

THE CHRISTIAN.

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

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For the next three months, at least, the writer of these notes will be (D. V.) with the church at Springfield, Missouri. Articles intended for publication in THE CHRISTIAN can still be sent to Post Office Box 106, St. John, N. B., but private correspondents should write him at the above named place.

MONEY intended for the educational fund can be sent to T. H. Capp, Springfield, Missouri.

We are glad to learn that Bro. William Murray will soon be with the church at Kempt, N. S.

We are glad to learn that the brethren at Bowmanville, Ontario, (Bro. Ellis B. Barnes' present field of labor) have opened their new house of worship under such favorable circumstances.

OUR Evangelist, Bro. Applegate, is working hard. He is eating no idle bread. He is a worker; and from private correspondents we learn that he knows the truth and proclaims it as but few men can.

DR. CUYLER in a very terse way presents his view of the Westminster Confession of Faith, thus: "The confession emphasizes what nobody preaches, and is always silent in regard to the greatest truth that everybody preaches."

PRESIDENT HARRISON has submitted to the United States Senate for ratification an act relative to the suppression of the slave and rum traffic in Africa. Already representatives of eighteen nations have signified their willingness to carry out the provisions of the act. Among these representatives are found the Shah of Persia, the Sultan of Zanzibar, the Sultan of Turkey, nearly all the European sovereigns, and the President of the United States. If this act is enforced it will be a glorious thing for Africa—for then firearms and the liquor traffic, with its heartrending and soul-destroying evils would be virtually abolished and the slave trade a thing of the past. For the suppression of these things it is proposed to establish an International agency at Zanzibar, to construct roads and railways, and at different parts in the interior of the country to establish strongly fortified outposts.

BRO. H. MINNICK, under date of February 19th, informs us that the Lubec meeting closed on Lord's evening, February 1st. The immediate result being thirty added to the church of that place. This, with the thirty-one at South Lubec, makes a grand total of sixty-one.

TO THE questions asked by Bro. E. B. Barnes in the December issue, Is there anything more monotonous in the wide world than travelling by rail at night? let us know what it is; a correspondent in Santos, Brazil, South America, writes: "Well, here it is, I think. On the passage to this place I had for twenty-two successive days light head winds and calms, during which time our average rate of sailing was thirty-four miles per twenty-four hours." A little over a mile an hour.

REV. THEODORE L. CUYLER, discoursing on the subject, "Hold up your Pastor's Hands," said, (1) Keep your own seat in the sanctuary always occupied. If your minister can come to church through a storm, so can you; the same obligation rests on you both. I never have delivered a discourse strong enough to move a parishioner who was loitering at home, or wandering off to some other place of worship, nor have I ever made any converts in an empty pew. If a good reason keeps you from the house of God, try to find a substitute to occupy your seat. (2) If the truth proclaimed from the pulpit is adapted to the case of your unconverted husband, or wife, or child, then co-operate with your minister in making that truth effectual. It never strengthens the hands of the pastor for a church member to go home and pick flaws in a faithful sermon or to dissipate its influence by trifling conversation.

THE following encouraging note was received the other day from our beloved Bro. Winfield Thornton, and with his consent we place it in our columns. It is but one of a number of facts which show us—that what at the time may appear an unseasonable, a weak and fruitless effort—may in a few years be productive of much good. There is a sowing time and a reaping time. Some of us, however, get discouraged, because the reaping does not immediately follow the sowing time. But here is the note:

BRO. CAPP,

A few years ago, while Bro. Howard Murray was preaching for a little band of brethren in the backwoods of Maine, two boys, sons of a farmer, confessed their faith in Christ. Shortly after the elder brother went to California. The money earned by severe manual labor was sent home to give the younger brother the benefit of the public schools and the Maine State College. To-day the younger brother, at the age of twenty-five, is a member of the Maine legislature, and one of two members of that body who are content to be known simply as Christians.

THE DEBT CANCELLED.—Not a thousand miles from the city of St. John there lives a man having in his employ a large number of men. For their support and convenience he has in operation stores of various kinds, at which they obtain the necessary articles of living at a low, if not lower than, current prices. Some time ago one of the men too sick, and as week after week passed away the wife

labored and toiled to keep want away from the door, hoping that her husband would soon be well again—but all to no purpose; the husband grew worse, the bill at the store grew larger each week, until one day the head clerk at the store said, "We can't let you have any more on credit." What to do she scarcely knew, but at the last, driven by the straitened surroundings, she made up her mind to go direct to the "boss" himself, and, though a stranger, explain to him the whole affair. Somewhat timidly she approached and laid before him the facts of her husband's sickness, her own efforts and hope of his recovery, and that at the store further credit was refused. He listened to her attentively, and at the conclusion said, "Come with me," and, going to the store, said to the clerk, "Did you refuse this woman credit? Yes, sir," said the clerk. On what ground? Because already she owes a little over \$200.00 with but little prospects of ever paying it. Let me see the account said the head of affairs, and after looking over it took up a pen and, dipping it in red ink, drew it twice across the page and said to the clerk, *give her all she wants.*

What a lesson there is the foregoing. Our debt to God is more than we can pay, and still we need more from Him. Let us go to Him, acknowledge our indebtedness and ask Him to help us, and He will cancel the past and give us all we need.

THE *Missionary Weekly* has, in the following, words of truth and soberness, and should help us to see the folly, yea, the sinfulness of adopting names not sanctioned by "Holy Writ." To call religiously ourselves by any other name than God's word doth allow is to follow in the footsteps of the Corinthians, "I am of Paul, and I of Apollas, and I of Cephas"—a course so emphatically denounced by the Apostle Paul:

An important step toward Christian union would be taken if all who love the Lord Jesus should drop sectarian names and wear only the name of their Master. Party names breed division, engender strife, and keep apart many who otherwise would be united. Why is it necessary after converting a heathen to label him with a denominational name? Why baptize a Mohammedan into the name of Christ, and then call him a Lutheran? Why marry a disciple of Confucius to the Heavenly Bridegroom, and then ask him to take the name of Calvin? Why tell a poor Hindoo that Christ died for him, and when he accepts Christ as his Saviour require him to say: "I am of Wesley?"

John Bunyan is said to have made this remark: "And since you would know by what name I would be distinguished from others, I tell you I would be, and I am, a Christian, and choose, if God should count me worthy, to be called a Christian, a believer, or such name as the Holy Spirit approves; and as for those titles—Anabaptist, Independent, Presbyterian, or the like—I conclude that they came neither from Jerusalem nor from Antioch, but from Babylon, for they certainly tend to divisiveness. You may know them by their fruits."

EDUCATIONAL FUND.

RECEIPTS FOR FEBRUARY.

Mrs. Jarvis, Moncton, N. B.,	\$1 00
J. Flaglor, St. John,	1 00
Eustace Barnes, St. John,....	5 00
Total,	\$7 00

T. H. CAPP,
Treasurer

Querist's Column.

[All matter intended for this column should be addressed to E. O. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q. 1 Please explain the following passages of Scripture: I. Cor. xxiv:34-35, and I. Tim. ii:11. 2. I. Tim. v:19-20.

