoyable exercises. May there be many more such glorious days in the annals of Bethany.

The day of Commencement, when nineteen graduates received their diplomas, could not have been more beautiful, bright and pleasant. The class impressed me, both in public and private, as one of Bethany's most promising. The speakers acquitted themselves well. There was not a hitch or accident to mar the interesting proceedings of the day. It was a time of supreme delight to many students and friends. Long live the President, the Faculty, the class and the sweet memories of the happy day!

I shall note some of the changes that have taken place "since I last walked these dolls." There is a new President. The Faculty has changed in every department. There is also a new janitor, as well as new street lamps, in Bethany. Ladies are gracing both College and Faculty, enjoying equal ~~privileges~~ *privileges* ~~burdens and honors~~ *burdens and honors* with the gentlemen. There is a chair of New Testament Literature. The College chapel, class-room, hall, etc., have been tastefully papered. The chapel has new seats. There is a student's reading room, open daily, a Young People's Christian Endeavour Society and a Young Men's Christian Association. There is a gymnasium, field day and a promising infant Louvre Gallery. The students call their own roll by number. The three literary societies join in one performance on one evening, instead of taking one evening for each separately, during Commencement week. There is a good piano, and spirited singing every morning in the chapel. Only representative students deliver orations on Commencement Day. The hall is decorated with ferns and flowers. Solos are sung. There is no bogus programme. The friends and sweethearts give the graduates books instead of bouquets. Reception at the Heights the last evening is a kind of college lawn fete that makes a most happy and fitting conclusion of Commencement.

The prospects of Bethany College have not been so bright for many years. There is a larger number of students on the roll than ever before. There is new spirit and life in Trustees, Faculty, students and people. The former days were good, but the carrying forward of any well-begun work often requires change in method and administration. The trees planted by students in the Campus have grown larger. The changes in Bethany College are likewise growths of wise plantings, out of which will surely come her best and most prosperous days. There is good ground for confidence and hope. The President, Faculty and students are full of earnestness and enthusiasm. Business men are investing thousands in the College. The new dormitory will be completed by September. It will accommodate sixty students. The coming session will undoubtedly excel any that has ever preceded it.

In pressing forward, however, to the better things to come, there is no disposition to disparage the former days. There was nothing more beautiful or impressive during Commencement week than the respect shown the memory of the sainted noble dead who sleep in Bethany Cemetery. Bethany lives in the past, present and future. Long live Bethany!

G. L. WHARRON.

Bethany, June 23, 1890.

QUESTIONS OF THE DAY.

RELIGIOUS QUESTIONS OF THE TIME VIEWED FROM THE STANDPOINT OF UNIVERSAL THEOLOGY.

Suppose, instead of taking a vote on the question of revision of certain articles of the creed, and instead of but one communion being occupied therewith, the question of revision of Christianity itself should be taken up. And suppose, further, that instead of but one section, the whole of Christendom was interested in it. What an excitement there would be! How the finest minds would be agitated! Papers, magazines, pamphlets, would flood the whole community! The result would be of the utmost benefit. But this consummation, so very devoutly to be wished for, is not likely to be. We quoted last week from a letter in which the writer bewailed the effect created in the minds of the Japanese in their city of Tokio by reason of the diversities of religious opinion presented by the many Christian sects occupied in missionary work in that place.

That all who are active there are in earnest is certain. But to any Japanese capable of thinking, what a strange thing Christianity must be, if he pauses to examine the sectarian divergencies! And when he marks the animosities, jealousies, and rivalries, must he not come to the conclusion that these Christians do not love one another? They may unite in preaching and teaching the Word which enjoins mutual love; they may alike hold up the example of life offered by Christ. They may together declare that charity is a Christian virtue, that humility is another, and that unity is a third. But the thinking Japanese, as he ponders, must doubt the love of rival Catholic and Protestant; must condemn the hypocrisy of those who preach but follow not the example of Christ; must ridicule their assertions as to charity, humility, and unity, when they show so little of any.

Every Christian Church, by retaining its special differences, prevents Christian union. Every Church believing that it is the only holder of the keys of heaven must believe that the educated members of other churches are crassly obtuse, wickedly wilful, and therefore deservedly condemned to penalties.

What must our friend, the intelligent Japanese, think of all this?

"Do not be a Protestant," exclaims the Catholic missionary to him. "If you become one you will be everlastingly damned."

"Do not be a Catholic," exclaims the Protestant missionary in his turn. "If you become one you will be an idolator?"

"Yes," will chime in another Protestant, "the Pope is Antichrist?"

"Yes," indeed, adds another, "But if you do not become a member of my division of the great Protestant body, and receive our articles of faith as your articles, you will in the future life be condemned to everlasting punishment; you will be given to perpetual fires and never-ending pains."

"Not quite so," will reply another Protestant. "Our friend, a blue Presbyterian, is not quite correct. We do not know this for certain. We cannot believe it. We do not think that infants or people who have never known of Christianity or of this or that special Christian doctrine, will be condemned to such terrible pains and penalties. Better join us, think with us, and be a Congregationalist!"

And so the chorus goes on in the ears of the luckless Japanese. For we are told from Tokio that besides the Greek and Roman Catholic communions there are "various Protestant Churches conducting missions in that great city: Congregationalists, American Baptists, American Episcopalians, American Methodists, South Methodists, North English Baptists, Christian Connection, Church of England, Evangelical Association, General Evangelical Protestant Missionary Society (German and Swiss), Methodist Church of Canada, American Reformed Church, Reformed Church in the United States, Society of Friends, United Presbyterian Church of Scotland, Unitarian, St. Paul's Associated Mission, Plymouth Brethren, Disciples of Christ."

Will ever men be men enough to cast off the thought that they are infallible? Looking through the spectacles of religion, men see motes and beams in others' eyes, never in their own.

What immense strides Christianity would make if all its divisions would unite and prove that Christians really love one another!

