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THE CHRISTIAN.

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

Vol. II.—No. 8.

SAINT JOHN, N. B., JUNE, 1885.

Whole No. 20.

The Christian.

MISSION.

The work of mission, both home and foreign, has so rapidly increased within the last few years, that it has become the question of greatest interest in the religious world. The facilities afforded in travel and transit, in the wonderful increase of international commerce, and the increase of mails and newspapers, make the present time ripe for a grand movement in mission work, and the evangelization of the nations the imperative duty. The church that is not interested in this work of modern missions is not only behind the spirit of the times but behind the spirit of the gospel, for the spirit of mission is the spirit of Christ. A sure way to ascertain the power and spiritual life of a church is by the work it is doing outside of its own personal interest. Charity begins at home, it is true, but false charity like its neighbor, selfishness, not only begins at home but stays there. The true spirit of charity is like the river that flows towards the sea, that grows broader and deeper as it gets further from its fountain head.

The history of the Church of Christ in its primitive days is the history of missions. When the church of the present time is restored to primitive practice we shall have mission work all along the line. The restoration of the primitive mission spirit is the great need of the times. Churches must be impressed with the imperative need of this work. The commission of Christ not only says, "He who believeth and is baptized shall be saved," but it says also, "Go into all the world and preach the gospel to every creature." He who preaches the necessity of apostolic Christianity and is not helping to send the gospel into the world will have to take a little of his own medicine.

It has been said: "There is not a prophecy of the Old Testament that does not contain some missionary precept or promise." Any who will carefully read the prophecies will see that the statement is true. It was Dr. Alex. Duff who said, "The church that ceases to be evangelistic will soon cease to be evangelical. In this light we can see that the church itself needs mission as much as the world needs it."

Foreign missions differ in no way from home mission except in the character of the field.

Home mission is the strengthening and encouraging the things that are weak and ready to die, which is just as important as sowing the seed in new fields.

Looking over the missionary work in our own Provinces during the last decade we can see an improvement that warrants us to hope for still greater success. It may appear to the casual observer that nothing worthy the mission spirit had been accomplished. But when we take into consideration the poverty

of the churches and the difficulty of getting evangelists to labor in these Provinces, besides many other obstacles, it will be seen that what has been done is very encouraging and the olive branch to ultimate success.

Work has been done in eight or nine churches in Nova Scotia, besides in a number of places where we have no churches. Some of the churches that had well-nigh lost their identity have been revived and rebuilt and are still being sustained through the efforts of the mission. Bro. Nowlan is now working for the mission and is receiving encouragement. Bro. Hines writes me saying that Bro. Nowlan is having good meetings in Gulliver's Cove and the cause in that locality is putting on new life.

Much more might be said of the work in N. S. had we time to itemize. Enough has been said, however, to show that the work has been a success in the Province of N. S.

The work in N. B. is still more encouraging. Although she has not received as much mission labor as N. S. the success has been greater. The two churches on Deer Island were in a low condition when the Mission Board sent the evangelist down there. There were a few in each church who were struggling hard to keep the churches alive. Now they are able to support a preacher among them all the time and to help the mission work. Our new church house has already been completed and another one in Lords Cove will be finished soon, so we hope. The annual meeting last year was held with the very church that three years before was so feeble that there was hardly a hope of its recovery. All who attended that annual meeting can testify how credibly the brethren in Leonardville acquitted themselves in providing for one of our best annual meetings. Bro. Emery is now pushing the work successfully in both churches as well as other parts of the Island. The other churches in Charlotte County have received more or less mission labor. Last winter Bro. Nowlan's labor was quite successful in that county, a number being added to the churches, besides the building of a meeting house.

In Keswick, York County, a good work was accomplished, the influence of which is still being felt. Those who then obeyed the gospel are still active Christians. A letter from them not long since informs me "they are anxiously waiting for another meeting." I do sincerely hope they may not wait in vain, for true it is that no better or riper field can be found than in that section of country. We have brethren there who are worthy any effort the mission may see fit to offer. To make a careful note of what has been accomplished, with such a limited amount of labor, and to see the anxiety of the people to have the gospel in the various parts of the Provinces, would inspire every Christian heart with a strong desire to do more in this much needed work.

The essential idea of this work is to help the weak and struggling churches, to make

them self-sustaining, and able also to help others.

This can be successfully done providing the churches will co-operate, but unless all are interested of course the work must necessarily be slow. One thing is sure, however, if we can't do as much as we would like to, we mean to do what we can. We don't intend to act on the principle of the man who put fifty cents into the contribution box, and afterwards took it back again because none of the rest of the church would contribute.

The mission work is destined to be the first and grandest work of the church. If the present age don't take hold of this work as it should the future will. There are two important reasons why we all should work for mission. The first is in the "Go" of the commission, the second is in the "Come" of the Macedonian cry. We cannot be indifferent to these and stand approved before God. As to the necessity of co-operation there cannot be a doubt as the church itself is a co-operative body. As it takes the local churches or congregations to comprise the Church of Christ (see Acts iv: 31, N. V.) it is necessary there should be local co-operation. If a local church or congregation is so independent that it will not co-operate with other congregations, then it has gotten beyond Apostolic independence.

H. MURRAY.

PAUL DID NOT MAKE A MISTAKE.

DEAR EDITOR:—In reading the May number of THE CHRISTIAN, I find our esteemed Bro. Stevenson has asked me several questions in connection with the short article I wrote in the April number, and with the greatest respect and kindness toward him, I will endeavor to answer, not in the spirit of criticism, but in the spirit of good-will, knowing that if we never prove our points it will not mar, or make void the word of God that informs the children of men what they must do to be saved, for I take it, what we are trying to prove is but a literary curiosity.

Bro. Stevenson asks: "Are you not aware that Christ 'hath broken down the middle wall of partition between us'" ("having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for") 'to' make in himself of twain, one new man ("so making peace.") The part quoted that I've put in parenthesis, which the brother left out, are the words required to make a reply. We find by reading the passage in full, that it was the abolishing of "the law of commandments contained in ordinances" that broke down the middle wall of partition, and so made peace between Jew and Gentile; and as the "law of commandments" were inflexible, so much so that a Jew had no power to make a choice. But a vow, be it the Nazarite, or any other, was so flexible, that he had the choice to take it or not, showing by its flexibility that it was

not one of the commands, for a command from God must be obeyed.

The next question asked refers to Jacob's vow, and our brother asks: "Was Jacob's vow a part of the law?" I answer no, which will answer also the next question, because Jacob did not make an offering of any kind at the time. And then our brother refers to Num. vi: 13, 21, showing us the nature of the offerings in connection with a Nazarite vow, and then states, "These Paul must offer to the Lord in teaching the Nazarite vow." In answer I will say that offerings of that kind did not begin (as our brother is aware), with the law of Moses, for by reading Gen. iv: 4, we learn that Abel offered a similar offering; and we could refer to other places before Moses' law came in force. But it was the offerings for the sin of the whole nation, (if I understand aright), that began with Moses and ended at the death of Christ, which was well understood before Christ died, for by turning to John i: 29 we read, "Behold the Lamb of God which taketh away the sin of the world." But at the same time it seems that there was no clear conception of the abolishing of other offerings that began before Moses and which had been blended with Moses' law, if we may judge from Paul's actions.

Our brother next states that the vow I referred to in Acts xviii: 18, "Some eminent commentators claim that for Aquila," even allowing it as the eminent commentators claim, that same Aquila was well acquainted with the new order of things, for we read in Acts xviii: 25-26, that he instructed a man "mighty in the scriptures," "and expounded unto him the way of the Lord more perfectly." So that in taking the vow he must have made a mistake too, allowing that God had revealed that all kinds of vows were abolished.

