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THE CHRISTIAN.

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

Vol. XI.—No. 8

SAINT JOHN, N. B., JUNE, 1894.

Whole No. 128

The Christian.

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P. O. Box 56
ST. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

The following additions to the churches are reported this month:

Southville	1
Shubenacadie.....	1
St. John.....	1
Halifax.....	4
South Range.....	9
West Gore.....	16
Keswick.....	20

Total..... 52

We are glad to report such good results from the work in our midst.

Bro. S. W. Leonard has returned from Lexington and will spend his vacation preaching for the church at Leonardville. Bro. Leonard is much pleased with the Bible college.

R. E. Stevens spent two Lord's days with the St. John church, and preached most acceptably during Bro. Stewart's absence.

The brethren at Keswick, N. B., organized with a good corp of officers. Bro. Boone, who was chosen as the elder, is reported as being well qualified for the position.

Silver Falls brethren will organize next Lord's day afternoon. Some of the St. John brethren will be present and assist them in starting to keep house for the Lord.

Bro. Lhamon and family have settled in Toronto. Bro. Lhamon is much pleased with the church and the city.

Bro. Ford's work in Halifax is prospering finely. Bro. Ford goes to Cornwallis at the end of this month. Bro. Rowison will preach for the Halifax church for two months.

The committee appointed to locate the next annual meeting should get to work. It ought to be definitely announced in next month's issue.

Bro. Howard Murray goes to P. E. Island this month to assist Bro. Crawford. We hope to hear of some good work being done.

Those of our churches who have not taken up a collection for general mission work should do so at once. These brethren have helped us greatly in the provinces, and every effort should be made by us to sustain the work. Send to J. H. Hardin, V. M. C. A. Building, Cincinnati, Ohio.

A work which does not enlist the young people, is in danger of failing. A church which does not give them something to

Where do is digging its tomb, and will to Begin, soon tumble in. If we want the assistance of young manhood and womanhood in the work of the Lord, the necessity is upon us of turning the minds of the children in that direction. If the children are won, the interests of the kingdom of God shall be safe in the hands of the men and women of the near future. We are beginning now to work upon this principle. We do not wait till people are matured before we urge upon them the importance of becoming Christians, and we do not wait till old age begins to weaken them before we ask them to do something for the cause of Christ. Wisdom has told us to seek to win the children to Christ, and try to put them at work for him at once. If the boys and girls are properly trained, they will find as much happiness in working for the Lord as any miser ever found in hoarding up gold. They will find as much pleasure in giving of their means for the spread of the gospel, as the votaries of pleasure find in lavishing wealth upon themselves. They will find as much joy in the exercise which comes from visiting the poor and the needy as others will find in the enervating motions of the dance. They will find as much. Will they not find more? and will it not be of a more abiding character?

Among the Disciples of Christ, the first Lord's day in June has come to be regarded as Children's Day. It is the day when

Children's the children in the church, are Day. asked to make their offerings to the lost ones in heathen lands.

How appropriate this is! For nothing can touch a sympathetic soul with a much greater thrill, than the story of child life in heathen lands will touch the heart of a Christian child, and a heart so aroused wants to do something and wants to have a time in which to do it. What more appropriate time than in June—this month of sunshine which may tell us of sunshine in the soul, this month of flowers which may well remind us of the fragrance that surrounds us in a Christian land. Children's Day is of but recent origin. It shows the small seed from which a mighty, beautiful, and fruitful tree may grow. In 1880, when Bro. J. H. Garrison, editor of the *Christian Evangelist*, St. Louis, was going to the meeting of the Foreign Christian Missionary Society, held that year in Louisville, Kentucky, his little ones came to him with their money boxes and emptied out the pennies and nickels, which in months of self-denial they had saved. In all there was only \$1.13, but they gave that, saying, "We want this to go to the children who know nothing about Jesus." Bro. Garrison accepted the gift, although at that time there was no mission carried on by the Disciples where the offering could be applied; for while the Foreign Society was organized in 1875, it had sent no missionaries to the heathen, but was carrying on its work in European countries. This small offering turned the thoughts of the brotherhood toward the heathen in a practical way, and it was decided to ask the Sunday-schools to contribute funds for the evangelization of the heathen. The following year the first offering was made, amounting to \$750. In 1893 more than 1,500 schools contributed and their offerings amounted

to \$19,000. This year \$40,000 are asked for, and if the amount is going to be raised many more schools will have to fall into line and march to the rescue of perishing souls.

If we keep our eyes and ears open we will see sights and hear sounds which must impress us with the fact that not in

The Orphan's heathen lands alone should sympathy be shown; for the unsaved and the unfortunate and the

lonely and the fatherless are still with us, and their cries come loudly and repeatedly to our ears. Probably the sympathies of children in happy homes go out to the orphan as they go to no other class, and it seems well that these desires to help should have a chance to show themselves in some tangible way. We must not be hobbyists. We should not seek to turn the attention of the children to the needs abroad in such a way that they will overlook the work to be done at home. Let both duties be held up before them. Just now an enterprise is being pushed in St. Louis, and, that it may be pushed to successful completion, a call is made for the help of the children. The work is the erection of an orphan's home—a large four storey brick and stone building, where little ones whose parents are dead may have the comforts of a home, the instruction that will fit them for the duties of this life, and the training that will prepare them for the life which is to come. This is a Christ-like work. It is thought that the birthday offerings of children will be sufficient in one year to complete the building. As the suggestion to which we owe children's day can be traced to a little boy, so birthday offerings for this home were suggested by a little girl. On the 18th of March last, Maud McFarland having during the preceding week celebrated her twelfth birthday, brought as an offering to the home the sum of twelve cents—a cent for each year. The committee who are raising funds for the building, thinking that many other children would like to commemorate their birthdays this year by giving to this object, suggest that a birthday box be put in such a place that the young people in the church and Sunday-school may place their offerings in it. Those whose birthdays are already past, making their contribution at once; those whose birthdays are yet to come, making their gift on that day, or on the Sunday following it. It will be interesting to notice how this plan will succeed. It will be a good thing to help make it a success. May the twelve cents grow to twice twelve thousand dollars.

Jesus in a wilderness was thronged by a hungry multitude, but he would not send them into the villages to buy bread.

