

THE CHRISTIAN.

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

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The Christian.

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"THE CHRISTIAN,"

P. O. Box 106,

St. JOHN, N. B.

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

A NOTE from Bro. Ira C. Mitchell informs us that he is now laboring with the church at Portland, Me., and that in the near future, he will furnish manuscript for THE CHRISTIAN.

AN exchange informs us that the Episcopalians in the city of New York are returning to the practice of immersion, and that baptisteries are being placed in their churches.

This should not be much of a surprise, seeing that the prayer book of the Episcopal church on the question of baptism requires the rectors to practice immersion, unless some plea of weakness is presented by or for the candidate, when by the PRAYER BOOK it is said pouring will do.

At the beginning of the present year the *Atlantic Missionary*, Richmond, Va., edited by Bros. Spencer and Hill, has been changed to the *Missionary Weekly*. It being one of our exchanges we have opportunity to scan its pages, which we do with pleasure and profit—presenting and discussing in a firm but kindly spirit, as it does, the religious questions of the day. We hope that the blessings of God will, in the future as in the past, attend the efforts of these brethren to present "the faith once delivered to the Saints."

To THOSE discouraging men and women from obeying the Lord in the ordinance of baptism, and quote the "Thief on the cross" as a case setting forth the needlessness of such submission, we would commend a careful reading of the following incident, related by Dr. Lorimer at an anniversary in Minneapolis. Said a preacher to an unconverted man: "Have you joined the church?" "No; the dying thief did not join the church, and he went to heaven." "Have you talked to your neighbors?" "No; the dying thief did not talk to his neighbors, and he went to heaven." "Have you given anything towards missions?" "No; the dying thief did not give anything to missions, and he went to heaven." "Well, my friend, it seems to me the difference was, that he was a dying thief, and you are a living thief."

BRO. LECAIN of Kentville, N. S., (known to so many of our readers throughout Nova Scotia), having with his wife returned from a short visit to friends in the States, writes us: "On our arrival home we found my father very ill. He did not know me, and this, with but two exceptions,

continued till his death. Without any pain or struggle, he passed away about noon on Thursday the 19th. On Friday we removed him to Annapolis and on Saturday we buried him, so that my father and dear mother lie side by side. Within six years five of our family have passed away. Who will be the next we cannot tell. The only thing we can do is to be ready, that when God calls us from our earthly home, it will be to enter the glorious and heavenly one—prepared for all those that love Him."

To our brother we extend our Christian sympathy, and would remind him of the promise—all things work together for good to them that love God.

THE question of compensation to liquor dealers for damage done to their property by the introduction of law restricting or prohibiting their business, has, and will again, no doubt, be by those interested, pressed before our legislators for favorable consideration. But, why should rum-sellers receive compensation? The privileges and time granted them by the license having run out, and there being no intimation that the contract or a similar one would be renewed. Suppose these liquor dealers, when called upon to repair or make good the damage done by them, not simply to property, but to the souls of men;—What would the response be; and where would they be.

The brewers of Kansas, when the liquor traffic had been suppressed, not satisfied with the decisions of the State, carried the question of compensation to the supreme court of the United States, and the supreme court declares, "that compensation for damage to property cannot be exacted from the State where the manufacture and sale of intoxicants are prohibited.

HIGH LICENSE—and still not high enough—the liquor traffic should be abolished. In Atlanta, Georgia, where license recently prevailed over prohibition, the Common Council has just passed a new license law. Here are some of its provisions, as set forth in *The Observer*.

The fee for liquor selling is placed at \$1,500, and requires that no building shall be opened as a saloon except on the written consent of the owner of the building and at least one adjoining neighbor. The saloon-keeper must carry on his business openly. He can use no screens, or blinds, or painted glass, and cannot conduct his business in a basement. He cannot allow gambling, cards, billiards, pool, or tennis to be played in his place. If a drunken person is found on his premises, his license will be revoked. When a man has been convicted of drunkenness twice in one year, his name is to be furnished to every saloon-keeper, and no liquor can be sold him under penalty of the law. The saloons of the city are all to be restricted to certain specified streets.

In Pennsylvania the liquor-seller must pay in advance a fee of \$500.00. He can hold but one license. He must have two bondsmen to the extent of \$2,000—men that are in no manner interested in the business—thus making it impossible for great brewers owning and subletting saloons to men acting simply as agents. Besides the two bondsmen, the applicant must have on his petition for license, twelve reputable electors of his ward, indorsing him and certifying they have signed no similar

petition that year. In Philadelphia, there have been thus far but 600 applicants, where, as last year there were 6,000.

WE need not inform our readers in these parts that during the past month the weather has been—to say the least of it, more than cool. But if severe here (in the city, the mercury falling not lower than 11° below zero),—What must it have been out west? where blizzards raged furiously at the rate of fifty miles per hour, where between two and three hundred people were frozen to death, besides an enormous amount of stock.

Judge J. F. Kinney, agent of the Yankton Sioux Indian Agency in Dakota, arriving at Nebraska City, Neb., (Jan. 20th), reports: five days were necessary for the party to travel thirty miles, the mercury was 40° below zero all the time. The loss of life in Dakota has been greatly underestimated, as the Dakota papers have tried to cover it up. The passengers were crowded into one car trying to keep warm. Two babies perished. The men discarded all the outer garments they could spare and gave them to the children. Finding these not enough, they brought mail bags from the postal car and wrapped the children up in them. At one station in Bonhomme county, nineteen frozen bodies were brought into the station in one day. The reports made at Yankton yesterday of the loss of life throughout the territory figure up 1,000. Roads from the agency to Yankton are lined with dead cattle, many farmers losing all they had.

The following telegrams will indicate the severity of the weather out west:

WALPENTON, Dak., Jan. 19.—Trains on the Milwaukee road are abandoned, and the Northern Pacific Branch is closed. The Manitoba trains are 24 hours late. The wind is N. N. W., and the mercury 33° below. At Pembina, 52° below.

DES MOINES, Iowa, Jan. 19.—In northern Iowa a blizzard is raging and all trains are abandoned. At Masson City it is 25° below to-night.

MINNEAPOLIS, Minn., Jan. 21.—This is the coldest day ever known here. Last night the thermometer showed 48° below, and at seven o'clock this morning the standard government thermometer showed 40° below.

LACROSSE, Wis., Jan. 20.—With but a single exception the mercury has not been above zero since Jan. 8, and during four successive days and nights, the temperature did not get above 14° below zero. A spirit thermometer registered 44° below on the street here last Monday morning. Winnipeg, 60° below.

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

January receipts.

Alex Campbell, Montague Bridge, P. E. I.	\$0 50
Happy Tailors, Milton N. S.	5 00
Young Peoples' Mission Band, (Coburg street, St. John), N. B.	1 00
W. Martin, McAdam Jct., N. B.	1 00

EDUCATIONAL FUND.

R. Christie, St. John, N. B.	2 00
Walter Leonard, St. John, N. B.	2 00
A. Friend, St. John, N. B.	2 00
Bible Class, Coburg street Sunday-school, St. John, N. B.	2 50
W. Martin, McAdam Jct., N. B.	2 00
D. Fullerton & Son, River John, N. S.	14 00
H. Murray, Milton, N. S.	5 00
Mrs. H. Murray, Milton, N. S.	5 00
Church collection, Montague Bridge, P. E. I.	11 30
Alex. Campbell, Montague Bridge, P. E. I.	50

Total, \$53 80

T. H. CAPP,
Treasurer.

Correspondence.