Our brother next asks, "Will he affirm it was part of the law. If so we demand the proof and ask him as a favor to tell us the nature of the vow taken at Cenchrea."

I will say, if we may judge from circumstances, I think we may infer it was a Nazarite vow, because we read of no other vow that required the head to be shorn, if so, then it was one of the customs of the law of Moses. Our brother asks, "What does he mean by the law of Moses proper?" I answer, I mean by the law of Moses proper, all those laws that were given to the Israelites, that were not given, or not in use before Moses' administration; for there were many things in use before Moses' time, that were blended with the law of Moses, such, for instance, blood for blood, offering of sacrifice, taking of vows, and circumcision, and those laws that plainly prefigured the Christ, were taken away at His death, and others, (Judging by how the administrators of the New Covenant carried it out) were for awhile retained among the Jewish Christians and Jewish Christians alone, until God gave to the Apostles a revelation to the contrary, or until God had scattered the Jewish priesthood by the overthrow of their worship and the destruction of their Temple. And as for Paul claiming to be perfect, or rather, I claiming it for him because I made use of some of his last words, was not my meaning, for he claimed to be chief of sinners, but when I make use of an Apostle's words, when he was near the close of life, where he states, he had "kept the faith," we are in duty bound to receive it, or else we have room to doubt other things he has done or said, which would be a sad state of things indeed. Yours,
W. M.

Everywhere a Christian should be a positive power, so that wherever he carries himself, he will carry the power of Christianity.

BAPTISM OF HOLY SPIRIT

NUMBER II.

I find by reading the April number of THE CHRISTIAN, that I have overlooked an important reason why the baptism of the spirit cannot mean a literal immersion, viz., "there was present on that occasion neither the *literal* element in which to baptise them, nor the *personal* administrator to do it."

Let us try to get this argument into the form of a syllogism, and see how it looks.

A literal immersion in the spirit requires water, and a person to immerse the subject in it.

On Pentecost there was neither water nor such person. Therefore no immersion in the spirit did, or could take place on Pentecost.

But why waste time on ordinary reasons, when we have such overwhelming ones as those given in the last CHRISTIAN. We are told that the spirit is not a *literal* element, and that Jesus was not *personally* present on Pentecost.

By the way, I am called to witness to those two facts. It is well to get credit for intelligence, but I must decline the honor, as I do not know that the Holy Spirit is not a *literal* element, nor that Jesus was not personally present on Pentecost. The reader's of THE CHRISTIAN will be ready to enquire, "is Stewart also among the prophets?" I answer no.

The mystical method of interpretation, so common among the advocates of sprinkling and pouring, is founded on two assumptions. First they assume that a certain word ought to be understood in a figurative sense, and secondly that the figurative use of a word changes its meaning. It is quite natural that those who have no Scripture authority for their practice should use that method. But I never expected that it would fall to my lot to oppose it in one of our own papers. For the benefit of our young and inexperienced readers, I would say, that the figurative use of a word never changes its meaning.

By referring to the writings of Brother Campbell, I did not mean to find fault with those who differ from his conclusions. But I venture to say, that any person who undertakes to overturn his reasons, will require something more solid than figures, shadows, and loose assertions. However, I give credit to any person who tries to advance new ideas. Bro. Stevenson's letter, for instance, has called out two excellent articles from Bro. Ford and W. M., and that of Bro. H. Murray, "Be sure you are right," has the ring of true metal. Let those who have advanced thoughts speak out, but let them not expect to screen themselves behind a private correspondence.

ROBERT STEWART.

Lot 48 P. E. Island.

On the above my remarks will be brief.

Bro. Stewart constructs a syllogism with a false major premiss and seems to be amused with its false conclusion. Well! what of it? It was he who said, "A literal immersion in the Holy Spirit requires water." I said nothing of the kind. So the syllogism is entirely his own. Again he declines the honor I gave him for intelligence and says, "I do not know that the Holy Spirit is not a *literal* element nor that Jesus was not *personally* present (at Jerusalem) on Pentecost." Well! I really thought he did know "those two facts" but as I was mistaken, I must be more careful in the future.

He asks, "Who ever heard of figurative elements before?" Sure enough, who ever did? I said, "If the Holy Spirit is called an element it must be in figurative language." We find him so called in John vii: 28-29 and elsewhere.

What he says of Bro. Campbell and of any person who undertakes to overturn his reasons he

is quite safe in saying. His remarks, too, of those who have advanced thoughts and the courage necessary to speak them out are true and sound.

Since writing the above a new piece commencing with "The Mystical Method, &c.," came from Bro. Stewart containing the following:—"For the benefit of our young and inexperienced readers I would say that the figurative use of a word never changes its meaning."

My respect for Bro. Stewart makes it painful to see such things from his pen in THE CHRISTIAN but as he is urgent to have them inserted it is thought best to let them go forth. *The figurative use of a word never changes its meaning!* which is about the same as saying "Be sure when you see a figure that it is a reality and not a figure."

If what he says is so, then Jesus meant the very flesh which was torn by the nails that fastened Him to the cross and the very blood that followed the soldier's spear, when he said, "Except ye eat the flesh of the son of man and drink His blood ye have no life in you."—John vi: 53. And when the Lord called them gods, to whom the word of God came (John x: 34-35) the figurative use of the word god did not change its meaning, hence Israel with divine approval had "gods many." Webster says, "words are used *figuratively* when they express something *different* from their usual meaning." So the reader must be very young that will accept Bro. Stewart's *Ipsi dixit*.

The opposition to my articles on the baptism of the Holy Spirit reminds me much of Luther's argument for the "presence" in the Eucharist. When he met Zwingli in the Hall near Marburgh, in presence of a large company of nobles and theologians he wrote with chalk in large letters in Latin, "THIS IS MY BODY." All arguments that were brought against Luther showing that Jesus used figurative language and had said the flesh profiteth nothing—that his real body was not eaten but ascended up where he was before, &c., &c. All was met with Jesus' words, "This is my body." In the present case it has been shown that Jesus used a figurative word when he said, "Ye shall be baptized with the Holy Spirit. Although he had frequently promised that gift to the apostles, he never used *baptized* but once and that when speaking of John's baptism. That the inspired historians never said they were baptized but always described it as different from baptism. That nothing is said of burying them in the Holy Spirit and raising them out of it, which is the true meaning of New Testament baptism. All is met by, "But Jesus said they would be *baptized*."

When Luke and Peter tells us what happened to the apostles and the first Gentile converts they either did or did not tell the truth and the whole truth. They are the inspired historians. When we tell what was done we act as historians not as prophets. When we are satisfied to give the same history they gave the matter is settled. I have no doubt this will be plainly seen in the not very distant future. D. C.

DEATHS.

McLAUGHLIN.—At Lord's Cove, April 28th, 1885. Mr. Thomas McLaughlin, aged 84 years.

The deceased came to this Island in early life, and, although not rich on his arrival, he possessed a good constitution and the will to work. Through industry and care he not only succeeded in providing for a large family, but also in gathering together considerable property—real and personal, all of which he leaves on passing the line which separates time from eternity.

Whether our days be many or few, may they be given to God.

Cook.—May 5th, 1885. Mrs. Ella Cook, beloved wife of Mr. Edgar Cook, after a short illness passed from life and earthly hopes; to that which is, to us, now unseen. Mrs. C. was aged only 18 years, died in the first year of her married life; her earthly

hopes are ended, and, though silently, she warns us: "Be ready, for in such an hour as ye think not, the Son of man cometh."

O. B. EMERY.

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

RECEIPTS.

| | |
|--|--------|
| Amos H. Outhouse, Tiverton, N. S. | \$1 00 |
| Gulliver's Cove, Digby, | 87 |
| Ross Way, | 47 |
| Brighton, | 1 00 |
| Henry Hill, French Village, N. B., | 2 50 |
| J. Flaglor, St. John, | 1 00 |
| Total, | \$6 84 |

T. H. CAPT, Treasurer.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday School at 2:15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

Two additions, by confession and obedience, during the month.