A Growing He took five loaves and two Loaf. small fishes, he blessed and brake and gave to the disciples; five

thousand men, beside women and children, ate, and twelve baskets full of fragments were gathered up. So Jesus can increase the offering for the heathen, for the orphan, or for the hungry. During the past winter there were many children, and grown people, too, in the large cities who were almost starving—and some did die for want of food. The Central Christian Church in Cincinnati, for which Bro. J. A. Lord preaches, determined to do what it could for the distressed in their midst. Dr. C. B. Moull was sent out by a committee to collect

food, and many of those in the churches who had been blessed in basket and in store gave bountifully. Car loads of provisions were sent to the city for gratuitous distribution. While in Cynthiana, Ky., in the home of Bro. G. W. Yancey, he told the story of his work, and when he had finished Worth Yancey, a fourteen-year-old boy, came and placed by the side of his plate three cents, with the request that a loaf of bread be purchased and given to some poor woman in the great city. The story of this gift was told to others, and they, too, wanted to help buy bread for the hungry; and from week to week the loaf increased until it has now been multiplied over twelve hundred fold. Little did the boy think when he gave his three cents to buy one loaf that he would provoke many more to do likewise. Opportunities to do good come to us all the time. They may seem to be small, and so not worth noticing, but God may intend them to be the starting point of a work that shall expand till thousands are blessed. If we cannot do much ourselves, we can at least try to do something that will provoke others to good works. One good deed may become a thousand.

News of the Churches.

ST. JOHN, N. B.

One confession this month.

May 4th the Mission Band elected the following officers: President, J. S. Flaglor; Vice-president, Miss Ada Emery; Treasurer, Miss Janet Lingley; Secretary, Miss Nellie Johnston.

Sister Milton Barnes is with us again. Sister Wisdom has gone to Somerville, Mass. Bro. and Sister O B Emery made a short visit to see sick relatives. Bro. Trout, of Toronto, worshipped with us the 13th. Sister Craig has been called to mourn the loss of a loved daughter. She has the sympathy and prayers of all in her sorrow. She trusts in him who doeth all things well.

Bro. S. W. Leonard spent a few days here. He is to preach for the Leonardville church during his vacation. He speaks highly of Lexington and its educational institutions.

We are pleased to report another Sunday-school in St. John County. Bro. John Garnet is superintendent and there are about twenty-five scholars. Garnet's settlement is about sixteen miles from St. John. The hall in which the school meets was built for the Disciples, and they wish it to be dedicated for worship. They have regular social meetings on Lord's day, and we believe Bro. Stewart is to give them some preaching. We also understand one of our young men is going to try what he can do in this line. We know he will have success, for he has the qualifications to gain it.

The Silver Falls school is growing, there was forty present one Sunday this month.

The Woman's Aid Society held their regular monthly meeting May 31—collection \$17 00.

When Bro. Stewart was away holding a meeting at Keawick, York Co., Bro. R. E. Stevens, through the kindness of the Lord's Cove church, carried on Bro. Stewart's work here. He made more friends than ever, and showed that he is paying attention to his studies. He bids fair to be one of our best and most useful preachers. We pray his success may continue and be increased.

May 8th our regular business meeting was held. W. A. Barnes was appointed an elder and J. Currie a deacon. The following trustees were elected: J. E. Barnes, J. J. Christie, J. Emery, J. J. Johnston, J. Prince, W. A. Barnes, G. F. Barnes, J. S. Flaglor, J. Currie. A committee from Silver Falls asked for advice in regard to organizing. The following were appointed to confer with them. H. W. Stewart, G. F. Barnes, J. S. Flaglor and O. B. Stockford.

From the reports we find the following amount have been paid during the year:

Church expenses.....	\$1,347 00
Relief fund.....	77 00
Coburg Street Sunday-school	143 00
Portland.....	143 83
Preaching.....	28 14
Woman's Aid to church.....	120 00
Portland.....	59 50
Y. P. S. C. E.....	32 50
Ladies' Sewing Circle.....	100 00
<i>For Home Missions—</i>	
Church.....	\$32 00
Mission Band.....	40 41
Sunday-school.....	53 47
Woman's Aid.....	150 00
	280 88
<i>For Foreign Missions—</i>	
Church.....	\$39 63
Woman's Aid.....	21 45
Wide Awake Mission Band.....	21 98
Sunday-school.....	44 30
	127 39
	\$2,495 24

In addition to this the house at Silver Falls has been built and almost paid for.

MILTON, N. S.

Our protracted meeting of 19 days closed with 38 additions, 31 baptisms and 7 taking fellowship. A great amount of good has been accomplished, besides the additions. Much prejudice has been removed and much prejudice has been aroused. The largest congregation we ever had in Milton, except at our annual meeting. A great many have learned the way of the Lord more perfectly, some of whom will, no doubt, obey the gospel in the near future. And—this will go to show that we had a splendid meeting; one of the best meetings we ever had in Milton. Our services now, since Bro. Lhamon left us, are well attended. Our prayer meetings were never more interesting. Every department of church work has received new life and every prospect is encouraging for still further success. Bro. Lhamon has made a lasting impression on the minds and hearts of the people here. His sermons have breadth, color and freshness. They are original and intense. His pulpit dialect is the gospel message given with power and clearness and made very attractive by the "pulse of passion." He is scholarly, but not pedantic. His depth of thought and charm of expression are wonderful. While he is not deficient in oratorical graces, he does not lose himself in unnatural mannerisms, but is as easy and natural as a child. His idea of truth is not run in any sectarian mould. He preaches the Book, and the Man of the Book. His presentation of the manhood of man as found in the brotherhood of Christ is uplifting and soul inspiring. His theology is in his heart as well as in his head. He is a "Living man, living in the nineteenth century and in his own generation."

We shall always cherish with the deepest gratitude his earnest, successful labors while among us. We consider the Toronto church very fortunate in securing Bro. Lhamon as her pastor. We sincerely hope he will take the province of Nova Scotia into his diocese. H. MURRAY.

HANTS CO., N. S.

In my last letter I think I promised you a very interesting epistle this time. To me the happenings of the past month have been very interesting. I shall begin by telling you that there have been sixteen additions by baptism to the church at West Gore and one to the church in Shubenacadie. This is encouraging. There is a steady increase in the attendance at the different points, and the interest deepens. The churches are being aroused and seem to be taking on new life. But amidst all our bright prospects we find the tinge of sadness. Death has been in our midst. On Sunday, April 29th, Bro. John McDonald passed quietly away. He had been a great sufferer for several weeks before he died, but he had a strong faith and a

bright hope and was quite willing to depart. He had been a member of the church of Christ for about forty years, and was a faithful, consistent Christian. His remains were followed to the grave by a large number of friends and relatives. His widow and children, with all the mourning ones, are consoled with the thought that he sleeps with Jesus, and when we all see him again it will be in a better world. May we be faithful to the end.