Dear Christian:—

Our home was invaded on Tuesday evening, the 17th inst., by members and friends of the church of Christ in Montague. This is the third time during our short residence here that we and our premises have been taken possession of by uninvited guests; but, as on previous occasions, we soon saw by the appearance of the gathering host, that the invasion was of a friendly character. Smiling faces, cheerful voices and kindly greetings, introduced the proceedings of the evening.

The lady members of the congregation, assisted by others whom they "pressed" into service, soon had tables spread and bountifully supplied with the good things of this life—tempting to the appetite, and, it is satisfactory to know that their efforts to please were not slighted, but ample justice was done to the rich repast.

During and after the time thus occupied, a good social season was enjoyed by all, although the company was composed of persons of all ages, from far past the "four-score," down to early youth; and strange as it may appear to some, they who were "by reason of strength" living away beyond the allotted time, could smile as pleasantly, and talk as cheerfully, as those who were just entering on the realities of life.

Cheerful conversation, speeches, sacred song and prayer filled the time largely; but I must not forget that these were not all. Our friends left in house and barn many tangible tokens of their goodwill and largeness of heart to us, who, with them for the time being in church relation, stand connected.

During the evening, Mrs. Emery was, by Sister Stewart, on behalf of the ladies of the congregation, in a neat speech, presented with a well filled purse, as a token of their esteem and regard. We waited a short time for a reply, but thinking that just at the moment, Mrs. Emery was not quite as strong as usual, assumed her place and gave utterance to a few of the thoughts suggested by present circumstances, and the overflowing of a heart filled with gratitude for kind friends, loving hearts, and the strong, though tender ties which bind together the members of the "body of Christ"—THE CHURCH.

O. B. EMERY.

Montague, Jan. 20th, 1888.

Dear Christian:—

Many are the glorious privileges we enjoy, by being able to communicate one with another, thus we hail our little CHRISTIAN. It, indeed, forms a mediation between us, so as we can talk with, and know how each other is advancing towards the kingdom of our God. We, here in Halifax, are glad to let our brethren know we are still pressing toward the "mark." Our little band, by the grace of God, is still plodding on in the path of duty. We have been much encouraged of late, in meeting with success in the way of collecting for our new house of worship. Our Bro. W. J. Messervey, is now in the United States, where he has gone in pursuit of means to aid the cause of Christ in this city. Many are the prayers that has followed him, and we are looking for his success. In the meantime, parties wishing to donate to the cause in Halifax, send along your ten cents; we will receive it in the name of our Master, and thankfully acknowledge the same. It is hard, we know, to establish confidence in the minds of many of our brethren, concerning our late effort to establish the work here, on account of so many unsuccessful attempts of the past, but, notwithstanding all, it can be done, and by the help of God, we intend to use all means to accomplish the work. We indeed, long for time, when in this city, the gospel as it is in Christ, shall have reater influence, and be more gladly received than

in the past. Indeed, in this city we see the need of enforcing true gospel principles. Thousands are being swayed about by every wind of doctrine, thousands are being lulled to sleep by the cunning craftiness of men, and we believe that there are scores of honest hearts in this city who would receive the truth if the means was more strongly established.

And we are not going to be content until we have done what we can, ever mindful that our blessed Master is always near to aid those who do what they can. While our Bro. W. J. Messervey is away, all donations will be received to the same address by H. E. Cooke, acting financier in his absence. Our list of subscribers is not so large as previously reported, but we are well satisfied. I am glad also to note the collection from Sister Lizzie E. Baron, Fair Haven, also, Sister Ada S. Herson, Deer Island, and Bro. Emery, P. E. I. God will indeed abundantly bless those who work faithfully for the extension of "His church" here below. Bro. W. J. Messervey writes us that he is doing as well as can be expected at this season of the year. We are glad to know he is well and enjoying his visit, although very cold and uncomfortable travelling; but he is working for the Master, and his reward is sure.

H. E. COOKE.

Halifax, N. S., Jan., 1888.

Miscellaneous.

SEEK CHRIST FIRST.

BY O. H. PECK.

Whatever object you have in life, seek Christ first. Receiving Christ in the heart and holding close fellowship with Him is the one important and the all important event of life. No life is complete without Christ. He is the one thing needful. He is the good part which shall never be taken away. Your worldly success may be brilliant, your worldly honor be heralded in triumph throughout the globe, you may reach the pinnacle of fame, but if that is all, and the light of your life goes out without a vital interest in the blood of Christ, then those terrible words of our Saviour applied to Judas, those words which compass a whole and never ending eternity of sorrows, are equally applicable to you. "It had been good for that man if he had never been born."

Are you about to enter manhood? Seek Christ. You will need Him. No man is safe without Him. Afflictions may come. Christ is the true friend of the afflicted. "The Lord will command his loving kindness, in the day time, and in the night his song shall be with me." Trials may come, and you will cry, "My heart is overwhelmed, lead me to the Rock that is higher than I." Christ is that Rock. Seek him now. He is the true friend. He is the Brother on the throne, mighty to save and mighty to compassionate. He has passed through all suffering. He knows every storm that will assail you, and He freely offers the protection you need. Death will come. As Christ is your need in life, He is equally your need in death. Without Him death is a dark future, so terribly dark no Christian would desire to look into it. With Him you can look cheerfully beyond the grave, for He will guide you by his counsel, and afterwards He will receive you into glory. His glory. Christ's glory. The glory of the only begotten of the Father. O the depths of that joy which comes from a life hid with Christ in God. Trust Christ, his love, his faithfulness. He is the Son of God. His companionship is pure, his love is holy. His friendship is eternal. His manners the desire of all Christian hearts.

May we all seek Christ first and thus make God's home our home, and our home the home of God through his beloved Son.

A MISSIONARY ERA.

The Victorian has been emphatically called the Missionary era. Since the immediately post-apostolic days no halfcentury of the Church's history has recorded a similar advance, although that advance is relatively small in the unexampled growth of population even in non-Christian lands. The ten missionary organizations of the United Kingdom have become sixty-five; the twenty-seven of all evangelical Christendom have increased to a hundred and eighty-five. The sum of half a million sterling raised to evangelize the world has grown five fold—to two million and a half. The living converts then under 400,000 now form native Christian communities three million strong. The missionary band, ordained and unordained, was then 760 strong, and not twelve of these were women or natives; now it is a host of nearly 40,000 of whom 2,000 are women besides missionaries' wives; 33,000 are natives, and of these 3,000 are ordained. Besides all that Carey and his imitators had done to translate the Word of God, we see now in other forty-one languages the Old Testament, and in other sixty-four languages the New Testament. Our empire has grown till we have become responsible for a fourth of mankind. The English-speaking race were only twenty-two million strong when Carey made his survey; we have increased at the rate of nearly a million a year till in and outside of Christendom we are 113 millions strong. Our wealth has swollen even more rapidly. Our mother tongue, the Queen's English, has become the Christianizing and civilizing speech of earth, carrying to the thousand millions who are still barbarians in the Hellenic sense, even as Greek influenced the hundred millions of the Roman empire, that Divine revelation which, to all who believe it, is the power of God unto salvation. Save in the very heart of Asia—Mohammedan, Buddhist, and Russian—the Spirit of God has opened every door, as our fathers prayed.—*Report of the Free Church of Scotland.*

THE HOME.

