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THE CHRISTIAN.

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

Vol. XIV.—No. 9.

SAINT JOHN, N. B., JULY, 1897.

Whole No. 165.

The Christian.

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P. O. Box 56

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD.—NEW GLASGOW, P.E.I.

OFFICE EDITOR:

HENRY W. STEWART, - - St. JOHN, N. B.

ANNOUNCEMENT.

The Prince Edward Island Christian Association will (D. V.) meet with the church at New Glasgow on Saturday the 10th of July at 6 p. m., and continue till 9 p. m. on Monday, 12th.

On the 9th and 10th, for one fare first class tickets will be issued at the different railway stations to Hunter River, good to return on the 12th, 13th or 14th. The ticket is to be kept and with a certificate of attendance from the Secretary to be handed to the conductor on returning.

It would be well for those coming from the west to be on the train reaching Hunter River at 12 noon, and those coming from the east to be on the 6 p. m. train, also to notify friends by postal cards or otherwise who would meet them at the station.

Some preaching brethren from abroad are expected and the different meetings for Lord's day and Monday will be announced on the previous days.

As the object of this meeting is to increase *faith, hope and love*, we hope to meet many brethren and sisters whose hearts and voices are earnestly and continuously at a throne of grace for a Father's blessing and a Father's love. Come, brethren, let us talk together of Jesus and his love, and how we can best spread his knowledge among our fellow men.

G. A. JEFFREY,

Secretary of Association.

NOTICE.

The Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick, for the year 1897, will be held with the church at Leonardville, Deer Island, commencing on Friday, 6th day of August next.

M. B. RYAN,

Chairman.

J. E. BARNES,

Secretary.

NOTES AND NEWS.

We see it stated in some of our papers that C. H. Devoe is still pushing his successful work at Richmond (Ind.), and is highly appreciated there by the people of all religious bodies as well as our own.

S. W. Leonard closed his work with the churches at North and South Lubec last month, and is speaking some of going to the United States again. The church for which he formerly preached there has sent for him. He would rather work in these parts if a good opening appeared.

For their own sake and for the sake of the Kingdom, all our preachers should attend the Annual Meeting at Leonardville, and we hope they will make a special effort to be present. Each one can contribute much to the interest and profit of the occasion.

The Christian Guide, Louisville, Ky., recently published a sermon by John Robertson, pastor of City Temple Presbyterian Church, Glasgow, Scotland, on "Believers' Baptism a Privilege and a Duty; Baby Sprinkling a Delusion and a Sin." His text was Acts viii. 26-40.

J. A. Lord, editor of the *Christian Standard*, the leading paper of the Disciples of Christ, hopes to be at the Annual Meeting at Leonardville, Aug. 6-9. He will be the principal speaker, and his presence will be so valuable that everyone who can should be at the meeting.

A very extensive renumbering has just taken place in the city of Indianapolis, Ind. Our C. W. B. M. headquarters has not moved but is now located at 306 North Delaware Street instead of 160. Let every one take note and forward all offerings for the National Treasury of the C. W. B. M., to Lois A. White, 306 North Delaware St., Indianapolis, Ind.

The *Christian Herald*, New York, has sent two thousand dollars more to our missionaries in India to be used for the relief of the starving people of Damoh, Bilaspur, Hurda Mungeli. Five hundred dollars were sent to each station. The *Christian Herald* has also sent over an immense cargo of grain for the famishing.

C. C. Dewees, of North English, Ta., says in the *Christian Oracle*: "After circulating tracts to prove that 'immersion' is not apostolic baptism, our Methodist preacher here did 'in the name of the Father and of the Son and of the Holy Spirit' immerse five persons. Will a man dare to do in the name of the Jehovah that which he does not believe to be what Christ commanded?"

Speaking of the tent meeting in St. Louis, Mo., F. G. Tyrrell writes in the *Christian Standard*: "The cities must be besieged not assaulted. The street preaching has met with surprising success. One day there were twelve confessions, another day, four—all

men. The average of intelligence varies in the street crowd, sometimes the majority of the hearers are shrewd, pushing business men, then there are laborers, then loafers. But they all listen to the gospel with courtesy and patience."

In one month's time the financial year of THE CHRISTIAN closes, and a report has to be prepared and submitted to the Annual Meeting at Leonardville. We regret that so many have failed to pay, and that there is, therefore, danger of the report being less satisfactory than last year's. We are constrained to ask our subscribers who are behind to pay up AT ONCE.

The ministers are to have an institute this year just before the N. B. and N. S. annual. The subjects to be discussed will be of special interest to them. The following have been assigned to speakers: The Ministerial Deadline—How Avoided? How to Reach Men? The Minister in Society. Congregational Missionary Zeal—How Best Awakened? How to Secure a Working Church. A Successful Protracted Meeting—What and How?

T. H. Capp has picked up his editorial pen again. He is now one of the editors of the *Church Register*, (Plattsburg, Mo.) and also part owner. This paper has but recently found its way to this office, but we have come to value it very highly. It is progressive where this is desirable and conservative where this is best. We anticipate an even better paper now since Bro. Capp and others have come to the aid of the former editor and proprietor, J. C. Creel.

We regret to learn that M. B. Ryan is soon to leave Deer Island and the provinces as well. He intends entering the evangelistic field. His family will reside in Hiram, Ohio, where the educational advantages are just what his growing family need. Bro. Ryan has greatly enriched the columns of THE CHRISTIAN by his many excellent articles, and we hope that even when he departs from our provinces, our readers will still have the pleasure of frequently hearing from him through this medium.

The Home Mission Board makes a last call. Unless churches and individuals contribute largely to this work, the Board will not be able to meet its obligations, and shall have to go to the Annual Meeting *in debt*. That will be a disgrace, and its effect upon the work of next year will be far-reaching in its baneful consequences. There is still time to prevent what we regard as little less than a calamity. If \$100 are sent to the Board before August 1st, all will be well. Cannot churches that are giving to this work send a little more for July than usual? Cannot churches that have failed to give a cent during the entire year make an offering before the month closes, and so remove the impression that they are opposed to this work? Cannot many friends of the cause of Christ send an offering at once? All can, and if all will a great danger will be removed.

The colleges in Kentucky University have closed till September. Nelson Stevenson of P. E. I. and Geo. D. Weaver of N. S. received the degree B. A. in the College of Liberal Arts, and Alex. Simpson of P. E. I. and F. C. Ford have graduated from the College of the Bible.

The Queen's Jubilee celebration is now over. The state recognized the occasion in a fitting manner and the churches, at was meet, gave honor where honor is due. Many practical lessons can be drawn from the Queen's life as truly as from the life of Queen Esther or the Queen of Sheba. Having made prayers and supplications for the Queen for many years, it is but fitting that thanks should be rendered to Him who has permitted her to live so long, and reign so well.

O. G. Hertzog, the financial agent of Hiram College, Hiram, Ohio, expects to be in St. John, Lord's day, July 4th. He is on his way to P. E. I. to attend the Association at New Glasgow. As he is one of our ablest preachers, we believe that he will be of great service to the cause of our Master while on the Island. It would be well if he could be induced to remain in the provinces till the N. B. and N. S. Convention in August. The presence and aid of the editor of the *Christian Standard* and of the financial agent of Hiram College would give our work a great impetus.