On Monday, May 14th, a number of the friends gathered at our house, and my wife received a beautiful set of dishes as a gift from the sisters of West Gore congregation. A very pleasant hour was spent, and we were made to feel that we were among friends. I feel that we are among kind and thoughtful people. Tokens of appreciation and good will are being continually received and I am encouraged to work on.

Sunday, May 20th, was the day for opening the new house at Nine Mile River. The morning was a little dull, but the sun came out and we had a fine day. The first service was at half past ten. The house was packed to overflowing. The service began by the congregation rising and singing "Praise God from whom all blessings flow." The text for the sermon was I. Cor. xv. 58. In the afternoon at three o'clock we had the next meeting. This was the largest of the day. "Who are the Disciples? What do they believe?" was the theme. At seven o'clock we had a short address and a grand social meeting, and everybody felt it was good to be there. We had hoped that more of our preachers would have been there, but we made the best of what we had. The building is a very nice one and will seat about two hundred. It is finished overhead with narrow sheathing, oiled and varnished. The seats are finished to match, with nice pulpit and fixings. The Halifax church gave us a very nice pulpit Bible. Bro. David McDonald and his three sons, Stillman, James and Hiram, with their wives, Bro. John Wright and his wife, Bro. James Fraser and his wife, are deserving of the highest praise for their part in carrying on this work. Brethren from different parts of the county assisted, and now the building is completed and free from debt. The collections at the day of opening amounted to \$49.00. We hope to hear of a good strong church being built up here.

And now about our county co-operation meeting. Sunday, June 24th is the time. West Gore is the place. We have five churches in this county and the object of this meeting is to get all the brethren in these places to come together for the purpose of planning ways and means of spreading the gospel; consolidation and organization is what we want. The programme will be somewhat as follows:

- Saturday, 23rd, 7.30 p. m. Preaching.
- Sunday, 9 a. m. Sunday-school.
- " 10.30 a. m. Preaching.
- " 11.30 a. m. Communion.
- " 2 p. m.
- Half hour devotional service for young people from the different churches. Leader—Esson McDougall.
- 2.30.....
- "The Relation of the Sunday-school to the Church." John McDougall.
- "Young People in their Relation to Church Work." Lillie Stevens.
- "Our Plea." A. L. Wallace."
- Missions. Mary McDonald.
- Afternoon session will close with a fifteen minute praise meeting.
- 7.30 p. m. Preaching.
- Monday, 10 a. m. Business meeting.

We hope that Bro. Crawford will be able to be with us at this meeting. We will gladly welcome and entertain any brethren from other churches. Anyone wishing to come will please drop me a card. You will be glad if you come, for we aim to do you good.

W. H. HARDING.

West Gore, Hants Co., N. S.

HALIFAX, N. S.

The last CHRISTIAN reported eleven additions to the church in Halifax. Since then, two others—both heads of a family—have united with the church, and two have made the good confession, who are to be baptized next Lord's day. Thus the good work is going on, and we confidently look for others to come and take their stand with us on the Word of God. There are others yet almost persuaded, who, we believe, will confess the Saviour in the near future.

The friends of the cause in Halifax will be glad to know that arrangements have been perfected by which the church here will have a permanent preacher with them. The writer of these notes came here four months ago, under promise to remain till a man could be secured who would labor with the brethren permanently. It was then thought that this could be done so that I could return to my work in Cornwallis by the first of May. But in this we were disappointed, as the brother who is to take the work here could not arrange to come before September. This placed us in a close place, being under promise to remain here till a man could be secured, and extremely anxious to get back to our work in Cornwallis. But God has prospered us; and we have been fortunate enough to secure the services of C. O. Rowleson, now of Harvard Divinity School, to labor from the last week in June till September; after which time Bro. William F. Shaw of Eureka, Ill., is expected to come and settle with the church in Halifax to labor for the Master in building up the cause in this city. From all that we have heard of Bro. Shaw, we are led to believe that he is a good man, and will do a good work for the Lord in this promising field.

Our prayers are daily going up to God, that these brethren may be prospered, and that they may come to us in the power and fulness of the gospel of Christ.

According to this arrangement, I expect to return to Cornwallis, so as to preach for the brethren there the last Lord's day in June. It is hoped that the brethren will make a note of this, and make a strong effort to be present in as large numbers as possible. On account of my absence from home the June Quarterly will have to be deferred until such arrangements can be made that will make such a meeting profitable. It may be that it will have to be an Annual.

The Halifax church took the May collection for the General Board, and raised the very creditable sum of \$26.60. It is very important that all our churches in these Provinces take this collection, let it be ever so small, that we may encourage the co-operation of the American brethren. We need their help much more than they need ours. To decline to co-operate, is to stand in our own light.

Besides taking this collection, the Sunday-school in Halifax is taking a collection every three months for the support of our Home Mission Board. In the first collection taken, near three months ago, we raised a little over \$7 00. We hope to do even better than this in our next collection. Just enlist the sympathy of the young folk, if you want to see success.

I have some things to say along these lines, which I must reserve for my next letter, as this is already grown too long. Suffice it to say now, that the Young Peoples Society of Christian Endeavor organized about nine months ago by Bro. O. C. Rowleson, with sixteen members, has now an active membership of about thirty-four now in the city, with four who were active, having left the city, and about four associate members. This society of young people has contributed largely to the success of the work in this city during the four months we have been with them. In my next I hope to give some particulars as to their work, and also that of our growing Sunday-school which is doing a grand

work for the Master and from which quite a number of our additions are gained.

It has never been my privilege to work with a more earnest and united band of brethren than I have found here in Halifax. To this we owe much of the success attending our humble efforts. The opportunities of doing good here are simply unlimited. May the God of all grace help these brethren to continue as they are now doing and much greater success will attend their labors in Halifax.

E. C. FORD.

Halifax, May 24, 1894.

Many readers of THE CHRISTIAN know about the rapid growth of the church here during the last two years, and yet I feel that the majority of them scarcely realize the great success that our people are meeting with.

When we remember that about three years ago their congregation only numbered about a dozen, who met on each Lord's day in a hall, and at the present time they have a very neat and comfortable church, which will seat over three hundred persons, we cannot but say that it is the fruit of much earnest work on the part of the few who held together in times of discouragement.

On the occasion of two visits here there have been present in the morning about fifty who took communion, and the Sunday-school has an average attendance of about seventy, while on the last Sunday evening that I was present there was a congregation of more than two hundred.

They will require assistance from us for a time yet. I look upon this as one of the most important of our stations, and before very long when it becomes self-sustaining we will receive from them a hundred-fold in return for what we have given.