The Women's Missionary Aid Society report a successful meeting this month.

Brethren Hughes and Nowlan, in passing through our city, visited our prayer meetings and gave us words of cheer.

DEER ISLAND ITEMS.

A report of the special services held at Leonardville was mailed to THE CHRISTIAN, but as the information comes from the office that no report was received, it may not be out of place, although a little out of season, to forward a few items.

The meeting was continued from Lord's day, March 8th, over two weeks, with the immediate result of six confessing the Christ, and being buried with Him in baptism, rising, we trust, to walk in newness of life.

Seven others, who had been baptized, were received into the fellowship of the congregation, and two, who had wandered, and so had lost time and many privileges, in sorrow for the past and hope for the future renewed their engagement to live the Christian life. Thus fifteen were gathered in.

There was another grand result of the meeting, which caused the saints at L. to rejoice, and I believe also caused joy among the angels of God. It well repaid for all the effort put forth, but on this I will not now be more explicit.

The Church is greatly strengthened, and I hope that all who have now taken their stand for Christ, with those who have been "bearing the burden and heat of the day" will be faithful; that they may not "fall out by the way," but, keeping "the unity of the spirit in the bond of peace," may themselves make a success of life, reach the city of light—the city of God, and there, among souls redeemed, won to Christ through their influence, enjoy the reward of the faithful and the presence of the Lord in the cloudless day of eternity. I sometimes think that if we could, with Paul, allow our minds and affections to rest more on "that day" and the things which are eternal, and less on the things which are perishing, there would not be so many disagreements, so much coldness and indifference in reference to the success of the cause for which Jesus died and martyrs bled. But among the people of God there would be more light, love, joy, union and striving for the welfare of all in the "one body." "There is a rest which remains

for the people of God." "There shall be no night there."

During the meetings, and since, the Church has worked nobly, and I hope it will continue so to work, and increase yet more and more in zeal and ability. If its members will examine the Scriptures of Divine truth daily, meditate in "the law of the spirit of life" day and night, there will be little danger of their being disturbed by any who would have them trust in a *human* "plan of salvation," or of their being "carried about by every wind of doctrine and cunning craftiness whereby they lie in wait to deceive."

We live in an age of the world when religious teachers are not ashamed to "creep into houses" and try to persuade persons to substitute something else for that which is clearly taught in God's Holy Word; therefore it is necessary that we all "stand fast," making ourselves very familiar with the weapon which God has given us—"the sword of the spirit," which is His word, so that we may be able, as Jesus did, to resist every temptation: We, by readily placing our finger on the text and saying, in the strength of a soldier of the cross, "It is written."

Neglect of God's word has never been profitable. From the earliest trial, when sin entered, and death by sin, down through the ages, to disobey was disastrous—to obey was blessed.

Since writing the above, one confession at Lord's Cove.

O. B. EMERY.

May 21, 1885.

Since my last writing, two (a husband and his wife) baptized at Lord's Cove. Excellent meetings yesterday (Lord's day) at Lord's Cove and Leonardville.

O. B. E.

May 25, 1885.

NOVA SCOTIA.

KEMPT.

The June Quarterly will be held with the church in Kempt the second Lord's day, rain or shine. We expect a good meeting. A number of the preaching brethren will be with us, and we hope to see a number of the practising brethren. All who come will receive a warm welcome from the Kempt brethren. They have organized a sewing circle, which is meeting with good success. They are making a move now towards repairing the meeting house. The outlook for future prosperity is very encouraging.

MILTON.

Our series of meetings closed with 20 additions and three who had been away from the church for many years came and took their place again with us, and now we are rejoicing and making merry over the lost ones who are found. The spiritual condition of the Church was never better, and we most sincerely hope it may never be worse, but that there may be a constant growth in the grace and knowledge of God.

BARTON, DIGBY COUNTY.

My labor in this field is about drawing to its close for the present. And although we have found much discouragement by the way, still we trust our labor has not been in vain in the Lord. A good interest is manifested among many in the different sections, but the want of suitable places for worship must greatly retard the work. The little church at Gulliver's Cove is in a healthy condition, and the outlook for the cause in that place is favorable. Last Saturday we buried from sight a darling child of Sister Thomas Adams, of Brighton. We deeply sympathize with the bereaved parents, and trust that the stroke of affliction will tend to draw them nearer the Master, who does not afflict willingly but for our good. Since last report I have averaged about five meetings per week.

May 20th, '85.

PETER D. NOWLAN.

NOTES BY THE WAY.

I wrote my last in St. John on my way to my home, and home friends, who appeared doubly dear to me from my having been so long absent from them. I do not know as I can say with Bro. Murray in the last CHRISTIAN, that "I am the happiest man on earth"; but I can see many reasons why I should be very happy and very thankful to God. I did not come home for the purpose of making any special effort to bring sinners to Christ, but to see my friends and do a little work on my farm. I found the Church moving along smoothly, but surely as any Church must that has such Elders as Bros. Steele and Wagoner always ready for every good word and work, and follow Paul's instructions to the Corinthians about as near as we find men to do anywhere, to be steadfast, immovable, always abounding in the work of the Lord. My first Lord's day home was very much enjoyed by me, meeting with the many brethren and hearing their words of exhortation and their expressions of gladness and thankfulness for my return. I preached twice on Lord's day, and attended two social meetings through the week. The next Lord's day I spent with the Church in South Range, and again we had a happy time, for in addition to the greeting of our dear brethren a noble young man, the son of our good Bro. Shortliffe, confessed Christ as his Saviour, and pledged himself to walk in His ways by obeying him, being immersed in His name.

On Monday I returned home with a happy heart. Wednesday evening we met at the home of Bro. S. Lewis, who very nearly lost his life last fall by falling down stairs, and he has not since been able to get out to meeting but can enjoy one at home and help to make it too. We had a good meeting, and in response to the song of invitation, two boys made the good confession; one of these was my second son, Allen. So again I found cause for thankfulness and rejoicing. Last Sunday there was a large gathering under the circumstances, and a good number both of the brothers and sisters took part in the social meeting in connection with the Lord's table. At this meeting we gave the hand of fellowship to a brother who had for some years been away from us, but finding no food on the barren mountains of sin, like the prodigal, he returned to his father's house. Two others, who through an unfortunate difficulty had been for some time estranged from the church, but from whom the church had not withdrawn fellowship, were reconciled, and will now take their places to carry forward the glorious work. In addition to the regular appointments here I have only preached one sermon. That was by the invitation of a Baptist brother at his house at Weymouth Point, where I have a standing invitation. This brother and his wife met with us last Lord's day, to break bread, and expressed themselves as having spent a very happy day. To-morrow (D. V.) I return to my work in LeTete and Back Bay. I hope to send good news from there soon.

J. A. GATES.

SOUTHVILLE, May 26th, 1885.

P. E. ISLAND NOTES.

We are in a meeting here at Montague. Our attendance is not large as the country people are very busy. I am trying to preach, mainly from the blessed lessons of Jesus, that he taught to the children of men while on earth. I am not splitting hairs on denominational points, or preaching on doctrinal subjects. I love to preach on these great lessons of the Blessed Lord, such as the "Dangers of a sinful life," "Choosing the good part," "Pearl of great price," etc. There has been five confessions so far. I baptized a brother in the country last week. He has improved both in body and mind since his baptism.

Our love to you and yours,

CARRIOLL GIBERT,

The Christian

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St. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

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

SAINT JOHN, N. B., JUNE, 1885.

EDITORIAL.

REMUNERATIVE LABOR.