Home Mission Notes.

Last month we went into debt, this month we have gone deeper. My brethren this ought not so to be. Our year closes this month (July); will you bear this in mind and at once send a contribution so that we may close our accounts with all debts paid.

Just now we have been talking loyalty to the Queen and the nation, and our hearts have been stirred. I would that I could stir the hearts of the Disciples of Christ in the provinces on this Home Mission subject. You can show your loyalty to Christ and his kingdom in no better way than by aiding this fund. We have calls for help on all sides, and but for lack of funds we could reap a rich harvest. The great commission said, Begin at Jerusalem, then Judea—their home, those who were nearest and dearest to them, those in whom they were most interested. These provinces are to us Jerusalem and Judea. Let us put forth our greatest efforts here, then we can do more for the regions beyond.

A word in regard to the pledges made at the Annual. This is the last month to pay them in. Of the \$106.00 pledged \$91.00 has been paid, and there is no reason why every dollar should not come in.

J. S. FLAGLOR, St. John, N. B.

Dear Sir,—I enclose you one dollar (\$1) in aid of the home mission fund. My first contribution to the fund, but *God* helping me it shall not be the last. I very much approve of work being done.

Yours in Christ,

A BROTHER.

New Glasgow, P. E. I.

The above tells its own story. Are there not many who will follow this good example? You have never given before; do so now and

help us meet our obligations. Need we remind you that you are meeting *your* obligations when helping in this way. You are your brother's keeper.

We are glad this brother says, "I very much approve of the work being done." Do you approve of it also, if so help it along.

RECEIPTS.

Previously acknowledged,	\$408 37
River John—James Carruthers,	5 00
St John—Coburg St. Sunday-school,	12 45
" Mission Band,	5 10
" Main street, "M."	5 00
" Main St. Sunday-school,	3 61
Elmsdale—A McNeil,	5 00
Newport—Mrs. Dr. Minard,	50
Milton—Per Miss M. G. Freeman,	3 10
New Glasgow, P. E. I.—A Brother,	1 00

509 13

J. S. FLAGLOR,

Treasurer.

Foreign Missions.

Maritime C. W. B. M.

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

DEAR SISTERS.—Are you all preparing for C. W. B. M. day? Good meetings can only be secured by thorough preparation. I trust that every meeting held on that day will reflect the spirit of the great missionary; that much information regarding our work and its needs may be given and an intelligent interest awakened in many hearts.

You will be glad to learn that arrangements have been made for the return of our beloved missionary in May next, for a well earned and much needed rest. We will look forward with pleasure to meeting her and hearing from her own lips of the work she has been doing, in which we are so deeply interested.

The time for our Annual Meeting is drawing near and we should begin to prepare. Please get your reports ready at an early date, also send money on hand to the Treasurer that your receipts for the year may be as large as possible.

I am sure that all the sisters join me in very best wishes for the future happiness of our esteemed treasurer and husband.

MRS. J. S. FLAGLOR,

Treasurer

REPORT FROM JAPAN.

TOKIO, April 29th, 1897.

To the C. W. B. M. of Ontario and the Maritime Provinces:

MY DEAR SISTERS,—It is with mingled feelings of pleasure and regret that I submit this fifth annual report to you; of pleasure at the thought of you all meeting again full of thanksgiving to God for his many mercies to us all during the past year, with strong resolutions to plan and work for the up-building of his church on earth during the coming year; of regret that this my report should show so little done for the Master.

Last spring, as you know, I was broken down nervously, which culminated in severe attacks of neuralgia of the stomach. I went to the mountains for the summer months, July and August, thinking that that would build me up. Instead I grew worse. After consulting with two physicians, and acting on their advice, I divided my work among some of the other missionaries who came forward with kind offers to help, and went

up to Akita in the north for a rest. As a consequence I have come back feeling well and thoroughly like my old self again. The rest from responsibility and care was just what I needed. The experience in the work which I gained while in the north are invaluable to me, and I feel that in no sense was it a waste of time.

From the time of last report till the second week in October I had charge of the charity school on Matsugae Cho, with Sunday-school and woman's meeting in connection with it. From then on, Mrs. Guy kindly took charge. The attendance in the day school, as always, is even more than we can conveniently accommodate. The same pupils come steadily till old enough to help earn the family rice, when they are taken away, but not before their minds are stored with many precious seed-truths of the gospel which will bring forth fruit in its season.

The Sunday-school has these same children with many more besides.

The women's meetings are always well attended and by the same faithful ones. We have prayed for and with them for a long time now, and the harvest cannot be far off; yet we must be patient, for results are with Him.

What is most pleasing to me is to see the three women who are Christians so faithful and growing daily in their Master's likeness, and bringing up their children in the fear and admonition of the Lord.

The girls in my home were taken care of by the missionaries. I brought one of the older ones up North with me. She grew in experience and womanliness while there, and we grew inseparably fond of each other. Two other of the older girls that were with me last year are now teaching school, one in the Government schools, the other in a poor school conducted by one of our missionaries. In this way they are not only supporting themselves but helping the other members of their families. Another is married and making a happy home for her husband.

The Bible woman's training school was taught three afternoons of the week by Miss Miller, one of our independent missionaries, until lately when her hands became so full with her own mission duties that she found it impossible to help longer. The women did not live in her home, but came for their lessons, so are now a little scattered, but we hope to remedy that and get started to work again very soon.

The industrial department was doing nicely till the beginning of May, when the teacher left, having secured a better position. It was kept on until the end of May. All the girls and some of the women had learned to embroider to the point where they use silk thread with cotton cloth. Only one got on as far as to embroider with silk on silk. The term before that they learned to knit, to crochet, and to hemstitch.

While in the North, I was not altogether idle, though for about two months I did nothing but rest. I might have returned sooner to Tokio so far as my health was concerned, but we were snow-bound, the mountain roads being impassable during the winter and the ships do not sail.

I had a very happy time while away, and will not soon forget Mr. and Mrs. Stevens' kindness.

While there I helped Mrs. Stevens in her work. We made in all, with the students' help, though mostly done by ourselves, seventy-seven calls (a call in Japan is anywhere between one and a-half hours to three hours long) one thousand two hundred and ninety-three door calls, inviting the women to the meetings and distributing tracts, of which

we gave out 7,310 pages. We had two women's meetings a week, three Sunday-schools, two knitting classes, a Y. P. S. C. E. on Sunday afternoons; and the Ladies' Aid Society, composed of members of the church, met on Mondays. This society spent one hour once a month in religious exercises for our spiritual up-building.

Besides, I had three music pupils who took one lesson a week, also a few English classes.

When this reaches you it will be just five years since I had the pleasure of talking to you face to face. *I do earnestly hope and pray* that you will send out a young lady to be with me for the coming year, that she may be able to keep on the work that I have started, and allow me to return home next spring. I do so long to see my friends again, and then, too, I shall be able to give an account of myself in person at our next June meeting.

Please do not disappoint me again about a helper. I shall pray and look for her to come everw day.

