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THE CHRISTIAN.

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

Vol IX.—No. 6

SAINT JOHN, N. B., AUGUST, 1892.

Whole No. 110

The Christian.

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ST. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

NOTICE.

The Annual Meeting of the churches of the Disciples of Christ in Nova Scotia and New Brunswick, will be held with the Coburg Street Church, St. John, N. B., commencing on Friday, the 2nd day of September, 1892. J. E. BARNES, Secretary.

SPECIAL NOTICE.

All those who intend coming to the Annual in St. John are requested to send a Postal Card to George F. Barnes, Box 83, St. John, who will send them the address of the person who will entertain them during the meeting.

SPECIAL NOTICE.

Our subscribers will confer a favor if they will kindly forward their subscriptions in time for us to acknowledge before the annual meeting. We are desirous of placing a good report before our brethren at the annual.

We propose to issue our next number a week earlier than usual in order to make definite announcements of our Annual. Contributors and correspondents will please send copy not later than 15th August.

PROGRAMME OF THE ANNUAL MEETING

to be held with the Coburg street Church, St. John, N. B., commencing on Friday evening September 2, 1892:

FRIDAY Evening at 7.30 o'clock, Devotional Meeting. Address of Welcome to our visitors—H. W. Stewart, St. John.

SATURDAY Morning at 9 o'clock, Prayer and Social Meeting—E. C. Ford, Nova Scotia.

" Morning at 10 o'clock, Business Meeting. Reports of Churches, finance and other reports will be presented.

" At 3 o'clock, Business Session, Reports of Committees, etc.

" At 7:30 o'clock, Devotional Service—W. H. Harding, N. S. Address by Miss M. Graybiel, J. H. Bardin and Howard Murray.

SUNDAY At 7 a. m., Prayer and Social Meeting—R. E. Stevens.

SUNDAY At 11 a. m., Preaching—H. Wallace. Communion Service—O. B. Emery presiding.

" At 2 p. m., Sunday school - Address by J. H. Hardin, of Missouri.

" At 3 p. m., Preaching—D. Crawford, P. E. I.

" At 7 p. m., Preaching Annual Sermon.

" —J. H. Hardin. At 8 p. m., Devotional Meeting—W. H. Harding, leader.

MONDAY Morning at 9 o'clock, Devotional Meeting—H. A. Devoe, N. S.

" At 10 o'clock, Our Mission Interests—Address by J. H. Hardin,

" At 3 p. m. Women's Foreign Missionary Society. Addresses by Miss Graybiel, missionary from India, and others.

" Evening at 7.30 o'clock, Devotional Meeting—H. E. Cooke, N. S.

" Evening at 8 o'clock, Addresses on Home Missions by the Preachers in attendance.

E. C. FORD. } Committee.
J. E. BARNES. }

It is hard to convince an ungodly man of the truth of the Bible. He does not want to believe it, because on every page it condemns his manner of life. Every time he does wrong he sees it raising a warning hand which threatens to become a punishing one, if he does not change his course.

The Bible. If he can but persuade himself that it is a myth, a dream, or an idle speculation, it is easy for him to laugh at its threatened punishment and its warning hand. He welcomes, with the utmost cordiality, everything that tends to diminish his faith in the Bible as God's revealed will, and gladly gives two dollars to hear Ingersoll's lecture on the "Mistakes of Moses," when it would be nearly impossible to induce him to go to hear the most talented of men give a free exhibition of the mistakes of Ingersoll. When a person is willing to square his life by the Bible, he will not find it difficult to accept it as true.

No book is read so much as the Bible, and none is so little understood. Even those who are desirous of finding out the will of the Spirit are often lost in labyrinths of thought.

Not Understood. Instead of the teachings of the Word being so plain that a wayfaring man need not err, they seem so mysterious that the wisest of men cannot find them out. But this is not because the Book is dark, but because their eyes are blind. So long as people insist upon looking at truth through colored glasses, it will appear paradoxical and at times contradictory; and they will continue to wonder how it is possible for those who go to the same source for truth to come back with such a diversity of belief.

When will intelligent men and women learn to treat the Holy Scriptures with a wise discrimination? When will preachers know better than to send poor anxious souls to Job or the Psalms or Proverbs to find out the **Rightly Divide.** way of life and salvation? Not until they learn rightly to divide the word of truth. The Old Testament is as much God's word as the New, but that does not mean that it is

just as important. God created the moon as surely as he did the sun; but while the latter shines with an undiminished and native brilliancy, the former gives forth only a borrowed light. We see the truths of the Old Testament mainly by the light that is now reflected by it from the New. The Old has served its day and passed away. We are not now under the law, but under Christ. God himself showed the apostles that they were no longer to hear Moses and Elias, but only His beloved Son. "This is My beloved Son, in whom I am well pleased; hear ye Him." He is our law-giver, our prophet and our king.

The New Testament is not an aggregation of good things, thrown together without arrangement or design. To all who think it is, it is a sealed book, but whoever understands its

New Testament, sees in it a beautiful progressive harmony and adaptability.

It looks like a magnificent building and not like a lot of builders' material scattered some here, some there, and some yonder. Nothing contributes so much to a ready and correct understanding of this part of Divine truth as to prayerfully study it with the knowledge that the Gospels are primarily intended to convince the world that Jesus is indeed the Christ; that the main purpose of the Acts of the Apostles is to show how men and women became Christians; that the Epistles are to set forth how the disciples should conduct themselves in the kingdom of God; and that Revelations is to make known the future struggles and final triumph of the church. Fresh light flashes from every page when we read with these distinctions in mind.

LEARNED MEN still show their ignorance by calling the first day of the week the Sabbath; and they seem determined to cling to their errors as though it were an axiomatic truth.

The Lord's Day. When they set the example we need not be surprised that their followers speak about Sabbath schools and

Sabbath desecration, etc., etc. Even among those who, for the most part, have learned to employ scriptural language, we sometimes find a few, who, so far as we can judge, do not know that the Sabbath was the seventh day and the seventh day was and is Saturday. Not until the first day of the week can be the seventh, will it be possible for it to be the Sabbath day. Christ kept a perfect Sabbath in Joseph's tomb, and on the first day of the week he came forth in triumph, and that day, which is pre-eminently the Lord's Day, has been set apart by His disciples as holy unto Him. And it was not to be so much a day of rest as of holy activity. There remaineth a rest for the people of God, but it is when we cease from our labors as God did from His.

The wise man said, "The day of death (is better) than the day of one's birth," but the majority of people seem to differ from Solomon, notwithstanding his admitted wisdom. Birth-Commemorations are celebrated with joyful acclamation, but families do not come together on the anniversary of the day when a chair became vacant in the circle. And no departing one ever requested that they should.

But a wiser man than Solomon is in full accord with him. Jesus left no command that we should remember His birth. We don't even know the time of the year much less the day of the month when the star became fixed over the city of David and Christ the Lord was born. But we know when He died and when He rose again, and He desired that on the first day of the week His disciples should come together to remember that His body was broken and His blood shed for them. His true, loving children will not forget this last command.