The young are ambitious to perform great things. While simple duties are irksome to them, they engage in things beyond their strength with extraordinary zest. This ambition cleaves to our riper years and is fanned by sensational reports of faith cures and other marvellous works. How glad we would be to get marred by praying for it, or to have it stopped when it destroys our property or thwarts our plans. How delightful to have our prayer for the recovery of sick friends answered.

James wrote his general epistle in the age of miracles, and tells the sick to call in the elders of the church to pray over them in certain form, assuring them that such prayer would save the sick, etc. He refers to Elias' case to show how effectual the prayer of a righteous man was at such time. But James, like Paul, shows a more excellent way and gives to every Christian to the end of time a work as much above miracles as the heavens are above the earth: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."—(James v: 19-20.)

Scaffolds are necessary in building a house, but when it is finished they are removed as an unnecessary encumbrance. But children sometimes admire these scaffolds as the most interesting articles on the premises. When God's great building was in course of establishment miracles were necessary to gain men's attention and belief, but when thousands of Jews and Gentiles were saved and Christianity established and the apostles had passed away, these miracles, no longer necessary, ceased, notwithstanding men's childish attachment to them. This Paul explains in the 13th chapter of first Corinthians.—When he was a child he thought, understood and spoke as a child; but when he became a man he put away childish things. He approved the more excellent way. Could we call down rain or heal the sick it might only prove a temporal benefit to some while it was an injury to others; but to convert a sinner is a universal and eternal good, and a Christian has the privilege of doing this while time and changes last.

We will consider:

I. The erring one. James speaks as if this might happen to any of the brethren, showing that all should be humble. Many, like Peter, are ready to exclaim: "Though all men should deny Thee, yet will not I." This is the very way to fall, for God resisteth the proud, Satan marks the self-confident and exalted man, and desires to have him! (1). We may err from false teaching. Many did so in ancient times. The love of novelty makes new

doctrines attractive, and the pride that exults in thinking that we know more than others, binds us fast in error's chains. (2). We may err by keeping the company of the careless and irreligious until we grow to like them, and lose our interest in secret prayer, in the house of God, in his family, and his word.

II. To avoid the erring one. This is the work of faith and labor of love. It is considered a most difficult work, but the love of Jesus prompts it, and confidence in his promise and grace encourages persistent and self-denying labor—labor which is highly beneficial to the worker himself. If we turn the sinner to the truth we must be well acquainted with the truth and we will earnestly seek for it. We need to have the Holy Spirit dwelling in our hearts by faith, and we will constantly and believingly pray for the Holy Spirit. We need to live a holy life, and we will fervently and prayerfully strive to lead such a life. It makes the mission of Christ increasingly dear to us for he came to seek and to save that which was lost, and in proportion to his condescending love to us in making us instrumental in turning sinners to himself will our love and gratitude to Him abound. Who can describe the blessedness of being ardently engaged in that work that brought Jesus from the skies, caused all his sufferings on earth, and for which he is constantly interceding in heaven! This leads us to consider.

III. Let him know. The Holy Spirit by James says— "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

The boy who raises a signal and prevents a large train filled with passengers from running on the bridge recently undermined by floods, nor how much joy he has caused to many hearts. He knows only that he has saved a whole train from destruction and many persons from sudden death. He that turns the sinner from the error of his ways can't know how much evil he prevents or how much good he has accomplished, because he can't know the value of a soul or the evil of sin. But he is assured that he saves a soul from death and hides a multitude of sins. Who can describe a man's loss when he loses his soul? We have some faint idea of a man's loss when his intellect is gone, but we cannot conceive how great is the loss of his soul. It would be dreadful to himself and mankind if Newton had lost his intellect in early life. What a spectacle to behold the Prince of Philosophers reduced to a raving maniac, living only to be a misery to himself and a terror to others. But even this sight would not describe a lost soul. Jesus asks: "what it would profit a man if he were to gain the whole world and lose his own soul." Were a man so rich as to have all the treasures of earth at his command, so powerful as to have all the armies and navies of the world waiting to obey his orders, and after a little to lose himself and to be forever in a worse state than the poor maniac, what would all this deceitful wealth and power avail him? Money deceives hands, power will not continue, heaven and earth shall pass away, but the soul lives on to deplore its guilt and realize its horrors where the worm dieth not and the fire is not quenched. Jesus knew the value of a soul and humbled himself and became obedient to the death of the cross to save it. Again who is able to conceive the malignity of sin or estimate its consequence. If one sin in Eden had filled the earth with woe and weeping ever since, what shall we say of a multitude of sins. To turn the erring one is to save a soul from death and to hide a multitude of sins. Let the faithful worker know this. This makes the fact certain that the one who errs from the truth if not converted will lose his soul. He has turned away from a loving Saviour and

strengthens the hands of his exulting enemies. He virtually says to these enemies: The Lord is not my shepherd, I find none of his green pastures; His ordinance and worship are not my delight, I have rather found him to be a wilderness and now seek to share your enjoyments and to go with you on the broad road, thus making sure work for a lost eternity. Yet such an one can be saved, because the blood of Jesus cleanseth from all sin, and when he ascended on high he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. (Ps. lxxviii: 18). Nothing is more touching than Jesus' tenderness to the erring. Think of the parable of the prodigal, Luke xv.; or of his loving look on Peter when he had just denied him. Hear him telling of the joy there is in Heaven among the angels when one sinner repents. Hear his doing apologies and prayers for his murderers, and learn how gladly he forgives the erring one who turns from his iniquity.

Christian reader do you know of any one who has erred from the truth? If so what do you think of the work of converting him? Do you say I have enough to do to look after myself; he has the same privileges that I have. Or do you even go so far as to say "Am I my brother's keeper." This was Cain's reply to God even when his brother's blood cried for vengeance. If you saw your brother in danger of death you would do all in your power to relieve him. Can you feel unconcerned about the death of his soul? James describes the glorious work as that of an individual, "And one convert him, let him know." Why, Christian reader, could you not be that one? Why not have that knowledge? God is able to give you the wisdom to win souls, to take you into nearer fellowship with himself, and to make you the rejoicing instrument of saving souls from death and hiding multitudes of sins by leading the lost to the Saviour. "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." D. C.

THE rumssellers and their political allies are attempting to perpetrate upon the people of Canada one of the most insolent outrages of the age. But the time is not far distant, and the recent action of the Senate in passing the amendment permitting the sale of light wines, ales, and beer in counties where the Scott Act is or may hereafter be brought in operation, will awaken in the people a just resentment and hasten the day when upon the heads of these triflers of the people's rights and desires, will fall a righteous retribution. Of course these amendments will not become law until passed by the Commons.

IN THIS ISSUE we give a full account of sister Smith's death, believing it will meet a deep desire on the part of our readers to learn the circumstances attending the last moments of one so closely related, and lovingly known to many of us. She was a native of Cornwallis, N. S., and was married to Bro. Smith in St. John, October, 20th, 1874, by Bro. Ford, at the home of our now deeply lamented Brother, Milton Barnes. And we can assuredly say that from no portion of our great Brotherhood goes forth a warmer sympathy and a stronger desire, that our beloved Brother and little ones may be Divinely sustained and cheered in their hour of bitter grief, than from the brethren living in these three Provinces.

From a card written by Bro. Blenus, we clip the following: "I have taken charge of the Christian Church in the city of Jacksonville, Florida, and my address from this date will be—35, West Beaver Street, Jacksonville, Florida. I will write you an 'occasional.'" I have just closed a meeting with 11 additions. T. H. BLENUS."

Will the Brethren in N. S. and N. B. who so kindly promised to support the Board in Mission work, please send at once the amounts subscribed. Should any one be at a loss to know where to send the money, we say, address your letters: T. H. Capp, Box 83, St. John, N. B., and acknowledgment will be given in *THE CHRISTIAN*.