True society begins at home. When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and one soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes a new heaven and a new earth; makes all cares light, all pain easy. It is the one enchantment of human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose in comparison. Think how this old story of love is repeated forever in all the novels and romances and poems, and how we never tire of reading about it; and how if there is to be a wedding in a church all mankind go, just to have one look at two persons who are supposed at least, to be in love, and so supremely happy. But this, also, is not perfect society. It is too narrow, too exclusive. It shows the power of devotion, trust, self-surrender, that there is in the human heart; and it is also a prophecy of something larger that is to come. But it is at least a home, and before real society can come, true homes must come. As in a sheltered nook in the midst of the great sea of ice which rolls down from the summit of Mont Blanc is found a little green spot full of tender flowers, so, in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child; father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure, and divorce frequent, make

of marriage not a union for life, but an experiment which may be tried as often as we choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society. I know the great difficulties of the question, and how much wisdom is required to solve them. But whatever weakens the permanence of marriage tends to dissolve society; for permanent homes are to the social state what the little cells are to the body. They are the commencement of organic life, the centres from which all organization proceeds.—[Rev. James Freeman Clarke.

A LEGENDARY MAID.

Cinderella really lived. Her real name was Rhodope, and she was a beautiful Egyptian maiden, who lived six hundred and seventy years before the Christian era and during the reign of Psammotichus, one of the twelve kings of Egypt. One day Rhodope ventured to go in bathing in a clear brook near her home, and meanwhile left her shoes, which must have been unusually small, lying on the bank. An eagle, passing above, chanced to catch sight of the little sandals and mistaking them for a toothsome tid bit, pounced down and carried one off in his beak. The bird then unwittingly played the part of fairy godmother, for, flying directly over Memphis, where King Psammotichus was dispensing justice, it let the shoe fall right into the king's lap. Its size, beauty and daintiness immediately attracted the royal eye, and the king determined upon knowing the wearer of so cunning a shoe sent throughout all his kingdom in search of the foot that would fit it. As in the story of Cinderella, the messengers finally discovered Rhodope, fitted on the shoe, and carried her in triumph to Memphis, where she became the Queen of King Psammotichus, and the foundation of a fairy tale that was to delight boys and girls two thousand four hundred years later.—*Christian at Work.*

MISTAKE OF MODERN REVIVALISM.

Now, it requires at least three things to preach the whole Gospel: First, that men are sinners; second, that Jesus is the Saviour of sinners; third, how the Saviour saves those sinners; or by what means can this salvation, which is offered through Christ to convicted sinners, be secured to them. This was precisely Peter's method in his discourse on the Day of Pentecost, and the consequence was the people were convicted of sin and pointed to the risen Lord who had shed forth what they saw and heard. And when they cried out and asked what they must do, Peter distinctly told them what to do, and exhorted them to do it. Now modern revivalism generally deals faithfully enough with the first two points mentioned. Evangelists for the most part aim to convince their hearers of sin and certain do most faithfully point them to Jesus as the Saviour of sinners. But when these sinners cry out and ask what they must do, the answer is almost universally different from that which Peter gave to the Pentecostians. Hence, it is in dealing with the third point that the modern evangelist is largely unfaithful to the commission which he has received. Instead of quoting the language of the Apostle who was guided by the Holy Spirit to give instruction in reference to the very matter involved in the inquiry, our modern evangelist never mentions the 38th verse of the 2nd chapter of Acts any more than if it were not in the Word of God at all. In all probability he will not refer to a single conversion under the Apostolic ministry; or if he does, it will likely be the reply of Paul to the Philipian jailor, and then make no reference whatever to the narrative which

follows. Surely it is time for this trifling to cease. Either we are preaching the Gospel under Divine direction or we are not. If under Divine direction, then we should faithfully carry out our instructions; and to do so requires that we shall take the Holy Spirit's interpretation of the Great Commission which the Apostles received after the death, burial, and resurrection of Christ, and just before His ascension from Mount Olivet. In other words, the evangelist should find his methods in the Book of Acts, for it alone gives a record of the preaching of the Gospel in its fulness and the results which followed, under the guidance of the Holy Spirit. All that was before this was necessarily incomplete and cannot now be regarded as a full statement of what is embraced in the final instructions given by our risen Lord and exemplified and enforced in the preaching and practice of His chosen Apostles after they had been 'endued with power from on high.'—*Christian Commonwealth.*

WHAT THE DEACON WAS GOOD FOR.

E. A. Dickinson, editor of the *Religious Herald*, of Richmond, Va., was telling the Philadelphia Baptist Association the other day, how necessary it was to enlist the active services of every member of a congregation, when some one pertinently asked: "What are you going to do with a man that can't do anything?" "That's a mistake," returned the reverend journalist. "Every man is of some use. If he can't do one thing he can do another. The point is to find out just what he is fit for, and having found it put him at it. This recalls an actual experience I once had in a backwoods congregation in Virginia. It was my first visit among the people, and I was anxious to make it successful. It should be remembered that church in the backwoods, means a gathering of all the people and a good many dogs. After the opening hymn I called on old Deacon Bland to lead us in prayer.

"'Tain't no use askin' me," he said, "I can't do it."

"Suppose you start the next hymn, then."

"Can't sing, either."

"How about taking up the collection? I guess you can manage that!"

"No, I'm a bad hand at getting around. Better get some one else."

"Noticing that the old fellow carried a stout walking-stick, an idea was suggested."

"Well, brother, do you think you're able to keep out the dogs?"

"You bet I air," he confidently replied. Then, taking a seat at the door, he battled with the brutes throughout the meeting, and after it was over more than one of the congregation were followed home by yelping curs with broken limbs."

Every man has his sphere of usefulness.—*Philadelphia Bulletin.*

THE DOMINIE'S WIFE.

A few triumphs in the matter of opinion, have a most salutary effect in giving a woman the respect of her husband. A noted doctor of divinity has discovered this fact. He has a wife who is quick-witted and as sensible as he is. They have several bright children, and their household is one of the happiest in America; but Mrs. Dominie has sometimes confidently remarked that men do get dreadfully arrogant and disagreeable, even the best of them, unless they are "taken down" once in a while.

One day, the doctor and his wife were discussing the matter of putting up a shelf in a certain room "This is the proper side on which to put it up," said the Dominie, severely.

"I beg your pardon, my dear, but I should say a shelf put up there would tumble down," rejoined Mrs. Dominie, thoughtfully. "Now, on that side are joists, to which brackets could be fastened."

"There are no joists on that side," averred the Dominie, with conviction.

"You can't really tell until you sound the wall with a hammer or something heavy," said Mrs. Dominie. "I think there are joists there."

The carpenter came the next day and put up the shelf on Mrs. Dominie's side. He said there were joists on that side, and there wasn't any solid support on the other. Did Mrs. Dominie crow over her husband? Not a bit of it. That would split the whole thing. She just laughed at him demurely out of the corner of her eyes, and kissed him, and told him he was the very dearest, sweetest man in existence, which made him give her a playful box on the ear and a shake of mock reproach. But, in his heart he respected her, because she had a real opinion, and it had been a good one.

Again, there was a step-ladder to be put away. Where should they put it?

"There's the long closet," suggested Mrs. Dominie.

Oh, it won't go in there!" declared Dominie.

"Now you try it," persisted his wife. "I think it will."

"Let me measure," said Dominie, gravely, and he produced a measure and went at it.

"I was right," he said; "it is now mathematically demonstrated that the ladder will not go into the closet."

"I don't think you have calculated upon the slant that I propose to give it," insisted his wife. "I don't wish to seem absurd, but I feel a moral certainty that the ladder will go into the closet. Please make the attempt now, just to gratify me."