SECTARIANISM has few earnest defenders now. There was a time—and not so long ago either—when more were ready to uphold than condemn, when it was looked upon as scriptural, Sectarian and regarded as a help to the conversion of the world, rather than as a hindrance. Many may still think it an unavoidable state of religious complexity, but none as a desirable one. There is reason for rejoicing in the fact that in all inter-denominational meetings favorable reference to the union of God's people seems to strike a responsive chord in the hearts of all who are laboring for the conversion of the world. Not long ago, when a prominent preacher said with a thrice-repeated emphasis that for the world he would not leave his denomination, but for Christ he would gladly forget it, he was greeted with such a demonstration of approval as must have convinced him, that many besides himself were longing for the time when Christ would be all and in all.

Home Mission Notes.

Bro. H. Murray reports a good interest at River John. We hope to see in the near future the cause there greatly strengthened. Bro. H. Murray is now on Deer Island, and we look for good results from his visit. We would say to the brethren there, that he has been sent in the spirit of love to do what he can to make them stronger in the faith, and to win sinners to Christ. We hope all who love our Lord, and who desire to see souls saved, will hold up his hands in preaching the gospel.

Bro. Stevens sends good reports from Letete and Back Bay, and at the annual meeting the report from there will be gratifying to all.

Bro. Cooke is in Halifax, and that noble band is working hard to get a house of their own to worship in. Brethren, remember Halifax, and give all you can to aid them in their worthy efforts. The receipts this month are very encouraging, thanks to those who keep this fund before the churches, and do so much hard work in collecting. We should all help these workers. They are "willing workers." They are "doing His commandments," and will receive the glorious reward.

The "annual" is near. We hope to see all our churches represented. Come! help us plan better things for next years work. Come! aid us by your knowledge of the needs of your churches. Come! and rejoice with us over the good that has been done in the past. Come! filled with the spirit of Christ, and you will be a blessing to us all. Come with us, we will do you good, and you will go home filled with zeal in the Master's work.

SPECIAL:—Will those who have been forwarding from the churches to this fund kindly send in all money in hand by the 20th, as THE CHRISTIAN will be issued a week earlier. This is the last month. We hope the contributions will be larger than usual.

RECEIPTS.

Previously acknowledged,	\$340 38
River John, per H. Murray—	
Church,	8 20
A McNab,	1 00
J. McNab	2 00
Mrs. J. Carruthers,	3 00
A. Sellar,	2 00

Halifax—	
Per H. Murray,	7 00
Letete and Back Bay—	
Per R. Stevens,	4 89
Westport per Miss C. Payson—	
Church,	1 20
Willing Workers,	1 80
Tierton per H. A. Devoc—	
Church,	1 50
Sunday School,	4 00
Mrs. W. Outhouse,	1 00
Southville—	
Mrs. M. E. Gates,	1 00
Milton—	
Per Miss Collie,	4 30
Cornwallis—	
Per Miss Ford,	7 25
Total	\$390 52

J. S. FLAGLOR,
Secretary.

Foreign Mission Notes.

The Annual is near at hand and Sister Graybiel will be with us to give us instruction about the work and the needs of the heathen people. She will fill us with greater zeal to turn them from idols to serve the living God. She will help us to carry out our marching orders, which are, "Go into all the world and preach the gospel to every creature."

We hope all who can will come and hear this consecrated sister, besides hearing the good and able brethren who will speak to us at the Annual. We will be more interested than ever in our meeting, as Sister Rioch will most likely be on her way to Japan to help in bringing Japan to a knowledge of the truth. We hope every sister in Canada will have a part in this good work. None need lose the blessings which comes from making sacrifices to help lift up and bless our down-trodden sisters in Japan. Come, then, to the Annual; you will help the church in St. John; you will help the home mission work, and you will also help us in the Foreign Mission Society.

Mrs. J. S. FLAGLOR, Secretary.

We have just a few words to say to the sisters. One year more has almost passed away, with its many opportunities for giving and for doing good. A number of churches, and also individual friends, have responded to the call for help in our Foreign Mission work, and although the sum received is not large, yet we feel encouraged to work on. But there is yet time to send in a considerable sum to swell that already received for the work.

If those who intend sending more of their money for the carrying on of this grand work will kindly send in the same at least by the last week in August, it will be a great convenience to the treasurer.

Remember, this will be the last chance for this year, and let your contributions be liberal, in proportion as we would see the work increase.

S. B. F.

RECEIPTS.

Previously acknowledged,	\$94 47
St. John—	
Per Mrs. Flaglor,	2 25
Cornwallis—	
Per Miss Reid,	3 65
Summerside—	
Per Mrs. Hupman,	1 00
Montague—	
Per Miss C. Stewart,	1 00
Shubonacadie—	
Per Miss O. Wallace,	4 35

106 72

SUSIE B. FORD,
Treasurer.

Port Williams, N. S.

ECHOES FROM THE GREAT CHRISTIAN ENDEAVOR CONVENTION IN NEW YORK.

During the lifetime of our young Society the question of Christian union has attracted more interest than ever before since the Reformation. I wish to call attention to the immense promotion of Christian unity by the increase of interdenominational intercourse which has been brought about by our societies. The ecclesiastical projects have all been cold, faulty, pragmatistical schemes, binding people together with external cords. The work in this direction by the Y. P. S. C. E. has been more effective than all other things combined, because it has been spontaneous, spiritual and Christly.—Rev. Dr. Deems.

The Christian Endeavor Society has come into the church to-day for the purpose of creating union. I am not afraid that the Christian Endeavor Society will break down too much the high fences that sectarian denominations have put up between each other. No; the time has come in the history of man when God has said, "Unite, unite." If any denomination is afraid to have its principles come into active comparison or into active investigation, then it is behind the age. I would not for the world forsake my own denomination; I would not do it for the world, but for Christ I would forget it all. The Christian Endeavor societies have come to put benches alongside these sectarian fences, to enable us all to look over, and to see that God has other sheep and other folds, of which heretofore we have known but little.—Rev. Dr. Conwell.

At St. Louis two years ago a badge banner made up of badges from hundreds of societies, was displayed amidst much enthusiasm. Acting upon the suggestion made by a delegate, it was decided to place that banner for one year in the custody of the State, Territory or Province that should show the greatest proportionate increase in its number of local societies during the coming year. Oklahoma carried that banner away from Minneapolis, having made a wonderful record, increasing her list in one year thirteen times. Oklahoma is here to-day, and brings her banner; and, notwithstanding she has more than thrice as many societies as she had at Minneapolis, she cannot take the banner back this year, for another has outstripped her. The banner for the greatest proportionate increase of societies made this last year goes across the imaginary line to Manitoba, where Christian Endeavor, like their wheat, is graded No. 1 hard. Oklahoma makes the next best showing, then North Carolina, Idaho, and Prince Edward Island, in the order named.

You will remember that at St. Louis it was also decided that another badge banner should be made and given at Minneapolis to the State, Territory or Province that should show the greatest absolute gain in one year. Pennsylvania captured that banner, and it has been displayed at many a convention within the Keystone State during the last year. She, too, notwithstanding a great record again this year, will have to relinquish its possession, and turn the banner over, not to another State, but to a Province, Ontario! Ontario has made a net gain of 372 societies. That is the progress made in one year. Pennsylvania is next, and very close, with 366; Ohio, with 302, is third; Iowa, with 238, fourth; and Indiana fifth, with 235, and so on down the long list.—From Secretary Baer's Report.