Christianity has carried civilization to the highest pinnacle that human history uncovers as the canvas of time unfolds for human study. The faith of the cross has transformed wildernesses into Edens. Wherever the cross has been planted, wonderful flowers of rare beauty and exquisite fragrance have sprung up. But the rot of sectarian creeds has invaded every civilization. Serpent-like subtlety has destroyed the Edens. Human folly has blasted the beauty and scattered the perfume.

It is just this subtlety, this folly, that prevents Christianity from conquering the world.

After nineteen centuries of existence the millions of Buddhists, Brahmans, Mohammedans, Hebrews, will not accept it. After nineteen centuries of existence Christianity still finds itself only a sojourner in Asia and Africa, the most thickly populated continents. After nineteen centuries of exertion Christianity finds itself dispossessed of its holy places and of lands where once it was triumphant. After nineteen centuries of work it presents to the world three great splits and innumerable small splits.

It is to the disgrace and shame of Christians that these schisms are tolerated.

Let us put a plain question to our Christian, Mohammedan, and Jewish brothers.

Setting aside the Japanese in search of faith in Tokio, let us ask this:

If Christ came on earth to which denomination of Christians would He belong? To the Catholic or to the Protestant or to the Greek Church? And if to the Protestant to which sect? To Methodists North or to Methodists South? To the Methodist Church of Canada or to the Reformed Church in the United States, to the United Presbyterian Church of Scotland, or to the Church of England, all of which search for souls in Tokio? Maybe, it will be said, it will not much matter to which sect Christ should become attached. For men may argue if Napoleon should come to earth again and want to be a common soldier, it would hardly matter what branch of the service he should join so long as it was one that was doing good and useful work, let it be cavalry, infantry, artillery, engineers, sappers, commissariat—any department in the army.

Similarly it would not matter to which church Christ should become attached, for all are doing good work.

This may be true. But they are working on different lines. What a difference there would be if there was united action, perfect agreement, harmony of thought!

Thinking Christians have a right to demand of their spiritual leaders some effort at least toward union, agreement and harmony.

Nineteen centuries is time enough to pass without more unity being apparent.

Who among the ministers will have the bravery to suggest that representatives of all churches meet to plan for a union and to discard all divergencies as non-essential, while retaining those points on which all agree!—*Rabinecus, New York Sun.*

ANOTHER CHURCH IN NEW YORK CITY.

Following is a plan for the erection of another church in New York City:

The Lenox Avenue Union Church of the "Disciples of Christ" was organized in September, 1889.

It was incorporated under the Laws of the State of New York, in March, 1890, and a Board of Trustees was appointed. Already it has a considerable membership of earnest, active people worshipping in a hall on Lenox Avenue, near 127th Street.

The church is desirous of erecting a house of worship in the neighborhood of Lennox Avenue and 130th Street, a rapidly growing part of the city, and one which there is pressing need for more churches. It is altogether advisable to secure lots as soon as possible, since property is rapidly increasing in value, in this part of the city. To accomplish this end at once, and secure for the church the increased value in land, the following plan has been adopted:

The members of the congregation will raise among themselves a cash subscription, which is anticipated will amount to several thousand dollars. This will be used in making a first payment on the lots.

For the additional sum required mortgage bonds will be issued on the following conditions:

Bonds will be issued in denominations of \$10, \$25, \$50, \$100, each, payable on or before the expiration of twenty-five years from date of issue, with interest at 2½ per cent. per annum, to be paid with principal on redemption of bonds.

The National Bank of Deposit of the City of New York has kindly consented to act as Trustee for the bond holders.

All moneys subscribed will be payable to the said Bank as Trustee, which will issue therefor the bonds executed by the proper officers of the church and certified by the Trustee.

The issue of bonds will be limited to \$4,000, and they will be secured by a trust mortgage executed to the said Bank as Trustee, under authority of the Supreme Court of the State, and constituting a first lien upon the land and church building.

The moneys subscribed for bonds will be applied by the Bank as Trustee for the bondholders directly in payment of the balance of the purchase price of the lots, and in payment of duly certified bills for erecting and furnishing the church building, thus insuring the security of the bondholders.

The bondholders will be further secured by insurance policies in proper amount, which will be assigned to the Trustee.

The Mortgage will contain a provision requiring the payment to the Trustee by the church every year of a sinking fund of not less than one twenty-fifth of the principal of the whole issue of bonds, with the accrued interest upon such one twenty-fifth, which payments will be applied by the Trustee to the redemption of an equal amount of bonds, to be drawn by lot, and in this manner provision will be made for the payment of the entire issue within the time that the bonds have to run. It is confidently believed, however, that the growth of the church will warrant the redemption of all bonds in fifteen years, or even less time.

The property of the church will be by law exempt from taxation, and the rapid increase of the value of the property where it is proposed to purchase, furnishes ample security to the bondholders.

Subscriptions to these bonds are now solicited,

to be payable upon the call of the Trustee at any time after January 1st, 1891.

If the money be forwarded with the subscription, the Bank will issue its receipt for the same, and the money so forwarded will draw interest at 2½ per cent. per annum from date of deposit, payable when the bonds are issued.

It is confidently believed that this plan will commend itself to charitably disposed people, and that they will be willing and glad to have their means used in the Lord's work in this way.

Subscriptions to bonds may be forwarded at once to J. M. Philput, No. 252 West 127th Street, New York City. When the money accompanies the subscription it will be immediately turned over to the National Bank of Deposit, which will issue its receipt for the same. All such moneys will draw interest from date of deposit, as mentioned above.

The foregoing plan was unanimously adopted by the Board of Trustees, June 17th, 1890.

HON. RICHARD L. SWREZY, *Chairman.*

J. MILMAN,

F. D. LAUGHLIN,

C. W. PHILPUTT,

R. O. KASTNER,

T. COLEMAN.

GEO. A. LAUGHLIN, *Secretary.*

WHAT A FRIEND WE HAVE IN JESUS."