BRO. GUNN, now laboring on P. E. I., while in the midst of a very interesting meeting in Charlottetown was taken suddenly ill. On arrival of the doctor grave doubts were expressed as to whether he could live twenty-four hours. But we are pleased to learn that he is now on a fair way to recovery.

THE BRETHREN of P. E. I., will hold their annual meeting in Lot 48, commencing the Saturday before the second Lord's day in July. Further particulars will be given hereafter.

F BROS. GATES AND NOWLAN have returned to N. B.—the former with the churches at Letete and Back Bay; the latter with the Brethren at Letang and Black's Harbour.

A LETTER informs us that Bro. Dwyer has left Cornwallis, and is now spending a Lord's day or two at West Gore, preparatory to leaving for the States.

THE coming Quarterly will be held with the Church at Kempt, Queen's Co., N. S., the second Lord's day in this month.

IT IS NOW officially declared that the hoped for visit of Mr. Moody to St. John and Halifax, will not take place this year.

BRO. FORD writes: I expect to be with the Brethren at Newport, Hant's Co., the third Lord's day in June.

BRO. HUGHES, while in St. John, paid us a visit. Though sick during the winter he is now in good health.

THE REVISED EDITION OF THE BIBLE is now being sold in our city.

ORIGINAL CONTRIBUTIONS.

DIGGING IN FAITH.

A very interesting and instructive incident is narrated in the third chapter of the second book of Kings. As it conveys a valuable lesson to Christians in all ages, we may read and study it with advantage to ourselves. Jehoram was reigning over Israel, in Samaria, and Jehoshaphat was King of Judah. The country of Moab was subject to the king of Israel, rendering unto him an annual tribute of an hundred thousand lambs, and an hundred thousand rams, with the wool thereof. But the king of Moab rebelled against the king of Israel, who at once proceeded to take a census of his fighting men, and finding himself unable to cope, single handed, with the Moabites, sent unto the king of Judah, asking him to unite his forces with those of Samaria, and go out to battle with the king of Moab. The answer of Jehoshaphat being in the affirmative, the kings of Israel and of Judah, with their united forces, started on their expedition against the Moabites. They journeyed by way of Edom, whose king seems to have joined them with his army. At the end of seven days they found themselves in a sandy region, where there was no water for man or beast, and the heart of the king of Israel began to fail him. "The Lord hath called these three kings together to deliver them into the hand of Moab," he cries in the bitterness of his soul. Many men, since the days of Jehoram, have blamed the Lord for the unpleasant positions in which they have been placed by

their own acts! Neither of these three kings was overburdened with the fear of the Lord, yet in their extremity Jehoshaphat bethinks himself that perhaps they may be present in their forces some prophet of the Lord of whom they might enquire what was the will of God concerning them. While all went well, they cared nothing for the saintly Elisha, who happened to be with them; but when destruction threatened them, they were glad to bespeak his good offices in their behalf. This is not unlike what frequently occurs in the nineteenth century! We are in good health, our worldly affairs are prospering, we have plenty of water to drink; what care we for the Lord or for his prophets? But by and by we reach a place where there is no water, and we are glad to call on the Lord to help us out of our difficulty. Human nature appears to be the same in all ages. Elisha, for the sake of Jehoshaphat, who undoubtedly was the best of the three kings, consents to enquire of the Lord concerning them. "And he said: Thus saith the Lord,—*Make this valley full of ditches.*" And he tells them that though they shall neither see wind nor rain, yet the valley shall be filled with water sufficient for their hosts and for their cattle, and furthermore that the Lord will deliver the Moabites into their hand. All night long they digged away at those ditches in the dry and parched valley, but still no sign of water. Did they stop after a certain amount of digging had been done and there was still no sign of water? No. The Lord said,—*Make this valley full of ditches,—and they toiled on.* In the morning their eyes were gladdened by the sight of water coming by the way of Edom, and as the sun shone upon the same it looked to the Moabites as though the whole country was red with blood, and they thought they had nothing to do now but to fall upon the Israelites and gather in the spoil. But the forces of the three kings, refreshed by the heaven-sent water, soon put them to flight and destroyed their cities, as the Lord had commanded. Christian Minister, perhaps you are digging away as hard as you can in some dry and sandy valley where your lot has been cast. You see as yet no sign of water in the ditches you have already digged, and you are ready to despair of accomplishing anything by your labors of love. But hear the voice of the Lord coming unto you, not from the lips of some living prophet, it is true, but from the sacred page, "*Make this valley full of ditches.*" You may see no water in your trenches now, but if you have digged in faith, *in the morning* they will be full to overflowing, and the thirsty souls refreshed by your labors will rise up to call you blessed. Yes, make the valley full of ditches, and leave to the Lord the accomplishment of His precious promises, for His word cannot fail. You may see no wind, no rain, yet as Elisha said to the three kings, "it is but a light thing for the Lord to do this." It may appear impossible to you that all these ditches should be filled with water, but all things are possible with God, whose you are and whom you serve. And, *in the morning*, when you behold the effect of your labors, give Him the glory.

W. H. E.

MONTREAL, May 1885.

OPPORTUNITY SAVED.

Frequently we have the subject discussed from the pulpit and through our religious periodicals of "An Opportunity Lost." But this short sketch is of an opportunity saved. The story is a true one, as many in the vicinity are familiar with the circumstances. A boy by the name of John Andrew came to Montague some years ago, at the tender age of twelve years, aboard of a vessel. He waited on the captain and helped the cook. The vessel and boy were from France. The boy frequently received very harsh treatment from the

captain. On the occasion of the vessel coming into Montague the captain was sick and the boy was ordered to take the sugar bowl to him, which he did, but unfortunately let it fall in his presence when in the act of reaching the bowl to him. The captain became angry and told him he would lace him when he got the rope. John knew what that meant, and the first opportunity he ran away and hid in the woods. He was found and taken to the home of John McClarens, where he lived sometime. He then lived for some time with his son James. He attended church and finally was baptized by Bro. R. W. Stevenson, and became a very zealous young Christian. On one occasion while living at Bro. James McClarens, when Bro. James was away from home, and the time came for family worship, and Sister McClaren was getting ready to attend to family worship, he, seeing she was about to read, said there was some one to read, but none to pray—whereupon Sister McClaren said pray yourself, which he did in an earnest, intelligent way. An opportunity was saved in coming to Christ and performing a duty devolving on all dear young Christians. Let us all encourage these babes in Christ to use wisely the blessed opportunities to save them, as did John Andrew. How many leave the church and go back to the weak and beggarly elements of the world because they are rather encouraged to lose the opportunities than to save them. John frequently talked to others to be wise and save the opportunity, and he has an earnest desire to become a preacher of the gospel of Christ. He loved to sing,

"Awake my soul! and with the sun,
Thy daily course of duty run,
Shake off dull sloth, and joyful rise,
To pay the morning sacrifice.

CARROLL GHENT.

THE SUNDAY-SCHOOL.

DEAR BROTHER:—Ever since the first edition of *THE CHRISTIAN* I have been looking anxiously to see a part of it devoted to what I consider one of the most important parts of our work, viz., the Sunday School. And I have often thought I would suggest to you that you set apart one column at least, for that purpose. So far, I have seen but very little concerning them. I am afraid we, as a Church, do not recognize the importance of Schools. I know as a rule our Churches have Schools; but year after year we meet at our annual gatherings and quarterlies and this matter is passed over without an hour's notice. Even the meeting of the School, of the Church with whom we meet, is dispensed with for the time. I believe this to be a mistake. I believe the ideas of the Christian, at our annual meetings and quarterlies, are that we confer with one another and devise ways to build up the cause, and when we neglect so important a part we do wrong. I would suggest that one column, or more if needed, of the paper be devoted to this work. In the first place let every school report its numbers, officers, &c. And then perhaps it would not be out of place for each one to give their mode of conducting the School. In this way we may learn of some better way to further the work.