And now, in the name of truth in love, the truth of our divine-human Saviour, the love that we all have for Him and for each other, I present this banner to that State which has made the greatest

absolute gain in the number of societies. The banner goes out from the jurisdiction of the Stars and Stripes and comes under the jurisdiction of the flag with the cross on it, which waves over all the world; but it does not get outside of the universal banner of our crucified Lord and Saviour, Jesus Christ.

[Here the banner was wittily accepted on behalf of Ontario by Rev. J. R. Dickson, of Galt, Ont. "Take a good look at it now," said he, "because you will not see it for many year."]

We have now another opportunity of showing forth the internationality of Christian Endeavor by recognizing the fact that once again Canada has captured a banner from the States, and that the banner which did wave in Oklahoma must now wave in Manitoba. In the name of truth and in the name of love and as a symbol of our internationality I present this banner to the representative from Manitoba, Miss Jennie P. Kennedy. [Here Miss Kennedy, with a few well-chosen words, accepted for Manitoba the banner, which stands for the greatest increase during the year, in proportion to population.]—From Dr. Hoyt's Presentation Address.

THE ORIGIN AND GROWTH OF THE CHRISTIAN ENDEAVOR MOVEMENT.

The first Society of Christian Endeavor was formed by Rev. F. E. Clark in the Williston Church, Portland, Maine, February 2, 1881. After about eight months, another society was formed in Newburyport, Mass. Gradually the number of societies increased, and after four years of comparatively slow growth, a very rapid development began. The principles of the society became known more widely, and where they were understood they were almost universally approved by earnest religious workers of all denominations. The society spread from denomination to denomination, from state to state, from province to territory, and from nation to nation, until now there is scarcely a land on the face of the earth without its Societies of Christian Endeavor. The last year has been the year of greatest growth in the history of the movement. In single weeks during the past month more societies have been reported than were formed during the first four years of the movement. The indications for the continued growth of the society in all denominations were never so favorable as they are to-day. Almost every evangelical denomination in America has either adopted the society as its own, or allows its existence without any opposition. There are now at least 22,000 societies, with a million and a quarter members, in all parts of the world. The recent convention which was held in England shows that the work is gaining ground in the mother country, while in Australia the growth is scarcely less phenomenal than in the United States. The principles of the society are the same that they were at the beginning, and its object is no different. The model constitution is substantially the same as the one at first adopted, with a few changes to fit it to the growing needs of the enlarged work. The pledge is considered more and more essential as the years go by, and the consecration meeting and the committee work are never forgotten in a genuine Society of Christian Endeavor. Its purpose is distinctly religious as it was at the beginning, and it has been truly called "an organized and constant revival among the young people." The United Society, which is simply a bureau of information, and not a board of control, has for its president the founder of the society, Rev. F. E. Clark; for its secretary, Mr. John Willis Baer, with a board of trustees representing many evangelical denominations.

The habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know whether they speak the truth or not.

NEGLECTING THE LORD'S SUPPER.

The Disciples of Christ hold, and we think rightly, that it is the desire of the Lord Jesus that His followers should meet together on the first day of the week to break bread. We have no fault, therefore, to find with their doctrine on this point, but it is a matter for lamentation that not a few of them are far from reducing to practice the doctrine they hold. Indeed, if it were asked what is the principal hindrance to the spread of the principles advocated by the Disciples of Christ, we should reply, "The irregular attendance at the meeting for the breaking of bread on the Lord's Day." The position of the Disciples is so well known in this regard, that the public instantly notice their unfaithfulness, and make unfavorable reflections upon them and their work. This is, of course, an obstacle to the furtherance of the truth. But that is not the main point we wish to make here. What we wish to point out is that the Christian who habitually absents himself from the Lord's table without justifiable cause, is standing in the way of his own spiritual growth, and consequently in the way of his own usefulness as a Christian. It cannot be doubted that the Lord ordained the breaking of bread for His people's good as well as to be a constant declaration to men of His death as a sin offering. It is simply incapable of denial that to remember Jesus Christ as the Lamb of God that takes away the sin of the world is good for a man's soul. It is not mere rhapsody to sing after the supper:

"Here have we seen Thy face,
And felt Thy presence here;"

Nor to pray,

"So may the savor of Thy grace
In word and life appear."

And it is this which concerns us when we think of professing Christians denying themselves for trivial reasons the privilege and the blessings of breaking bread in memory of their Lord. It is not a question of having a good congregation to preach to, but a far more important one, viz, whether the Christians are growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

It may be observed, and truly, that there may be regular attendance upon the breaking of bread, but formal observance of it. But the danger of formal observance can never be a reason for non-observance. Every Christian should endeavor to be in his place in the Lord's house on the Lord's day, and while there should prayerfully strive to keep his mind and heart in sympathy with the Lord who died for us and rose again.—*Canadian Evangelist.*

WHEELBARROW CHRISTIANS.

During an experience of twenty years I have found Christians not a few who resemble a wheelbarrow in their characteristics. I will name a few points of similarity:

1. A wheelbarrow is so constructed that it has to be pushed if it renders any service whatever. If pulled, it goes backward, and that does not seem to be in accordance with the fitness of things. So some church people go only when they are pushed. The moment the hands are off they stop, and there they stand until the process is again applied. This is rather a clumsy unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

2. A wheelbarrow always empties itself when it turns over. Likewise, some people can not stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The next winter the work must all be done over again. They have to be refilled.

3. When a wheelbarrow upsets it lies perfectly helpless until somebody sets it up again. It is powerless in itself. So with some men. They are not only easily upset, but they make no effort to get up when once down. They are too helpless to give a respectable kick. The church must get under them and lift them to their feet, or they will never get there.

4. A wheelbarrow to be useful must have a clear track, otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is rather a useful article after all. A good deal of valuable service may be gotten out of it.

So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first-rate. They can be used quite advantageously. Like the wheelbarrow, they have both capacity and strength with right side up. The main trouble is experienced in holding them level and keeping them going.

Have other preachers found such people?—*Religious Telescope.*

THE LORD, RATHER THAN FEELING.

Too many look to their feelings rather than to their Lord. And this is the reason why they make distressingly hard work of living the Christian life. They get into doubts and are chilled with fears and are glum with despondency. There was a man who was once asked whether he did not sometimes have doubts of his salvation. His pithy reply was, "Yes, sometimes, when the wind is in the east." The east wind struck him unfavorably and affected his spirituality, or at least his spirits, and of course he felt somewhat depressed. But this did not necessarily cause him to lose faith in his Lord. It is said that a certain woman was subject to frequent periods of mental depression and spiritual conflict. Someone asked her when such periods occurred. At first she could not recollect, but finally she called to mind that they generally occurred on Tuesday, which was the day following a laborious rubbing at the wash tub. A reaction came on Tuesday when she suffered from the blues. Then she looked at her feelings and concluded that it was very doubtful whether she was a Christian or not!