The Dominie grumbled and said something under his breath about "how strangely even the most reasonable of women would sometimes conduct themselves;" but he carried the ladder in and—it fitted into the closet like a charm!

Mrs. Dominie put her face into a convenient pillow and laughed so hard that even the Dominie, who was inclined to be a little cross, had to laugh a little himself. "Do forgive me!" cried Mrs. Dominie, putting up a bright face to his; "you have such a noble decision of character, my dear, that I can't bear to disparage it; but don't you think that you sometimes, very occasionally, let it get the better of you?"

And the Dominie confessed, with a grim and somewhat chagrined smile, that possibly sometimes he did. But he loved her the more, because she had shown that she had an opinion of her own, and the power to maintain it.—*Good Cheer.*

HALIFAX CHURCH FUND.

Beginning January 1st, 1888.

Mrs. Nelson Graham,	\$1 00	A Friend,	\$1 00
Mrs. Tullock,	25	A Friend,	1 00
Mrs. N. Graham,	25	T. H. Capp,	1 00
Mrs. Thompson,	25	C. H. Leonard,	2 00
Mrs. E. Carson,	25	J. J. Christie,	2 50
Mrs. Dr. L. Minard,	20	A Friend,	1 00
Austin Hewitt,	25	A Friend,	1 00
Mrs. James Taplin,	1 00	Capt. I. Leonard,	2 00
A Friend,	30	J. J. Johnson,	50
Alex. Campbell,	50	F. W. Wisdom,	1 00
John McLeran,	2 00	A Friend,	1 00
Mrs. O. B. Emery,	1 00	W. A. Barnes,	2 00
John C. Calder,	1 00	A. D. M. Boyne,	50
G. Milton Calder,	25	J. S. Flaglor,	1 00
Jennie Calder,	25	L. Miles,	5 00
James Carr,	25	C. P. Devoe,	1 00
A Friend,	25	J. O. Baker,	1 00
Mrs. B. G. Moraras,	10	N. Morse,	20
Mr. B. G. Moraras,	10	H. A. Price,	1 00
T. S. Hasson,	20	George W. Carr,	1 00
John L. Smith,	20	J. C. Livingstone,	2 00
Willie E. Smith,	10	F. E. Reed,	2 00
Thomas S. Smith,	10	Mrs. J. C. Livingstone,	50
James R. Felix,	10	Mrs. G. W. Carr,	1 00
Mrs. J. R. Felix,	10	Mrs. Mary McVane,	25
A Friend,	5 00	Mrs. O. M. Packard,	5 00

Total, \$52 70

W. J. MESSERVEY,
Treasurer.

The Christian.

ST. JOHN, N. B., - - - FEBRUARY, 1888

EDITORIAL.

A SUFFERING WITHOUT SHAME.

For the which cause I also suffer these things; nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep what I have committed unto Him against that day. (II, Tim. i. 12).

We here have Paul's reasons for not being ashamed amidst his great sufferings. He says Christ hath abolished death, and hath brought life and immortality to light through the gospel, and tells what position he held in the gospel. I am appointed a preacher and an apostle, and a teacher of the Gentiles. Besides being a preacher and a teacher of the Gentiles, he was an apostle of Christ, an office held by no other but the twelve.

He was the chosen vessel to bear the treasures of eternal life of Christ to a dying world. Such a friend with such a treasure to men, might be expected to receive from men every mark of affectionate respect, but the very reverse was the fact. When He who made the world came into it, the world received Him not. He came in His Father's name to save the people, but they did not receive Him. If another came in his own name him they would receive. The disciple is not above his Master, and those who preach nothing but the gospel of Christ need not be surprised or discouraged to meet cold indifference or bitter persecution from the people they are so anxious to lead to the Saviour. Were Paul to add circumcision or anything else which was popular to the gospel of Christ, the offence of the cross would cease, and Paul would be applauded instead of persecuted. But he gloried in nothing saving the cross of our Lord Jesus Christ, and cheerfully accepted the consequences, a part of which he enumerates in the words following, "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned. Thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in cold and nakedness. Besides those things that are without that which cometh on me daily, the care of all the churches." II. Cor. xi. 24-28.

When we consider that every convert is surrounded with temptation, and every church beset with danger, we may see that the constant care of the apostle and his intense anxiety for the salvation of all, was not among the least of his sufferings. Still he was not ashamed. At that time he was Paul the aged, and instead of enjoying the rest which weary nature craves, he was chained as a criminal in a Roman prison, in a loathsome cell, so obscure that Onesiphorus had to search very diligently to find him. (v. 16). His Asiatic brethren in Rome had turned away from him, giving to his enemies their strongest argument. "See," they could say, "how his friends stood by him until compelled by his treachery to abandon him to his fate." He was constantly bearing in His body the mark of the Lord Jesus. Gal. iv. 17. Perhaps these were running a race the result of incessant beatings, which made his presence offensive, and may have been the thorn in the flesh. II. Cor. xii. 7, 8, 9, with Gal. iv. 13, 14.

He knew quite well that shortly he would be taken from prison and publicly and ignominiously beheaded; nevertheless, he was not ashamed for the following reasons.

I. I know whom I have believed; and

II. Am persuaded that He is able to keep what I have committed unto Him against that day.

I. I know whom I have believed. The Christian course begins with *faith* and proceeds to *knowledge*. Man takes the same steps in coming back to God, which were taken going away from Him. He first *disbelieved* God, and then desired the forbidden fruit, then put forth his hand, took and ate it, and knew the bitter fruits of sin as an outcast from God. He returns to God by believing with all his heart in Jesus the Son of God, then he loves Him, and follows on to know the only true God and Jesus Christ whom He has sent, which is life eternal. John xvii. 3.

Paul says, *I know whom I have believed, not what I have believed, but whom I have believed; a Person, not merely a fact or a truth, but the Son of God, who loved me and gave Himself for me.* (Gal. ii. 20). He had trusted Him for everything, and found Him faithful. He experienced His forgiving love and the hope of eternal life, a hope that maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Spirit, which is given unto us, (Rom. v. 5). What a position the intelligent Christian holds. If asked for his belief he replies, I believe a *Person, Jesus the Christ the Son of the living God.* If asked, Do you believe this statement or that he answers, If Jesus has said it, I believe it, for "whom God had sent speaketh the words of God." I believe with all my heart that He is the *Son of God*, and all He says is true, all He does is perfect, all His commands are binding, and all His promises certain. I cannot part with anything He says, He is everything to me. I know whom I have believed; and

II. Am persuaded that He is able to keep what I have committed unto Him against that day.

Nothing is here said of Christ's *goodness* in keeping what Paul had committed to Him, but He speaks of His *power* to do it. Many friends are kind enough and good enough to be trusted, but are often *unable* to do for us what they wish to do and even think they can do. Paul is persuaded that Jesus is *able* to keep the precious deposit, and to keep it all the time it needs keeping.