Then when we come together at our annual, let us have a Sunday School meeting, gather ideas one from another, and give the schools an impetus that will last them until we meet again. I, as one that has from a child been interested in the matter, do not feel satisfied to go along in the same old way, but feel we should progress in our Sunday School work as in all other Schools. I write this hoping it will meet your and the Brethren's approval, and that they may all respond to the work. If there is any Brother who has anything against it, let him speak out freely. I would be pleased to hear of anything for the welfare of our Schools, and in this way we may get it.

Yours interested, A. J. F.

THE FAMILY.

DON'T LEAVE THE FARM.

Come boys, I have something to tell you,
Come near, I would whisper it low—
You are thinking of leaving the homestead,
Don't be in a hurry to go;
The city has many attractions,
But think of the vices and sins;
When once in the vortex of fashion,
How soon the course downward begins.

You talk of the mines of Australia.
They're wealthy in gold no doubt;
But ah! there is gold in the farm, boys,
If only you'll shove it out.
The mercantile life is a hazard,
The goods are first high and then low;
Better risk the old farm a while longer,
Don't be in a hurry to go!

The great busy West has inducements,
And so has the busiest mart;
But wealth was not made in a day boys,
Don't be in a hurry to start!
The bankers and brokers are wealthy,
They take in their thousand or so,
Ah! think of their frauds and deceptions;
Don't be in a hurry to go!

The farm is the safest and surest,
The orchards are loaded to day,
You're free as the air of the mountains,
And monarch of all you survey,
Better stay on the farm awhile longer,
Though profits come in rather slow;
Remember you've nothing to risk, boys,
Don't be in a hurry to go!

STRIKING OUT FOR HIMSELF.

A TRUE STORY.

Somebody opened the door of a great counting-room—a small boy with patched pants. He spoke to the cashier.

"Can I see Mr. Allen?"

Mr. Allen, the proprietor, was often too busy to be seen. But the cashier, won by the pleasant face and funny little air of business, pointed the little stranger to the inner office.

"Thank you, sir?" said the boy and hastened to enter the door.

Mr. Allen sat before his desk reading a letter. He was so interested that he did not see the boy who stood a moment at his elbow, and then said almost in his ear:

"Good morning, Mr. Allen."

Mr. Allen started, turned his head, and, eyeing his caller from his smooth hair to the well blackened but worn shoes, asked:

"Do you wish to see me, youngster?"

"Yes, sir. I'm striking out for myself," looking as tall as possible. "Mother's sewed for both of us long enough. I'm going to earn my living now."

"Ah," said Mr. Allen, leaning back in his chair and fixing his keen blue eyes on the brave young face, "can't your father support you?"

"No, sir. He died when I was a baby. And before that mother had to sew for both. He never struck out, sir, except to drink."

"You don't propose to strike out in that way?"

"No, sir!" He spoke with manly decision.

"Have you anything for me to do? I like the looks of things here."

"Thank you. I fear we have nothing for a small person like you. My clerks, you see, are all men."

The boy looked through the open door into the wide, elegant counting-room. Yes they are all men some, gray-haired and dignified.

"Don't you have any errands, sir?" he persisted. "I'll do them very quickly."

"Those two porters at the lower end of the room do all such work."

"I should think one was too fat to get along very fast, there are such crowds in the streets." "Would you have him turned away on that account?"

"Oh, no, sir! I wouldn't have nobody put out into the cold to get me in," shivering as if he had often felt the cold. "I only thought I might slip about where he couldn't. May be I ought not to bother you; but I liked your store, and mother heard so I was! So I was once a poor boy yourself!"

"So I was! So I was!" The fine blue eyes kindled. "That's why I talked with you, my little man. I like your spirit. I believe you will be successful. Keep trying—you'll find a place—apply at the large dry goods stores who employ boys. Let me know how you succeed."

Two weeks later somebody entered the office again, dressed in a rubber coat so long and large that he looked like a miniature tent; but the bright face was instantly recognized by the cashier. As before, he asked to see Mr. Allen, entered the private office, and again startled the absorbed gentleman with a cheerful

"Good morning, Mr. Allen."

"Well, how do you get on?"

"First-rate. I've just engaged at White's, sir, for two dollars and a half a week. I thought I'd drop in and let you know."

"That is good news. Where do you live?"

"At Cambridge."

"Won't the car-fare make quite a hole in your salary?"

"No, sir. I spend no money on railroads. I walk."

"You'll succeed!" Again the merchant's eyes kindled. Well, call often, I'd like to hear from you."

The boy lingered.

"I don't go to work till to-morrow, sir; loafing this afternoon. Haven't you something I can do? I'd like to give mother a lift to-day."

The gentleman's hand moved toward his pocket, but was withdrawn as the boy suddenly receded, with a hot flush on his wan and hungry cheek.

"I wanted to earn money, sir. Have these men done all your errands? Or may be you'd like some windows washed? My rubber coat would come in handy."

The idea of the little fellow cleaning the massive plate glass! But Mr. Allen did not laugh at him. "We have a regular window-cleaner," he said.

The boy sighed.

"I wouldn't want to spoil his job, especially if he had a family."

The merchant laid aside his pen and went into the counting-room.

"Can't you hunt up something for the little chap to do?" he asked the cashier, as anxiously as if he were pleading for himself. "He ought to be encouraged."

"Those three flights of stairs to the store-room need sweeping."

"Very well, set him at them."

So the cashier got the watering-pot and brushes, and led the way to the upper story, the atom in the tent rustling after, beaming and brisk.

"You may sweep the store-rooms, too. It requires judgment not to throw dust on all those bundles of paper."

"I'll be careful, sir; you can depend upon me."

"Well, take your time," said the cashier on leaving, "If any one interferes, send them to me."

The boy fell to work with a will. By-and-by the janitor heard the queer scratching noise along the neglected stairs.

"What are you doing? Who put you here?" he asked sharply.

"Mr. Allen," was the reply, without a pause in the brushing. "See here, mister, when I got

through, can't you give me something to do, too? You see, I'm loafing this afternoon. I've got a steady job to-morrow?"

"I don't hire nobody," said the crusty janitor, and went away.

When the sweep had finished, received his pay and gone, Mr. Allen came out of his office.

"Who's the little man?" he asked and seemed disappointed when told he was gone. "I wanted him to carry these to my son."

The good man held two small parcels that had lain in his desk a long time. He hunted them up for the sake of employing the boy. The cashier says Mr. Allen will keep his eye on that lad. If he continues faithful, self-reliant, and eager to aid his mother, possibly there will yet be a place in the stately counting room for the boy who decided to "strike out" for himself.—HELEN PEARSON BARNARD, in *Well-Spring*.

JOSEPHINE W. SMITH.

Our acquaintance with our beloved Sister Smith commenced at Island Park, August 4, 1883, and continued in the most intimate relations till the day of her entrance into the Paradise of God. From the time of our meeting in St. Louis in September, 1883, we have been one family, being in one house. Her life can be written in a few words, yet its fruits can never be told, and by Divine appointment the fruits of her death will, we doubt not, exceed those of her life.

As a preacher's wife, she has been devoted to the cause, quietly hiding her work, under that of her husband.

In disposition she was quiet and calm; ever modest of her own worth, and apt to underrate her ability, being a woman of excellent judgment and of fine mental powers.

Though neither herself nor her husband had contemplated a missionary life, when they received the urgent call of the Board, they responded as to a voice from above, and went forth they knew not whither.