It is to be feared that hundreds of Christians are governed more by their feelings than they are by their principle—the principle of faith in God by his word, no matter what their feelings may be. Now, we should place the Lord before our feelings in all estimates of our standing and success in divine things. The great question should be, not "How do I feel?" but "Do I really love God, his word and his people? Is my faith in him and my face towards heaven and holiness? To be governed by our feelings is to make our personal Christianity a very uneven and uncertain thing, and oftentimes a very unpleasant thing, instead of something substantial, steady and perpetually pleasant. Let us be more Lord and less feeling.—*Methodist Recorder.*

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery in others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then nothing to you seems pure.—*Charles Kingsley.*

Married.

BLACKFORD-OUTHOUSE. — At Tiverton, Digby Co., N. S., by H. A. DeVoe, on the 16th of July, Byron Blackford, Esq., ferryman, Petite Passage, and Cora, third daughter of Capt. John Outhouse, all of Tiverton.

Died.

STEVENSON.—Elder John Stevenson, of New Glasgow, died suddenly July 22, in his 87th year. Though failing in strength he was in his usual health this summer, and attended the meetings of the church on the Lord's day. On the Lord's day preceding his death he presided at the table in his usual earnest and impressive manner. A more extended obituary will (D. V.) appear in the next CHRISTIAN. D. C.

The Christian.

ST. JOHN. N. B. . . . AUGUST, 1892

EDITORIAL.

And behold there was a man which had a withered hand; and they asked Him, saying: Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them: What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much better then is a man than a sheep! Wherefore it is lawful to do well on the Sabbath days. Then saith He to the man: stretch forth thine hand. And he stretched it forth and it was restored whole as the other.

Then the Pharisees went out and held a council against Him, how they might destroy Him. But when Jesus knew it He withdrew Himself from thence, and great multitudes followed Him and He healed them all and charged them that they should not make Him known, &c.—Matt. xii. 10

The reader's attention is called to this narrative for the best of reasons—because it contains the food of the undying Spirit. We use food and take exercise to prolong, as far as possible, our present life—a life so dear to all. But this food perisheth with the using, and, after a little, the life it prolongs will perish with it. The working machinery will wear out or be stopped, and life shall cease. But our Creator has in keeping for us a life of joy and love; a life eternal; and He has graciously told us how and by what means we gain it. Jesus, in prayer to His Father, said: "This is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."—(John xvii. 3) Neither the Jews nor His own disciples understood how they were to eat His flesh and drink His blood, until Jesus told them that His words were spirit and life, and that these words would eternally feed and satisfy the spirits of those who received them. When he asked the twelve if they also would go away as did the rest, Peter, horrified at the thought, exclaimed: "Lord, to whom shall we go? Thou hast the words of eternal life."—(John vi. 60, 67, 68.)

John, the last of Jesus' biographers, tells God's purpose in having these things written: "That ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through His name."—(John xx. 31) From these different statements we learn that the knowledge of God and of Christ is eternal life; that Christ gives us this knowledge by His words and actions; and that His history was written that we might believe in Him as the Son of God, and believing, have life through His name. A constant and believing study of Jesus' history increases our love for Him, which is the foretaste of eternal life.

We here see Jesus on the Sabbath day with the rest of the people in the synagogue. A man is there with a withered hand. Such a helpless person is no favorite in or out of the synagogue. He sees Jesus there; He cannot be hid. He had heard of His attention to the poor, and of His many cures, and with imploring look wonders if the "Son of David" would have mercy on him. A sweet smile from the Great Healer inspires hope. The eager Pharisees catch these glances as they pass to and fro, and the indication is that He will heal the man. How can they persuade the people that so good and gracious and glorious an action is wrong? They can see no other way than to make it a breach of the Sabbath. He has no regard for the sacred day and works against the God of Israel. Their business requires haste, and in advance they ask Him: "Is it lawful to heal on the Sabbath day?" He appeals to their conscience, and that of all present, whether it is better to save life or destroy it on the Sabbath? It even a sheep fall into a pit on the Sabbath, which is better, to let it die or lift it out? If God is more honored in saving a sheep

than in letting it die, is it better to let a man die on the Sabbath than to save his life? All His hearers knew which was better. Then He healed the man.

But, says one, could not Jesus heal the man without telling him to do anything? This is not denied. We cannot limit Jesus' powers. But would it be a better way for Jesus to do so than to heal him in His own way? If it would not, why object to it? We think the man was happy in obeying Jesus, and thus having an opportunity to prove to himself and show to others his respect for Him, and his heartfelt confidence in His power and goodness. But suppose the man was persuaded by others to try another action, and he put his hand behind him, or held it by his side, would he thus obey Christ? Jesus told him to stretch forth his hand. He told him to do a very simple and plain thing. The man knew what he was to do and did it. He loved Jesus and obeyed Him in all confidence. Can any one condemn what Jesus told the man to do? or condemn the man for doing it? Jesus sends salvation to all men through the gospel; tells men what they are to do, and waits to save all that will believe and obey Him. Though heaven and earth pass away, His word never will. When the man heard Jesus' command he stretched forth his hand, it was as whole as the other. He was the happy man, and Jesus the honored healer. Jesus spoke the word and the man was made whole. When a man undertakes even a small work it is only accomplished by planning and labor, and money and time. Not so with God. If it is to create a world, "He speaks and it is done, He commands and it stands fast." As the Father doeth so doeth the Son. He healed diseases by His word. He spoke to the winds and sea and they obeyed Him. He said: Thy sins be forgiven thee!—and it was so; and all that are in their graves shall hear His voice and shall come forth unto the true resurrection. Let us be sure that we now hear Him and believe and obey Him.

The Pharisees could not answer Jesus' questions nor condemn His mighty work, and they went out and consulted how they might destroy Him. They had truth and justice and God against them, but if it came to a vote of the people they would have ten to one in their side. The people saw and admired Jesus' miracles, but they could, by intimidation and prejudice, turn them against Him, and the speediest and best way to put Him to death is what they now wished to ascertain.

But Jesus knew what the Pharisees intended to do and withdrew Himself. Why would He hide Himself from the enemies, whom he could so easily crush with a word? Was he afraid to meet His foes? His hour was not then come, and instead of working a miracle in self-defence, He quietly disappears to labor in other fields. He would save others by miracles, but would not save Himself nor ask His Father for an army of angels to destroy His foes and defend Him. When He retired from the sight and power of His enemies multitudes followed Him to be cured. He knew how easily the chief priest would persuade these multitudes to condemn Him, and even plead for the life of a notable murderer that Jesus might be crucified, yet He healed them all. Not a few friends and favorites—He healed them all. His favorites were the poor and needy, and such as had no helper. The Son of Man came to seek and to save that which was lost. He came not to destroy but to save.

When Jesus made the lame walk, the deaf hear, the blind see, He charged them not to make Him known. As if He had said to each: "This is a gift from me to yourself, let it be a secret." His voice was not heard proclaiming His works of love and power. When reviled and His life eagerly sought by men, He was moving among the mourning, the sick and dying, with a gentleness that would not break the bruised reed nor quench the smoking

wick, till His great work was finished and a righteousness was established on the earth suited to the wants of all its lost millions. In this narrative Matthew records the fulfillment of what Isaiah predicted in his forty-second chapter: "Behold My Servant Whom I have chosen, My Beloved in Whom My soul is well pleased; I will put My Spirit upon Him and He shall show light unto the Gentiles. He shall not strive nor cry; neither shall any man hear His voice in the street. A bruised reed shall He not break, and the smoking flax shall He not quench till He send forth judgment unto victory; and in His name shall the Gentiles trust."