Your co-laborer in the gospel,
MARY M. RIOCH.

RECEIPTS.

Previously acknowledged,	\$219 88
Summerside—Y. P. S. C. E.	2 00
St. John—Coburg St. Sunday-school,	2 55
“ “ Woman's Aid,	1 80
	<hr/>
	\$226 18

SUSIE FORD-STEVENS, *Treasurer.*
Pictou, N. S.

I. More than seventy dollars (\$70) lacking the three hundred (\$300) pledged at the last Annual!

II. Very little over *one* month in which to raise this amount!

III. Are we going to take a step backward and close the year in debt for the first time?

IV. The books close the last of July. Kindly send all money intended for *this* year's work by that time.

V. Send to address as given below.

SUSIE FORD-STEVENS.
Pictou, N. S.

Children's Work.

Address all communications to Mrs. D. A. Morrison, 139 Queen Street, St. John, N. B.]

AN APPEAL

TO THE JUNIOR SOCIETIES OF CHRISTIAN ENDEAVOR AND MISSION BANDS.

The famine in India is causing great distress throughout much of that country. Very many of the inhabitants are dying of starvation. Millions of people are wholly dependent upon government aid for food. Some weeks ago a missionary wrote from one of the stations: There are now many millions of people receiving government aid, and the numbers are increasing by a quarter of a million weekly." While so many are being cared for by the British government, yet many others are dying of want. The children whose parents have died of the famine or of the plague, which has resulted from it, are in especial need of care. They cannot provide for themselves, and do not know how to obtain government aid. They are sent to the missionaries at the various stations. Those who can be housed and fed, can be taught about Jesus Christ and trained for Christian service. Our missionaries are anxious to keep and care for the children

who are sent to them, but the orphanages at Bilaspur and Mahoba are full to overflowing. Because the need of the work is so great it has been decided to enlarge the orphanage at Mahoba *at once*. We all sympathize with India in her dire distress. We should all do something to relieve this distress. The best possible opportunity for giving aid will be found in caring for these helpless children. Let every boy and girl in the societies and bands do something for this work in the next few weeks. There are a thousand Junior Societies among our churches that do nothing for missions. No society is doing what Jesus would like to have done excepting when the members are helping to send the gospel to all peoples. There will never be a more worthy cause than the enlargement of this orphanage which will enable some of India's helpless children to be cared for and taught about Jesus Christ, and we want every Society and Band to have part in it—yea, every member of every Society and Band. Some of the children cannot do much toward it, yet all can do something. There should be at least a thousand boys and girls who can give a dollar each for this work. There are many good ways by which children can obtain money to give to a good cause. Let the money be sent in the name of the Band or Society which will then be given credit for it upon our books and upon our Roll of Honor to be shown at the National Convention; but send the name of every boy and girl who raises as much as a dollar to me. May we not have a thousand names in the next few weeks? And will not *your name* be one of the thousand? This money and all other contributions given by the organizations in our Young People's Department should be sent to Miss Lois A. White, 306 North Delaware St., Indianapolis, Ind.

MATTIE POUNDS.

National Supt. of Junior Societies of Christian Endeavor.
306 N. Delaware St., Indianapolis, Ind.

CHILDREN'S WORK.

Previously acknowledged,	\$52 04
Summerside—Sunbeam Band	1 21
Lord's Cove—Mission Band,	16 00
West Gore—Golden Rule Band (Feb),	2 00
“ “ “ (June),	4 00
	<hr/>
Total,	\$105 25

SUSIE FORD-STEVENS, *Treasurer.*
Pictou, N. S.

Selected.

HOW WE HAVE GROWN.

It is now announced that we number more than a million in the United States. This ought to be a sufficient text for a little sermon. While there have been eras and eddies, impulses and hindrances, the progress has ever been right onward. We have suffered no serious diversion, no division. We are better united today than the day we became a distinct people. We are growing more rapidly now than at any other time; and our work is more permanent, positive and fruitful than ever before. The reasons for this very remarkable advancement give serious concern to our religious neighbors, and demand just as serious attention at our own hands.

We have kept a great plea constantly before the people. We have held up the Christ

as the ideal character, the one authority in Christian doctrine, the one founder and head of the church. We have exhibited the New Testament as the only authorized canon of Christian faith, polity and practice. We have pointed to the Christ and the Christian Scriptures as furnishing the only acceptable ground for the union of God's people. We have pled with unabating power for the restoration of the Apostolic conversion, the Apostolic church and the Apostolic life. Whatever may have been our success in the practical work of restoration, the plea is the true one and the effort the right one; and the event has demonstrated that opposition is powerless to stay its progress. If we have not reached the goal, it remains only to be said that we have done what an honest human endeavor could do in the right direction; and we have only to press on to fulfill a mission in the earth than which nothing can be higher. If any one should essay to suggest that we yet lack anything, we are not so arrogant as to deny it; but even in that case, we have occasion of rejoicing that our spirit of free investigation and our liberty to accept new truth, are the most favorable conditions to improvement.

We have been actively evangelistic. It may not be said that we have worked up to our strength, that we have saved as many souls as we might have saved, that we have discharged our full responsibility in this matter; but it is nevertheless true that few people have been more diligent and none more successful. In recent years, necessarily, more time has been required of the preachers to feed the sheep, and less time could be spent upon the mountains; but during this later period, the wonderful growth of the missionary spirit among us has greatly helped to sustain our evangelistic enterprise and has accelerated our rate of increase. Fortunately, many of our preachers are learning from experience what they failed to notice in the New Testament, that active evangelism in the local congregation is an indispensable condition of success in pastoral work. It is becoming clear to many that the army is not in camp, under guard, ruled only by restraint and punishment, but in the field where organization is needed rather to push the enemy than systematically to repress an inevitable overflow of energy. Thus, also, instead of the preachers doing all the evangelistic work, the strength of the whole church is thrown into this channel. What a harvest will yet follow such an effort, time alone will reveal.—*Christian Evangelist.*

THE SECRET OF PEACE.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind which exhausts your body and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, act, work in peace as if you were in prayer, as indeed you ought to be.

Do everything without eagerness, in the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within, where is the kingdom of God. Listen only to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil, that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.—*Fenelon.*

The Christian.

ST. JOHN. N. B., JULY 1897.

EDITORIAL.

ENDURANCE.

"For he endured as seeing him who is invisible."—Hebrews xi. 27.

Endurance is as essential to success in an undertaking as is wisdom to plan and ability to labor for its accomplishment. It was a sight of the invisible One which caused Moses to endure all he did and suffered. A man meets a friend and says, "I am just now in a strait. Will you lend me one hundred dollars for a month. I can easily return it in that time." This friend has that money laid by to meet a bill due in two months. He hands him the money in full confidence that it will be returned in time to meet his own bill. God has taught men to do business in this way—to endure loss as seeing the unseen. The farmer endures hardship and the loss of the grain he sows as seeing the invisible crop. The merchant endures the present loss of his goods as seeing in due time the unseen returns.

To endure is to suffer; it is more. To worry and chafe over our suffering, and to blame others for them is not to endure. To suffer willingly, patiently, heroically and for the good of others, is to endure. Brutes suffer and so do brutish men, but to endure is manly and Christ-like. It is noble to press forward in the path of duty regardless of obstacles.