But *what* did Paul commit to Jesus? Christ, when He sought Paul, gave *Himself* for him; and in return he gave himself wholly to Christ—body, soul and spirit. He did this for at least three reasons. 1. Jesus claimed him as the purchase of His blood; 2. Paul could not keep himself; 3. Because of the irreparable loss of being at last a castaway. Is it not hard to keep the body in subjection to the law of God? to keep the feet in the narrow way? to govern the eye, the ear, and the hands? to keep the tongue from evil and the lips from speaking guile? to honor God with all our members? Is it not hard to so control the soul and to love only what is good and to hate and shun the evil? and to keep our words, thoughts and actions in complete obedience to Christ? Many are afraid to begin the Christian course when they feel their weakness, and put off repentance from time to time, in the vain hope that after a while they will become strong enough to resist all temptations, and prove an honor to Christ and His church when they join it. Paul committed all to Jesus and was persuaded that He was able to keep all in safety. He was persuaded that He who could reconcile such a rebel to God by the death of the cross, could, by His life in heaven, save him from all iniquity, and make him more than conqueror. The life which he now lived in the flesh was a life of faith on the Son of God, and the strength by which he expected to gain the victory over all his enemies was not his own strength but the strength of Christ, which He would graciously supply even till death, when he would rest from his labor in the presence of his Lord. For him to live was Christ; and to die was gain. It was a gain to himself to die, but a gain to Christ and His people to live.

But Paul looked beyond death when he committed all to Christ. Till then he expected to glorify Christ in his body and spirit which were Christ's. But the last enemy which tries all men stood before him, and very soon soul and spirit would leave his body to sink silent in death. The grave would claim its victim, and corruption accomplish its inglorious work. But he whom I have believed will not forsake even my body, but over it keep faithful vigils until the grave be made its refining crucible, and all that is dishonorable and dying be purged, and it fashioned like His own glorious body. "For so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory, it is sown in weakness it is raised in power, it is sown a natural body, it is raised a spiritual body." I. Cor. xv. 42, 43, 44.

When the resurrection day arrives, and all enemies shall be put under Jesus' feet, and death is swallowed up in victory, the glorified apostle shall receive from the Conqueror's hand what he had so confidently committed to His keeping. When he and all them also who love His appearing shall receive their crowns of righteousness, they will be fully prepared to glorify God with their bodies and spirits, which are God's. Well may the apostle, in contemplating the resurrection and its glory, address his brethren thus, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." I. Cor. xv. 58.

Original Contributions.

"CAN'T SOMETHING BE DONE."

Bro. Capp, in his answer to the above question, has shown us in the January number of THE CHRISTIAN, that something can be done, and that something has been done, and also that something more must be done, and still further how that much more can be done.

That the cause of Christ has been signally blessed in our provinces the last few years, through the efforts of the Mission Board, is no secret. In view of what has been accomplished and the want of help to continue the work, ought to inspire every lover of the cause to do something to further this work.

I was very much impressed with a remark I heard a good sister make, a few weeks ago; she said, "it seemed very strange to her to hear people talk against the sects—of their errors and false doctrines, and at the same time are doing nothing themselves towards educating and supporting preachers who might teach the right way." This is remarkably strange! is it not? That a man will talk loud and write long against the errors of others, and don't feel ten cents sorry for their unfortunate condition. Just think of it, ten cents a year from every disciple in these provinces will educate two young men for the work of the ministry! This will give us plenty help and keep up a constant supply of laborers. I mean, of course, two preachers every four years—allowing that length of time for their course of studies. This much needed work is calling loudly for help. Bro. Capp says the help must come and Bro. Messervoy, of Halifax, has shown us just how it can come. His personal, practical efforts in getting a little from many, has given him from eighty to a hundred dollars a month towards the church building in Halifax. I know the work of educating our young men and the work of mission are as worthy as any other work, and for them the people are as willing to contribute. I am certain that a large majority of our people are willing to appropriate a portion of their means to this cause, when their attention is properly drawn towards it. What we need now is some one or

more in every church and locality where there are disciples, who will take interest enough in this work to mention and solicit every one in regard to the matter. We have many good disciples in the churches who can't preach or even speak in meeting, who are anxious to do something for the cause of Christ. Let such ones take this work upon them. Try and see how much can be done in your community towards this all important work: Don't be discouraged when some one objects to the work or the manner of doing it. There are some (there ought to be less) who lose their religious ardor when money is mentioned. I heard of one man who was in the habit of shouting when the preacher said anything that suited him. It somewhat disturbed the preacher, so he requested the deacon to speak to the shouting brother. The deacon did. The preacher asked the deacon what he said that so successfully quieted the man. "All he did was to ask him if he would give a dollar for mission purposes." We have no reasons whatever to be discouraged, because we find some who have more "say" than "pay," for we have many who are interested in the good work, and many more who are becoming interested. The interest in our little paper THE CHRISTIAN, is growing all the time. The interest in our mission work is constantly increasing, and now this work of educating our young men is making a splendid beginning. I believe we will see a greater work this year than any former time. We need to agitate this work and plead earnestly but lovingly with the people and help them to see the magnitude of this work, and God will bless us, and we will rejoice in seeing the triumph of the gospel of Christ.

H. M.

TWO OR THREE—WHO ARE THEY?

Jesus said: Where two or three are gathered together in My name, there am I in the midst. Matt. xviii. 20. Believers to-day claim this promise, as applying to the children of God just as it did to them, to whom the words were spoken; and often we've heard it said, "We can claim the promise, because we have more than two or three."

It is well to have faith—strong faith in the promises of God, and with the utmost confidence to appropriate every promise to which we may lawfully lay claim. The promises of God are yea and amen in Christ Jesus—they fail not.

I take, not my pen, to-day, to argue that Jesus is not present in the spirit with every child of God, wherever He may be. I do believe with all my heart, that each and every child of God is under His peculiar care. I. Peter, v. 7; is under the unerring leadership of the Lord Jesus Christ, Heb. ii. 10; has received the earnest of the spirit, II. Cor. v. 5; is sealed by the Holy Spirit of God unto the day of redemption, Eph. iv. 30; is the Temple of God, because the Spirit of God dwells in him, I. Cor. iii. 16; and is destined for glory, honor, and immortality, even eternal life—indeed, He is in possession of eternal life now, because eternal life is to know God and Jesus Christ whom He has sent, John xxi. 3; he that hath the Son hath life, I. John, v. 12. Yet, I think the religious world, so called, has done evil and not good in giving this 20th verse of the 18th chapter of Matthew a general application, on account of the connection in which it stands, and the license which it gives in so doing.

The 19th verse: "If two of you shall agree, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Well, say they, we can claim this also, and in this is our confidence in praying to God, because we now know that whatever we ask, He will give us. Persons, sometimes at least, taking this position, forget that it is necessary that our prayers should be in accordance with the will of God (I.

John v. 14) in order to be heard. Again—It is possible to ask and fail to receive, because we ask amiss, i. e., not according to His will. James iv. 3. So, although two, three or more might agree to ask, they might ask and fail to receive, because not asking according to God's will.

But there is something else in connection with this, viz: verse 18, "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." What of this?

Well, we do not claim this, because we do not believe that this power of binding and loosing was intended for all Christians or even for all time, as we do not believe in "apostolic succession." This we think belonged to the apostles and the age of miracles.

But why not claim this as well as the other? Do not all those thoughts stand together? Were they not all spoken to the same persons? And are they not all linked into each other, so that they stand or fall together? If we can claim one we can claim all.

1. Verily I say unto you, Whatsoever you shall bind, etc.

2. Again, I say unto you, That if two of you shall agree on earth, etc. It shall be done of my Father, etc.

3. For where two or three are gathered together, etc.

Who can fail to see that this was all spoken to the men who, by Paul (Heb. ii. 3), are shown to be the successors of the Lord Jesus Christ in publishing the great salvation, "Which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him, God bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost," etc.