A. 1. From all that we can learn of the circumstances which called forth these Scriptures, it would appear that some women had taken advantage of the liberty of the gospel, and had violated a custom of long standing among the Jews, that the women should be silent in their assemblies, and not ask questions and make objections at any stage of the meeting as the men were permitted to do. For a woman to do this was considered disorderly. Hence the words in the Scripture under consideration: "For it is a shame for a woman to speak in the church." That this kind of speaking is here meant is plain from the instruction given that if there was anything they wished to learn, "Let them ask their husbands at home."

That these Scriptures refer to the then existing circumstances, and were never intended to prohibit women participating in the worship by praying, and "speaking to edification and comfort" is evident from the fact that God by the prophet Joel predicted that they would do this very thing. In Acts ii:17 Peter applies this prophecy to the gospel dispensation. And that the women did prophesy is also evident from the instruction given in I. Cor. xxi:5 as to their personal appearance while thus engaged. To prophecy, according to Paul's definition, I. Cor. xxiv:3, is to "Speak unto men to edification and exhortation and comfort."

It would be difficult to accept such an explanation of these Scriptures as would lead us to conclude that, while God had on the one hand given some women the gift of prophecy — to "speak to edification and exhortation" — He would, on the other hand, forbid her exercising this gift.

A. 2. Ordinarily a charge against any one might be entertained without a plurality of witnesses; but not so with an elder. For the more faithfully he discharged his duty — "To exhort and convince the gainsayers" — the more exposed he would be to vexatious and false accusations. For this reason it was important that he should have this protection, that a charge against him should not be entertained unless sustained by two or three competent witnesses. But let any who are thus shown to be guilty of any sin be rebuked before all the church "that others may fear."

IN MEMORIAM.

William Steele, died at Southville, N. S., August 16, 1890.

Alas! dear Willie's spirit fled,
And he is numbered with the dead,
In blooming youth he had to part,
From those that twined around his heart.

O, what a sad and solemn thrill,
Pierced each and caused the blood to chill,
When tidings came, "Poor Willie's dead!"
We mourned and wept and bowed the head.

His wife and child the gentle kiss,
And we his greeting smile shall miss,
His footsteps in the house of God,
For low he lies beneath the sod.

He grieved that God's most holy day
Too oft was left to waste away
Without true prayer and service given
To God who rules in earth and heav'n.

He said the Saviour was so great
That we should make an estimate,
And give our choicest and our best,
To Him who now prepares our rest.

Mention he made of some who fight
For what is pure and just and right,
And said if we to heaven would go,
There must he bat'line with the foe

A kind reproof he also sent,
To some who had their voices lent,
To worship at the "silver shrine,"
Instead of praising the Divine.

His brothers, sisters, parents kind,
All cherish the fond hope in mind,
That they will meet their loved one there,
In bliss beyond the reach of care.

And thus their sorrows have a balm,
To soothe their anguish, and to calm
Their troubled spirits from their grief,
And in his Saviour find relief.

Oh! that we out of sleep would wake,
And from our God the warning take,
And fully give our love to Him,
Who died our precious souls to win.

Woodville, Digby County, N. S. M. E. GATES.

THE "CHRISTIAN'S" MISSION.

THE CHRISTIAN is bearing its message of truth, O'er all this broad land to the old and the youth; On its errand of love it doth strongly uphold, The primitive Gospel by Jesus first told.

It brings us the news from all parts of the fields,
How the strongholds of satan unwillingly yield,
How the friends of the cross carry forward the work,
And never their duty or sacrifice shirk.

Oh! the blessed encouragement given by thee,
Thou gladdener of hearts who are anxious to see
The success the gospel for sinners designed,
And the union of hearts, purpose, spirit and mind.

Thou hast been instrumental in turning to God,
Some souls who before in sin's pathway have trud;
May thy efforts ne'er cease for the good and the right.

But go onward increasing in wisdom and might,

May God's choicest blessings rest on the good men,
Who raised up thy banner with their strong gospel pen;

May they long live to strengthen the work they've begun,

May God spare them to us till their race is well run.

The utmost support that God's servants can give,
Is due to this work, that it prosper and live;
Then let all with the sinner's salvation at heart,
Fall in rank with THE CHRISTIAN, and each do their part.

It is reasonable service the apostle hath said,
To help forward the work of the Lord by our aid;
Then let each one remember his duty to God,
And do like our Master "Go about doing good."

C. E.

HOME MISSION NOTES.

Sister Freeman is doing a good work in Milton. She says: "Bro. and Sister Ethington sent me \$5.00 for the Home Mission fund, with best wishes for the work; and words of encouragement for me." Bro. and Sister E. were at the last annual visiting their old home, and their remittance shows their great interest for the cause in these Provinces.

Coburg street S. S. sends the largest collection for this fund that they have ever made. Bro. Boyne sets a good example to those brethren in St. John who are not contributing through the S. S., Y. P. Mission Band, or the Ladies' Aid Society.

The news from Westport and Tiverton should cause all to rejoice. Who will say we are not in a good work. "By their fruits ye shall know them." We hope to see a great ingathering this year. Bro. Applegate is full of zeal; and his zeal is according to knowledge. Sister Payson says: "We are encouraged, and hope to continue in the good work." A glance at the receipts will show how much Westport gives to this good work.

The Y. P. Mission Band of St. John will miss Bro. Capp and Sister Miles very much. Though absent we know they will not forget the Band, and will send it encouraging words.

Halifax again gives more than they pledged. Sister Carson says: "How easy it is to collect if there is but the effort made. I am sure there are none of us who feel any poor from the little we have given; and yet, by our giving unitedly it will amount to quite a sum at the end of the year." We wish all our brethren could see the matter in this light. We preach union. Why can't we unite in this effort to sound out our plea in these Provinces?

Sister Carson also says: "Now that we have an evangelist in the field his success depends on us. Not only are we to help support him, but while he sows the seed we must remember that God gives the increase; and it is for us to bear him up to God in prayer that He may abundantly bless his labors. We are praying for him in Halifax."

Every Disciple of Christ should pray for the spread of the truth. We who believe that faith comes by hearing the word of God should give more and pray more for the men who are spending their time and talents in preaching the word.

So far the churches and friends have done well, but we think they can do better, and hope to see more interest taken in this home mission work.

RECEIPTS FOR FEBRUARY FOR THE N. B. AND N. S. MISSION.

Table with 2 columns: Item and Amount. Includes entries for St. John, Y. P. Mission Band, Westport, Halifax, Milton, and Coburg Street Sunday School, totaling \$286.50.

Correspondence.

EVANGELIST'S LETTER.

Dear Christian: When I last wrote I was at Westport, where I continued the meeting until the 9th inst., with good results. The wind, weather and tide were against us. But the most hindrance we had was the sectarian prejudice displayed by those who call themselves Christians. I had seen such things in my own country years ago, but not in recent years. Falsehoods and misrepresentations were quietly circulated to the injury of our work. But notwithstanding all these things we had a good meeting.