Let us notice—

I.—*What Moses endured.*

II.—*How he endured.*

I. What Moses endured. Blessed is the man that endureth temptations, for when he is tried he shall receive a crown of life. Moses was tempted by Pharaoh's offer of Egyptian wealth and an Egyptian crown. Pharaoh having but one daughter, her adopted son Moses was heir apparent to the crown. But he refused to be called the Son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, etc.

See the man of Moses' beauty, accomplishments and power, at an age when ambition burns most fiercely in the human breast, deliberately turn from the pleasures and the throne of the greatest nation on earth, to share the afflictions of the poorest and most despised nation, choosing to be a slave rather than a king. Moses did this.

But he often endured the ill-will of his brethren—the hardest of all to endure. How many exclaim, "Save me from my friends. If I must be pierced, let the hand of an avowed enemy hold the dagger." But Moses suffered from his own. At one time he was upbraided for taking too much upon himself. At another, they were ready to stone him for leading them away from the flesh-pots of Egypt to starve in the wilderness, but he endured it all. Whatever his brethren did, he strove to be faithful in all his house. No

doubt he was sorely tempted to leave the people for whom he had suffered so much, but he bore with them, especially when informed that their conduct was more against God than against him. His fidelity to God and his cause would not suffer him to turn from it or them however ill his treatment. He stood by his brethren, pled for them, so urgently that if they were destroyed his wish was to share their fate. He seemed to feel that if they were cut off his life would be useless, and wished to live or die with his brethren. He set a noble example to God's servants when tempted to forsake his people and his work.

Those who enter the divine service half-heartedly are disposed to regard it as a conditional service, and simply vow to do the will of God only if others do their part. If these are our resolutions, we will find or think we find that others are not doing their part, and by degrees will turn our backs on the dear friend who bought us with his own blood. Moses endured not because he found others faithful, but—

II. He endured as seeing him who is invisible. It was that sight which first started him on his course, and the same sight kept him faithful. Various and wise were the means by which God showed his ancient servants the invisible One. Abel saw him die in the sacrifice he offered. Abraham saw him rise again when God spared his beloved Isaac. Moses saw him in the Pascal lamb and in various ways became so intimate with him that he esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect to the recompense of the reward. He told the nation that the Lord their God would raise up from among themselves a prophet like him whom they would be bound to hear in all things. The foresight of that great prophet is the secret of Moses' remarkable endurance. It was easy for Moses to refuse the honors and pleasures of sin when he held communion with him who gave up the glory of heaven to become a homeless outcast to befriend and save guilty men. It made it easy to endure the displeasure of Moses' brethren when he remembered Jesus coming unto his own and his own receiving him not. Being in the confidence and partnership of him who endured the contradiction of sinners against himself, who endured the cross, despising the shame and is set down at the right hand of God, made Moses a happy man as well as a suffering man. He humbled himself and God exalted him and his songs of triumph before his death take high rank among the sweet melodies of earth and heaven.

Along with Moses we see in this beautiful chapter a whole cloud of witnesses to God's faithfulness and power, and while we count them happy who endured we should remember our duty and our superior privileges. The promise he made to them he has fulfilled to us in sending Jesus into the world so that we can read plainly the history of our Bro-

ther and our Saviour. While earnestly "looking unto Jesus" and seeking his Holy Spirit, he will give wisdom to direct us in his work and power to endure all that may come against us for his sake, his promise and presence can disarm every foe and can make of every intended obstacle an instrument of helpful discipline and a stepping stone to glorious victory. May it be our happy lot ere long to stand on the sea of glass, having the harps of God and sing the song of Moses the servant of God and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.—(Rev. xv. 2, 3, 4.)

Original Contributions.

LOYALTY—PAST AND PRESENT.

E. B. BARNES.

The comparatively few lapses from the faith on the part of the ministry in the past, show that we have been eminently loyal to our plea. The number of those who yielded to the appeals of strange voices and went from us may almost be counted on our fingers—a fact which shows that the genius of our movement compels loyalty within, and as a result we are enabled to present a united front to the world. The teaching of eighty years has made us sensitive on this subject. We have come to feel that loyalty is one of the supreme conditions of service in our ranks. From the beginning, the guardians of our peace have signalled every act of disloyalty on the part of the ministry, have exposed the dangers, strengthened the things that remained, have helped the erring brother to a more congenial field while the majority consoled themselves with the thought, that the people to whom our departed brother went gained as little as we lost, and in a short time we proceeded as if nothing serious had happened. The same is true of individuals and congregations. When a disloyal congregation appears it amounts to a sensation, so rare are such occurrences among us.

But fortunately we have reached a period where these occasional losses open our eyes to dangers, and the motives to disloyalty are lessening every day. We can neither be betrayed nor argued out of existence, and a body of people great enough to compel the respect of the religious world, need only consider how to enlist every faculty of its large membership in order to go on to certain victory. It is at the beginning of war that men play the traitor and seek the stronger side—not when the air is rending with shouts of victory. To be disloyal then, is madness; and in a great religious body advancing with invincible tread, loyalty is scarcely a grace sufficient for eulogy. Every day we are

nearing the place where the disciples stood when asked by the Master, "Will ye also go away?" And Peter's memorable answer should ever be ours, "Lord, to whom shall we go? Thou hast the words of eternal life." No longer have we a good choice between contending isms, between the claims of one party over those of another. No longer can we think of going back to the bondage of sectarianism; but our only choice is between New Testament Christianity on the one hand and barren unbelief on the other, light and darkness, God and no God. No man-made creed appeals to us because of its ambiguity. We have one older than them all. No human bond of union demands our attention. We have one that has held when all others failed. No church challenges our admiration by superior claims. We belong to one with most of the excellencies of all and their objectionable features reduced to the minimum. No party can boast of triumphs in which we may not share or rejoice.

But past loyalty will not suffice. While we may not be able to justly appreciate its value, we can no more neglect it than we can our enthusiasm. If, as Emerson says, nothing is ever achieved without enthusiasm, it is equally true that nothing is ever achieved without loyalty. Loyalty means union, and union is power. There is a loyalty, however, which is distinctive—a loyalty which incessantly shouts "we are the people," and yet those whom we are anxious should come to that conclusion are among the last to do so. It is this loyalty which sends men to the Bible to prove their religion, not to find it. A few proof-texts are always on hand to refute the sectarian, but its knowledge of righteousness, joy and peace in the Holy Ghost, is rudimentary indeed. What it knows of religion it has learned mostly from books.

Such a loyalty may make men clever debaters; it is not claimed that it has ever taught men to pray.

We need to teach men how to live, how to devote themselves to God, body, soul and spirit, that will make of all living epistles, known and read of all men. The truly loyal man is he who exalts Christ and him crucified by precept and example; and any other man, no matter how logical, how clever in debate, however mentally exact, be his zeal for the gospel never so great, must be classed with those who pay tithes of mint and anise and cummin, and neglect the weightier matters of the law. To exalt Christ above all things else, will enable us to go to the world with a message which no argument can overthrow, and which will win admiration if not acceptance from all who hear it.