If we had space we could easily prove, conclusively, we think, that those (the apostles) are the persons, and the only persons to whom those special privileges were given, and given not for their own special benefit, but rather for the well-being of all mankind.

Jesus said to those men, "As My Father sent Me, even so I send you."

"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you," etc.

"You shall receive power, after that the Holy Ghost is come upon you, and you shall be witnesses of Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained."

These men were sent to bless mankind, by giving the laws of the kingdom of heaven, opening up the way of life and salvation in the gospel, the gospel itself being given them by the Spirit, the Comforter, the fulfillment of the promise of Christ and the prophecy of Joel. He led them into all truth, brought all things to their remembrance whatsoever Jesus had said, through them, gave the knowledge of life and salvation to a lost world in the glorious gospel of the grace of God.

Now, if I at all understand this matter, it is just this: The apostles were to receive extraordinary power and authority (not simply discretionary power), by which they were to act in the place of Christ after He went away from earth. The power was the power of the Holy Spirit, giving them wisdom to teach and power to prove their divine mission. When they spoke they did so by the authority of high heaven; when they put forth their hands and touched the couch of the sick, the dying or the dead, they manifested the power of God.

Well, these men might bind and loose, yea, it was their duty so to do. They might agree as touching anything concerning the well-being of the

kingdom of Christ; indeed, this was their duty also.

Very well, when they did so it was not necessary that they should all be together, as their work might scatter them sometimes; but, if two should be together and agree, both clothed with heaven's authority, it would be all right; it would be done, etc., because Jesus was with the two as well and as truly as if the twelve were there.

This is the sense then in which Jesus is with the two or three.

Sad has it been for the church that between the close of the first century of the Christian era, and the year 1888, so many have been placing themselves in the room of the apostles—sometimes in two's and three's, sometimes hundreds and thousands, to agree and legislate in reference to spiritual and divine things, and O, how many things which are not spiritual nor of divine authority.

There is nothing in my estimation which strikes such a heavy blow to the exalting one man, or his exalting himself above all others; as this: Where two or three, etc., (any two or three of you), I am in the midst.

Where is the pro-eminence? One was their Master and all they were brethren.

If all men claiming the name "Christian" had been always willing to follow the teachings of the men, who, clothed with heaven's authority, had a right to "agree," to "bind and loose," and with whom Jesus was in mighty power, brotherly kindness and charity would have filled the hearts of many thousands, who, because of mistaken zeal, met in fearful strife on fields of battle, or were either the victims or the agents in fiendish persecutions.

Much corruption and innovation would have been kept out of the church, and the name of Jesus would have been magnified in the enlightening of many minds now in darkness and under the shadow of death.

O. B. EMBRY.

Montague, Jan. 24th, 1888.

"FOR ME TO LIVE IS CHRIST."

Here is a whole volume compressed in this little sentence. It is virtually saying that Christianity is Christian or Christ-like—that religion is a religious life. Paul is saying in this that his life was regulated and controlled by Christ; that he reproduced the spirit, the purposes and life of Christ. The basis of this life is fellowship—a vital union with Him who is the true and living vine. This sacred union enables the Christian to say, as did the Apostle, "I live, and yet not I, but Christ liveth in me."

To possess and perpetuate this ideal Christian life, we must abide in Christ. This is the noblest life possible to man and well worthy the ambition of anyone. It offers to us the loftiest hopes and the sublimest attainments. The importance of this life should lead us to give our most earnest attention, lest we should come short of it. The danger to which we are most exposed, is the mistake in taking the cause for the effect, i. e., the adherence to law for the life. We forget there is no life in law, law is the medium of life. To say there is no life without law, is as true as that law is not life. Paul may plant, and Apollon water, but God gives the increase—the life. While it is true there can be no life or increase without the planting, it is equally as true that the planting is not the life. "But if we adhere to the law will we not have the life?" that depends on how we adhere or attend to it. Everyone knows that care must be taken how, when and where we sow, if we would receive an increase. A bungling way of sowing will not produce a harvest. It is possible to have a form of doctrine without the power, hence the need of being very careful how we attend to the form of doctrine. As there is a possibility of obeying the form or the law and not have the power or life. We make no

account of obedience to law only by its effects. If we produce the fruits of righteousness or the life of Christ in one life, then, and only then, can we claim a sound and proper obedience to the law of God. Some unbelievers deny the gospel—the law of life from their observations of the life of Christians (!) Why not deny the laws of vegetable life from our observations of some careless farmers? Everything depends on how or in what spirit we attend to the law of God. If we study God's word relative to any duty, it should be with an eye to the effect; to reproduce the life of Him who has given the law, thus making the obedience of God's law a means to an end and not the end itself. We know persons who pride themselves on their strict adherence to the prescribed law of giving, who do nothing worthy the name of Christian benevolence. There are others who will destroy the peace and union of Christian society by their adherence to what they suppose is truth, i. e., they will obey the law of love, minus the love or the law of peace without peace—obeying the law of life without the life. This is the abuse of God's laws, and makes that which was ordained unto life the instrument of death. The grand design of God's law is to change, not our actions simply, but our natures. Lead is still lead whatever form it may take; you may cast lead into the shape of a shilling but that don't make silver of it. If conforming to God's laws don't transform us into His nature, our obedience is all in vain. A Christianity that is Christian, a love that is loving, is the demand of the age.

H. M.

THE CHRISTIAN'S HOPE.

The hope which the Christian has is, indeed, a glorious one; it knows no fear, it makes his burdens light, and smooths life's rugged pathway. It affords him a never ending source of joy as he realizes

"Tis not all of life to live,
Nor all of death to die,

but that there is in store for him an "inheritance incorruptible, undefiled, and that fadeth not away." Hope affords him comfort in the hours of trial and sorrow. Often when the clouds of adversity gather and cast their gloomy shadows over him, he realizes how dark all would be were it not for the glowing prospect of the future everything which he may call his own in this life may be snatched from him, but hope never forsakes its possessor; and amid every trying circumstance, it causes him to look up to where his thoughts are centered; and ere his vision has travelled far enough to peer into the future, he catches a glimpse of the silver lining of the cloud which brought his sorrows. Ah! it was the same silvery light that shone on his pathway in times past, and now the cloud has changed its position in order that others might enjoy its light and blessings; and the child of God, on whom the dark cloud has cast its shadows, may be taught the transientness of everything earthly, and be raised to a higher degree of Christian excellence, and brought into a closer relation with Him who rules the world and controls all destinies.

How happy we would be if in every affliction we could realize that the one bright star is put out in some earthly homes, that the stricken ones may go out and shake off their grief by kindling light in homes where the star of hope never shone. Oh! if we could bring all the vain uncertain hopes of earth under the control of the Christian's hope, and make it paramount to them all, it would shine forth among them like the brightest star in the galaxy, and so far surpass them that they would appear dim under its glory. Our thoughts, our aspirations, our conversation, would be of heavenly things; there would be less anxiety for this world's goods, and a greater consecration to Christ. Our lives

would be so devotedly given to Him, that our soul's desire would be the realization of this hope.

Brethren, this hope of the Christian will soon be realized. Earthly hopes are like the mirage in the desert—they may dazzle us with their splendor, but they will fade away into the dim recesses from which they come. But the Christian's hope knows no disappointment; it never makes ashamed. Our anchor is cast within the veil, and we are bound to it by the golden chain of life's opportunities; and as we improve them, one by one, they are added to our treasures in heaven. The voyage may be a severe one, the storms may rage about us, but Jesus our Captain knows the course, He has passed this way before us and will pilot us over life's tempestuous sea, and land us safely in the haven of rest, where the hopes to which we looked forward will be realized, and then we will be constrained to say as one of old, "the half has not been told."