"What a friend we have in Jesus,
All our sin and grief to bear."
'Twas a little child that sang it,
And her young heart knew no care;
Bright the sunshine fell around her,
All the world to her seemed fair;
Little need felt she to carry
"Everything to God in prayer."

"What a friend we have in Jesus"
Hummed a maiden soft and low.
Dreamy eyes looked on the distance
And the smiles would come and go;
Not a cloud bedimmed the picture,
Naught dreamed she of grief or care.
On her brow no trace of sorrow,
Felt her heart no need for prayer.

"What a friend we have in Jesus,"
'Twas a woman worn with care,
Sang the words of blessed comfort.
"Take it to the Lord in prayer."
Had she "trials and temptations"
Which no earthly friend could share?
She would seek that friend "so faithful,"
She would "find a solace there."

"What a friend we have in Jesus,"
Slow and tremulous the tone.
Now she seemed to walk the valley
Of the shadow all alone.
All her dear ones gone before her,
To that home so bright and fair,
But she trusted Him, who promised
That He would soon guide her there.

"What a friend we have in Jesus,"
All her work on earth is past,
She has reached the many mansions;
She has found her home at last;
And methinks if she could whisper
Help to us in time of care,
It would be these words of comfort.
"Take it to the Lord in prayer."
—Our Old Folks.

A COSTLY HABIT.

Who would think that over a million of dollars a year are spent in America for chewing gum? It is a good deal of money to put out in the indulgence of a habit which some people regard as positively injurious, and which is, at any rate, a luxurious practice, and one which most boys and girls outgrow as soon as they perceive that it is not accordant with the best manners. The custom, however, has prevailed ever since the Indians took the spruce gum from the trees and taught the white man to roll it in his mouth. And the desire to chew something seems to prevail in other quarters of the globe, for the Chinese chew a pungent bean and the Turks and other Eastern races use beeswax

The Christian.

ST. JOHN, N. B., AUGUST, 1890.

EDITORIAL.

THE WHOLE FAMILY.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.—Ep. iii. 14, 15.

The apostle was a man of prayer. When bidding the elders of the church at Ephesus the sad adieu (Act. xx), he knelt down and prayed with them all. Now, when writing to that church from his Roman prison he still bows his knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant them favors in keeping with the riches of His glory.

Paul felt a deep interest in the whole family of God. He was bound to this family by ties which things seen or unseen could never sever. Death, which dissolves all other ties, will but consolidate the eternal union of this family.

The apostle had always belonged to a noble family. In his veins flowed the best blood of earth. Both his parents were of the stock of Abraham, and he profited in the family religion above his equals, being more exceedingly zealous of the traditions of the fathers. He said, no need of a better family than the fleshly family of Abraham; did not understand the need of "enlarging the place of its tent" (Isa. lvi), nor know that all the families of the earth should be blessed in Abraham's seed. When he was converted his understanding was enlightened, his heart enlarged, and what was his former gain was loss for Christ. He had this grace given to him to preach among the Gentiles the unsearchable riches of Christ. He understood the secret which was hid from the foundation of the world, that the Gentiles were to be part of the whole family, and he published that secret with a death-defying ardor.

When Jesus came to seek and save the lost, He did not take hold of angels, but took hold of the seed of Abraham. He came unto His own (family), but His own received Him not. They saw in Him a desire to bless all the families of the earth, to separate all men from sin, to condemn sin, and to save and clear the sinner. For this His own family hated and crucified Him. But when His own rejected Him, He gave power to all that believe in His name, to become the sons of God. These were not born of blood, nor of the will of man, but of God; born of water and the Spirit, they enter into His family. All worldly ties are ignored in this divine relationship. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise (Gal. iii. 26, 29.)"

The dying love of Jesus is the bond that unites the new family to Him, and to each other. His death on the cross was not alone for sin, but displays such love for the sinner as destroys his enmity, and God makes of Jews and Gentiles one new family, so making peace.

Every family is expected to have a distinctive name, the name of its head. When Jacob had power as a prince with God and prevailed in prayer, the angel called him Israel, or Prince of God, and his children bore his name. When a woman leaves her father's house to be married, she takes in the lawful ceremony the name of her husband and head. When Jews and Greeks believed in Christ with all their hearts, they took His name in baptism as He appointed. If any of them had been baptized in the name of Paul it would be right and proper to call themselves by his name, and say "I am of

Paul." Paul thanked God that he had baptized so few in Corinth, lest it should be falsely reported that he had baptized in his own name, (1 Cor., 1). Many of the Corinthians hearing believed and were baptized in the name of Christ, that they might be of Christ and bear His name.

But this family was not distinctly known by the name of its Head, until both Jews and Gentiles flowed into it. Acts 10, tells when, and how, the Gentiles joined the family. The 11th tells how Peter was censured by his brethren for preaching to the Gentiles, and of their joyful surprise when he told them how God had sent him to the house of Cornelius, and of the glorious results. Before the chapter closes it narrates the following facts: that some of those who had been preaching to the Jews only, when they had come to Antioch preached to the Grecians (or Greek) the Son Jesus—that the hand of the Lord was with them, and great multitudes believed and turned to the Lord. That the church at Jerusalem heard the news and sent Barnabas to Antioch; that he saw the grace of God, was glad, exhorted them all to cleave to the Lord, and that much people were added to the Son. That Barnabas sought out Saul, brought him to Antioch; that they met with the church, taught much people, and the disciples were called Christians first at Antioch.

Eminent critics render the passage thus "Barnabas and Saul assembled with the church, taught much people, and called the disciples Christians first at Antioch." This rendering is in harmony with the scope of the passage, which affirms two actions of the apostles. 1st. They met with the church. 2nd. They taught much people. The conjunction *and* couples the third action, viz., calling the disciples Christians, with the first and second things which they did. Now if it meant that some one else, especially an enemy had called them Christians, then the disjunctive *but* would be used, because new and opposing actors were introduced, the first actors doing the will of God, but the second opposing His will, but there is nothing in the passage to indicate such opposition.