The visible results were: Additions by baptism, 4; restoration, 3; from the Baptists, 1. I remained at Westport until the 9th, and came to Tiverton, where I am in a meeting with Bro. DeVoe, the pastor. Brother DeVoe enjoys the confidence and love of his congregation, which he has served for more than three years. With less than two week's work there have been added to the church here: By letters, 2; by restoration, 4; by baptism, 1; from Free Will Baptists, 3. Total, 10. The one baptized was a man in his seventieth year. He had often resolved to obey Christ, but put it off until the decline of life. It cost him no little struggle to come out and confess Christ; but he conquered and came. He has but a few days to serve the Master on earth, but we hope they may be days of good and faithful service. He has lost much of heavenly enjoyments in this life — much of peace and comfort which only God can give; but our prayers are that he shall be "filled with all the fullness of God." We expect further results from our meeting here.

After my leaving Westport Bro. Cooke continued the meetings, and reports one restored, and the interest good.

The harvest is very great but the laborers are few. Calls are coming from all quarters for meetings. Be patient, brethren. I am only one evangelist in a very large field. Let all cultivate love—love for the world, love for one another, and love for God—and work and pray, and God will bless the labors of our hands.

Fraternally, W. H. APPELATE.

Tiverton, N. S., February 20, 1891.

DEDICATION AT BOWMANVILLE.

The 22nd of February will forever remain a red letter day in the history of this congregation. Our church dedication—the long looked for event, the parent of anxieties, the occasion of heart-felt prayers, has come and gone, and once more we settle down to the monotony of every day life. Church dedications have been so rare among the Disciples in Ontario that when they come they receive the appreciation of pure gold. They are good in a great many ways. They teach many lessons. This one has taught us the lesson of *doing as never before*. We can do great things if we will. We can never do anything as long as we are under that impression. When Christians with splendid opportunities for doing good are glum, despondent and continually deploring their inability, the devil is having a grand jubilee. When we act thus we could not please him better had we enlisted in his service instead of God's. All the time spent in looking at the dark side of things should be utilized in doing good for the Master, because all the repining in the world cannot add one farthing to our treasures either in heaven or on earth. A stream cannot rise higher than its source, so we can never rise higher than our ideal; and if our ideal consists of *can't, impossible*, and like expressions we will live in the severest harmony with it. Too many churches are on the negative side of religion; they are trying to draw warmth from the frigid zone. I read a few days ago of some explorers who were planning an expedition to the north pole. I have seen a few churches in my time which, if these adventurers saw, they would conclude that they were as near the object of their search as was desirable to be. Let us wake up, and if we are just as active as we are now listless we soon will find ourselves on the highway of success. Splendid opportunities are strewn about on every hand. Let us make them living deeds. Remember that all the ammunition on the field of Waterloo would never have harmed a single soul had there been no one courageous enough to use it. The Israelites might have had a million rams' horns, but the walls of Jericho would never have fallen had no one blown them. So we have great opportunities, but they will profit us nothing unless we use them.

But I will not moralize more, but proceed to give briefly the history of the cause here and an account of the dedication. Our organization has been in this place for more than half a century; but as to anything definite we have no records, and there are none now living who can give us information beyond thirty-five years. Bro. Campbell, Bro. Ben. Franklin, and Bro. Lord have preached here, but the work was given permanency chiefly through the labors of Bro. Lord. Our growth has not been phenomenal; but the stability of the church, together with its influence, have compensated for our lack of numbers. Three churches have marked advances made; and the fourth and last marks the most prosperous period in the history of the church. The building of our present edifice was undertaken from a sense of duty; the fact is, the new church was demanded

because we had outgrown the old, and a change became a necessity. The work was undertaken with fear and trembling and much opposition. All at once some seemed to lose what little money they had. It is surprising how rich some people get at election times, and how poor when there is anything to be spent for the advancement of Christ's cause. However, the enterprise was started, and like every other had its perils; but we know that failure was impossible while all the helpful promises were in God's word. Brethren, those promises are still there and backed by them we are sure to win. To-day we have as fine a house of worship as can be found among the Disciples in Ontario, with very few exceptions. In style it is of modern architecture, built of brick, and presents a very pleasing appearance. The auditorium has a seating capacity of about three hundred, though for the present about two hundred and twenty chairs upholstered in plush have been put in. We have a fine baptistry with apparatus for heating the water attached. The space in front of the baptistry is enclosed by elegant curtains of crimson velvet; but to be understood and appreciated this arrangement must be seen. The pulpit and its fixtures are in keeping with the artistic taste displayed throughout the work. There are two large dressing rooms and preacher's study. There is also a place for a choir, as we have no militia stationed at Bowmanville and only one policeman it has been thought best to do without a choir for the present. The building is heated by furnace and lighted by electricity. The windows are of leaded glass. The basement will be completed in a few days. It contains class rooms, kitchen, etc. The total cost of the entire work will be about \$7,000, of which amount \$3,500 has been raised by subscription before and during the time the work was in progress.

The day set apart for the opening smiled propitiously. Everything was in readiness. Many of our brethren from a distance favored us with their presence. Among our preaching brethren we were glad to welcome Bro. John Munro, of West Toronto Junction, and Bro. Donald Munro, of the *Canadian Evangelist*. By previous arrangement Bro. F. M. Raines, of the *Christian Standard*, was with us. We ought to have a host of men like him in Canada. He is earnest, aggressive and full of enthusiasm. You are not in his company long before you realize how little you have done and how much there is to do. A house crowded to the doors greeted him while he spoke on the words of Jacob: This is none other but the house of God and this is the gate of heaven. It was an interesting as well as an appropriate discourse. At its close an appeal was made and the brethren responded with such liberality that they astonished themselves. On the Saturday before a great many said that the debt could not be paid while a few said it could, and with that end in view the few went to work. One brother contributed altogether \$800, while many others gave \$200, and others less. In all about \$2,000 was raised. In the afternoon a platform meeting was held at which Rev. Magee Pratt, Congregationalist, and Rev. R. D. Fraser took part and gave us encouraging words. Of course, there were a few things said which, when looked at from our point of view, were not exactly orthodox, but this only shows us how much there is yet to be taught and learned. Bro. John Munro also made some telling remarks. At the close of this meeting we celebrated the Saviour's death, and it seemed that he was not far from us. At night a crowded house assembled and hundreds were turned away. Bro. Rains discoursed on the parable of the mustard seed. Another appeal was made and the remaining \$1,500 was raised, making in all \$3,500, sufficient to cancel the entire debt. This was one of the best features of the meeting. It is a proof to every Disciple of what can

be done if we will only go to work. Let us be earnest in the Master's service as we are about the affairs of life. If we would make religion our business instead of business our religion the devil would be forced to make an assignment. Let us not forget that the fulfilling of our obligations to God is the only payment of a debt that really makes us rich, and that we never do our best for God until we do our all.

Bro. Rains preached on Monday night, and left on the 8:30 train for Cincinnati. We are profoundly thankful to our Heavenly Father for what has been done, and may we show our thanks by more faithful work in the future than ever before.

E. B. BARNES.

NOTES OF TRAVEL.

I am not done travelling yet. I thought that if I once settled in Summerside I could hardly write "Notes of Travel" after that; but it seems I cannot keep still very long.