They have an Endeavor society, which is not behind, and while it only started about nine months ago with sixteen members, they have in that time more than doubled their membership, and the various committees are doing much to help on the work.

The earnest efforts that are being put forth here by Bro. Ford, and which are so ably seconded by all the brothers and sisters, cannot but continue, with God's blessing, to bear much fruit.

It is a benefit to anyone to spend a day with a church like the one here, and any Christian must (to some extent) partake of the enthusiasm here displayed in the service of the Master. M

P. E. ISLAND.

The Annual Meeting of the churches on P. E. Island, will be held with the church in Summerside, commencing on Saturday before the second Lord's day in July.

Special announcements will be made in the July number of the CHRISTIAN, with reference to rates of travel, etc., by Bro. Robert Stewart, Secretary. O. B. EMERY.

Charlottetown, May 25, 1894.

HALIFAX BUILDING FUND.

Previously acknowledged,	\$1,524 36
A Friend, Halifax,	4 15
" Digby Co., N. S.,	1 00
" St. John, N. B.,	70
Total,	\$1,530 21
HENRY CARSON,	
Halifax N. S., May 21st, 1894. Treasurer.	

Married.

GORDON-JAMIESON.—At Charlottetown, April 23th, 1894, by O. B. Emery, Mr. John Thomas Gordon, of Charlottetown, and Miss Catherine Jamieson of Sturgeon, Kings Co., P. E. I.

SCHURMAN-BEATTIE.—At the residence of the bride's father on the 23rd of May, by D. Crawford, Mr. Maynard F. Schurman, of Kensington, to Sarah A., third daughter of Mr. Thomas Beattie, of Summerside, P. E. I.

Died.

PLUMMER.—Mrs. Emerline Wells, beloved wife of Bro. Roland A. Plummer, died at their home New Perth, Lot 52, P. E. Island, May 7, 1894, aged 70 years, leaving a husband and one daughter to mourn their loss. Sister P. was born in Gardiner, Maine, and at an early age removed with her father's family to the town of Phillips, Franklin Co., in the same State, where she was married, and remained until 1858 when they removed to this Island, and after one year's residence in Charlottetown, again removed to New Perth, where she lived until death closed a life of tenderness and charity, and peculiarly filled with good works. In Sister P. the sick, the suffering and the needy always found a loving heart and a willing, open hand. "Her works do follow her." Sister P. was a faithful member of the Church of Christ at Montague Bridge, and, in this relation, a true helper to her Christian husband and others. For more than three and a quarter years she was physically paralyzed, almost to utter helplessness, yet she lived and died in the full assurance of faith and the hope of a glorious immortality. In the absence of Bro. G. D. Weaver, the writer attended the funeral, where a large gathering of friends and neighbors, by their presence, manifested their high esteem for the deceased in the land of her adoption. "Come unto Me all ye who labor and are heavy laden and I will give you rest."

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, way-worn-feet,
Rest from all labor now."

Rest, HOME, HEAVEN. O. B. E.

MARSHALL.—At South Range, Digby Co., N. S., May 20th, after three days' illness, Susie Bell, infant daughter of Bro. and Sister Arthur Marshall, aged 1 year and 4 months. Of such is the kingdom of heaven. H. A. D.

KEMPTON.—Bro. Oliver Kempton, of Milton, departed this life May 1st. He lived to see 81 winters. He was afflicted for many years with a carious ulcer on one of his limbs, which prevented him, much of the time, from enjoying the worship of the Lord's house. He was an active member of the Church when able to attend to his duties. He obeyed the gospel about 40 years ago under the labors of W. W. Eaton. His affections were set on things above, and the burden of his conversation was concerning divine and heavenly things. We inscribe here our tribute of love and gratitude for his Christian life. He now rests in God. His spirit is free from the perishing mortal body. Death has opened the prison doors and let the captive free. What a blessed thought, that after a few years of sowing in tears, he can now reap an eternal harvest of joy. He has left a sacred legacy of love and blissful trust in God to the friends and children and to the companion of his earthly joys and sorrows, and the full assurance of a blessed meeting in the gathering day, where the loved ones in Christ shall never part again. H. M.

McDONALD.—On the 27th of April there was ended in Haverhill, Mass., the devoted, unselfish life of William H. McDonald. He was a native of Halifax County and was baptized in the N. W. Arm in the year 1847 by a Mr. Dalters and united with a church of the Disciples organized about that time. Probably there are few who can remember the movement and the failure through speculations and false leaders. In the year 1868 he was again associated with the work in Halifax, meeting with Bro. Carson in an upper room for the weekly observance of the Lord's supper. In Milton, Queens County, and in Cornwallis, he was known as a decided advocate of New Testament principles and order. In adversity and obscurity he stood at his post and died with his armor on. There were tears in the eyes of his fellow workers as they lowered his dear form to its last resting place. It was to them as the loss of an elder brother. A beautiful service held in the little church he strove so hard to sustain lifted our minds to the hope of the resurrection. Bro. Smart, of Harvard College and Bro. Brundage, of Ohio, were with us. He was the eldest son of the late Elder John McDonald and was in the 64th year of his age. E. A. McDONALD.

STEWART.—Bro. Isaac Stewart, of Milton, laid down his earthly labors and has gone to his home above. He died the 12th of May in his 81st year. His companion, Sister Stewart, preceded him seven months to a day. He lost all desire to live after he lost his devoted wife. The earthly remains of them both are now resting side by side in the city of the dead, and their consecrated spirits, we trust, are in their heavenly home, beyond the storms of earth and free from a world of sorrow and suffering, where the Lamb, who is in the midst of the throne, shall feed them and lead them to living fountains of water, and shall wipe away all tears from their eyes. H. M.

JELLY.—At Summerside, P. E. I., on the 23rd of April, Sister Sarah Jane, wife of Bro. John Jelly, aged 56 years. She had a strong constitution and seemed in her usual good health four days before her death. Bro. and Sister Jelly were baptized by Bro. Capp and joined the Church of Christ in Summerside about seventeen years ago. Her love for the Saviour with her kind and cheerful disposition were seen and felt by those who visited her home. Her influence with her numerous family was such that nearly all have come into the church, and the prospect is hopeful that at no very distant day every one of the children will follow the example of the parents and be all prepared by divine grace to meet an unbroken band on the "shining shore." Her children all had a strong affection for a dutiful mother, and her unexpected death made the stroke the more severe. Especially did it fall with crushing weight upon Bro. Jelly, who is advanced in life and was in feeble health when his beloved partner was taken suddenly from his side. "May the precious promises of a loving Father be theirs and his stay in this time of trouble, and the sweet assurance that their loss is her eternal gain. Dry every tear. D. C.