Original Contributions.

THE MISSION OF THE CHURCH.

We see the necessity of the Church from its great design. In Eph. iii. 10, we learn that the manifold wisdom of God is to be made known by the Church. The wisdom, and knowledge and power of God must be manifested to the world through the Church of Christ. The Church is the body of Christ; the fullness or the completeness of Him who filleth all in all. All legislative power is in Christ, who is the head; and all executive power is in the Church, which is His body. We see by this that the great work of the world's salvation must be accomplished through the Church. The prayer of Christ corroborates this fact. His desire that all who believe on Him might be one, was because that this condition of the union of God's children would be the means of the world's salvation. This is also seen in His memorable sermon on the Mount, where He makes known to His disciples that they are the light of the world, that to them is given, not only the keeping of the lights along the shore, but the shining of them. This duty, to let the light shine, is the salient point of this revelation, and the epitome of the grand mission of the Church. Whatever failure there may be in the conversion of the world, it cannot be attributed to any inefficiency of the light, but the failure on the part of the Church to have it shine. Neither can we say that the seeming failure to reach the world is because of the indifference of the world, as we are assured that His word will not return void, but will accomplish that for which it is sent. It is not enough to possess the light. The Church may claim she has the light, which is the truth, and all the truth and nothing but the truth; but if the truth, or light, is not seen, does not so shine that it can be seen, it is of no value whatever. I may prove beyond a doubt that my watch is complete in the works and the movement and that it keeps perfect time, but if it is without a dial so the time cannot be seen, it is no good as a watch. The design of the Church is not in the possession of the truth, or light, but in the manifestation of it. The command of the Saviour to the man whom He had restored to his right mind was, not that he should return to his home and tell his family how well he was, but go home and "show what the Lord has done for you." Here is seen the demand of the age, something that can be seen. The demand that Philip made: "Lord, show us the Father, and it sufficeth us," is a universal human cry. Christ was the manifestation of the Father. He is not here now for the world to see, but He has left us this divine light to reproduce in the world. The Church is to complete the work begun in the manifestation of the wisdom and glory of God.

It is in this important mission that we see the weakness and consequent mistake of the light-bearers, now as in the Saviour's time, about which His instruction was very emphatic. The tendency was then as it is now to cover the light, to be satis-

fied in having the light, rather than letting it shine; to put it under a bushel instead of putting it in a prominent position where others can see it. How many bushels of all kinds and descriptions there are to-day that are hiding the light from the world, and their light, therefore, must necessarily become darkness. The bushel of selfishness is very successful in hiding the light, and thus destroying the mission of the Church. There is Bro. A., he claims to have the light of truth, just as it came from the fountain-head, without change, or "unmixed by secular affairs, and unaided by human props"; but what is he doing to have it shine? Is he at the prayer meeting praising God? No. Is he in the Sunday-school teaching and influencing the young to a higher and better life? No. Is he devoting five per cent. of his wealth to the salvation of precious souls? No; not a half per cent. does he give to the cause of the Lord, and yet he is hugging the maddening delusion that he is fulfilling the law of God in holding the candlestick under the bushel. He can prove by Revelations i. that the candlestick is the true Church, and that he is in possession of the primitive apostolic church or candlestick. This may be true, and yet it is possible to have a good candlestick but a poor light. The design of the candlestick is in the light shining. The candlestick is of no value without the light. If it holds up the light so it can be seen, it fulfills its mission, and only when it gives light to all that are in the house. The best church is the one that manifests its light the best. We are not anxious or interested about the material or the structure or the antiquity of the candlestick so much as we are about its design. If it is fulfilling its design, we need it; but if not, we have no use of it whatever. Our light must shine, and so shine that others can see it. He who receives the light and life of Divine grace must reproduce this light that others may be blessed, or from him shall be taken all he ever received. Out of his inner-self must flow rivers of living waters. His life must be health and food to others. Like the tree planted by the river of waters that brings forth its fruit of life. The Christian's life is one of light, that is like the streamlets that meander through the meadows and by our doors, ever invigorating our lives and supplying our natures with joy and peace. The Christian is more than a light receiver; he must be a dispenser of light. When we lose sight of this we lose sight of the design of the Church of Christ. Just here we see a grave mistake that is most unfortunate for the cause of Christ. The Jew thought he was keeping the Sabbath when he was keeping it inviolate, allowing nothing to be done on that day; forgetting that the great design of the day was for man's good, and the better they could serve man the better they kept the day. The Sabbath was made for man—i. e., for man's good. If man was made no better the law of the Sabbath was violated. They condemned the Saviour because He did good to man on the Sabbath day. They could not see that He was giving the true interpretation and design to the law of the Sabbath. Too many are making this same mistake in regard to the mission and design of the Church. They claim to be keeping the order of the Church and her ordinances and laws inviolate, while they are not weeping a tear of sorrow or scolding a broker, heart, or visiting the sick, or speaking a word of cheer, or reaching out the hand of mercy, or sending the gospel to the poor, but too often condemn those whose hearts, and hands and tongues are employed in dispensing love and joy and peace to those who are burdened with the cares and sorrows of life. Do not be deceived, dear brother, by thinking you are fulfilling the law of God or the design of the Church in keeping certain commands and ordinances, while you are not reflecting the light of joy, and peace and love, in your daily life, to those around you. "I was hungry and you fed me;

thirsty and you gave me drink; sick and you visited me." For this good and noble work of fulfilling the mission of the Church you shall receive the kingdom prepared for you from the foundation of the world. H. MURRAY.

Correspondence.

SUMMERSIDE LETTER.

Our annual meeting is over and we all came away feeling it was good to have been able to meet together. It is a very pleasant drive from Summerside to New Glasgow; the dust on the roads made it a little unpleasant this day—but safely sheltered from the rays of the sun beneath the canopy of a covered buggy we made our way along. The first place of any note is Kensington, a pretty little village boasting of its three churches. This place affords a fair sample of sectarianism: one church would hold all the people who attend; and the ministers try to arrange their appointments so that two of them will not be there at the same hour; yet they must have three buildings. It is an enterprising place and is rapidly building up. From Kensington we pass through a lovely piece of country through beautiful avenues of maple and beech, then you open out into fields of grain waving in the wind, lovely meadows with sweet-scented clover, acres of potatoes and turnips just covering the ground; all these are passed in rapid succession. We pass through "Margate" and "Clinton," the home of Bro. Leslie Woodside, where we stop a few minutes; then up, up, up, oh what a hill!—the top is reached at last; we gaze with raptured eyes upon the scene before us, and one exclaims almost involuntarily—how lovely! The New London river lays before us with its many inlets and creeks. Sloping away from the edge of the river toward the horizon on each side are beautiful fields dotted here and there with clumps of trees and shrubs of an indigenous character, while an occasional exotic could be seen standing alone, reminding one of stories read in bygone days about captives being taken to foreign lands to weep an' pine and die. The farm houses look snug and comfortable, and altogether we are favorably impressed with this part of the country. We turn from this beautiful scene with a degree of reluctance and would wish to stay longer in such a place; but we must pass along, and thinking of that beautiful hymn which seemed made for occasions of this kind, we pass on—

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."