I held a three weeks meeting with the church in Summerside, and as an immediate result there were ten additions by baptism. I do not think I ever held a meeting when circumstances seemed so unfavorable as they appeared at this meeting. Sickness, stormy weather, bad roads, opposition from sectarians, and many other things seemed to almost discourage us from making the attempt. But the result of the meeting shows how God can work with us if we are only faithful, and determined to do His Will. Sometimes we get very much discouraged when opposition rages fiercely, and then we wait until a more favorable time to do what ought to be done now. The man who succeeds is the man who gains ground even when opposed; who makes headway when the wind and current are ahead. All men can go with the wind and tide. The few who succeed in life are the ones who make headway against all opposition. Souls are perishing. Time, whether fine or stormy, waits not. If we would work for the Master we will try to save some in the stormy times as well as in the fine.

Come, brother preachers, suffer the word of exhortation. Start a meeting somewhere in your locality. It may storm three nights out of the seven, but if you have four good meetings and get some of the church members in earnest, and have three or four additions, you will be thankful, and feel repaid for your effort, which would not be the case if you had not tried the meetings. Some may think that a preacher's voice would soon give out, but this is not the case. I find that I am better prepared to preach on Sunday after preaching every night in the week. May God grant that the work of saving souls will be carried on with increased vigor and energy.

I spent one Lord's day with the church in New Glasgow. I also preached a few evenings in the schoolhouse at Fredericton. Four made the good confession. I found Bro. and Sister Crawford well, and both are anxious to see the work of the Master prosper. I preached three times during the week in New Glasgow. There was good attendance and good attention. In Fredericton we had very interesting meetings. My home was made with Bro. James Stevenson, who did all in his power to make me happy and comfortable. I hope to join with Bro. Crawford in some further efforts in these places when the weather is warmer and finer.

Summerside, P. E. Island.

W. H. HARDING.

Do good to your enemy, that he may become your friend.

Never open the door to a little vice lest a great one should enter also.

Knowledge makes humble; ignorance makes proud; knowledge talks lowly; ignorance talks loud; knowledge is modest, cautious and pure; ignorance boastful, conceited and sure.

The Christian.

ST. JOHN, N. B., MARCH, 1891

THE TWO COMMEMORATIVE INSTITUTIONS OF THE NEW TESTAMENT.

THE LORD'S SUPPER AND THE LORD'S DAY.

A discourse delivered by the editor at the opening of the Christian meeting house in Charlottetown.

"For as often as ye eat this bread and drink this cup ye do show the Lord's death until He come."—I. Cor. xxi:11.

Memory is an extraordinary faculty of the human mind. It is a tablet on which can be inscribed ten thousand times ten thousand images, ideas and words without in the least impairing the original back ground.

Commemorative institutions are intended to impress upon the memory signs of past events, to preserve these events from oblivion and to corroborate their history to future ages and generations.

When the Lord designed that Israel should in future ages remember that their nation was delivered from Egyptian bondage, and their first-born from death by killing the pascal lamb and sprinkling its blood on their door posts, he commanded them to observe the feast of the Passover from year to year.

The testimony of two witnesses is sufficient in all law human and divine, and in order that our faith in the death and resurrection of Christ might rest secure, God has vouchsafed to us both written and commemorative testimony of these great events. He saves those who believe in the death and resurrection of His beloved Son and accept of Jesus; and He has ordained that these events should be clearly written in the New Testament and commemorated till the end of time, one by the Lord's supper, the other by the Lord's day. Along with the gospel is a commemorative feast and a commemorative day. These are to be kept by Christians, one by the positive command of Christ, the other by the approved example of His disciples. To a consideration of these two institutions I invite your attention to-day.

We will speak of the first day of the week, called the Lord's day. And I would here remark that nature has sundry divisions of time. It has daily, monthly and yearly divisions, but it has no weekly division. Art has its divisions of hours, minutes and seconds but no weekly division. It is neither natural nor artificial but spiritual. There is nothing in nature or in art to suggest why one day should be kept differently from the other six. If this is to be done at all it must be by the positive command of God.

God commanded the Jews to work six days and to rest on the seventh because He had created all things in six days and rested on the seventh from all his work. It was His Sabbath and must be the Sabbath of Israel throughout their generations. Every time the day came round it corroborated the written history of creation. It was a commemorative day set apart by God. Neither the Jews nor surrounding nations could find any natural reason for its observance; but it was the Lord's Sabbath, telling all that Israel's God was the Creator of the ends of the earth; hence the monumental character of the seventh day. Our Lord was a Jew and strictly kept the Sabbath until He finished it, when He rested from all His work in the cold grave of the Aramaethian councillor. When the Sabbath was past and the first day of the week began to dawn He left the grave forever, walked out to begin a life of activity and glory which would never end. He met His disciples, turned their sorrow into a joy that no man could take from them, and they were be-

gotten again into a hope of life by His resurrection from the death.

We learn that the disciples met together on the first day of the week and for worship, for the doors were shut to prevent Jewish assault. We learn that Jesus had previously told them to meet (Mark xxvii:7), and we concluded that He appointed the day as well as the place for this meeting. If so, which is highly probable, then Jesus had told them before His death to meet Him on the first day of the week; and although they did not expect to see Him alive, yet they had such loving respect for their crucified Master they would obey this command regardless of Jewish rage.

It is certain they did meet together on this and the following first days, and that Jesus approved of these meetings and met with them, although there is nothing said of their meeting on any other day than on His rising day.

The approved example of Christ's disciples is our authority for meeting to worship the Saviour on this day, and to honor His Divine Majesty and to expect and enjoy His blessed approval.

It was on the first day of the week the disciples were together praying and waiting for the promises of the Father, and the Holy Spirit came from heaven, filled the apostles, and they began with great power to gather thousands into the fold of God. And it was on the first day that the disciples met to break bread at Troas. It is the only day of the week since Jesus rose that is mentioned in connection with Christian practice or worship, all showing that it is the Lord's day, and to be devoted to His service.

The Jewish religion had its annual and tri-annual worship. It also had its daily, weekly and monthly observances, its seven years and fifty years divisions of time. Christianity has only its weekly public worship. The Jewish religion was national and largely natural, and somewhat conformed to nature. But the religion of Christ is spiritual. In this, as in other things, we have first that which is natural, afterwards that which is spiritual. Christians are kings and priests to God, and they can rejoice evermore, pray without ceasing and in everything give thanks; but they have neither yearly nor monthly public worship. Only weekly worship is enjoined by Christ.

History abundantly testifies that the first day of the week was observed by Christians until the law kept that day free from secular business. Wherever the Bible and civilization go that law which protects the Lord's day goes with them.

If we ask why steamers, railroads and factories which were all astir for the last six days are so still to-day, the answer cannot be: Because God rested to-day from all His work. On the first day He began to create and it cannot celebrate His rest.

Ask the infidel who owns a large factory: Why is all your machinery still to-day? His answer is: The law commands us to stop to-day. But why was such a law made? He replies: "It is said that Jesus Christ rose from the dead to-day, but it is a fiction; He never rose." I ask him if he ever knew a day kept through the centuries and the millenniums to commemorate a fiction, and he is silent. No monument was ever built to celebrate the fame of a man who never lived or a battle which was never fought, although both may be greatly exaggerated. What proof has the infidel that Jesus did not rise? The best history of the times says He did. The most determined vigilance of the Jewish nation, with the mighty power of Rome to assist, could not find His dead body. Those who saw Him after His resurrection and suffered and died for saying so, declared it true, and this day commemorates it.