REPENTANCE.

G. A. JEFFREY.

The three great commands of the gospel of the grace of God as exhibited by Jesus Christ are *Faith*, *Repentance* and *Baptism*. They are the positive commands of the Great Christian Lawgiver. He spoke with authority while on earth, and still continues so to speak through his word that is given unto us. Those who despised Moses' law were punished without mercy. How much greater will be the punishment of those that turn aside from the commands of Christ?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Everything in the plan of salvation is very plain. Isaiah looked forward through seven centuries and said that the way of salvation would be so plain that wayfaring men, though fools, shall not err therein.

The first command in the plan of salvation is Faith. The second Repentance. The third Baptism, and they are inseparably connected in the plan of salvation. Without obedience to them no one can enter the Kingdom of Christ on earth. And those who do not enter the Kingdom of Christ on earth—how can they expect in the future to enjoy the blessing that Christ has in store for the faithful?

Then what is repentance? How brought about? Repentance is a change of mind and purpose, earnestly wishing something undone that has been done. It is the changing of one's mind and purpose to that which is better. It is a sorrow for sins committed against our Heavenly Father and against Christ the Redeemer of the world, and a determination to turn away from sin. Now for some examples from the word of God.

When Jonah went into the city of Nineveh in obedience to God's commands, he told them that in the short space of forty days their city would be overthrown. They heard the proclamation made by Jonah, they believed it, they repented of their sins, and thus the stroke of justice was averted. God turned from his purpose concerning them. Repentance played a great part in their being saved from the fearful calamity that was due to them on account of their sins. Again, in Matt. xxi. 29, we read of a young man that said to his father, "I will not go, but afterward he repented and went." The young man was sorry for his offence. He repented. It led him to reformation of character, which was the carrying out of what was purposed in repentance.

Again, Peter denied that he knew Christ, and that with oaths, but afterward repented.

Not only does God command all men everywhere to repent, but he leadeth them to repentance. How? By his goodness, love and mercy. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Christ was God manifest in the flesh. Christ died for his enemies, "The just for the unjust that he might bring us to God." It was for sinful man that he endured the cross, despised its shame. He was wounded for our transgressions, he was bruised for our iniquities, his shoulders bore the weight of the world's sorrow and woe.

Oh! what matchless love. It is so great that our finite minds can only grasp it even in a very small degree. Thus by the influences of love divine we are led to examine the plan of salvation by which God saves sinners. And the more we do so, the more we are convinced of its greatness, of its simplicity, of its wonderful adaptation to fallen man. The more we study the life and character of

the author of salvation, the stronger our faith will be. We will see him the chief among ten thousand. We will be better able to understand his words, "And I, if I be lifted up will draw all men unto me." What a wonderful power there is in these words "*draw all men unto me.*"

If such a display of love and mercy on behalf of sinful man will not lead him to repentance, what will? God has commanded all men to believe on his Son; to repent of their sins and to obey him as their king. God commands them to repent *now*. Christ invites sinners to come. Matt. xi. 28. When men repent of their sins they do so in obedience to the commands of God. They do so at the kind invitations of Christ. For "He came not to call the righteous but sinners to repentance." Again, there is joy in heaven over one sinner that repenteth.

The heavenly choir strike their harps and heaven resounds with anthems of praise, when sinners turn to God.

THE TENTH LEGION.

J. W. BOLTON.

The New York City Union of Christian Endeavorers adopted the plan of advocating the giving of one-tenth of the income to the Lord's work. They formed what they called "The Tenth Legion." After they had enrolled a large number of names they thought it expedient to give their work wider compass, so after consultation the United Society of Christian Endeavor decided to take up the movement, and now it is made a specialty in their organ, *The Golden-Rule*. This department is just in its beginning, and a recent number of that paper states that the enrolment is over 1,000.

To enrol in this legion, anyone who tithes his income can send his name to Secretary J. W. Baer, Boston, Mass., with a two-cent stamp, and a handsome certificate of enrolment will be sent in return. A member can withdraw at any time by notifying Secretary Baer.

The advantages of giving the tithe to the Lord are great, as the writer can fully testify from experience. When we leave our benevolence to a haphazard system, too often we find we have nothing left for the Lord's cause, after attending to our own desires; while if we tithe our income we have a definite amount which we can take great delight in apportioning among different worthy objects.

Adopting this system is not taking us back to Jewish times, as the Jews gave far more than the tenth, but is making practical the laying by in store as the Lord had prospered. A good plan is to take out the Lord's portion first, *i. e.*, when a dollar is received take out ten cents immediately, and place it in a box by itself, then when calls are made for the Lord's work all we need do is to take the money from the Lord's fund. In this way we find it a greater pleasure to give, as we always have the money ready to hand out.

If anyone thinks their business is such they cannot tithe their income, then let them follow out Paul's plan of laying by as the Lord prospers them when they do receive their money. Remember the Lord first.

If we systematize our giving, the Lord will prosper us, and will pour out such a blessing that there will not be room enough to receive it.

OUR NATION.

T. H. BLENUM.

We have just reason to thank God and congratulate ourselves when we consider the character of the nation of which we are component parts. It is because the British empire has ranged herself on the side of true greatness; because she has burst the fetters of cruel tyranny and acknowledged in every man the right to exercise his inherent power and faculties consistently with the good of his fellows, that she is greater, better and more to be honored than any other nation of the earth. No British subject is a slave, performing reluctantly the tyrant's will; but we are freemen and are at liberty and encouraged to act upon the noble impulses which God has revealed to us, and has implanted in our souls, impulses which are ever stimulated and advanced by liberty, but deadened and blighted by the withering influences of servitude. Her government is not an instrument for the oppression of her people, but the bulwark of their liberties.

It is right on this jubilee year, when millions of patriotic hearts are filled with a proud joy, and deep gratitude, as they celebrate the sixtieth year of the reign of our most gracious sovereign lady the Queen—it is right that we should indulge sentiments so fitted to call forth the noblest and purest patriotic emotions of our souls, and the higher and finer sensibilities of our nature. It is right that we should encourage reflections which make us feel our indebtedness and our dependence upon God for the exaltedness of our position among the nations.

Whoever reads the history of England in her steady, unswerving development in the direction of civilization, and has within him the germ of an honest principle, must be made a better citizen. In the history of nations, it is evident that the hand of God has used the British nation as an instrument. And if she be an instrument, there must be some noble end and object in view. That end is the salvation of the world, and that object is the diffusing of the light of truth among the nations. We do not believe this is idle speculation. For this purpose our nation has been blessed. For this purpose there has been an enlarged view and an ever-increasing insight in regard to the divine law. For centuries there has been a gradual progressive development in literature, science and civilization, until to-day we have a government without a parallel in history—a government of which no record of antecedent nations can afford a precedent.