We soon pass through "Clifton" and then through what appears to be a more barren part of the country when compared with what we have just passed through. Now we have come to "Stanly Bridge"; a pretty little village it is, nestling there in the hollow at the water's edge; the houses are built on both sides of the river; a drawbridge gives them the necessary means of communication, and I am told that there is a large amount of produce shipped from this place every year. The next few miles we spend climbing hills; a large Roman Catholic chapel is passed, and we commence to look for New Glasgow. Soon we see the river; one by one the houses come in sight, and we are led to think that New Glasgow is also a pretty place. But we pay more attention to the people here than we do to the place. Having divested myself of some of the sand and dust that had accumulated during my drive, I sat down and did ample justice to a good meal at Bro. James Dickieson's; after which we had a meeting, and everybody was made welcome and provided with a home. I was at home at Bro. Arthur Dickieson's; I had been at home here before, so I knew all about it. Bro. Andrew Dickieson and his genial partner in life

were also there from West River; they enjoyed the meetings; but oh! how soon our joy may be turned to sorrow; they had a well beloved son in California, he was a very promising young man; while enjoying the meetings the sad news came that he had been suddenly killed. Like the lightning's flash that rends the sturdy oak without a moment's notice, leaving it black and charred—so this message came to these parents; fond affections, bright hopes—all gone, and sorrow and grief takes their place. May the healer of broken hearts, the Great Physician, attend the sorrowing family at this time. I will not say anything about the meeting; others will no doubt attend to that, although so far I have not seen anything in any of our local papers about it. I think we do not appreciate printer's ink half enough. But to return to the meeting; everybody seemed happy and to enjoy themselves. The New Glasgow brethren entertained us right royally. I managed to get over to see Bro. and Sister Crawford once; they were, as usual, both to the front in their endeavors to make the meeting a success. On Monday night we took the parting hand and took our way homeward. We passed through the same beautiful country as before, but the shades of night had fallen and darkness covered the earth as a mantle, hiding from our view the beauties as well as the barrenness. We arrived home in the small hours of the night, and in the morning when I awoke it seemed to me as though I was about to begin another year in the Master's work. I was going to tell you about some of the people I saw at the meeting, but I am afraid I have not room. All the churches on the Island were represented—Summerside had the largest number of representatives. Tiquish and Tryon both had a good representation as regards quality. I was glad to meet Bro. and Sister Fullerton again.

W. H. HARDING.

Summerside, P. E. Island.

News of the Churches.

ST. JOHN, N. B.

One addition by obedience since last report. Bro. Stewart has returned from a visit to his home on P. E. Island. The Maritime Convention of the Y. P. S. C. E. was held last month in this city. The meetings were well attended and a large amount of enthusiasm manifested. Bro. Stewart gave an address on "Soul Winning the Ultimate End of Christian Endeavor." Among the speakers at the Convention was Bro. Cooley, from Cleveland, Ohio. Our Sunday-school picnic was held at Lepreaux, on the Shore Line Railway, about twenty-four miles from the City. It was a great success in every way. Bro. Hiram Wallace preached for us very acceptably during Bro. Stewart's absence.

LEONARDVILLE, N. B.

Bro. William Murray has been with the church here two or three weeks. The meetings were well attended. The church here is making an effort to secure Bro. Murray's labors permanently. We are disappointed in losing him from Queen's Co., N. S. He did a grand work the year he was in Kempt. But Kempt's loss will be Leonardville's gain. H. MURRAY.

LORD'S COVE, N. B.

We have been here two Lord's days. The congregations have been large. The Sunday-school the first Sunday we were here numbered 58, the second Sunday 94. This church has been unfortunate in being without a Sunday-school for some time, until within a few weeks. Bro. Ward and Bro. Lambert are making an effort to build up the school again, and, as may be seen by the above figures, are having fine success. They had also been without a weekly prayer meeting. We trust,

however, by the blessing of God, to see them again active in every good word and work. This church, as also Leonardville church, have lost by death some faithful members since our last visit here, two years ago. The church could ill afford to lose them, but they could well afford to die.

H. MURRAY.

LETETE, N. B.

We have met a number of the Letete and Back Bay brethren since coming to the Island, and they all report very encouragingly of Bro. Stevens' work there. Large attendance and very interesting meetings. The only regret we hear was that he could not remain with them permanently.

H. MURRAY.

LETETE, N. B.

I arrived here June 11th, and found the brethren greatly in need of help and encouragement. The brethren had ceased to meet on the Lord's day, and the only religious gathering in the place was the Sunday-school, kept up principally by the young people. We have been having meetings here every Lord's day, and also a Friday evening prayer-meeting, and our meetings are well attended. Last Lord's day evening the house was well filled, with quite a number outside, and the brethren appear to be taking an increasing interest in the work of the Lord.

R. E. STEVENS.

BACK BAY, N. B.

We also found the little band of workers in this community somewhat discouraged over apparent failures, still there were those here who were ready to join us in the work of strengthening the weak hands and confirming the feeble-knees, and saying unto them that are of a fearful heart, "Be strong, fear not." There are here, as in Letete, a large number of young people who need some one to labor among them all the time; and I believe that a good, faithful man would find here a profitable field in which to work, one that would reward him with the necessities of life and a rich harvest of souls.

R. E. STEVENS.

UPPER NINE MILE RIVER, N. S.

This is one of our most promising missionary points in Hants Co. Early last spring I visited the few brethren here and did what I could to encourage them to make an effort to build a house for worship. Although the winter—the best season for preparations—was passed, they took hold of the enterprise with a zeal worthy of so good a cause and now the house has been erected and nearly finished outside. Special credit is due to brethren McDonald and Wright for their zeal and liberality. Some help has been promised, and some already received from Disciples in other localities. West Goro deserves honorable mention in this particular; also some of the Disciples in East Rawdon, in which latter place there are some noble-hearted Disciples who are always ready to assist in a good cause. A friendly mechanic of this place, who is not identified with the church, donates the window frames and sashes. Evan Thompson, a Presbyterian merchant, gives the glass.

The object of this writing is to place the merit and need of this Mission before the entire community of Disciples throughout the Maritime Provinces. Brethren, you have never had, probably never will have a better opportunity to do a little genuine missionary work. A little timely assistance now will enable them to finish their house; otherwise it must remain unfinished for an indefinite length of time. Under their present burden they are not able to support evangelistic labor. I have been helping them some by working with my hands on their house, and preaching fortnightly during the past four months without charge. Prejudice in this community is not so strong as it

formerly was. The very upper crust of the Presbyterian and Methodist churches come out to hear me preach. I am giving them some plain gospel, and so far, apparently, none have been offended. Whether they will continue to come I cannot tell, but hope that the cloud of misunderstanding may be cleared away from the minds of many, and that many good and honest hearts may be illuminated with floods of gospel light. The leading elder of the Presbyterian church in this place now admits that Christ was immersed. It had never occurred to him that a man must follow Christ to be His disciple.