From the time of our arrival in Japan in October, till the next February, she studied the language faithfully, showing great aptitude for not only the sounds, but also for the difficult characters, and making good progress; yet not being in vigorous health the labors she desired to do she could not; however, she did all that an angel could. She possessed her soul in patience, submitting without complaint to whatever fell to her lot.

When we left Yokohama to come here, by sea a distance of seven hundred miles, by land practically separated by an impassable gulf, she cheerfully remained behind.

After her arrival here her health continued to improve till within about eight weeks of her death. She was not confined to her bed till about Feb. 7. From that time till the end she suffered much, but bore it all cheerfully.

We thought, at times, that the sickness might terminate fatally; but scarcely dared retain the idea till it could not be dismissed.

On the morning of March 23, at 11:10 o'clock, Josephine Estelle Smith, the first being her mother's name, was born, and remains with us as a precious charge.

About 1 P. M. Sister Smith became unconscious and remained so till about 10:30 P. M., when her spirit quietly took its flight.

Though in a strange and heathen land, she was, in this hour, surrounded by those of like precious faith—a great privilege after so short a stay in this land.

Sister Garst was too much overcome to remain till the last; but three Japanese sisters were present with the stricken, but strong in the faith, husband, little Elsie, only eight years of age, and Bro. Garst.

Like a tired child, she quietly fell asleep. Thus closed the earth-life of the Harriet Newell of the Christian Church. The immediate cause of death was inflammation of the kidneys, aggravated to fatality by her sickness.

Will not her death arouse the Brotherhood to greater efforts in every field?

Will not her name stand at the top of a long roll of those who will have expended their lives for the sake of Christ? This were a great honor.

With many tears the three Japanese sisters washed and partly dressed the remains.

The day of burial Sister Garst dressed the body in a creamy-white veiling, trimmed with Spanish lace, when she was laid in a white silk-lined coffin; white cherry blossoms were scattered, thick over her pillow, and she was surrounded by the same flowers. She was not wasted, looked very natural.

Her beautiful wrists and hands were crossed naturally about at her waist.

Thus with aching hearts we laid our lovely sister away.

At 3 p. m., on the 25th, Brother Kndo conducted the services in Japanese. About thirty friends were present, and all were much moved as our brother spoke of her reward with all the faithful.

The hymn "Asleep in Jesus," in Japanese was sung, but sister Garst's emotions were such that it was almost a failure, and no more were attempted. After the services at the house, the corpse, borne by eight men, and followed by many who loved her, was laid away about sun down under the shadow of Akita Castle on the bank of the little river that passes through the city.

Our hearts are sore. Pray for us all, especially the bereft husband and the two motherless little girls.

A letter came to day speaking of the good one of Sister Smith's letters has done.

Thus her good works do follow her; God is a rewarder of those who diligently seek Him, and her crown will be bright in the glory of her Saviour.

The record is not complete without mention of the kind treatment of the doctors who attended her. President Yoshida, and in his absence, Vice-President Yoshimura, of the Medical College, assisted by Mr. Yamasaki, a student, as interpreter, and Miss Murakoshi, a thoroughly competent nurse, educated in Tokio, were very attentive and sympathetic during her entire sickness. Her case was beyond human power.—CHARLES E. GARST.—*Christian Standard*.

AKITA, March 27, A. D. 1885;

LETTER FROM JAPAN.

DEAR BRO. ELLIS: The saddest affliction that could darken my life has fallen upon me. The first of our missionaries to go from labor and pain to peace and rest is my wife. She received the blessing of those who die in the Lord on last Monday, March 23. It was entirely unexpected, and she herself never knew it until she awoke in the better land. From the shock of child-birth she never rallied, but gradually sank into slumber, from which she did not awake in this life. * * * * Heaven is tenfold more home to me now.

Her funeral was very different from those in our native land. Mrs. Garst being scarce able to be up, was not with her but afterward helped to lay her in her coffin, dressed in white, and surrounded with white flowers; but could not go to the funeral.

The Japanese who are acquainted with us are very kind and sympathetic. They have no wheeled vehicle drawn by horses, so the body had to be carried to the grave. At first we wished to have believers as pall-bearers, but they are too few for so long a distance, so that we employed coolies. About twenty-five friendly Japanese went to the grave in jinrikishas, little hand-carriages.

We had funeral services at the house, conducted

entirely in Japanese by our native preacher, who spoke very well.

She is buried in a beautiful spot. The river is near, the ruined castle stands on a bluff on the other side, and the snow-clad mountains stretch far away and the crowded city is just behind. Near by are the graves of those who died ignorant of the true God; while in sight are stone idols erected for the worship of the passer-by, the horse-idol, the fox-idol, the idol who protects the field, the idol of the mountain.

One of the last things she wrote was the letter to the *N. E. Evangelist*. I need not tell you how dear to her were her brethren in Swampscott. You will of course inform them of this my immeasurable loss. Yours in the only hope,

Geo. T. SMITH.

AKITA, Japan, March 27th, 1885.—

N. E. Evangelist.

GRACE AT THE RESTAURANT TABLE.

A clerk and his country father entered the restaurant, Saturday evening, and took seats at a table where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace, when a waiter flew up, singing, "I have beefsteak, codfish balls and bullheads." Father and son gave their orders, and the former again bowed his head. The young man turned the color of a blood-red beet, and, touching his arm, exclaimed, in a low, nervous tone: "Father, it isn't customary to do that in restaurants." "It's customary with me to return thanks to God, wherever I am," said the old man. For the third time he bowed his head, and the telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back his fish ball and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a prouder respect for the old farmer than if he had been the President of the United States.—*Syracuse Standard*.

CURRENT EVENTS.

DOMESTIC.

A 2,650 ton steamship drawing 21 ft. 5 in. of water is now discharging rails, and loading deals at Chatham.

The temperance people of Sussex are making active preparations for celebrating, on July 14th, the centennial of the foundation of total abstinence societies in this Province.

A new station is being erected by the Grand Southern Railway Company at St. Andrews' Crossing. There is now quite a travel over the Grand Southern from St. Andrews to St. John.

A vessel made of paper and driven by steam has been constructed at St. Petersburg. She is twenty-five feet in length and five in width, and her draught is but a few inches.

An attempt was made a few days ago to burn the roller rink of this city. Kerosene was used freely about the doorway, but fortunately the flames exhausted themselves before much damage had been done.

There is a case of smallpox at Richmond, Yarmouth county. The patient, George Eldridge, was a passenger on the "N. B. Lewis," from London to New York, on which the disease broke out during the passage.

KINGSTON, ONT.—Cadet Bell, of the Salvation Army was to-day fined \$1 and costs, or ten days' imprisonment, for blowing a horn on the streets. He said he would take the ten days, and shouted "Hallelujah!" as he passed behind the bars.

TORONTO.—Word has been received that Gen. Booth of the Salvation Army will arrive here in July. He has ordered the Toronto detachment to form a brigade for service in the North West among the Indians and half-breeds. The brigade will proceed to the North West on the arrival of Gen. Booth.

The Grand Southern Railway for the first time, yesterday carried the mails to St. Stephen. They formerly went by the New Brunswick Railway.

FREDERICTON, N. B.—The Simmons tannery building at west end of Queen Street is being made ready to be used as a Barracks for Salvation Army. A squad of the army is under orders to open fire upon the celestial in a day or two.

SUSSEX.—It is announced here that Rev. Mr. Mainwaring, who assumed the pastorate of the Reformed Episcopal Church at the Upper Corner about a year ago, is to soon secede from that body, and will join the Baptist Church. Next Sabbath is spoken of as the time when he will be baptized, by Rev. Mr. Welton, by immersion, and received as a communicant into the church of this place.

WINNIPEG.—There are only thirty troops at Edmonton with Col. Onimet of the 65th in command. The exact number of teams that left Calgary yesterday for Edmonton was 220 with 11,188 tons of supplies.