Our empire stands to-day the queen-*orb* in the constellation of nations, and, like the star of Bethlehem, points to the elevation and redemption of the world. She radiates from her centre the brilliant coruscations of wisdom and knowledge, which illuminate the universe with their light, and give life and animation to her laws and her literature. By the ever-increasing power of her influence tyrants have been shorn of their

despotism, the funeral dirge has been sung over the grave of tyranny, and millions have been made to rejoice at the dawn of freedom, and salvation from ignorance and superstition. The waves of the world's oceans have borne into her lap the wealth of nations. Every navigable stream bears upon its bosom her ships laden with the products of her industry. Foremost in the van of civilization, she carries in her train the powers of the world linked by the ties of a common interest.

Again, let us thank God that we live in a Christian land. Our civilization is advancing toward the divine perfection. The lamp of eternity is burning on our every shore, illuminating the pathway that leads to the realms of eternal joy. Our inspiration is from the word of God, and gives an impetus to our literature and government that has raised us so high in the scale of the divine law. It is doubtless to the great fountain of virtue, the Bible, that we are indebted for the grand and ennobling principles upon which rests the proud fabric of our government, and it is to the influence of this "Book of books" that we can best trust our preservation.

A SEEMING CONTRADICTION.

W. H. HARDING.

"And the men which journeyed with him stood speechless, hearing a voice but seeing no man." (Acts ix. 7.)

"And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me." (Acts xxii. 9.)

The above two verses seem to contain a contradiction: one stating that the men who journeyed with Saul heard a voice, the other that they did not. No doubt many Sunday-school teachers will be puzzled in their efforts to harmonize these two passages. I have eight or nine commentaries on the book of Acts and they all differ more or less in their explanation of this difficulty, and not one of them is satisfactory.

I offer the following explanation: In the first place (ix. 7), Luke gives his account of Saul turning to God in Christ. In the second place (xxii. 9) Paul is giving an account of his experience on the way to Damascus.

How many voices were there to hear? Two. Christ's and Saul's. These men did not hear the voice of Christ, for Paul says, chap. xxii. 9, they heard not the voice of him that spake to me, that is, these men did not hear the voice of Christ when he spoke to Saul, but Luke says, chap. ix. 7, they heard a voice but saw no man. Whose voice did they hear? Saul's. There was no other for them to hear. Saul cried out, "Who art thou Lord?" They heard his voice. The voice of the Lord was for Saul only. After careful study I am convinced that this is the true solution of the difficulty

God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.—*Bishop Simpson.*

PREACHING THE GOSPEL.

T. H. BLENUM.

The gospel conditions are simple and suited to all. The gospel not only provides a universal salvation, but the conditions upon which its blessings are to be bestowed, its privileges enjoyed, are such that man everywhere is found capable of meeting them. Offering, as it does, salvation to all on the ground of faith and obedience, it calls upon every man to exercise that power which he necessarily and naturally possesses. All men have faith. They have faith in something, though they may not have faith in God. Man cannot help believing. The state of mind which we term faith exists in us by our very nature. It is not only there, but by the very constitution of our being must remain there while man is what he is. And the gospel, by presenting Christ as the object of faith, and offering to man spiritual restoration on the ground of faith, not only rendered its acceptance possible to all, but placed it upon the only principle in our nature which constitutes the true bond of union between God and man.

The gospel meets the yearnings, the longings of our race for an incarnation. Humanity in all ages, anterior to the incarnation, has evinced this longing for some such provision as the gospel makes for its moral and spiritual necessities in the incarnation, death and ascension of Jesus. All its mythologies and speculations were but so many unconscious prophecies and longings of humanity for a divine-human Prophet, Priest and King. The gospel claims, indeed, to be God manifest in the flesh, and to be foolishness to the wisdom of the world; yet it by no means claims to be out of analogy with all that men had ever thought or felt before. It represents all creation as groaning and travelling in pain until now, and it represents Jesus as the stiller of creation's groans, himself at once the eternal Son of God, and the leader of humanity in its final march to victory and the realization of its unspeakable desires. And it was this Son of God in human form walking among men, leaning on their bosoms, weeping over their graves, slumbering in the manger, and bleeding on the cross—this divine man presented to us in the gospel, that, despite the prejudices of the synagogue, and the doubts of the academy, found, and still finds, his way to the hearts of the masses. The gospel really contains nothing contrary to what man accepts as truth; but it takes his faint conceptions and throws upon them additional light. There are certain truths which are universally acknowledged, which have been held by man everywhere; certain truths which being clothed according to the peculiar traits of mind of each nation and tribe, if not, indeed, of each individual, have taken on different forms and coloring, but which, stripped of these, always exhibit the same features. There is, for example, the idea of God, the awful fact of sin, the terrible truth that God is offended, and perhaps the faint idea that God is willing to be reconciled. The universal prevalence of these truths not only prepare the way for the acceptance of the gospel, but the fact that the gospel not only contains nothing contrary to these ideas, but gives a flood of additional light on these points, proves its divine origin and really renders the work of preaching it comparatively easy.

News of the Churches.

ST. JOHN, N. B.
COBURG STREET.

Sister Maud Phillips, who has been visiting relatives in this city, returned to her home in Boston on the 28rd. She took an active part in our social meetings while here.

Lord's day (June 20th) being the Anniversary of the 60th year of the reign of our beloved Queen Victoria, Bro Stewart preached two sermons appropriate to the occasion.

Bro. Stewart is visiting the church at Burt's Corner, Keswick, N. B. Bro Geo. Manifold, of Charlottetown, occupied the pulpit on Lord's day morning (27th) and Bro. Appel in the evening.

Capt Dick, of Mascareen, worshipped with us Lord's day (27th). The new church-house which is being built at that place is nearing completion.

Bro. George Manifold, pastor of the Central church, Charlottetown, P. E. I., was compelled to rest from his pastoral duties owing to ill health. He has been in our city the past month, and with the healthful exercise of the "bike" and the bracing air and climate, he has been restored to his health again, and preached for both churches the last Lord's day in June. He speaks very highly of the work that is being done in the Main Street and Coburg Street churches.

MAIN STREET.

A tea and sale of fancy and useful articles was held on Friday and Saturday afternoons and evenings (June 4th and 5th) for the benefit of the building fund. Much credit is due the ladies and friends of the church and Bro. Appel for its success. The amount realized was \$113.50. This amount helps pay the balance due on the lot.

Children's Day was observed on the 18th June. The programme prepared by the Foreign Missionary Society was well carried out by the children. Miss Thomson sang a solo, and Bros. Manifold and Appel a duett. Collection for building fund amounted to \$26.00. On the same evening, the children's birthday box was opened, which contained \$9 25, which was sent to Bro. Rains.

June 20th (Lord's day) was the sexaganery of our beloved Queen Victoria. Bro. Appel preached a sermon appropriate to the occasion, and the congregation all joined heartily in singing the National Anthem.

Bro. Manifold, of Charlottetown, P. E. Island, preached on Lord's day evening (27th) on "The New Birth."

On Monday evening, June 14th, a number of our members drove to Millidgeville, about three miles from the city and held a Gospel meeting. It is intended, if possible, to establish a mission at this point.

WESTPORT AND TIVERTON, N. S.

On the first Sunday in June Children's Day was observed in Westport. A children's sermon was preached in the morning and in the evening a children's exercise was given. It was appreciated by the large audience present. The contribution was sent in to the foreign mission fund.