E. B. B.

Lexington, Ky.

"SUNDAY SCHOOLS."

I think the majority of my readers will agree with me in saying, that as a general rule, too little attention is given to Sunday schools. They, being the nursery of the church, cannot be too carefully dealt with.

It is here that the young minds are instructed, and if the right knowledge is imparted, and impressed, there is no doubt, but that they will follow the right path.

One of our practices which seems to be a great benefit to the scholar, is,—to select a certain word, and have each member repeat a verse with the same, then some one who has volunteered, reads an essay. The following is one given by one of our young sisters, who has only been in the church a few months.

The subject was "Light." Jesus says, "I am the Light of the world." We could not live in a world where there was no light. So God gives the sun to shine upon us, and as the sun gives light and all its blessings to the body, so Jesus gives light to the soul. When we have the light of Jesus to brighten our way, how happy we are. Each face familiar to our sight, seems to have grown more fair and more bright, for love fills our soul with light.

It was said of our Saviour, that He was a light to lighten the Gentiles, and how truly he has been the light of the world. Without Him how dark the world would be, but when trouble and affliction come upon the Disciples of Christ, in the midst of darkness the light still shines and they can feel

There is a day of sunny rest,
For every dark and troubled night,
Though brief may be an evening guest,
Yet joy shall come with early light.

Christian workers never despond or think there is nothing for you to do. Even in the dark and cloudy days looking unto Jesus, "Let your light so shine before men, that they may see your good work and glorify your Father which is in heaven." It is but a dark world through which we are passing. There are dangers all around us, and to get through safely we need a light to guide us. We may all have the same lamp that the Psalmist speaks of, as a guide for our feet and a light for our path.

Let us walk by its light,
When days are dark be thankful,
Light is not always best;
And useful are the shadows,
The silence and the rest.
God gives whate'er is good to come,
The day and then the night,
And those who find their joys in Him,
Live always in the light.

A MEMBER.

Leonardville, Jan. 19th, 1888.

CONCERNING HALIFAX.

I want to put before you our position at the present time. We are not able to go ahead with building a house, as we have not the funds to do so. But I can tell you what you can do, and it is this. Many of you kind hearted brethren who have complained of the ten cent arrangement, have now the opportunity of sending us before the first of May, your hundred, your fifty, your twenty-five, your ten dollars. We look for nothing less than ten dollars from those of our kind brethren who have found ten cents too small to have their names printed on paper. However, we give you the opportunity now of forwarding to us the amount asked for—nothing less than ten dollars. Only from those who have counted the ten cent plan a good one, and have neglected to send in their subscription, do we look for anything less than ten dollars.

Brothren, I think above all things else, we ought to have a house in Halifax, being the capital of Nova Scotia, and the oldest city in the Provinces. The time has come when we ought to turn our attention to this earnest plea, which has been set forth in the columns of this paper. Brethren, now is your time to do something before strangers come in and do it for us. We would request all our brethren to forward us their donations as soon as possible, as we want to be ready to purchase the best site we can find in the city. You all are aware that when a man commences business, he always looks out for the best stand, so we are looking out for the best building site in the city. Once we were inclined to take a back site. But now we are considering everything for the best, and will not do anything rashly, but will have some of the most experienced brethren's advice in this matter before we take final steps. Knowing the past, we have to be very careful at the present, for fear of making a false step. Brethren, I might say my trip to the States has been a success, so all the brethren say that I have conversed with, not that I have received money to build the house, but in the clearing away of the old prejudices that have always hovered over Halifax. We look for better things from this out. Halifax has a good future before it, and we want your prayers as well as your dollars, that we may give heed to the things that we have heard, lest at any time we might let them slip. Brethren, your money when sent to us, is always put in the Saving's Bank, and will draw interest from the first of every month, so be sure to send it before the first of the month.

Hoping this will meet with the views of all.

I remain yours in Christian love,

W. J. MESSERVEY.

Halifax, Jan. 30, '88.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

Bro. Capp is visiting Lubeo, assisting Bro. Minnick in a meeting. We expect Bro. Minnick to preach for us next Lord's day.

Our S. S. Anniversary takes place next week. The scholars are getting their parts ready and promise to give a good entertainment.

Bro. Messervy gave us a call in the interest of the Halifax church. We were much pleased with his visit. He is very hopeful as to the success of the cause in Halifax. These brethren should be encouraged. Throw in your mite and help these earnest Disciples.

Statement of the Sec.-Treasurer of Coburg St. Christian Sunday-School, for the year ending: December 31st, 1887:

Number of Scholars on Roll,	120
Officers,	4
Teachers,	16
Average attendance,	104
New scholars,	27
Scholars added to church,	8
Number of books in library,	250

RECEIPTS.

Balance from last year,	\$78 14
Collect'ons in school,	119 13
Collection at anniversary, (Feb. '87),	23 54
Sale of old library books,	15 00

\$235 81

EXPENDITURES.

For a new library,	\$90 00
For Sunday-school papers, supplies, etc,	90 69
For repairing church,	34 05
For N. B. Sunday-school Association,	3 00
For other purposes,	9 19

\$226 93

Balance on hand,

\$8 88

J. E. EDWARDS,
Secretary-Treasurer.

NOVA SCOTIA.

MILTON.

My labors with the church in Milton closed with the first week of the New Year. I never can forget the services at the church Lord'sday morning and evening. All nature was redolent with glory. 1888 was ushered in amid the ringing of bells, and the many congratulations of friends and acquaintances. Music, sweet music, soft and harmonious, floated on the breeze, and the strains of melody gave an inspiration to gladden the heart and inspire us onward and upward to immortality.

In our morning's discourse I recounted the labors of the past year, and noted some of the changes time had made in the ranks of the church in Milton. I paid a tribute to the memory of the lamented Silvanus Morton. The very walls of the church spoke of his worth. I regretted the church bell he and Sister Morton had furnished, could not be rung. I felt as though everything animate and inanimate, should join in the praises of the Most High. My prayer is that the hand of Time with His magic touch, may deal gently with dear Sister Morton. May God richly bless her in her widowhood. She is ofttimes lonely and in pensive sadness wanders back to him who travelled so long with her, amid joys and sunshine, storms and trials. Nevertheless, she need not wish him back again to battle with life's woes. No, for in motley vision I see him rejoicing in that grand cathedral, in that sweet home beyond the dark sea.

In the evening my heart leaped with joy when I saw the new lamps all aglow, and the church putting on new strength and wearing an additional air of peace and joy, prosperity and happiness. My theme was *The Path of Life*. How important that all should tread it, for *life* is what we all desire. Yes, and how many before another year arrives will have passed away. How solemn the thought. In the language of Prontice, "Tis a time for memory and tears." We stand like the Roman Janus—looking forward and backward. In pensive sadness I could but exclaim,

Bright are the scenes in memory's store,
Still bright are the hopes which go before,
While much have I seen on life's rough way,
Seems now to recall to our closing day,
But the weary heart turns backward still,
To its dreams of joy up life's long hill.

Having made arrangements with Mr. Goddard, the Congregationalist minister, the week of prayer was observed by holding services alternately at the two churches. It was truly a time of refreshing, but I had to leave on Friday the 6th inst. for Kempt, a distance of some thirty miles. I shall never forget the kindness I received at the hands of a large number of the citizens of Milton. In fact, as a rule, I think the Nova Scotians are as kind and hospitable as any people upon the globe. The many souvenirs and expressions of kindness, conferred upon me will long be remembered with deep emotions of joy and gratitude.