The total force under command of Major General Strange, in the battle of Thursday, consisted of the 65th Batt. 415, scouts 42, Capt. Steele's mounted police 52, Capt. Griesback's police 25, Edmonton volunteers 90, Winnipeg Light Infantry 100, Major Halton's scouts 46—total 730. Of the above, however, it was reported a few days ago that one company of the 65th, under Capt. Ostell, was sent to occupy the Hudson Bay post at Battle River, and that a second company of the same battalion would remain at Edmonton. The fighting was continued the second day, but the couriers were unaware of the result.

Although the uprising is virtually ended, the summer will be spent disarming the Indians and trying the half-breeds. Settlers say they will not venture back to their farms until the Indians are put where they can do no harm.

UNITED STATES.

The fastest time on record for any sailing craft was made to-day by the catamarans "Jessie" and "Isis," over a 35 mile course from off Bedloe's Island. The "Jessie" won by six seconds in 2 hours, 25 minutes.

AUGUSTA, MAINE.—The Salvation Army contest in Augusta continues with more vigor than ever and will to-night probably reach the climax. When the army left their barracks to-night Capt. Thacher did not appear with them. Happy Johnny, the cripple, and Mrs. Capt. Thacher bore a drum. At the foot of Bridge Hill she began to drum and the police arrested the entire army, twenty-two in number, conducting them to jail with the mob at their heels. In jail the entire army prayed and shouted, the men, thirteen in number, being locked up in cells and the women numbering nine being placed by themselves.

FOREIGN.

The *News*, in an editorial, says: "Although negotiations are unfinished it will be found when the government is able to publish an official statement that our statement on Saturday was substantially correct. The negotiations are proceeding in a most friendly spirit on both sides and are approaching completion."

The *Standard's* St. Petersburg despatch confirms the *Daily News'* statement with reference to the settlement of the Afghan frontier question.

The *Daily News* states that it has been definitely agreed between England and Russia to invite the King of Denmark to arbitrate as to the responsibility for the Penjdeh incident and that he has intimated his willingness to act as arbitrator.

RIO DE JANEIRO.—The new ministry of Brazil has adopted a programme for the abolition of slavery. There is to be a general registry of all slaves with a declaration of the value of each slave registered, subject to a yearly depreciation of five per cent., making the maximum value of a slave of sixty years at two hundred milres each. Slaves over sixty years of age will have no monetary value but could be obliged to serve for three years. The existing emancipation fund will be continued and in addition a new fund will be created from a tax of five per cent., on all public revenues, except exports and indemnification will be made to slave owners in five per cent. policies to one-half the value of each slave and a service of five years in payment of the remainder. Government will accept no alteration of the above programme.

TO FARMERS AND HORSEMEN. - Minard's Liniment, the great horse and cattle remedy, cures bruises, sprains, soreness, lameness, stiffness, swellings, scratches, colic, cramps, stoppage of bowels or urinary organs; and relieves all painful ailments of live stock as require internal and external remedies.

RECEIPTS FOR MAY.

Wm. Peacock, 50 cents; Benj. Lowe, 50; Mrs. Chas. Sandford, 50; Mrs. Jarvis, 50; W. J. Hughes, \$1.00; John Peters, 50; A. J. Ford, 1.00; Wm. Parkman, 50; Isaac Jackson, 50; Mrs. Chas. Harlow, 50; Mrs. Susan Harlow, 50; Mrs. Simeon Kempton, 50; Allen Minard, 50; Jabez Freeman, 50; Miss Sophia Bowen, 50; Amos E. Outhouse, 1.00; Joshua Wallace, 50; Mrs. James McAssey, 50; J. T. Thomas, 50; Mrs. I. J. Hutchinson, 50; J. E. Miller, 50; Ladwick Freeman, 50; Maude Muroc, 50.

NEW YORK WANTS IT.—Mrs. R. Lissmon, 344 East 78th St., N. Y., writes, "Send me another gross Minard's Liniment by express at once. I consider it the only rheumatism and neuralgia cure yet found. The last lot has cured many persons of rheumatism and neuralgia of long standing. What will you let me have the agency for New York as every rheumatic patient wants it."

MARRIAGES.

LOWE-YOUNG.—On the 25th inst., at the residence of the bride's mother, Simonds street, Portland, by the Rev. R. S. Crisp, assisted by the Rev. Wm. Dobson, Chas. E. Lowe to Alice A., youngest daughter of the late Mr. Wm. Young.

DEATHS.

THORNTON.—On Barnes' Island, Saturday, Mar. 21st, 1885, William, beloved son of Mr. William Thornton, aged 15 years 9 months and 26 days. His life was marked by suffering, which, on account of the constant care necessary to his wellbeing, endeared him to his friends who remain, and to whom he was ever gentle and kind.

ROGERSON.—Suddenly, at Leonardville, April 8th, 1885, Blanche, youngest daughter of Mr. James Rogerson, who was absent from his home when the little one passed to her rest. Less than two years of life on earth, and then a removal to a higher life and fairer scenes. May the hearts of the father and mother be drawn to Him who said of the little ones: Suffer them to come unto me, &c.

LAMBERT.—At Lambert Town, Deer Island, April 20th, 1885, N. Edith, oldest daughter of Bro. Thos. W. Lambert, aged 15 years 6 months and 26 days.

Edith was pure and gentle, kind to all. She loved her friends, but said before she died, she loved her Saviour more. It was the desire of her heart to honor Him in all things. I doubt not that through the influence of this earthly sorrow, the hearts of father and mother, who long ago gave themselves to the Saviour, will be filled with a greater longing for the "home above."

STUART.—At Lord's Cove, Deer Island, April 27, 1885, Henry Melvin, youngest son of Bro. Gilbert Stuart, aged 5 years and 8 months. The glorified Saviour said: "Behold, I stand at the door and knock." May this not be in vain. May "the Lord Christ be sanctified" in the sorrowing hearts.—O.B.E.

SIMPSON.—Elder Henry Simpson, father of John Simpson, now of Kentucky, died at his residence, Cavandish, P. E. I., on the 8th of May, 1885, aged 73 years.

Bro. Simpson was a young man of excellent moral character, brought up in the Presbyterian faith. About forty-eight years ago he became acquainted with the teaching of the Disciples and was immersed by the late Elder John Stevenson and joined the then little church at New Glasgow, continuing a faithful member till death. About a year after he married Elder Stevenson's daughter who died in March, 1880. He was appointed one of the elders of the church about forty-three years ago, and filled that office to the best of his abilities till failing health prevented his attending the church more than a year before his death.

Bro. Simpson was an intelligent cheerful Christian always ready to converse on the affairs of the Kingdom of God. He seemed to feel the Lord's children to be his dearest friends and to feel a real pleasure in advancing in every way the best interests of the Church of Christ. He and his beloved companion were enabled to set a Christian example before their children and had the satisfaction of seeing a family of five sons and five daughters all members of the church except two, whom it is hoped will yet give themselves to Jesus. D. C.

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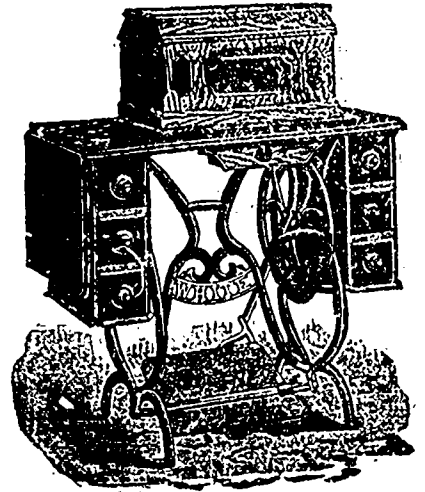
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