Geo Titus, pastor of the Baptist church, Everett, Mass., favored us with a sermon Sunday morning, June 20th. He spent a week in visiting relatives and friends in Westport.

Effie Sollows, Tiverton, one of the recent converts, has been very low, but is improving, so as to be able to get around again.

The converts in both churches are doing nicely, and, we trust, are growing in grace and in the knowledge of the Lord and Saviour Jesus Christ.

J. W. BOLTON.

SUMMERSIDE, P. E. I.

It is with sadness we chronicle the death of Sister John Lord of Tryon. She passed peacefully away on the morning of the 19th inst. She had only been sick a few days when the message came. The church at Tryon will miss her, as she was a woman of devoted character. Only a few months had passed since we recorded the death of Sister R. T. Morrison, her only and beloved daughter. Her end was peace and her suffering of short duration. She loved the God whom she devotedly served. She was true to her convictions, and placed implicit confidence in the gospel of Christ in its pure and primitive simplicity. She had a philanthropic spirit, and gave cheerfully of her means to sustain the cause of Christ. She passed to her rest in the sixty-ninth year of her age. Within the past five years father, mother and daughter have gone to be with Christ. The funeral services were conducted by Bro D. Crawford, assisted by the writer and Rev. Mr. Price. The attendance was large and the service impressive, and the words of Bro. Crawford on this sad occasion will not soon be forgotten. One by one God's children are passing over to a better country. Blessed prospect, we shall meet again.

We observed Children's Day here on Lord's day evening of the 20th. The weather was against us, being very wet; but despite the inconvenience of the weather our congregations was good, and the exercises were given in a masterly way. All were delighted with the splendid effort of the children. There is some talk of repeating it; if so, we will give a more definite report.

Our work is moving in a general way. We plan to hold some extra meetings at Tignish the last of the month. H. E. C.

CHARLOTTETOWN, P. E. I.

CENTRAL CHURCH.

Since last report Bro Manifold has been granted a much-needed holiday on account of ill health, and we hope soon to have him with us again, much benefitted by the change, as letters from him show that his health is improving, for which we are very thankful.

Through the kindness of Bros. Crawford and Emery, Bro. Manifold's pulpit has been well supplied in his absence. Bro. Emery has also been with us in our prayer meetings, and on Wednesday evening, 16th inst., Bro. Wallace was with us on his way home from East Point, where he had been spending a few weeks with the brethren there. He left for home on Thursday morning.

Our Sunday-school and pastor's Bible class has been well attended, and increasing interest shown. G. A. S.

Correspondence.

LEXINGTON, KY.

June 10 h saw the close of another successful year in the history of Kentucky University. It is a pleasure to the writer to make mention of our Canadian boys. In all, we had seven Canadians in school this year. Of these, four graduated, viz.: Bros. F. O. Ford, B. A., Nova Scotia, and A. N. Simpson, P. E. Island, in the College of the Bible; Bros. G. D. Weaver, Nova Scotia, and G. N. Stevenson, P. E. Island, taking the degree of A. B. in the College of Liberal Arts. Bros. Robt Stewart, Toronto, Ont., H. Martin, P. E. Island, and J. W. Gates, Nova Scotia,

graduate respectively in one, two and three years.

To say our boys are successful, is unnecessary. They have established for themselves an enviable reputation. When the writer was introduced on the campus it was distinctly stated that he is another Prince Edward Island boy, and that fact was a sufficient guarantee for his ready acceptance as a dangerous competitor. Space will not permit individual mention. The record of each invites inspection. Yet we cannot overlook the fact, that on commencement day, out of a class representing eight States, G. N. Stevenson, because of his high standing, was chosen to deliver the class oration.

Having selected as his subject, "The Skeptic," he treated it in a masterly manner, doing credit to himself, his class, his University and his Island home. His original and vigorous thought combined with his independent and fearless expression, showed that he possessed a mind well cultured and capable of dealing with the live issues of the day.

Bro. Stevenson has been offered and will likely accept a position as teacher in one of the colleges of Kentucky. Bro. Simpson preaches in Kentucky this year. Bro. Weaver has accepted a call from the church in New Holland, Ohio. Bro. Ford will probably go home for a much needed rest.

We hope that when another year rolls round, many more province men will be found sitting at the feet of McGarvey, Graham, Grubbs and Loos.

June 15, 1897.

H.

PROGRAMME FOR ANNUAL.

FRIDAY.

7.00 P. M. Devotional Services.....
7.30 " Words of Welcome. ...M. B. Ryan
Sermon.....J. A. Lord
Announcements.....

SATURDAY.

9.00 A. M. Devotional Services.....
10.00 " Report of Committee on Nominations and Election of Convention Board. Report of Committee on Order of Business. Business.
2.00 P. M. Devotional Exercises.....
2.15 " Business Session.....
3.30 " Paper or Address, R. W. Stevenson. Discussion.....
7.00 P. M. Devotional Services.....
7.30 " Sermon.....J. A. Lord.

SUNDAY.

A. M. Sunrise Prayer-meeting.....
9.30 " Study of some Scripture Book.....
11.00 " Sermon.....J. A. Lord.
2.30 P. M. Opening Services.....
Short Talks on the Lord's Supper—its place, significance, power, helpfulness, etc.
Communion.
6.30 P. M. Devotional Services.....
7.30 " Sermon.....J. A. Lord.

MONDAY.

9.00 A. M. Devotional Services.....
9.30 " Business Session.....
11.00 " Paper or Address..... T. H. Blenus. Discussion.....
2.00 P. M. Devotional.....
2.15 " C. W. B. M. Meeting.....
7.00 " Home Mission Rally.....
Farewell.....

The only joy we have on earth is to love God and to know that God loves us. Oh, when I think that there are some who will die without having tasted even for an hour the happiness of loving God!—Vianney.

IMPORTANT NOTICE.

To the Disciples of Christ in the Maritime Provinces, greeting:

DEAR BROTHERS—The church at Leonardville and the brethren on Deer Island generally, wish to extend you a hearty invitation to attend the Annual Meeting which is to be held at Leonardville, N. B., August 6—9, inclusive. The usual arrangements with regard to reduced fares has been made with the different railways and steamboat companies. I want to talk to you a minute about what you should do before you come, and about what we will try to do after your arrival.

FIRST—If you intend to come to the Annual, which we hope you do, you should send a postal card, stating your intention, at least a week beforehand. You can address the undersigned. This is but common courtesy to those who will entertain you.

SECOND—On your arrival, we will do all we can to make you comfortable and welcome. We want you to come at the beginning of the meeting and stay to its close, and to feel that it is a privilege to us to entertain you.

Please remember your part and notify us if you are coming. It may be difficult for us to entertain you comfortably if you come in on us unawares. But be sure to come. We are praying for a good meeting.

M. B. RYAN,
Lord's Cove, Deer Island, N. B.

COMMITTEE ON LITERATURE.

Bro. J. W. Gates began to canvass St. John, May 28, and closed June 11th. During this time he was somewhat delayed by wet weather and time occupied in becoming acquainted with books. Notwithstanding this delay he sold about \$110.00 worth of books to the brethren in these places. On the Rock, Tribble's Sermons, Orthodoxy in the Civil Courts, and Life of Knowles Shaw, have seemed to be the most popular books; but Bro. Gates has sold quite a variety of other works of our publishing houses.