The British nation is the strictest on earth to keep the Lord's day. Is it because this nation is the weakest, most ignorant, superstitious and

despotic on earth? Who will so affirm? Wherever her armies go light and civilization follow. Wherever her banner floats each subject, be he prince or beggar, has perfect liberty of conscience and full protection in all civil and religious matters.

But it may be asked: "Is not that law tyrannical which requires men whether willing or not to worship on this day?" The answer is: The British law does not compel men to worship against their will on this day. No just law does this. But it protects those who wish to worship God this day. Society is so constructed that Christians could not meet for worship on this day without the law protecting it; and it says to all, "Stop your business and allow Christ's followers to celebrate His rising day."

God's word declares that there is a time coming when every knee shall bow to Christ and every tongue shall confess that He is Lord to the glory of God and He seems to foreshadow that time by what we now see and hear. Every letter we receive, every message and every paper or document of any kind is useless without it is dated, and all dates from A. D., *the year our Lord*. No business can be carried on without A. D. All literature is useless without it. The Creator and Ruler of the universe is thus proclaiming to our race that His dear Son was born in the time and place that His prophets had foretold.

It stings infidels to the heart to be continually reading and writing "*the year of our Lord*," and so far acknowledging Jesus as Lord. In the French revolution they invented the habit of dating from another event, and struggled hard to have A. D. expunged from the world's literature. But after a desperate attempt they failed, and the year of our Lord rings through all civilization and proclaims the Saviour's birth. The same is true of the Lord's day. It proclaims to all men that the same Lord who was born in Bethlehem so many years ago and led a pure and perfect life and died on the cross, rose on this day by the mighty power of God. And while He protects this day for His people to worship Him, He also affords others the privilege of hearing the gospel that they might be saved by faith in Christ Jesus. Who can describe the blessings bestowed on men by this day or the happiness of those who spend it in the true worship of God, and in active labors to spread the knowledge of the Son of God among the lost, until He calls them to the rest that remaineth for the people of God.

In our day men are laboring in different places to abolish the observance of the Lord's day. This is not done in reality so much for temporal advantage, because men need a rest from care and labor, but it is done to oppose Christ and His Father. In some instances they seem successful, and get laws to suit their mad attempts to "break their bands asunder and to cast away their cords from them." But their triumphs will be short. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He will exalt His own King and exhibit the malice and weakness of his enemies. This day remains, and will remain to the end of time, proclaiming to all that God has raised His Son from the dead.

Original Contributions.

CHURCH GROWTH.

This is a very important subject. I know I am not able to write upon it as it demands, but from personal observation I see a necessity for our brethren to take this matter deeply into consideration. It is a question that affects our success as a distinctive people, and if we want to make ourselves felt as a Christian body we must build up our churches. Some one thinks the answer simple

enough and unthinkingly replies, "Place an evangelist—an enthusiastic preacher—over your congregation and he will build up your church. While I admit much depends upon the minister, yet I do not ascribe to him undue powers. In fact I believe too much in many cases is expected from him. It is too often believed, even by our people, that if any good work is to be done the minister must do it. If a truant soul is to be reclaimed the minister must do it. He must do all. He is the hands, head and heart of the whole church. Upon the result of his work does the church stand or fall, and in him is embodied sufficient of the Christian graces for each individual member. Can a church grow whilst it is in this state? Is it possible, even for an energetic and enthusiastic minister, to cause a church to grow if the members are "scarce half alive, dead more than half?" What, then, is required is real, live work by each individual member. The minister must not be to the church as a locomotive carrying a dead weight, but as a fire brand applied to the dry grass of the prairie. Let him preach the quickening Gospel to a truth-seeking people ready to obey every call of the Master. When the members individually feel themselves responsible to God for the spread of the Gospel, then there is set in motion a power which, guided by the Spirit, will surely pull down the strongholds of Satan and substitute the impregnable towers of Zion.

Another important factor in the upbuilding of the church is Christian unity. Note the unity and love existing amongst the first converts. They had all things common. What one had was another's, and when they met together it was with "one accord." Brotherly love is the growing principle of the Christian church. See the parable of the vine, John xv. 5. I am the vine, ye are the branches. If we are the branches and receive our life from a common vine, i. e., from Christ, should we not all have one life and aspiration, viz., to bear fruit worthy of our true head. Oh! that we who have named the name of Christ and profess to have been engrafted by the word of God into the true vine would rationally view our connection with Christ. Self would be lost sight of entirely in the desire to work for the Master and implant within the heart of our dying friends the word of life and Gospel of liberty.

Time and space forbids me to write more on this important theme, but it would afford me great pleasure to hear from some of our talented brethren upon the same subject. S. N. G.

February 18th, 1891.

WHAT SHALL I DO WITH JESUS?

Pilate saith unto them, What shall I do then with Jesus which is called Christ?—MATT. XXVII:22.

This now becomes a personal matter with each and every one of us. It is a—yes, I might say the living issue of the day. We meet this question, and it must be answered in one way or another. This question is one of vast importance. Our destiny for time and eternity depends upon our action in this matter. Many questions are coming before us from day to day as to what occupation we shall follow, where shall we live, what position shall we take in regard to this society or order, secular or religious; these are minor matters when compared with the one great matter as to what disposal we shall make concerning God's dear Son. Let us look at this question first as it presented itself to Pilate. There were conflicting interests to be taken into the account as to the decision to be made. Pilate was a Roman governor. The Jews were at that time tributary to the Roman government, and although they were allowed many privileges as to carrying out their own peculiar laws concerning their religion, the power of passing the death penalty was reserved to the Romans.

Jesus was born in Bethlehem, and at his birth the angelic host appeared on the plains to the shepherds there, and they sang Glory to God in the Highest, peace on earth and good will to man. He lived with his parents until he was thirty years of age, and the divine record says, He was subject unto them. When he came to be about the age of thirty years he came to John, who had been for a time preaching to and baptizing the people, thus preparing them for the advent of the Messiah. Jesus requested baptism at the hands of John. This was necessary, as he came to do the will of the Father, and John was sent by the Father to baptize the people. In connection with this act the Spirit descended upon him, and with a voice from above God the Father declared him to be his Son.

In the history of his life, given by four men, we have a continuous story of love to man. He in various ways alleviated the sufferings of humanity. How many hearts were gladdened by Him! Was he at the marriage feast, then, in the time of their need He made wine for them as pure and as harmless as the water from which it was made. Were they gathered around Him in the mountain, then He brought before them the most beautiful precepts and the purest of teaching; and although there was nothing harsh or discordant in all that he said, yet He taught them as one having authority. Was it the Centurion's servant was sick of the palsy, Peter's wife's mother sick of a fever, a man kept among the tombs by evil spirits, a blind man sitting by the wayside, the impotent man by the pool, or was it a deaf man with an impediment in his speech? He exerted His divine authority for the benefit of every one who came to him. He was in sympathy with humanity, for He was born of a woman. When He met the procession at Nain and beheld the heart-broken mother as she followed her only son to the grave, the sorrowing heart of the widow touched him, and He made the widow's heart leap for joy by giving back to her the son of her love. When He saw the sorrow that filled the hearts of the sisters of Lazarus Jesus wept; but He did more than this. He restored to them their brother. But time would fail me to follow out this line. He was always ready to bestow blessings. He never did an unkind act nor passed by a case of suffering and want. He was the man without a fault. The multitudes followed him and hung upon His words. The religious people of the day were moved with envy, for they saw that they were losing their power over the people, and they laid aside their differences in order that they might destroy the power of Jesus. They communicate with one who followed Christ—one who carried the bag, and who had more thought as to what it contained than of the poor who might be relieved by what it contained. This traitor knew the place where, in the hour of darkness, the Saviour communed with the Father, and for thirty pieces of silver led a maddened mob to His midnight retreat. Jesus is led before the council. False witnesses are called. Their testimony does not agree, and they are likely to fail in their object till they extort from His own lips the confession, which they pronounce blasphemy. They decide that He is worthy of death. It was now necessary that they should go to Pilate. The examination is begun and carried forward with vigor. Pilate listened to the testimony. He has heard all that they had to say. They had proved nothing. He knew that for envy they had delivered him, and he declares that He was a just person. Pilate had to ask the people after he had heard all their testimony, Why what evil hath He done! Pilate also declared, I find no fault in this man. He had also the judgment of Herod in this matter, and it agreed with his own. Pilate was satisfied that Jesus was innocent. What should he have done? What should any judge have done