Some affirm that Christian was a nickname of reproach given to the disciples by the enemies of Christ. This idea is absurd. Nazarene was a name of reproach. The enemies called Jesus a Nazarene, and called His followers Nazarenes on His account. But did these enemies call Jesus the Christ? No indeed. They vehemently denied that He was the Christ. How then could they call His followers Christians on His account? When Isaiah speaks of the Gentiles coming into the new family he adds "Thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lii. 2). So then pursuant to this prophecy, when the Gentiles came in, Paul and Barnabas, the Lord's speakers, called this family Christians after the name of their husband and head. Christ was crucified for them, they had been baptized in the name of Christ, and were ever after known as Christians. They acknowledged no other name given by friend or foe, and no other name is appropriate for them in earth or heaven. None of those who contend for the denominational names which divide the family of God expect these names to survive death. If good on earth they will be utterly ignored in heaven. None are so foolish as to expect these names to satisfy the whole family on earth. They are but the names of men and things unknown in the Bible, and as such must perish, but the worthy name by which the whole family is called is dear to every member, and becomes dearer to all as they approach the river, and will be still dearer on "the other shore."

To wear a name unworthily is to dishonor that name. The firm foundation of God has this seal, "The Lord knoweth them that are his", and, "Let every one who names the name of Christ depart from iniquity." This double seal of safety and

sanctity, is like the foundation, unchangeable. One is to encourage all the faithful children of God with the assurance that God knows them, and all they do and hope and suffer for His cause; the other is to warn them to be true and faithful to Him and His people and His cause, whose name they bear. That name stands high above every name in the universe, and if I am called by it how dreadful to associate with it any thing selfish, mean, or dishonorable. When Jesus shall send His angels to gather out of His kingdom every abomination, He will drive from Him every one that sayeth Lord, Lord, but does not the will of His Father. Let this seal be ever before our eyes "The Lord knoweth them that are His, and, let every one that nameth the name of the Christ depart from iniquity" even when others turn from Him (2 Tim., ii, 19.)

The whole family is very large, much larger than the Jewish family. Many have crossed the flood and some are nearly over. Happy day, when all will meet without a spot, a wrinkle, or a sigh. When the Lamb who is in the midst of the throne shall lead them to living fountains of water, and God shall have wiped every tear from their eyes.

Original Contributions.

SEPTEMBER 5TH, 1890.

We want all to notice the above date and remember it is the time of our Annual Meeting, and that Milton, N. S., is the place. Those who come by teams know how to come much better than we can tell them. Those who come by public conveyance better come to Bridgewater. You will go on the Annapolis and Windsor R.R. to Middletown and change there for Bridgewater. From here you take coach to Milton about thirty miles. This saves thirty-five miles of coaching as in former times. Pay the whole fare to Milton and you will get back home for one-third fare by getting a certificate from the Secretary of the meeting. This includes both the N. S. Central and the A. W. R. R. I will probably get a reduction on the coach line. If the friends want to come through to Milton the same night—getting to Milton between eleven and twelve o'clock—rather than remain in Bridgewater over night, and come off by the morning coach, they can let me know and I will arrange with the coachman to suit the coaching to your wishes. This arrangement makes it much easier to come to Milton than ever before. The boat from Halifax, and from Yarmouth to Milton, are the same as in former days. Those wishing to come by boat can, no doubt, obtain reduced fares by application on the boat.

We anticipate with unwavering confidence a grand and profitable meeting. Bro. Dart of Boston, has assured us that he and his wife will be with us, both of whom will contribute largely toward making the meeting interesting. We expect Bro. Crawford and wife, Bro. Emery and wife, besides our own preachers of New Brunswick and Nova Scotia.

In behalf of the brethren and friends in Milton I extend to all our brethren and friends who will come to the Annual a hearty welcome, and we assure you that our welcome does not "stick in our throats" like Macbeth's amen, but it comes from the warmest corner of our hearts. We anxiously hope that many will come. Come with your hearts full of life and enthusiasm, come burning with devotion, to the best work and grandest plea that ever engaged the heart and hand of man. Come and partake with us the joy of Christian love and union as divinely blest. Come and unite with us in earnest prayer to the Father of Light, to strengthen and widen and deepen His work on earth. Come and grasp hands in friendly greeting and make the occasion a reinforcement of

new activities and the deepening of spiritual life. Come and have a meeting that will make you glad and others sorry that they did not come. Come and we will bless the Lord the remainder of our days for the Annual Meeting of 1890.

H. M.

TO SAVE SINNERS.

That a babe had been born in Bethlehem of Judea nearly fifteen hundred years ago, would be of no special interest to us, had the simple fact and nothing more been made known to us.

Babes were born there before, and after, but of all the babies born in Bethlehem, the Son of Mary, alone, is of special interest to the world.

In a sense, God is the Father of all, and all are His children, but, the Son of Mary is the *only begotten of the Father*. What think ye of Christ? Whose Son is He? If merely the Son of David, why did David call him Lord? This question puzzled the Jews, and it will puzzle all who think Jesus of Nazareth as being only of human parentage.

God in times past spoke by the prophets, in these last times by His Son, (Héb. i., 1). God sent His Son into the world, not to condemn the world, but that the world through Him might be saved, (John, iii, 17). It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, (1 Tim., i., 15).

Jesus of Nazareth is God's Son, then, and God's Son on a mission of mercy to a lost world. He came to lift men out of sin—to cleanse—to purify—to strengthen—to discipline—and finally glorify.

To save sinners. If we could fully understand this and get clear of the idea that Jesus came to save the good ones; we might have more success in lifting the fallen, in rescuing the perishing. How often we hear it said, after one is brought into the church of the living God; He, or she, was always good. And, with sadness, be it spoken; Often in trying to save the good ones—the "righteous"—the just; the bad—the sinners—the unjust—are neglected.