On June 12th, Bro. Gates went to Summerside, P. E. I., where he stayed until the 18th. From there he went to New Glasgow, P. E. I. He informs us that he sold between \$25 and \$30 worth of books around Summerside, and is very much pleased with the manner in which the brethren of that place entertained him.

What has been sold so far has been sold to church members alone. After the work is placed on a firm basis we will canvass outsiders.

The work speaks for itself. The committee has been very fortunate in securing the services of Bro. Gates. The brethren seem well pleased with his efforts.

Bro. H. E. Cooke writes that he is the right man in the right place with the right books.

The committee is now experiencing, financially, its most trying period. If any person wishes to contribute to the work, they

will greatly aid the committee by sending what they can immediately.

RECEIPTS.

Previously acknowledged,	\$26 50
A Friend, Pictou, N. S.,	2 00
Mrs. Frank Richardson, Lord's Cove,	1 00

Total, \$29 50

O. B. STOCKFORD,
St. John, N. B. Secretary-Treasurer.

MAIN STREET BUILDING FUND.

GOOD NEWS—REJOICE WITH US.

Another mile stone in the work at Main St. has been passed. The lot on Douglas Avenue is paid for and the money for the building itself is being raised. The church has now one of the best positions in the north end.

Who will be among the first to send to the Building Fund proper? Some who have not yet contributed and who wish to have some part in the work for the Master. Some who have already given toward the purchase of the ground and who now will give for the building. To which class do you belong? Send at once to J. S. Flaglor or to the new treasurer, Abel Allan.

RECEIPTS.

Previously acknowledged,	\$806 37
St. John—	
Coburg St. (Balance)	2 25
Interest,	88
Main St. Concert,	21 00
“ Sale,	113 50
“ Collection,	26 00
“ Infant Class,	2 20
J. W. Gates,	1 00
Y. P. S. C. E., Coburg St.,	5 00
“A Friend,”	4 00
Collected by Miss Alice Purvis,	40
Friend,	2 00

\$985 20

ABEL ALLAN, Treasurer.
154 Metcalf Street, North End.

Married.

MUNFORD-RICKETTS.—In St. John, on June 16th, 1897, by Henry W. Stewart, assisted by Geo. Manifold, Stephen Munford and Emma Ricketts, both of St. John.

Died.

McNEILL.—At Elmira, Kings Co., P. E. I., on Thursday, February 25th, 1897, after a long illness of bronchial consumption, John Lauchlin McNeill, eldest son of the late John McNeill, teacher, formerly of Rollo Bay, in the 57th year of his age. Possessed of a kind and obliging disposition, he leaves hosts of friends and no enemies. Deceased was baptized in the summer of 1890 by Bro. O. B. Emery, and united with the church at East Point, of which he continued a faithful member until he was taken away. Five sisters and three brothers and numerous friends and relations are left to mourn.

MELICK.—At Elmira, Kings Co., P. E. I., on Saturday, April 3rd, 1897, after an illness of nearly one year, of consumption, Susanna N., dearly beloved wife of James Melick, and third daughter of the late John McNeill, teacher formerly of Rollo Bay, in the 47th year of her age. Deceased was baptized in the summer of 1874 by Bro. Donald Crawford, and united with the church at East Point, of which she remained a consistent member until death. She was the mother of ten children, five of whom preceded her to the spirit world. A husband, five children, four sisters and three brothers are left to mourn their loss.

ORR.—At French River, P. E. Island, on the 29th of May, in her 70th year, Sister Janet Stevenson, beloved wife of Bro. John Orr. Our sister in early life had given herself to the Saviour, and by his grace proved faithful until her death. Through a long sickness her confidence in the Saviour and her resignation to his will failed not. In her life and death her joy and peace bore constant testimony to the riches of the grace of our Lord Jesus Christ. Six weeks before her death her grandson, a sweet interesting child of six years, was also called away. Both lived in the same family, which were left in sorrow, but not as others who have no hope. D. C.

LORD.—Sister Margaret Crawford, widow of the late Bro. John Lord, died at her home in Tryon, P. E. I., on the 16th of June, in her 70th year. Her illness was short and her death unexpected, which made the stroke the more severe. About fifty years ago Sister Lord felt her lost state as a sinner, and was in much trouble to know how to come to the Saviour. After much prayer and much anxiety she resolved to trust all into the hand of Christ, and simply do what he had commanded in his last commission. From that time till her death she felt abiding happiness in Christ. She was very anxious that others should be saved, and did what she thought to be right for this desirable end. She only survived her only child five months. They loved each other dearly, and we trust they are together with Jesus. D. C.

CAMERON.—At South Lake, Lot 47, P. E. I., May 11: Majorie, relict of the late Alex. Cameron, aged 90 years. Deceased was the mother of eleven children, seven of whom survive her. Possessed of an unusually strong constitution, Mrs. Cameron retained good health until a very short time before her death. Sixty-five years ago she united with the Baptist church at West River, and some years later with the church organized by Dr. Knox, at South Lake, of which she remained a faithful member until her death. Living near the place of meeting, many have partaken of her hospitality always so gladly given by herself and family. H. W.

ROSE.—At North Lake, December 29th, 1896, Eliza R., wife of Bro. Chas. Rose. The deceased was a patient sufferer for many months. Though a member of another church, she usually attended with her husband at South Lake, and rejoiced in the good being done there. She was God fearing, a good wife and mother, and has left a kind husband, three children and many friends to cherish her memory. H. W.

AGENTS FOR THE CHRISTIAN.

MRS. PETER CHING, Little Harbour, P. E. I. of Lots 46 and 47.

MRS. O. M. PAOKARD, 353 West 57th Street, N. Y.

W. R. McEWEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

W. W. BOVYER, Charlottetown, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

KENDRICK OUTHOUSE, Tiverton & Freeport, N. S.

GEORGE KOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

MRS. C. H. CONLEY, Jr., Leonardville, Deer Island N. B.

JOHN W. WALLACE, Shubenacadie,

ISRAEL C. CUSHING, Kempt, N. S.

W. J. MESSERVEY, Halifax, N. S.

GRACE WILSON, Burt's Corner, York Co., N. B.

More names will be added as they are appointed

OLIVER B. STOCKFORD, B. C. L.

Barrister-at-Law,
Conveyancer,
Notary Public, etc.

Money to loan on Freehold Property.

OFFICE:

RITCHIE'S BUILDING, ST. JOHN, N. B.

30 STUDENTS IN
GOOD SITUATIONS

Two weeks ago we published in the daily papers names and addresses of TWENTY-SIX of our students who have recently obtained good situations. Since then we have added four to that list.

We thank the public for the above evidences of their appreciation, and will endeavor to merit the continued confidence of all our patrons.

Catalogues of the Best Business course obtainable in Canada. Also of the Isaac Pitman Shorthand (the best and fastest in existence) mailed to any address. No summer vacation. Students can enter at any time.

St. John Business College.

S. KERR & SON, Proprietors.