The Christian.

ST. JOHN, N. B. JUNE, 1894

EDITORIAL.

REASON OF THE CHRISTIAN'S HOPE.

But sanctify the Lord God in your hearts, and be ready always to give every man that asketh a reason of the hope that is in you with meekness and fear.

THE TWO COMMEMORATIVE INSTITUTIONS OF THE NEW TESTAMENT—THE LORD'S DAY AND THE LORD'S SUPPER.

Q.—What are the nature and design of commemorative institutions in general, and those of the New Testament in particular?

A.—They are laws commanded to keep in memory important events, and corroborate the written history of these events. One night an angel killed all the first-born in Egypt, except in such houses as had on their door posts the blood of the pascal lamb. These the angel passed over, and God commanded Israel to commemorate this deliverance by the yearly feast of the *Passover*.

God rested from his work on the seventh day and commanded Israel to rest on the seventh day of the week to commemorate his rest. So the Sabbath was to keep in mind God's rest. Americans commemorate their independence on the 4th of July.

Two events occurred of everlasting importance to all mankind. The first is, that Christ died for our sins, and was buried. The second is, that he rose again the third day. God has given us written testimony of these facts, and sent it to every creature. He has also given us two institutions to corroborate this testimony. The Lord's Supper shows His death, and the Lord's day shows His resurrection. A commemorative feast on a commemorative day, to be kept the one by the Lord's positive command; the other by the approved example of his disciples.

I. We will first speak of the Lord's day:

Q.—Who first changed the weekly worship from the seventh to the first day of the week? Many say Constantine and the Pope were the first.

A.—Jesus was the first to change it. He met with His assembled disciples on the very day He rose, and again on the next first day. *Before His death* it was His custom to meet on the seventh day, but there is no account of His meeting on the first day. (See Luke iv. 15; Mark vi. 2). *Put after His death* there is no account of His meeting on the seventh day, but always on the first day, and this was the religious day of His disciples.—John xx. 19, 26; Acts i. 2; xx. 7; 1 Cor. xvi. 2, etc.

Q.—Is there no account of Jesus or His disciples meeting on the seventh day of the week, after His resurrection?

A.—None whatever. It was their constant practice to meet on the rising day of their Redeemer. Wherever the Christian religion went this day was kept. Constantine was the first Roman Emperor who favored Christianity, and he commanded men to observe the first day of the week among the other ordinances of the Christian religion, and those who would reject the observances of the first day of the week because Constantine commanded it, would reject the whole system for the same reason. It is the Lord's day, because its observance began with the Lord, and is kept ever since by His disciples to commemorate His resurrection—that grand event without which all their preaching and faith would be vain, and they would be of all men most miserable.

Q.—Sabbatarians contend that we should now keep the seventh day, because God by Moses commanded all men to keep it, and he has not positively commanded us to keep the first day instead.

A.—God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by His Son, etc.—Heb. i. God by Moses commanded the Jewish fathers to keep the seventh day, but did not command any other nation to do so. It was given as a sign between God and that nation.—(Exodus xx. 13, 14, 17; Ezekiel xx. 12, 20). We can no more claim what God so distinctly gives to another nation, than I can claim a letter clearly addressed to another person, or a legacy which a neighbor leaves to his own family. Among all the crimes repeatedly charged against the Gentile world, sabbath-breaking is never named for this reason—"Where there is no law there is no transgression." Gentiles were never commanded to keep the new moons nor the sabbath days. Jesus, as a Jew, kept them till he abolished them on the cross. But after that, no Christian was to be judged by them. They were a shadow of good things to come, but the body is of Christ—(Col. ii. 15, 16, 17).

It is an old and fatal crime to belittle Christ by extolling Moses as a law-giver. God did not speak to these fathers by His Son, but by the prophets. He has not spoken to us in these last days by the prophets, but by His Son. The contrast is as clear as it is important.

I cannot tell what is the peculiar theme of those who meet on the seventh day, whether or not it is the creation and not the Creator. But I know it would be entirely anomalous to meet on that day to preach the gospel or to talk of the love and the finished work of Jesus. What would we think of Orangemen meeting on the twelfth of July, and making the battle of Culloden their grand theme? or, of Americans spending the 4th July in rejoicing over the victory of Waterloo? But it would be more inconsistent for men to meet to speak and sing of Jesus' death and resurrection, on a day that commemorates an entirely different event. The Disciples of Christ, from the day that Jesus rose from the dead till the present day, met to show His death and commemorate His resurrection. Wherever the Bible and civilization go, the Lord's day is kept, and the laws of the land protect Christians in their worship on this day.

Q.—But is it not tyrannical to make men worship on this day whether willing or not?

A.—Wholesome laws do not compel men to worship on the Lord's day, but they protect those who do worship. Society is so constituted that Christians could not meet for weekly worship without the law's protection, and it says to all—"Stop your business, and allow Christ's followers to celebrate His rising day." It also gives all a day on which to hear the gospel. The hardest infidels have it before their face from week to week. God declares that the time is 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 paper we read, every letter and document is useless without a date, and all date from A. D. *the year of our Lord*. No business can be done without A. D. The Creator and Ruler of the Universe is thus proclaiming to our race that His dear Son was born so many years ago at the time and place His prophets had foretold. The same Ruler has decreed that a day of the week shall commemorate the triumphant resurrection of His dear Son in finishing the work he came to earth to accomplish. Many are the attempts which have been made to blot out A. D. and obliterate the Lord's day, but such have all realized a defeat. The determination and dis-appointment at the Columbian Exposition last year, tell the story of such madness. He that sitteth in the heavens holds such schemers in derision, while His own King and His institutions are exalted. The weakness and malice of God's enemies will be exhibited; and the day will remain to the end of time, proclaiming to all nations, and people, and tongues, that God

has raised His Son from the dead. The Disciples esteem it a great privilege to meet on the Lord's day to remember both his death and resurrection.

We expect, the Lord willing, in our next, to consider The Lord's Supper.

Original Contributions.

THE ROYAL ROAD OF LIFE.

II.

"These men are servants of the Most High God, which proclaim unto you the way of salvation."—Acts 16: 17.