Brothers, this Mission is worthy. Do not let this opportunity pass. We need more of the missionary spirit both in our churches and preachers.

I find openings on every hand into which I long to carry the joyful gospel message. There are hindrances and discouragements to be overcome; the world, the flesh, and the devil to be contended with; "perils among false brethren" sometimes to be encountered. But "none of these things move me." I shall continue hoping, working, praying that by some means I may be enabled to give more time and energy to mission work in sowing the gospel seed, and that the pleasure of the Lord may be in some measure prospered in our hands.

The Lord's people in the wilderness gave with willing hearts to the work of erecting a place of worship, and any whose hearts are willing to assist the Nine Mile River Mission can send direct to David McDonald, Upper Nine Mile River, Hants Co., N. S. Whether much or little it will be thankfully received and God will bless the giver.

D. McDUGALL.

RIVER JOHN, N. S.

We had a very busy, and, we trust, profitable visit of three weeks at River John. It has been twelve years since we were here. We greatly missed Bro. John I. Gauld and family, but were much pleased to find him so highly esteemed by the Church and community. We made 21 visits, but had to drive 99 miles by carriage to see all the brethren. We preached in a number of different school-houses. Not being able to concentrate our labors in any one locality, we were not blessed with many additions. We baptized one young lady, a daughter of Brother and Sister Collie, who, we believe, will be a help to the church. There are some in the church at River John who are anxious to see its prosperity, and if they will continue faithful to the interests of the church, they will see the desire of their hearts fulfilled. There was never a better time in the history of that church to advance the principles of Christianity. We never had better attention to the presentation of the gospel than in that district. We believe the brethren in River John see their opportunity, and will make a sacrifice to build up the cause in their community. If they will give half as much to carry forward the work of the Lord as the Jews did, they will see a prosperity within their borders that will repay them a hundredfold, in this world, and in the world to come—everlasting life. This place, like many other places in our provinces, is ripe for the harvest. The people are losing their interest in antiquated theologies. The contest that is now shaking the theology of the Eastern States, does not destroy the faith of the people in the Word of Christ, as they can plainly see that the faith of Prof. Briggs and Prof. Smythe is not in question in regard to the Word of God, but whether their views are in harmony with Andover and Westminster Creeds. Prof. Van Dyke of Princeton Theological Seminary, did not resign his chair because he could not agree with the Divine Creed—the Bible—but because he could not conscientiously agree with the Westminster Confession of Faith. It is not the lack of fidelity to the truth that is causing the tempest, but whether the creed

of their fathers is not being rejected. The people are out-growing their jacket, and what is to be done about it is not easy for lovers of human creeds to decide. Some think the jacket should be remodeled and made to fit the body, while others think the body should be made to fit the jacket, but the latter is an exceedingly difficult job, especially with such men as Prof. Briggs and Prof. Van Dyke. It will require a very nice job of tailoring to fit the little narrow Westminster garment to such broad minded and large honest hearted men.

This theological racket is doing a power of good in opening the minds of the people to the reception of the divine creed, over which there is no dispute. It is certainly true that now is the auspicious time for a forward movement with the grand plea for one creed, and one book, and one church.

H. MURRAY.

PICTOU, N. S.

I had a visit of an hour with Bro. Fullerton and his hospitable family. Bro. Fullerton is alive to the interest of the cause in that town. He is soon to erect a place of worship in Pictou. One man with the Lord will build up the cause in any town.

H. MURRAY.

DIGBY CO., N. S.

Bro. H. E. Cooke, the popular preacher of the Westport and Southville churches, is now preaching for a short season for the brethren in Halifax.

At Tiverton the brethren are still adding to the already extensive improvements made last year to their house of worship, and have lately placed a new arched top on the flue and are giving the roof a fine coat of paint, adding much to its appearance and durability.

At South Range our brethren are active, progressive and hopeful. During the month of May they organized a Sunday-school, with Bro. Albert Marshall as superintendent. The average attendance is about fifty. The school is conducted in an interesting manner and will be the means of doing much good if faithfully adhered to. Upon the occasion of our last visit to this place, three weeks ago, four persons, two of whom were heads of families, confessed Christ and were baptized, we trust to walk in newness of life till crowned at the journey's end with life eternal.

At Gulliver's Cove all the material is on the ground for the completion of the meeting-house, and a fine start has already been made on the work, which we hope to see finished in about five weeks from this date. Our brothers and sisters there only number about ten souls, all of whom are poor in this world's goods, who hitherto have had very little chance to be rich spiritually, as they have been without organization and a leader. We are working hard and praying for God's blessing to enable us to establish the ancient order of the gospel on a living and lasting basis among the people at Gulliver's Cove. As soon as the house is ready we intend holding a meeting and trust to organize a church and see many converted to Christ and His truth, walking as sons and daughters of our Heavenly Father. The amount needed will be about two hundred dollars in all; the receipts are \$43.50 up to date. The material has been furnished and the work being carried on by a brother who has nothing but this \$43.50, his own credit, and strong faith in God and his fellow Christian workers to support him in the task.

To-morrow, July 22nd, we take the steamer "Acadia" for Weymouth Bridge (D. V.), on our way to South Range to spend the next Lord's day.

On our travels up and down Digby Neck we often spend a pleasant evening with brother and sister Harvard Eldridge, of Sandy Cove, who are growing old in years but strong in faith and in God's immutable promises. Upon the occasion of our last visit Sister Eldridge expressed her entire

satisfaction with the management of the affairs of our Home Mission Board, and said that she should increase her offerings in that direction. These are our own sentiments, and we trust, dear reader, that they are yours also. H. A. DEVOR, Tiverton, N. S., July 21, 1892.

HALIFAX, N. S.

We are still stemming the current and gaining at every stroke. The new house of worship is now in course of erection. The struggle has been hard, but we are gaining the victory.

Now we want to talk business about the new church. The church building is to be completed by the first of November 1892. This is true, and it is enough to make the heart of every Disciple of Christ in the provinces leap for joy.

Now brethren, we want your sympathy, your prayers, your money. Will you do this, and when you come to the opening of this fine house, you will not be sorry you had a hand and a heart in helping to complete it?

Bro. B. B. Tylor has, according to promise, sent \$250.00, and still there is room for the \$'s. Send along your mite, don't be backward if the amount is small, and be less alarmed if the amount is large. We are ready to receive with gratefulness all you will send us.

The few brethren here deserve the highest credit for their untiring efforts, and they are determined to complete the work this time. Those who have given for this work in the past, we want you to know that not a cent of it has been lost, it is all in the building, and you shall see (if God permits) value for every dollar, in the shape of a fine church building.

But yet we want you to continue your aid. All those in the provinces, and other places that can make it convenient, will be invited to the opening of this new house at the time specified, and we know you will not be sorry for giving for so noble an undertaking.

The site is just a grand one, and the locality a good, growing one, and withal, the prospects are grand for a permanent work in this city.

We cannot say more now, but help us all you can, and we will have more to say to you all in a few months. God bless the work, and crown those who are carrying on the work with success.