with a just man, with a man that he knew had been delivered for envy, with a man that he declared to be innocent, a man in whom he found no fault at all? Should he have been in doubt as to his sentence? Simply seeking for a right course he would never have asked such a question. He had sought the judgment of Herod, and he having examined him, found no cause of death in him; and now to whom does he go for advice? To a mob! To the very persons whom he knew were moved by envy in bringing an innocent person before him. What a place to go for advice in the matter! Again, we ask, What should he have done? Every honest, every right thinking person is ready to answer. Why did Pilate ask advice, and especially of the enemies of Jesus? Some unrighteous motive must have been at work. Pilate had an office. He was under authority; but, like too many in the present day, he thought more of the benefits of office than of justice, truth and righteousness. He was threatened with an accusation before the king. He had wished to release Jesus, but he was threatened with an accusation. "If you let this man go you are not Caesar's friend." An unrighteous motive, a sordid desire actuated him in the course he pursued.

But now, dear reader, having looked at this matter, and having decided in our minds, as I think we have done, what Pilate should have done, how will it be when we bring the matter home to ourselves? You know it is often easier to decide for others than for ourselves. If we have not fully decided this question, and are not taking a righteous course in this matter, let us individually ask, *What shall I do with Jesus?* Right here one word of advice: Do not go to the enemies of Jesus for advice, for they will try to influence you as they did Pilate; and if they can make you believe that it will endanger your pocket, or cause you to lose some position, or turn some man against you, they will do it. Be careful, for the fear of man bringeth a snare. Look at the matter honestly. Take the revelation that God has given of His Son. Study it faithfully and you will find that all I have said of Him in this writing is true, and very much more. He left heaven, with all its riches and glories, and came to earth to save the lost, to save you. To accomplish this work He became a man of sorrows; and acquainted with grief, and being found in fashion as a man, He became obedient unto death, even the death of the cross, wherefore God hath highly exalted Him, and hath given Him a name that is above every name. Look at Him, the Pure, Holy, Loving Jesus! See Him lay down His life for you! O, what love! And now, what does He ask of you? Behold I stand at the door and knock; if any man will open unto me I will come in unto him and sup with him and he with Me. Come unto Me all ye that labor and are heavy laden and I will give you rest—rest for your souls. Let him that heareth say come. Let him that is athirst come. And whosoever will let him take the water of life freely. With the assurance we have of His ability to save in connection with the great manifestation of His love, and the sweet and loving pleadings in His many invitations. With all this before you, the question comes to you afresh, *What shall I do with Jesus.* Now, if you will use the same honesty that you have used in deciding the question for Pilate you will not find any difficulty. But if, on the contrary, you consult with the enemies of Jesus, as did Pilate, you will see many difficulties in your way. When I was a young man this question pressed itself upon me, and from time to time I would dismiss it. Sometimes the love of worldly pleasures would affect my decision; at other times I would consider my separation from old associates. But I kept looking at Jesus until I was satisfied that He was my best friend. What did I do? I opened my heart to Him. I gave Him my best affections, I

said, Lord, what wilt Thou have me to do. I went to the Word given by the Spirit of God for the answer. I did not look for Jesus to make to me a new revelation. I did not expect to know that I was accepted by any sensation of the flesh, nor by any impression made upon my spirit directly by the Spirit of God. I knew that Jesus invited me to come, and that He had promised to receive all who came. I saw the declaration of Paul, that He had become the author of eternal salvation to all them who obey Him. I dwelt upon the words of the Saviour: If you keep My commandments you shall abide in My love. I have tried to live for Him who died for me, and I have never, in the thirty-three years since I let Jesus into my heart, found Him an unwelcome guest. Now, dear friend, what will you do with Jesus? I beg of you to consider this question. Look to Jesus. Your happiness here and your happiness hereafter depend on your decision. J. A. GATES.

LeTete, February 17th, 1841.

WAS IT NECESSARY?

We open our New Testaments and read the story of the Christ, its every detail, His miraculous conception, wonderful birth, unselfish life, agonizing death on the cross and glorious resurrection from the grave, and we ask, Was all this really necessary? It is accepted as a truth that he who proves a benefactor to his fellow creatures has bettered the world by being in it. That Jesus Christ was a benefactor to the human race will not be denied by the most confirmed disbeliever in his divinity. All will admit that His name and life have extended a wider and more lasting influence for the good and well-being of the human family than has that of any other. While other good and great men have benefitted the world and their teachings been accepted as good, and by the good they have wrought proved that their living was necessary to the welfare of the persons taught or influenced by them, none have proved so fully by their life and teachings that the world had need of them as has Jesus Christ. That His life was pure is attested by the recorders of His actions. That His teachings are pure is attested by the holy lives of those who obey them. Then, as Jesus Christ lived and taught such an ideal life and encouraged and desired all men to follow His standard, and by men doing so we find the world made better, we therefore conclude that it was necessary for Christ to have lived, if for no other reason than the effect of His life and teachings upon the world. But it was necessary for Christ to have lived so that the law of God might be fulfilled. Man, by his disobedience to this law, had lost fellowship with God. Then only by a full and complete obedience on the part of man could he regain his lost favor. Jesus Christ took man's nature upon Himself and by obedience fulfilled God's law, thereby placing man on terms of nearer approach to God. We therefore see that it was necessary for Christ to have lived. We may ask, Was it necessary for Him to die? As the law of God required the shedding of blood before remission could be granted to man for his sins, it was necessary for him who stood between God and man to make reconciliation with blood. Under the Mosaic law no high priest could approach the mercy-seat of Jehovah without blood to make atonement for himself and the people. Jesus Christ had undertaken to fulfil the law, He must fulfil it in all things. He therefore made an offering of Himself, with His own blood satisfying the demand of justice and atoning for the sin of the world. It was therefore necessary that Jesus Christ should die that man might receive the benefit of the atonement made by His blood. Was it necessary He should rise from the dead? If Christ had not risen from the dead He would not have proved