What was the teaching of inspired apostles concerning "the way of salvation"? Was there anything definite in their teaching? Was their message a message of light to men? Can the poor lost wanderers of earth, groping their way blindly in sin, receive direction from the teaching of these men which will lead them into the way of life? Or is it true, what the world has too long been allowed to think, that religion is a mystery, and the standing of the soul in God's sight necessarily a thing of doubt? Let us turn to the preaching of these men. The words at the head of this paper were the words of one possessed. Yet they could have been no more true had God spoken them by His own mouth. The mission of the apostles was to show men the way of salvation. They were always about the business of this mission. Their sermons are expositions of "the way." What do they teach?

I. THEY PREACH A PERSONAL SAVIOUR. Nothing is more striking in the sermons of the apostles than the way in which they hold Christ up before the world. They tell the story of His life. They repeat the tragedy of His death. They dwell with triumphant emphasis on His resurrection from the dead. They assert His exhalation to the throne of the universe at the right hand of God. They proclaim Him the one, only, Lord, to whom has been given all authority in heaven and on earth; who is exalted high above all principalities and powers, above all might and dominion; who has been given a name above every name that at the name of Jesus every knee should bow, and that every tongue should confess Him Lord to the glory of God the Father. They point men to Him as the only Saviour. There is salvation in no other; there is no other name under heaven given among men wherein men must be saved. But there is salvation in Him. He died for our sins; He rose for our justification; He lives that we too may live; He lays hold of men with an infinite power. He keeps men in absolute safety. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His saving power never fails. He ever lives. And He is able to save unto the uttermost all who come unto God by Him. Thus do the apostles fix the eyes of a lost world on this majestic personality. They know nothing about systems of theology "I determined not to know anything among you save Jesus Christ and Him crucified," says Paul. They labor not to build up party. Their great effort is to turn men to the Lord. They are not anxious to make men all of one opinion. They wish to lead them to the obedience of faith. They do not seek to conform men to a certain set of dogmas about a thousand questions of theology. They endeavor to lead men into right relations with Christ. They know that if they do this Christ will lead men to know and to do all things that are for their good.

In a word—in proclaiming the way of salvation the apostles preach first, Him who is the way, the truth, and the life, as the Saviour and rightful

Lord of men. And they endeavor to lead men to accept Christ and enjoy his salvation.

II. THEY TEACH DEFINITE DUTY TO CHRIST. Much of the uncertainty in religion arises from a lack of definiteness in instruction. Men are told to come to Christ, and are not told how to come. They are exhorted to accept Christ, and are not taught how they may accept him. They are taught that pardon is free, yet are not instructed as to how even a free gift is to be appropriated. They are pointed to the promises of God, and left in ignorance of the conditions on which these promises are made. They are assured that God is willing to save them, yet are not told what they must do to be saved. As a consequence men struggle honestly, but blindly, after pardon and peace. They depend on their feelings as an evidence that they are saved. When their feelings undergo a change they are plunged into doubt and uncertainty; their joy flies away; they sink into despair, or drift into infidelity.

The preaching of the apostles remedies all this. They bring a most definite message to men. They preach a duty of men to Christ, and tell them plainly what it is. They tell men what they must do to be saved. They proclaim the conditions on which God offers to save men. They urge the acceptance of these conditions. They lead men into "the way" through the gateway of obedience. Then men stand with their feet upon the solid rock of divine promise, knowing that they have fulfilled the conditions, and that God will keep His word. There all storms beat against them in vain. Their feelings may change but the word of God abides the same. Their joy abides. It is the joy of conscious salvation.

We cannot but be struck with this aspect of apostolic teaching. In marked contrast with much modern preaching, they lift up Christ as supreme, and urge immediate acceptance, and bring men into the kingdom the same hour. So we read that "there were added unto them in that day about three thousand souls."—Acts 2: 41. We read of Philip preaching Christ to a man, stopping by the wayside to baptize him, and sending him on his way rejoicing.—Acts 8: 26-40. We read that Paul and Silas preached the gospel to a heathen official and his household, baptized them the same hour of the night, and thus enabled him to rejoice in God with all his house.—Acts 16: 19-34. There were no long delays here. The way of salvation was a plain way, and men could readily learn it. It was a way of prompt blessing, and men were induced to enter it promptly. And when they had entered "the way" they were filled with the joy of the Lord, having received the end of their faith even the salvation of their souls.

It would be well for modern teachers to study apostolic methods of teaching the way of salvation. Drowning men need prompt succor. Bewildered men need definite instruction. Lost men need salvation above all else. Why should men not be instructed and led into the way of salvation the same hour and day, as in times past?

M. B. RYAN.

"LAY ASIDE EVERY WEIGHT."

To what lofty heights of character is the Christian permitted to attain. Do we realize our possibilities? Do we strive to express by our life and conversation our highest conception of a Christian? Or do we rather see dimly the possibilities for those who are strong to resist temptation and overcome their weaknesses, and say "I cannot reach a high standard of Christian life, I am so weak." Say not so. All are weak. All who trust in their own strength must fail. Christ is our strength and He never fails those who trust Him. With our hand in His we can press onward and upward to the highest reaches of Christian living. What a glori-

ous thought for the Christian, that we can see the glory of the Lord reflected from His word, and by studying His word and image we may be transformed into the same image, and reflect to the world, by our Christ-like lives, the glory of the Lord. Do we not all long to represent the Christian life in its highest type? Do we not long to show to the world by our individual lives the beauty and riches of the Christ? Do we not long to "throw out the life line" to some sin-wrecked mariner on the ocean of life? These joys and triumphs are for the Christian alone. We measure our desire for material things by the zeal and energy displayed, and the time spent in obtaining them. So with spiritual things. We must work daily, hourly, energetically, with our selfish natures, to bring them into unison with Christ. Yield to His will in order to receive His blessing. Many times we will fail, but our failures prove that we have been trying, and

"We rise on stepping-stones of our dead selves to higher things."

So from failures we glean experience and are careful not to fall the same way again.

Sometimes people start out in the Christian life trying to carry too much of the world with them. Did you ever see children go to the seashore for a holiday. As they wander over the rocks and sands they see many pretty things to attract their fancies. Pebbles, shells, mosses, seaweed. These they collect in profusion. But when starting homeward they conclude that most of their collection is worthless. Some, more pleasing, they take with them. As they proceed on their way they become tired and throw away from time to time portions of the burden that is detaining and wearing them, and before reaching home all are thrown aside as worthless. They cease to please and only impede the progress towards home. Is it not so with the Christian? We try to serve God and still cling to worldly pleasures. We do not succeed. We do not grow in grace as we expected to. But if we are earnestly desirous of serving God we will lay aside these weights that bear us downward. We will look to Jesus for faith. He will strengthen our faith and save all who trust Him. The great need of the Christian to-day is faith. Who can read the life of Spurgeon and then wonder why he did so much for the cause of Christ? He desired to work for Christ, and asked God to bless his efforts, believing that He would. That was the secret of his success. It should be no secret to any professing Christian.