In order to give us more confidence and inspiration to work fully in harmony with the mind of Christ revealed, but sometimes not received, we must allow our hearts to be expanded by the great truth that Jesus, the Christ of God, came into the world to save sinners.

But, although Jesus came to save, many are lost, they remain under condemnation, remain in darkness and impurity; often doing contrary to the will of God; often doing to neighbors as they would not that neighbor should do to them.

Saved! What does it mean? Says one: joining the church, having your name enrolled there, standing among the people of God.

These are all very well, all other things being equal; but I fear there are some who trust to these alone, and, if so, they are deceived and deceiving. James said: Be ye doers of the word and not hearers only, deceiving your own selves.

To be saved, a man must leave the things of darkness—the hidden things of dishonesty. Is a man saved in drunkenness? In deception? In dishonesty? While indulging the lust of the flesh, the lust of the eye, and the pride of life? No! No! No!

Bear with me while I say: Instead of being saved, he is being damned, whatever may be his place in society, or however honored among his fellows. To be saved: if he has the opportunity, he must believe in the Son of God; he must repent of sin—not sorrow for sin merely, but, cease to do evil—must die to the old life of sin—be crucified with Christ; be buried out of the old life, and rise again into the new life. The new life must be a life of faith, hope, purity, holiness, love and labor—"waiting till the Master comes." No malice, envy, jealousy, uncleanness, or evil speaking will find a place among the saved in Christ; but righteousness

and peace and joy in a Holy Spirit, will bind together, as one, all who are united to the one Head and looking for the same glorious end.

Neither the terrors of the law nor the fear of punishment can work this change in the hearts and minds of men.

A reform produced by terror generally, if not always, ceases to be a reform very soon after the terror subsides; but the hearts and minds, won by the love of God and Christ, as this love is more fully understood, are more completely filled with abounding love to Him who first loved us, and holy contemplation of His wisdom and condescension in stooping to our low and degraded condition to lift us up.

If Jesus of Nazareth received sinners and ate with them, should not we stoop to the vilest of the vile in order to lift them up? "There is joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons who need no repentance." O. B. E.

Montague, July 23rd, 1890.

MORE LIGHT.

We select the above heading for this article because it has lately been used in the CHRISTIAN, and because we want to talk about Light. 1st John ii. 8; we find that apostle states that "the darkness is now past and the true light now shineth." We must be enlightened by the rays of this true light, walk not in darkness and be ever ready to enlighten the pathway of others.

"Let your light so shine," etc. Light and the gospel resemble each other in their source. God made the light by His infinite skill and almighty power in the bright resemblance of Himself. God is light. This applies to the gospel. Glorious gospel of the blessed God: It bears the Divine likeness and reflects the Divine image.

Light and the gospel resemble each other in the adaptation to the end designed. The design of light is to make manifest all objects, unseen without light, so the gospel manifests what without it never could be known.

Light and the gospel resemble each other in their mildness. Although light moves with such rapidity, yet it falls on the eye with softness and beauty. So the gospel of peace—no terror, no lightnings; no thunders, no earthquakes, but all tenderness and heavenly softness.

Light and the gospel resemble each other in purity. Darkness, the emblem of ignorance and crime. Light the emblem of knowledge and holiness. Light exhales no contagious matter, so the Gospel is eminently a system of purity.

Light and the gospel resemble each other in their inseparable connection with joy and happiness. To the benighted traveller, by land or sea, may well be applied the truth as found in Ecc. xi. 7. "Truly light is sweet."

The gospel finds man in darkness, exposed to the tempests of God's wrath and reverses his condition, fills him with light and peace.

Our blessed Master has said to His church, "ye are the light of the world," and to this end He requires all His Disciples to use their influence and communicate the Word to others as far as possible. To this end He requires every man who can successfully go out in the benighted world of sin, and preach His gospel of light to do so; and to this end He requires every Disciple to contribute to the support of those who are sent to preach, who have the means to contribute.

Bro. Ford in last CHRISTIAN has again called our attention to the needs of the Mission cause in our Province. Money is needed to enable our light-bearers to go forth with the message of the gospel: The calls are numerous and the needs are urgent in many points at present. Brethren, do your best to let your light shine by contributing of your

means to the spreading of the truth as it is in Jesus, and one day you shall walk the streets of gold in that holy city where darkness cannot come; for God and the Lamb will remain its eternal Light.

H. A. DeWolfe

TO W. S. FREEMAN.

Dear Bro., you ask in the July number of the CHRISTIAN to be shown your error in your position on majorities, if it be an error. I am most happy to do so, and to lend any assistance possible. I may not have noticed or replied to your letter, had you not kindly asked for help; as the question is not a practical one, but simply theoretical. It is very much like the doctrine of repentance held by faith, which will do for a theory, but utterly impossible to practise. It is impossible to run a church or any organization without the ruling of the majority, as it is to repent of a thing that you don't believe. A moment's thought will reveal the fact to us, that there never was nor never can be an organization governed in any other way. Our schools and our country are governed by majorities. As soon as the ruling by majorities cease all organizations secular and religious must cease. We would never have a school meeting or a school committee were it not the majority ruled. Neither would there be any business meetings. If it could be possible to govern a church without the voice of the majority all business of the church would cease. If the church wanted a preacher there need be no action on the part of the church whatever, because there is good old Sister O., she is opposed to preachers, and of course the majority must not rule; the church goes without a preacher. The church wants a new singing book but Brother A. objects, he thinks the old book good enough, so that settles the matter. The church thinks it high time to have a prayer meeting, and so they call a meeting to decide what evening it shall be held. No indeed, there is no need of calling a meeting; as majority don't rule, and there is Brother H., he is opposed to having a prayer meeting on any other night but Thursday night, so of course that ends the matter. And so it is true of every interest of the church; there is always some one to have some opinion different from others and if his or her opinion were heeded it would destroy every church in existence. This is why we say it is not a practical question, because it is not possible. Such a thing was never known in the history of man. But you say the elders should rule. If so, how can you harmonize your position against the "one-man power"? What is the difference between one man or two men having power? But does not the Bible teach us that the elders should rule? Most certainly. But the question before us is, how shall they rule? And just here is where you were unfortunate in your scriptural quotation as (1 Peter v, 15) tells us they should not rule as "lords over God's heritage." If the church should desire a new meeting house, and the elder forbid it, then he would be lordship over God's heritage. We find no such ruling as this taught in the scriptures. The ruling of the elders is to be so that the will of God is heeded, and to reprove and rebuke the refractory ones who want to have their own way and will not submit to the majority.