that His life was more than the lives of other great men. Others had died and been buried, so also did Christ die and was buried. Christ arose from the dead, none other had or has done so; He alone of all the world's prophets that died rose again. In his resurrection is established His superiority over all the rest of those who have taught the world lessons of life and morality. If Christ had not risen from the dead His claim to the Sonship of God would have been false; all the prophets who prophesied concerning His resurrection would have been false. He would therefore have been guilty of falsehood and an impostor, and none would have believed in Him or His teachings. By His resurrection He proves that death does not end all; that there is a life beyond the grave. If He had not risen men would have said there is no life beyond the grave, and no matter what hopes some might entertain that there was, all would be uncertainty. They could not have sought to live righteous lives as death was the portion of the just as well as the unjust. They would have reasoned that as death was the only reward they might as well secure all the happiness possible in life for themselves, no matter who suffered. Selfishness, then, would be better than liberality and immorality, and vice would be as good as morality and righteousness. If Christ came to redeem man from the curse of the law, what proof would there be of man's redemption if Christ had not risen? None, whatever. His life and death would have been a failure without His resurrection. As His death was necessary to prove His humanity, so His resurrection was necessary to prove His divinity. With the resurrection of Christ the hopes of the past and future generations rested; had He failed, the centre of all hope had failed. Therefore, it was necessary that Christ should live on the earth to teach men purity of life; that He should die to fulfil God's law and make atonement for sinful man; and that He should rise from the dead to prove that death did not end all, and that by obedience to His teachings man might live forever. All was necessary, one is incomplete without the other. Thanks unto God, Christ has risen from the grave. His life has not been lived in vain. Millions rejoice in His life, death and resurrection from the dead. Without Him the world would be in darkness and doubt. Superstition and error, tyranny and despotism joined hand in hand would steep the earth in the gore of humanity. The froids of ruin and despair would seize hold on mortals in their misery. Woe and desolation, darkness and doom without one ray of light—one spark of hope—would overwhelm the world. H. B. S.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

The Young People's Meeting on Tuesday evening (Feb. 17th) was very interesting. The topic was "Helping the Brethren," Joshua i. 10, 18. Bro. T. H. Capp, leader. A large number of Scripture-texts bearing on the subject were read. Bro. Capp, in his closing remarks, said: "He had been asked if he would preach a farewell sermon Lord's day evening and he said no; he would not preach one, as he did not know that he could. He was going to leave the city next Monday night, and a fortnight hence he would be in Springfield, Mo., and although he could not be at these meetings in body he would be in spirit. He exhorted the young members to be in their places, whether preacher or no preacher, and to remember that when they joined the church they did not join themselves to the preacher, but they obeyed Christ, and Christ has promised to meet them there and be in their midst." Our beloved pastor, T. H. Capp, has been grant

ed three months leave of absence, and he left on Monday evening, Feb. 23rd, for Springfield, Mo., via the C. P. R., where he will preach for the church in that place for that time. He has had the oversight of this church for nearly eleven years, and he has done much for the cause of Christ by presenting our plea, not only from the pulpit but from his personal talks with those whom he met in the common walks of life. In this community he was largely respected and had a good report of "them that are without." Through his efforts an Educational Fund was started, by which three young men received financial aid to educate them for the ministry—one of whom graduated last June and is now laboring in the provinces.

On Lord's day morning he preached from these words in the epistle of Jude, "earnestly contend for the faith that was once delivered to the saints," and in the evening from Eccle. xii. 13: "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man," to large audiences.

At the conclusion of the prayer-meeting on Lord's day evening the following resolution was read and presented to Bro. Capp:

Coburg St. Christian Church, St. John, N. B.

To Elder T. H. Capp.

DEAR BROTHER,—

"Whereas, You are about to leave us for a new field of labor in the city of Springfield, Missouri; therefore

"Resolved, That we, officers and members and congregation of Coburg Street Christian Church, with whom you have for eleven years labored so earnestly and successfully for the cause of the Master and the good of the church generally, do hereby wish to express our esteem for you as a fellow laborer of love since you have been with us, and our regret at your departure from among us; and we also rejoice to know that not only among us as a church have you been held in esteem, but among those with whom you have mingled in this city and elsewhere you have always been held in the highest respect and esteem for your Christian work and conversation and fearless enunciation of the truth as it is in Jesus; and be it further

"Resolved, That we wish for yourself, Sister Capp and the little ones, every happiness and success for the future, and we feel that, as in the past, so you will in the future, labor for the advancement of Christ's kingdom here on earth.

"And now, dear brother, we commend you and yours to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

"Yours in the faith and on behalf of Coburg Street Christian Church."

W. A. BARNES, Clerk.

St. John, N. B., Feb. 22nd, 1891.

At the Baptist Ministers' Conference held on Monday, 16th February, a resolution was passed regretting the departure of Bro. Capp to another field of labor.

The Sunday-school anniversary was held on last Wednesday evening. Although the evening was very wet and disagreeable there was a large number present. Bro. G. F. Barnes presided at the organ and the following programme was rendered by the scholars of the Sunday-school.

PROGRAMME.

Song by school.....
 Recitation..... Mabel Boyne.
 Solo..... Miss L. Hoyt.
 Recitation..... Nan Capp.
 "..... Mabel Leary.
 Solo..... Maggie Barnes.
 Recitation..... Gracie Flaglor.
 "..... Edie Munford.
 Solo..... Mr. A. G. Boyne.
 Recitation..... Lena Leary.
 Song by school.....

SILVER COLLECTION.

Song by school.....
 Solo..... Maud McKinnon.
 Recitation..... Theresa Capp.
 Solo..... Martha Morton.
 Recitation..... Mary Barnes.
 Solo..... Nellie McKinnon.

Recitation.....	J. Barry Allen
".....	Jack Capp.
".....	Elsie Blackadar.
Solo.....	Miss Law.
Song by school.....	

After which the following report of the Sunday-school was read:

Number of Scholars on roll.....	103
" " Officers and Teachers.....	18
" " New scholars.....	13
Average attendance.....	88
Scholars added to church.....	10

COLLECTIONS.

From scholars.....	\$146 87
" anniversary.....	18 78
" pic-nic balance.....	1 60
Balance on hand at last report.....	33 81
	<hr/> \$201 06

EXPENDITURE.

For Home Mission.....	\$ 49 13
" S. S. supplies (1890).....	15 49
" New Library.....	66 00
" other expenses.....	11 24
	<hr/> \$141 86

Balance on hand.....\$ 59 20

The children then adjourned to the school-room where the ladies of the church and congregation had provided a bountiful repast for the children. The collection amounted to \$16.50.

The Quarterly collection taken up at the Sunday school on February 28th for Home Missions amounted to \$14.25.

Bro. J. A. Gates preached on last Lord's day (Feb. 28); in the morning from the admonition of Paul to Timothy, "Preach the word," and in the evening from the words written by Paul to the Romans, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

NOVA SCOTIA.

CORNWALLIS.

A two weeks meeting, held at Cold Brook, in this county, one of our regular preaching stations, resulted in five additions by confession and baptism. In this meeting we were greatly assisted by our Baptist brethren, who united with us in prayer and exhortation in the half hour devoted to social exercises after the preaching. There are yet others who, we think, are not far from the Kingdom, and for whom we shall yet labor and pray. Thanking God for this blessing upon our humble efforts, we shall still work on in the hope of greater success in the near future.