My journey to Kempt on the coach was rough, but not altogether uninteresting. I enjoyed the company of Mr. McVicar, graduate of Acadia, and Mr. S. Morton, graduate of Dalhousie. The former teaches at Annapolis, the latter at Yarmouth. We were rehearsing reminiscences of college life, and singing the old, old songs of college days. Yes, in fancy's weird domain, we were again treading the classic halls. I became enraptured. The flush of youth glowed on my vision. My young heart leaped with joy, whilst the rainbow of hope cheered me onward. I thought I was again poring over tasks, and dreading the recitation room. Once more I was surrounded by the works of science and art, volumes of seeming enigmas. I looked around and my room gleamed with a faint, sickly ray of light from within, while my thoughts were stretching out into the future, filled with pictures of pleasure and success. But my journey by coach is ended.

KEMPT.

Bro. David Freeman having kindly met me at Caledonia, in order that I might reach my destination the same evening. Here I found one of the most pleasant homes in the family of Bro. Freeman. He is well known in many of the New England cities as being one of the best in scientific fishery and hunting. His name frequently occurs in a work on "Fish, their Habits and Haunts," by Lorenzo Prouty, of Boston. Consequently, gentlemen of wealth from different cities, annually pay him a visit, and remain for weeks at a time. I do not wonder at this, for it is just such a place as one would like to rest after the care and bustle of city life. O such beautiful lakes nestling among the hills. And then, the quiet brooks meandering through the meadows and the groves. O, yes, and then the music. Why, the wildwood echoes immortal strains, and the wild animals roam too and fro. Here the partridges fly into your arms and into your homes. The other day I was a guest at the parsonage in Caledonia, and the Rev. R. S. Stevens showed me a partridge that flew in his arms when returning from church. Why, it reminded me of the Israelites. Then, again, the moose, the rabbit, and the bear. O, I wish I had time to do more than simply allude to them. But I am lost in pleasing dreams, amid the beauties of the groves, amid the sanctity of mighty. However, I can only say, I am under lasting obligations to Brother and Sister David Freeman, and wish never to forget them. May God bless them forever, and may a crown of life be theirs in the coming Kingdom.

I must also make honorable mention of Bro. Israel Cushing. It was my privilege to have met him eleven years ago in Caistor, Ontario. I was then preaching for the church in Wainfleet, near the shores of Lake Erie. Happy memories of the long ago come thronging before me. We were attending a large celebration. Thousands were coming from the east, the west, the north, the south. I was chaplain for the day. My escort on that occasion was killed four years ago in Manitoba. O, the dim memories of faint, gleaming remembrances! How they hurry over our minds whenever we think of a future life.

"My pensive memory lingers o'er
Those scenes, to be enjoyed no more,
Though distant far away.
Yet pain, 'tis still a pleasing pain,
To view those days and hours again,
And sigh, alas, adieu."

I am now preaching for the church in this place. Some have confessed the Saviour and wish to be baptized next Lordsday. This is truly a good field for missionary work. There ought to be a good, live preacher here all the time. Then there could be a church built up in Harmony, Grafton, Caledonia, Maitland and Lake May. My work for the last two months has been largely pastoral work. I have averaged three visits a day, going from house

to house. Nevertheless, I have also preached or lectured about every day. But my work during the week has been too much scattered to see immediate results. However, I trust that it will be like the seed cast beyond the waters, the fruits seen by and by.

I have been extremely pleased with the Christian kindness and courtesy manifested by the different denominations. I shall long remember with gratitude the right royal hospitality of Dr. Colo of Caledonia, the Rev. R. S. Stevens of the Methodist Church, the Rev. Mr. Kinney of the Free Baptist Church, and the Rev. Mr. Blakoney of the regular Baptist Church. Each of these ministers placed their churches at my disposal, and every act of courtesy extended that brotherly kindness could suggest. I shall ever pray and labor to this end, that all that believe in God may be one—one in heart, one in faith and one in practice. So mote it be.

SUMMERVILLE.

I preached a few times for the church in Summerville, while I was at Milton. The brethren here keep up a Sunday-school, and weekly prayer and social meetings, and are in right good earnest. The Free Baptist Church, near by at Port Matoun, was kindly extended to us, and I preached here a few evenings to a full house. The interest manifested on the occasion was excellent, and I think the day is not far distant, when a union will be effected between the Christian church at Summerville, and the Free Baptist Church at Port Matoun. A preacher ought to be stationed here, however, and in the course of time the field might be self-sustaining. May God hasten the day when love and unity, peace and happiness may everywhere prevail. O, I dream of this good time coming, in the deep slumbers of the night when, wrapped in the embrace of Morpheus, I am hoping, trusting, longing, praying to cast anchor on the strand.

On the fair horizon gleaming,
That enchanted smiling shore,
Of the happy future thinking
Of the glories just before.

W. K. BURR.

Died.

MACGREGOR.—At her home, Lot 48, Queen's Co., Nov. 9th, 1887, Sister Susannah MacGregor, died (as we say), aged 39 years. It was our privilege to visit our Sister more than once—the last time very near the end of her "earth life," and from what we know of her Christian character and strong faith and bright hope, as the body wasted day by day, we would rather say "she sleeps"—sleeps in Jesus, having the utmost confidence that she "died in the Lord." Her last words in the body were: "The Lord Jesus is with me." Notwithstanding, we have consolation from God, how much would we not give to know what were the first words of the ransomed spirit, as the glories of the spirit land burst upon the enraptured vision.

GORDON.—At the residence of her husband, Roseneath, Lot 52, Jan. 4th, 1888. On the fourth day after the fiftieth anniversary of her marriage, Mrs. Barbara, beloved wife of Peter Gordon, Esq., and daughter of the late James MacDonald, Kingsboro, Lot 47, closed her eyes in death, (aged 70 years), after a short but severe illness, (congestion of the lungs), from which she, from the first, believed she would not recover. Death, however, had no terrors for her, because she knew whom she believed, and in her last hours she said, "My hope is good." About thirty-six years ago she confessed Christ, and was baptized by the late Rev. John Shaw. Our Sister leaves a husband, six sons and three daughters in sorrow, but not in a hopeless sorrow, as they know that wife and mother lived and died in hope of a better home than any which can be provided by the most tender hands and loving hearts on earth. One of Sister Gordon's seven sons preceded her to the spirit land, having died on the ocean, far from home and mother's care. The others may wait a little while, and then, they, too, will pass over. May it be to enjoy a happy and eternal union.

O. B. EMERY.
Montague, Jan. 20th, 1888.

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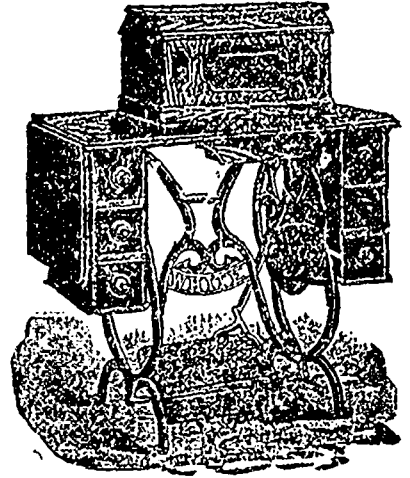
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St. John, N. B., Jan. 18th, 1882.

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

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