Your questions "what excuse is there for our plea? and why should we cling to immersion? as the majority is against us" are as pointless as they are characteristic. It is neither wise or nice to shift the issue for the sake of resigning a sharp cut at the question. No one has ever supposed that majorities have any thing to do with changing or deciding on what the Bible has taught us. We see to stand by the word of God, if we stand plain regardless of majorities. This is the position I took in my first letter. Had you read it carefully

you might have saved yourself the wasted time. The only question at issue is that the majority must rule in matters only about which the Bible has not spoken—matters which every church must attend to, in order to maintain existence. My kind and brotherly advice is, dear brother, is to be very careful how you pull out this supposed majority "mote" least some one will think you have an "orful" big beam in your eye.

H. MURRAY.

Correspondence.

NOTES OF TRAVEL.

My notes in July CHRISTIAN closed by telling you of my arrival in River John. I will now tell you of some things that came under my notice while there. I preached nearly every evening, two young men made the good confession. One was immersed, the other will be at the next opportunity. Several young people were interested, and would no doubt, have received the truth, had it not been for outside influences. I leave such in the hands of God. Some of the brethren here are terribly in earnest in their determination to see the church built up, and this letter would not be complete without a notice of one of the most self-sacrificing women I ever met—Sister Carruthers. Those who read after my pen will have noticed that I am not in the habit of pronouncing encomiums upon individuals; nor do I believe in the indiscriminate eulogizing that frequently meets our vision. But credit to whom credit is due. I make special mention of this sister because she is worthy.

From River John I went to Pictou, and found myself at home with Bro. D. Fullerton. It was closing day at the Pictou Academy, and there was a musical recital in the afternoon which I attended and spent two hours very pleasantly. Bro. Fullerton has raised a large family. Surrounded by sectarianism of the deepest dye, neither he nor his family have enjoyed many church privileges, and yet in the midst of such opposition his family with one exception (and I hope that will soon be removed), have become members of the church of Christ, the youngest being immersed by the writer at the close of the Annual on P. E. Island.

This certainly speaks well for early training. How many families have every church privilege, with no opposing influences to contend against, that allow these privileges to pass away without appreciating them. Be assured, O father and mother, that God will require an account of how you have trained your children. Fathers! Mothers! as you read these notes pause a moment, Where are your sons and daughters? In Christ or out of Him. If they are in Him just bow your head, and praise Him from whom all blessings flow. If they are out of Christ, ask this question, have I trained them aright? Have I prayed for them? If you have not, do commence before you have laid this paper down. Do not waste a moment or you may lose them forever.

From Pictou I came to Lot 48, P. E. Island, where I arrived on Friday, July 11th. The Annual Meeting of this Province was to be held with the church here, and having been long desirous of seeing the brethren on this Island I thought this a good opportunity. I found my way to the home of Bro. Robert Stewart, where I was hospitably entertained. On Saturday evening we had a short social meeting conducted by Bro. D. Crawford. On Sunday morning the house was packed to its utmost capacity to hear a sermon from Dr. Knox. The attention paid to the discourse gave evidence of the high esteem in which the Doctor is held by the people of the Island. His text was Heb. ii. 10. At the close of the preaching, we gathered around the Lord's table; this was a solemn time. Bro. O.

B. Emery presided, and his remarks were calculated to impress every one with a deep feeling of gratitude to God for providing an atonement for sin. This certainly was a feast of holy memories.

In the evening the house was again filled to overflowing, and the audience listened patiently to the writer. "Our desires" was the subject. One made the good confession. I shall not say anything about the Monday meeting as that would not interest my readers. I have been continuing the meetings for a few evenings, and two others presented themselves to Christ. I am well pleased with the Island and with the people, and from the way things are looking now, I will likely remain longer than I intended. Well, do not mind where I am, as long as Christ's name is glorified, and sinners are saved. Last Sunday evening I preached in Charlottetown. The church here is moving along, and have lately painted and repaired their meeting house, and are hoping for a new era of prosperity; I remained all night with Bro. W. Harris. I had a very pleasant visit at Dr. Knox's; we talked of things past, present, and future. I love to talk with these old veterans of the cross, and as I listened to the accounts of battles fought and victories won, I felt inspired to endure hardness as a good soldier. I must close for the present by asking for the prayers of all God's people, that my work may be blessed and souls saved.

W. H. HARDING.

Southport, P. E. I., July 22nd, 1890.

Mr. Editor:—A request to write an account of the doings of our Mission Band "Daily Workers" has called for this letter. I have been induced to write it, not because we have accomplished anything in the work which we have taken up, but in order to encourage others who would be willing to engage in the same work, if they knew just what was required of them.

We organized in November last with a membership of nine (we now number thirty three), and decided on naming our band "Daily Workers." Officers were elected, President, Vice-President, Secretary, and Treasurer. The order of our meetings is as follows: The leader, one appointed at the previous meeting, reads a hymn, after singing which, a selected passage from scripture is read. The leader then calls on another member to offer a prayer, which is concluded by repeating the Lord's prayer in concert. The roll is then called, minutes of last meeting read. An opportunity is then given to persons desirous of joining, whilst the Treasurer is collecting the dues, which is done in order; each member coming forward in answer to his or her name, and placing the monthly dues (2c) on the table. If there is any unfinished business it is then taken up. The President then calls on the Band to report their visits during the past month to the poor, sick, and "shut in" ones; each member is expected to make four, and during these visits they are to offer something that will lead the mind Heavenward. A subject which has been decided upon at the last meeting is then taken up. We have selected for our subjects India, China, and Japan, in order to gain all the information possible with regard to heathen countries, as it is in that direction we have decided to devote our efforts. Our means are small at present, but when we have succeeded in procuring a field for our labor, I feel assured that God will give us all we need, in order to carry on the work to which He has called us.