Now in remitting money send to Wallace & Stevens, Cor. North and Agricola Streets, Halifax. Bro. Albert Creig, Bro. Fred Stevens, Bro. James Wallace are the building committee; Bros. H. L. Wallace, N. Graham and H. Carson are the trustees. Any of those brethren are ready to receive, or give information concerning the work. Bro. Nelson Graham's address is Dartmouth, N. S., Bro. Creig's is 106 Maynard Street, Halifax, Bro. Carson's is 203 Lockman Street, Halifax. Send your donations to any of those brethren, and it will be promptly acknowledged. Yours in the faith, H. E. C.

TIGNISH, P. E. I.

At my last regular appointment at Tignish three more made the good confession and were baptized into Christ. I am planning on a few weeks visit to Nova Scotia this summer; I hope my plan will work. W. H. HARDING.

GULLIVER'S COVE BUILDING FUND.

RECEIPTS.

Previously acknowledged,\$37 50
A Friend, Sandy Cove, 1 00
J. Reade, Esq., Gulliver's Cove, 5 00
Total,\$43 50

H. A. DEVOR,
Treasurer.

Tiverton, Digby Co., N. S.

ADDRESS.

To ELDER O. B. EMERY:—

Dear Brother,

On behalf of the officers and members of the Christian Church at Montague, we feel that we cannot allow you to depart to your new field of labor without expressing to you our sincere gratification at the efficient manner in which you discharged your religious as well as other duties while pastor of our church.

During the seven years you labored here in the cause of the Master, your ministrations were always characterized by presenting the truths of the gospel in all their purity, and enforcing by precept as well as by your Christian example, their benign influences on the character and lives of men.

Your constant attendance at the bed of the sick, your charitable disposition manifested in so many different instances, your sympathy for the afflicted, and your whole Christian deportment, have won for yourself the unfeigned love and high esteem of the entire community.

We congratulate the brethren of Charlottetown and Lot 48 upon having secured the services of so efficient and faithful a pastor, and hope the change may prove beneficial and conducive to your comfort and happiness.

In bidding you farewell, we would most respectfully tender our sincere regards to your amiable partner, and pray the success which has characterized your efforts in the past be yours in the future.

Yours in the bonds of Christian love,

PETER CAMPBELL, } Elders.
ALEX. CAMPBELL, }
DUNCAN McDONALD, } Deacons.
ROBERT DEWAR, }
JOSEPH D. CAMPBELL, }

The above address was read by Deacon Duncan MacDonald (who was accompanied by the other officers of the church) and presented, with a well filled purse, to Elder O. B. Emery on his retiring from the pastorage of the Church of Christ in Montague. The whole matter was a great surprise to the recipient, who feelingly replied to the goodwill of his brethren, as expressed in language so eloquent, and tokens so tangible.

WHAT OTHERS SAY.

"I believe that the voices of those who are workers in the cause of God will never be silent. Such a voice and such a life will never end, but go from one degree of joy and light to another."

"One thing is remarkably strange, i. e. that it should be expected of Bible students to reject the Bible theory of the origin of man, and accept the theory of evolution as taught by Darwin, Haeckel, Huxley and Tyndal; when such men as Verchow, the greatest scientist of Germany, Agassiz, the greatest scientist of America, and Sir William Dawson who is a tower of strength in the scientific world, reject it. Others also of equal strength reject the theory of evolution, and claim that it cannot be proven, and is less probable now than twenty years ago." Had not scientists better agree on something before they ask us to accept their disputed theories?

Bro. Elmore strikes the nail on the head in his remarks on music in the *Leader* of June 14th. He quotes from I Cor. xiv, 15: "If any hath a psalm or a hymn which he can sing with the spirit and understanding let him sing, but if he cannot thus sing let him keep silent. It will not benefit him to sing just to make a noise, or even to make music, there is no worship in this." This is worth remembering because as true as life. Much of the noise we have that is called singing is as unscriptural and anti-scriptural as it is ridiculous, and should never be tolerated in church. There is no spirit, or understanding, or time, or harmony about it, and ought not therefore to be called worship."

"Ah!" remarked one, referring to the days of primitive age, "There were great preachers in those days." "Yes," one bluntly replied, "and there

were great hearers in those days too." The answer was just and wise. Many churches are in search of eloquence. Believe me, dear reader, that true eloquence rests as much in the "hearer" as in the "speaker." Think of this.

Dr. Lyman Abbott says: "That the spirit of traditionalism breeds solism and scepticism as well as hypocrisy, because men must prefer what they do not believe or give up their calling. It drives the best and noblest men out of the ministry, and out of the church." This is true but hard on human creeds.

Some one has said, "that it is not more harness we need, but more horse." This is true, and yet a horse does not amount to much without a harness. Many a good horse has failed to pull the load because of some deficiency in the harness. It is the part of wisdom to have both a good horse and a good harness.

HOW TO HAVE A LIVE PRAYER-MEETING.

1. Let every member of the church feel and realize it is his or her prayer-meeting.
 2. Let every one come promptly on time. Begin on time. Close on time.
 3. Let every one sit up in front, hymn-book and Bible in hand, ready to take a part in all the services.
 4. Let all the talks be short and to the point. Do not, by any means, talk over five minutes.
 5. Select and sing only short, stirring, and appropriate songs. Induce every one to sing.
 6. Urge the sisters to pray and make short talks in the prayer-meeting, if possible.
 7. Get all the young brethren to pray and make short talks in the prayer-meeting.
 8. Vary the exercises as much as possible, and keep out of old stereotyped forms and ruts.
 9. Keep down all mere debates and discussions, as they will do much harm.
 10. Make the prayer-meeting a social and spiritual feast to all present. Put in at least ten minutes before you dismiss in hand-shaking and Christian salutation.
 11. Let every one study how he or she can best promote the interest of the weekly prayer-meeting. Let this be done during the week, while at home in prayer and meditation.
 12. Above all, let each one pray earnestly and work earnestly for the success of the weekly prayer-meeting.
- I verily believe that the above twelve suggestions carried out will make any prayer-meeting a success. Suppose we all try it. What say you?—James C. Creel.

HINTS TO CHURCH MEMBERS.

1. Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of Christian duty.
2. Make it a rule to attend the devotional meetings, besides the Lord's day services.
3. Connect yourself actively with some department of church work.
4. Consecrate to Christ's service some definite proportion of your income.
5. Keep yourself informed as to the progress of Christ Kingdom throughout the world.
6. Remember the Lord's day to keep it holy.
7. Cultivate, so far as you can, the acquaintance of your fellow members of this household of faith.
8. In your business and your recreations, let your light shine. While in the world, be not of it.
9. Welcome strangers and introduce them.
10. Strive daily to grow in grace, in knowledge, and a spirit of obedience to Christ. Remember, constantly, "Ye are not your own."—Selected.

Z. T. Sweeney, late Consul-General to the Ottoman Empire, has just received word from the U.S. Minister at Constantinople advising him that His Imperial Majesty Abdul Hamid II, has bestowed upon him the Medal and Order of the Osmanieh. This is the most honored medal of the empire and one of which Mr. Sweeney may well be proud.



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