Then let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of faith.—Heb. xii., 1, 2. Let each Christian ask himself or herself this question: Is my life proving to the world that I am a Christian? that Christianity is real and desirable?

"Have you to all been true and kind?
Have they in you seen the Christ mind?
Have you led them the heavenward way?
Have all seen Christ in you to-day?"

A. W. O. MANN.

THE BIBLE THE VOICE OF GOD.

It speaks to us telling how to act and how to live towards God and our fellowman, warning us to be diligent in making our calling sure. It is something like the notice which the magistrates put on the fence for people to read; it is his voice, yet is a dead letter, as it has no value or action beyond that which the one who reads it gives to it; while the Bible, which is the word of the living God, lives on, as it has the power in it. We know that when the Lord Jesus brought Lazarus to life again it was by his word alone, for he said "come forth," and he came forth. It was also what he

said when he freed the child of the deaf and dumb spirit, when he spoke, saying "I charge thee to come out of him." So we see that the word of God was quick and powerful, and God compares it to a fire which consumes, a hammer which breaks the rock, a sword which pierces and penetrates, and to a lamp which burns. Again God caused his voice to be heard when he pronounced the ten commandments at Mount Sinai, which filled the people with terror. This voice was also heard near the Jordan at the baptism of our Saviour, when it said "this is my beloved Son in whom I am well pleased." Paul, the persecutor of the church, heard this voice while on the road to Damascus. When a person plays upon the organ all the notes or stops of this instrument have not the same kind of sound; for whilst the soft flute gives the same note as the principal, it does not give it, so to speak, in the same voice as the other. But yet is it not the same wind which comes from the bellows which causes the sound of one and another of the notes?

Thus it is with the inspiration of the prophets and apostles; it is always the same Holy Spirit which moved them and produced a celestial sound in the different human instruments or hearts of the people that it employs.

We believe that God has kept his word and has caused the original to be copied with care. Let us listen to the voice of God and daily submit to his teaching, ever warning those who are without hope to flee from the wrath to come, and lay hold of the hope set before them in the gospel; and then at the end of our journey, if faithful, an entrance into the everlasting kingdom will be ours to enjoy.

W. R. McEWEN.

Milton, Queens Co., N. S.

Home Mission Notes.

We said last month that Bro. Stewart would bring home a good report and here it is:

To the Home Mission Board of N. B. and N. S.:

DEAR BRETHREN,—On the 7th inst. I went to Burt's Corner, York Co., and remained until the 24th. I found the people busy, but not too busy to attend the meetings. I did not have to arouse them, as they were ready for the work. There was very little, if any, prejudice to contend against. During the meetings we did not have a stormy day. Indeed the circumstances were so favorable that the work was easy and pleasant. A church with a membership of about thirty was organized. Bro. Geo. Boone was chosen elder; Bros. Angus McDonald and Medley White, deacons; and Bro. John Jones, clerk. The prospects for a large and flourishing church, full of spirituality and full of power, are excellent.

Days in the field.....	17
Sermons preached.....	21
Visits made.....	53
Baptisms.....	14
Added otherwise.....	5
Amount collected.....	\$10 00

Fraternally yours,

HENRY W. STEWART.

St. John, May 29, '94.

We learn that last Lord's day, although it was wet, a good number came together to break bread and that two more took membership, making a total of thirty-nine who have decided to unite with the Disciples of Christ.

We are glad to report that in Bro. Lhamon's meeting at Milton there was thirty-eight additions and that Milton raised \$80 for Bro. Lhamon's support. This shows what can be done when all work with a will and when consecrated men lead.

Bro. Ford continues to report additions in Halifax. Since he went there there have been seventeen additions, with good prospects for more. We made no mistake when we took hold of the worthy band there. We trust the day is not far distant when they will be self-supporting.

Bro. Devoe is in a good meeting at South Range. At last reports there were nine additions. We are glad to know he has fully recovered his health and will be able to work harder than ever in Digby County.

Bro. Cooke has made his regular visit to Southville where he baptized one. He is now at Kempt, where we look for a good and needed work to be done.

Surely we ought to be thankful for these good reports and glad that we have been able to help on the cause. There are some who have not sided at all and others who can aid more. We ask them to come up to the help of the Lord.

RECEIPTS.

Previously acknowledged,	\$410 79
St. John Mission Band—	
Per Janet Lingley,	3 40
Milton—	
Per W. J. Lhamon,	80 00
Lord's Cove—	
Per R. E. Stevens,	5 04
Summerville—	
Per Mrs. Hupman,	1 00
Westport,	3 00
Milton—	
Per Miss Freeman,	2 83
Keawick—	
Per H. W. Stewart,	10 00
Halifax—	
Per E. C. Ford,	25 00
	\$541 06

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

FOREIGN MISSIONS.

(A paper read before the Cornwallis W. F. M. A.)

Our blessed Lord died for the redemption of the lost world. With the same love he to-day still longs for the salvation of the sin-ridden and perishing of every land.

It has been our precious privilege to become acquainted with this great salvation; it is more our glorious privilege to have some little part in spreading it, and thus fulfilling the longing desire of our Saviour's heart.

This is the chief object of foreign mission work. Not merely that people in Japan, China, India, Africa may be rescued from heathenism and all its degradation, but that our loving, patient Saviour may "see of the travail of his soul and be satisfied."

"We are not asked to give to the heathen, but to lay an offering at the feet of Jesus Christ for the furtherance of his work among the heathen." Giving in this way makes our work for Jesus a constant means of help and grace to each one of us.

It is estimated that three-fourths of all church members are women; therefore, three-fourths of Christian work depends on women. What will become of our part of this work if we devote our time and attention to pleasure solely? Dare we even spend all our energies upon our home and household duties? We have other work to do, too, for the sin-sick and heart-sick are to be brought to him who said, "Come unto me and I will give you rest."

Is this work to be done without any assistance from you, my sister? You pray daily, "Thy kingdom come, thy will be done on earth as it is in heaven." Can you continue to pray thus and then refuse to do all in your power? Can you fail to speak a word? Certainly, if this is really your petition.

Has his kingdom come to you? Does he reign within you? May he put forth his power through you as through those who are in heaven? This

prayer is for the whole earth. What are you doing to have the will of God obeyed by the six or seven hundred millions who have not heard of Christ? Do you know that four hundred million heathen women—our sisters—are walking side by side with us to the bar of God's judgment?

To all these questions each heart has its own response and each soul its own responsibility.