I wrote in behalf of the Band to Bro. G. T. Smith in Japan, and received an interesting letter in reply, but he could not point out any definite course to pursue, as Mrs. Smith who has under her care the department in which we are interested, was absent from home. We are desirous of educating a heathen child, and have decided to take Japan as our field of labor.

This Band is not in connection with the church, although the promoter of it, Mrs. Robert Kempton, who is also President, is a church member. The Band is composed of church members, and Sunday-school-scholars, yet it is an independent organization, and thus it intends to remain.

Brother H. Murray kindly offered us seven dollars, the receipt of a Sunday-school concert, which we did not accept, thinking it best for him to dispose of it as he requested us to, that is for home mission. Our home mission work consists in visiting as before mentioned, and if we meet with any case of real want, we will solicit subscriptions from the public in order to meet the demand.

In conclusion I would add that our Mission Band is non-sectarian, all who love the Lord are welcome.

Trusting that this report will be the means in God's hands of doing good, I remain, yours faithfully,

GEORGINA NORTON, Vice-President.

Milton, Queens Co., N. S., July 21st, 1890.

P. S.—A mite box opening took place on Monday last, the result of which was very encouraging.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

The Sunday-school picnic took place at Watters' Landing on the 15th ult. With the exception of a little shower in the afternoon, the day was fine, and everyone seemed pleased with the whole affair.

Bro. H. Murray made us a call on his return home from Deer Island and adjacent places.

Quite a number of our people are away enjoying the country air.

LETETE.

We made a short visit of two days with the brethren here and in Back Bay. We visited these churches a few years ago, in the time of Bro. Gates successful ministry among them. His labors were crowned with one hundred baptisms in one year. At that time we found the church in a healthy active condition. Had Bro. Gates remained with them, the cause now would evidently be in a prosperous state. Faithful earnest labor will always result in good. Here is the worthiness of a preacher. Not in his eloquence, or his standing as a scholar, or in his reputation for soundness, but in the fruit of his labors. The preacher that can succeed is the preacher we need. I don't mean by success, the numbers simply that he baptizes, but the standing and condition of the church for which he labors. When the churches become weak and discouraged under the ministrations of a preacher, it is sufficient evidence that such a preacher has missed his calling. It is not at all surprising that such preachers are forever complaining about their lack of support. There is a good living for every earnest, faithful, and intelligent worker in any respectable calling, and the man who is not too lazy to die is the one who has very few complaints to make about a support.

I regret to say the church in LeTete is not now in a prosperous condition. They are very much in need of a teacher, some one to warn and watch and care for the flock: Human nature is about the same in all ages of the world. In the early history of the world, the disciples were in danger of being scattered and destroyed by persons who were "carried about by every wind of doctrine" and who "ran greedily after the error of Balaam for reward." It is not therefore strange, although regretted, that disciples, now, should faint and wilt under like influence. One thing is becoming

more and more evident, that it is impossible for a church to live and prosper without faithful teaching and a constant watch-care. The elders of the church, who have not the ability nor the time to attend to this work, should see that some one is secured to do this. The church that will not help support a man to do what they cannot do themselves, have no claim whatever to the "ancient order of things."

The brethren in LeTete are anxious to secure some one who will labor part of the time for them. They can have no future as a church, unless help is secured. The two churches, LeTete and Back Bay, can and will support a man part of the time, if the man can be found. And the man who will work faithfully will be successful.

We were surprised and made sad to find Bro. Chambers bereft of his wife. May he find, in his loneliness, a balm and solace in the presence of Him who is a very present friend in the time of trouble and whose tender love and sympathy is a "pillow to the troubled soul."

H. M.

NOVA SCOTIA.

KEMPT.

We are still progressing slowly. Our meetings are well attended, and our hopes are sanguine. At our regular preaching appointment July 13th, there was one made the good confession, and was baptized into the one body. We are looking for more to follow.

H. E. COOKE.

TIVERTON.

We have nothing of interest to report from this church at the present writing. The fact that a large number of our brethren have to spend the greater portion of their time away from home during the fishing season, and which throws an additional burden on a number of our sisters, makes it impossible to keep up as good an interest and attendance at prayer-meetings as at other seasons of the year; but on Sundays our congregations are good. We hope with the return of Fall, and our absent brethren, to see more of the grand meetings such as we have enjoyed in the past, and to see other souls gathered into the Kingdom of God.

H. A. DeVox.

GULLIVER'S COVE.

We paid our regular monthly visit to this place during July, and found the brethren still hopeful or success, and anxious to get their house finished. The fact that their numbers are few, and means limited, makes it very difficult to finish the work. If any of our brethren who read this feel as if they had a dollar to spare for some good work, they can not do better than to send it to Bro. J. H. Hines, Roseway, Digby Co., N. S., and credit will be given through THE CHRISTIAN.

A Sunday-school is much needed here, which we hope to organize as soon as the house is completed.

H. A. DeVox.

SOUTHVILLE.

During the present month we paid a visit to the brethren at the above named place; we found the church alive, hopeful, and at work. We remained over one Lord's day, being greeted in the morning and evening with fine congregations.

In the afternoon the brethren met to break bread and commemorate the death of the Saviour. This meeting was presided over by Elder Stephen Steele and Benjamin Wagner, in a most acceptable manner.