E. C. FORD.

P. S. Since writing the above another has been baptized at Cold Brook, at our regular appointment.

E. C. F.

HALIFAX.

We rejoice to be able to report one more addition to the "Church of Christ" in this city. At the prayer meeting on February 18th this Brother, the husband of the dear Sister I mentioned in my last letter, made the good confession, and was baptized on the 19th by "the authority of Jesus Christ." He had been formerly a Roman Catholic; and now our dear Sister Ginnevan is very happy, rejoicing in having her companion a fellow helper for Christ. To God belongs the praise.

Your brother in Christ, H. CARSON.

P. S. Last month I received towards the Halifax church building fund \$7.25. Collected by Sister Wisdom.

H. CARSON.

WESTPORT.

Bro. W. H. Applegate closed his meeting here on the 19th of February. He was with us just a month. Our meeting was a good one. There were in all eight added to the church, four by confession and baptism, one by statement, three re-

claimed. Bro. Applegate was well liked, and his preaching much appreciated. We are only doing our brother justice to say he is an able defender of the faith. His knowledge of the word of God is profound and clear and forcible. May God bless him in this our land to the building up of the church of Christ and to the salvation of souls

H. E. COOKE.

SUMMERVILLE.

The work here is encouraging. We held meetings here a few evenings with two baptisms. We spoke thirty minutes each evening of the meeting; the brethren occupied an hour without any lost time. I never enjoyed better social meetings. The church here has about forty names enrolled. The new church house is finished and paid for. The brethren are earnest and active. They have a Sunday-school and their regular Lord's day meetings. "Continuing steadfast in the Apostles' doctrine in the breaking of bread and in the fellowship and in prayers." This is certainly an encouraging work in so short a time, as we had no church here four years ago. A few weeks before our series of meetings the brethren gave their preacher a donation. It came in good grace and in good time and was received with a good degree of gratitude and did the receivers lots of good. In fact it was a good thing in whatever way you may take it.

H. M.

KEMPT.

We came here soon after our work in Summerville. We have been here three weeks. We have visited forty families. The condition of the roads and weather would not permit us to enter into any protracted effort, so we had our regular Lord's day meetings, preaching three times each Lord's day, and holding a few meetings during the week in the different localities.

We have been associated with the work here more or less for sixteen years, and we never saw it in a more healthy condition than now, with fine prospects for success. The work that Bro. Cooke and Bro. William Murray did here was permanent. The church has continued the service on Lord's day and the evening prayer-meetings ever since. A new stove has been put in the house and two new large lamps, which make the house comfortable and cheerful. If a preacher can be found who will continue the work here, we may confidently look for still greater prosperity.

H. M.

P. E. ISLAND.

Thirty or forty of the friends of New Glasgow and vicinity met at Bro. Crawford's on the 30th of December for a donation visit. The night being so cold and stormy as to prevent a large number from attending, a larger meeting took place on the 22nd of January. After partaking of the good things which were bountifully provided by the sisters each night the evening was agreeably spent in conversation and sacred song, and each meeting was closed at a late hour with prayer.

The liberal gifts, both of money and of articles, equally valuable, and the addresses read at the meetings expressed the sympathy and good will of the friends in a manner that will be long and gratefully remembered. We give the address read at the last meeting:

BELoved PASTOR,—

We have assembled here to-night for the purpose of expressing our appreciation of your work and the esteem in which you are held by us all.

You have labored among us for more than a third of a century, during all of which time you have faithfully and well performed your duties in every walk of life, and were ready at all times to promote the welfare of the people, both temporal and spiritual.

We ask you to accept this purse and these articles as small tokens of the sentiments of esteem and affection with which we regard you.

We earnestly hope and pray that many years of usefulness in the Master's vineyard may yet be in store for you and Mrs. Crawford, and that our own community may long continue to be blessed by your benign and beneficent influence.

Died.

STEWART.—On the 27th of November last Bro. Daniel Stewart, of Southport, P. E. I., met his death while working near the River Mill Company's property, on the North Seattle Beach, by falling into the water. He was alone at the time, and a bruise being found on his forehead it was thought that he struck a log in his fall which rendered him unconscious and unable to save his life by swimming. He was 25 years and 2 months old at the time. Bro. Stewart was baptized by Bro. Blenus in the summer of 1881 and joined the church of Christ at Lot 48, of which he continued a faithful member till he left the Island for the far west in the spring of 1889. Our young brother was well known in different parts of the Island, and only known to be highly esteemed as an honorable man and a true Christian. As soon as he reached Seattle he sought out the church and was deeply interested in its prosperity. The unexpected news of his death was a severe shock to his family and friends, but the blessed hope of meeting him in the presence of Jesus, never more to part or weep, inspires feelings that the world can neither give nor take away. Thanks be unto God who giveth us the victory through our Lord Jesus Christ. D. C.

WEAVER.—At Tiverton, Digby County, N. S., on 8th February, Catherine, M., wife of Bro. John Weaver, in the 86th year of her age, leaving an aged and sorrowing husband, beside two daughters, to mourn the loss of a true wife and mother. Sister Weaver was confined to her bed for over two years, during which she was patiently and lovingly cared for by her daughter, Sister Isaiah Van Tassel. H. A. DEVOE.

MOSLEY.—At Woodville, Digby County, N. S., after a short illness, Kate, wife of Bro. Clark Mosley, in the 34th year of her age, leaving a sorrowing husband and one child in bereavement. Sister Mosley obeyed the Saviour at the early age of thirteen years, since which time she has lived a true Christian life, and died a true Christian death by faith in her risen Saviour. H. A. DEVOE.

HOUSTON.—On the 28th of December, at South Rustico, P. E. I., in her 78th year, Sister Margaret Houston. She was a daughter of the late Elder John Stevenson, and in early life, following the example of pious parents, gave her heart and life to the Saviour. She was a consistent member of the church of Christ of New Glasgow till called to be with Christ which is far better.

ARTHUR.—At the residence of her son, at Cavendish Road, P. E. I., on the 26th of January, Sister Margaret Arthur, in her 88th year. She was one of the first members of the church of Christ at New Glasgow. She lived the life of the righteous and gave the very best evidence of dying in the Lord.

CRAWFORD.—At Charlottetown, on February 17th, in his 71st year, Bro. Robert Haldane Crawford, after a few days illness. Bro. Crawford was the youngest son of the late Alex. Crawford, and was in his 8th year when his father died. He was baptized and joined the church of Christ at Tyron (the place of his birth) about seventeen years ago. From childhood he was sober, industrious and upright, and from the time he began the Christian life he was by grace enabled to adorn the doctrine of God his Saviour until he peacefully resigned his spirit into His hand. D. C.

MCDONALD.—David Kaye McDonald, youngest son of the late Bro. Daniel McDonald, died at the old homestead, New Perth, P. E. I., February 6th, 1891, aged 22 years. His mother, in widowhood, and four brothers, with many friends, are left to mourn the early death of one of the most upright and highly respected young men in the community. Patiently he bore his long illness until the end came. He loved life and desired to live, but he had a hope in that which is higher than any earthly good, and we trust he is gone "to be with Christ which is far better." Two brothers came from Boston to see David, but they were too late to see more than the lifeless form of him they loved so well. Resigned to the Father's will, may they all be able to say, "It is well." O. R. E.

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