They have a good Sunday-school numbering about forty scholars, superintended by Bro. Peter Wagner. They use the international lessons, and

take three different weekly Sunday-school papers. Since our last visit to these brethren, they have placed a very pretty tapestry carpet on the chancel and platform, and a walnut framed sofa upholstered in hair-cloth behind the pulpit, which adds much to the appearance of the audience-room. These brethren seemed anxious to have me take this church as a regular preaching station, which I have promised to do monthly for the present, trusting that our mutual labors will be to the up-building of the cause of our dear Lord and Head.

H. A. DeVox.

P. E. ISLAND.

Our Annual Meeting was held with the church at Lot 48, as per announcement, the second Lord's day in July, and was largely attended by members of all the churches on the Island and others.

The visitors were royally entertained at the houses of the resident friends in "48", and I think the meeting was most enjoyable.

Dr. Knox, of Charlottetown, who is so universally and favorably known on P. E. Island and beyond and who so long ministered to the Lot 48 church, and several other churches on the Island, preached the Annual sermon to a crowded house, and many outside around the open door and windows. His text was: Heb. ii. 10. Although the Doctor labors at a disadvantage on account of failing sight, it was apparent to a very attentive audience, that he is in possession of wonderful physical and mental vigor.

In the evening Bro. Harding, of Halifax, preached very acceptably from Rom. x. 1, to a full house, and continued to preach during the week. Two were baptized by him on Tuesday morning; Miss Fullerton from Pictou, N. S., and Miss Forbes from Murray River, P. E. I.

Of course, it will be understood that Bro. Crawford was at the meeting, and working for the good of all; untiring in his efforts for the forwarding of the cause, having a care that every move shall be sure and true, and yet arranging that others shall take the prominent positions. He is in the enjoyment of such physical and mental vigor as gives the assurance of a continuation of his abundant labors for many years to come.

Our honored Secretary Bro. Robert Stewart, will doubtless give a detailed account of the meeting, and if so, this may be laid aside. O. B. E. Montague, July 22nd, 1890.

(From the Weekly Patriot, Charlottetown, P. E. I.)

The annual meeting of the Churches of Christ in P. E. Island, was held with the church at Cross Roads, Lot 48, beginning on Saturday, July 12. A large number assembled from various parts of the Island, and Nova Scotia, representing all the churches on the Island. The preachers present were Elder D. Knox, of Charlottetown; Elder D. Crawford of New Glasgow; Elder O. B. Emery, of Montague; and W. H. Harding of Halifax, N. S., the latter, a young and energetic Evangelist. The usual meeting on Saturday evening was led by Elder D. Crawford. The time was pleasantly and profitably spent in singing, reading the Scriptures, and addresses by Elders D. Crawford, O. B. Emery, W. H. Harding, and others.

On Lord's day morning, the house was filled to its utmost capacity to hear the Annual Sermon, which was preached by the venerable Dr. Knox. The fact, that he spent nearly forty years of the prime of his life in preaching from the same desk in connection with his other labors on the Island, naturally pointed him out as the proper person. His text from the Epistle to the Hebrews, was: "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." As usual, the arrangement

of his subject showed not only a well cultured mind, but a deep and thorough knowledge of the character and work of Christ, as the great Captain of Salvation. He showed that self-denial and labor are necessary to attain distinction in any line of life, and that Christ was no exception to the rule. He came to raise the sinful and suffering, and was perfected for his work by a life of suffering and humility. Leading many sons to glory was too important a work to be trusted to an untried Captain. He referred to the refining effects of suffering, in the cases of Joseph, Job, David and others. He said the inability of mental and material progress to raise men from sin was proved by the low moral state of ancient nations, especially Greece; that physical power could not destroy sin, which is moral evil; and that it is not for us to enquire what God could, or could not do, in saving sinners, without the sufferings of Christ. He concluded by saying that although the time was up, his subject was so full that he had only just opened it out. The ordinance of the Lord's supper was then administered, Elder O. B. Emery of Montague presiding. The number of communicants was unusually large, filling the lower floor of the house.

In the evening W. H. Harding preached to a large and attentive audience, when a young lady publicly professed her faith in Christ and resolved to follow Him. Encouraging meetings were held on Monday and Tuesday evenings by Bro. Harding. On Tuesday, the ordinance of baptism was administered when two promising and intelligent young ladies were buried with Christ in baptism and raised we trust, to walk in newness of life. Through the kindness and forethought of the ladies belonging to the church, and others who were friendly to the cause, ample provision was made for the entertainment of the visitors. The evident desire on the part of the church members and outside friends to invite strangers to their houses, reminded us of years ago, when that large-hearted Christian man and deacon John Dewar, used to stand at his gate, and insist on strangers to come to his house. He had his reward, in the conversion of his family and the prosperity of the church in his day. The success of the meeting both with regard to entertaining visitors and repairs to the meeting house was due in a great measure to the ladies belonging to the church. Under the able direction of Mrs. Hannah McGregor, who might properly be called a deaconess of the church, money was collected, carpeting, matting, and a beautiful hanging lamp were bought, painting and other repairs were made inside, and a new desk Bible provided for. The men too, deserve credit for repairs to fencing, church grounds, and road, under the energetic supervision of Bro. John McGregor, Esq. Experience has shown that the descendants of the old families belonging to the Church only require to be aroused in order to be as active in spiritual matters, as they evidently are in worldly business. Our thanks are due to Mr. Duncan Stuart, who kindly allowed us to make a raid on his house, when seats became scarce, and to carry off a large number of chairs.

The reports from the churches showed a steady increase, and the Association adjourned to meet with the church at New Glasgow, or if so desired, with the church at East Point, on the second Lord's day in July, 1891.

Died.

STOCKFORD.—At Gagetown, after a lingering illness, Valentine, son of David W. and Jane Stockford, aged 16 years. His end was peace.

LEDBETTER.—At the residence of Elder White, Lake May, Q. C., July 21st, of heart disease, Herbert Ledbetter, only son of Sister John Ledbetter, in the 22nd year of his age. *Christian Standard* please copy. H. E. O.

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