Many are saying, "We have heathens all about us," and "charity begins at home." Well, there is a great deal of truth in this saying; grant it, "beginning at Jerusalem" the gospel did its first gracious work for those about the birth-place and early home of Christianity. But the direction was to preach the gospel in Jerusalem, then Judea, then Samaria, and then unto the uttermost parts of the world.

AT THEIR OWN COST.—In the good time to come, when the claims for foreign missions are better understood, many rich men and women will be found willing to go out at their own expense. Already 125 such have gone from Great Britain.

RICH, THOUGH POOR.—At a missionary meeting in Paris a poor, blind woman gave twenty-seven francs. "You cannot afford so much," they said. "Yes, I can," she answered, and explained that her fellow-workers (at plaiting straw) used twenty-seven francs worth of oil for light. She, being blind, did not need a lamp; so she gave the money to send light to the dark heathen lands.

TOO HOLY.—A Mohammedan objected to the Bible. "It is too holy, if we took it up we could not cheat, nor lie, nor get on in business."

RAPID GROWTH.—It is only twenty-five years since the first building was erected in Tokyo by Christians. They have now ninety-two churches and halls.

GENERAL CONVERTS.—In Japan a workman gets twelve cents a day, yet native Christians last year gave over \$100,000. If Americans gave as much in proportion, their contribution would be increased ten fold.

THIS ONE THING I DO.—A Japanese preacher got a salary of twenty yen a month. He was offered a school at sixty yen a month. He refused, saying, "I am here to teach Christianity." Again they said, "We will give it to you if you will teach but two hours a day." Though he had to support a wife, four children and a sister, he again said "No, I have given my whole time to the work of preaching Christianity."

RECEIPTS

Previously reported,	\$191 18
St. John—	
Sunday-school,	2 31
Woman's Aid,	2 75
Cornwallis—	
Woman's Aid,	1 00
Summerville, Q. Co.—	
Per Mrs. Hupman,	1 00
Lord's Cove—	
Woman's Aid,	9 00
	\$207 24

CHILDREN'S WORK.

Previously reported,	\$42 05
West Gore—	
Mission Band,	2 00
Lord's Cove—	
Mission Band,	3 00
St. John—	
Wide Awake Mission Band,	1 36
	\$48 41

SUSIE B. FORD, Treasurer.

No. 1 Belle Aire Terrace,
Halifax, N. S.

Children's Work.

(Address all communications to Mrs. D. A. Morrison, 26
Dorchester Street, St. John, N. B.)

I wonder if any of our girls and boys have ever read the story about the little English drummer boy, who was captured by one of Napoleon's generals? When brought before the great Emperor, Napoleon told him he believed he was a spy. The lad replied that he was only a poor drummer-bey. "Then, if you are," said Napoleon, "play the call." The boy did so. "Now the 'retreat'," said Napoleon. But the boy replied, "Nay, sire, I don't know that; we English never do retreat." The Emperor was so pleased with the little fellow's brave answer that he gave him his freedom and sent him back to his own army.

Don't you think that would be a good thing to have said of us as missionary workers? "We mission bands never do retreat." And we might make up our minds to carry that out in any good work that we are engaged upon. What do you say, girls and boys? Shall we take that as our motto—that we shall never retreat?

Miss Riach has sent us a little basket full of Japanese things, and you will all have the pleasure of seeing them, as fast as the mails will carry them from one band to the other.

Your loving friend,
MRS. D. A. MORRISON,
Supt. Children's Work.

SILVER FALLS BUILDING FUND.

One of Miss Lamont's contributors to the Silver Falls house was credited with one dollar too much. She acknowledges the following received since: E. C. Bowers, M. P., \$1; Miss Mary A. Robinson, 25c.; Miss S. M. Lamont, \$3.

Selected.

THE KILKENNY CATS IN CHURCH.

Everybody has heard of the famous cats of Kilkenny:

"Each cat thought there was one cat too many;
So they quarrelled and fit,
They scratched and they bit,
Till, excepting their tails,
And some scraps of their nails,
Instead of two cats, there want any."

Now that is a genuine, fac simile picture of a church quarrel and its results. It is a sad y true representation of the way far too many churches meet their death. It seems strange that there should have been need for an apostle's warning against Christians "biting" and "devouring" one another. For wolves to devour sheep is no special wonder; but for sheep to devour one another is monstrous and most astonishing. Yet Paul seemed to foresee that this most unnatural of things would transpire, and therefore wrote a most definite and forcible warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another." And sad to contemplate is it how many, many churches, since these words were written, have met their death in this unnatural, savage-like, cannibalistic manner!

They say that there is a star-fish in the Caledonian lakes sometimes dredged up from the deep water. It looks firm and strong, most compactly knit together. But the moment that you pull off one of its branching limbs, no matter how small it may be, the singular creature begins itself to dislocate the rest with wonderful celerity of contortion, throwing away its radiate arms, and jerking from their sockets its members, until the entire body is a shapeless wreck and confusion of death, and nothing remains of what was one of the most exquisitely beautiful forms in nature save a hundred wriggling fragments, each repulsive and dying by suicide.

What could suggest a picture more sadly true of a quarrelling congregation? So any church may go. Once let the members, forgetting God, rush into reckless bickerings and quarrels, and usually how they hurry themselves into utter dissolution and remediless ruin! The end comes swiftly. And this sight, we are sorry to say, is not rare. There have been enough such church deaths in our fair land to make a whole cemetery full of desolate graves. And over every one of them might be erected a monument with this dire inscription: "Died of suicide by dismemberment."

Now there is one sure remedy—a remedy against every such evil possibility. It is love—love to Christ, and to one another for Christ's sake. Where such love is found church discord cannot come. A wife of a few months, in her first quarrel, was asked by her husband which ought to give up first. With a smile and a caress she replied: "The one that loves most." Think what blessed results would flow from following this rule in the family of God. Who will do most, or even submit to most? The one that loves most. Who will yield most? The one that loves most. Yes; and who will bear most and yield first for Zion's sake? He who loves most. Beautiful are the fruits of love as displayed in the Christian. Surely we ought to cultivate them more, and thereby more and more display the graces that should mark the members of the household of God.

"But" says one, "I have rights." So you have. But that does not make it either wise or right for you to drive ruthlessly along and run over people and wreck things. Having the right of way does not necessarily imply that you should take it. There is many a railroad train which has the right of way on the track, and yet does not move forward. The road belongs to that train and no other train has a right on the track; but there is another train there—perhaps through ignorance, accident, or wilfulness; nevertheless the train is there. If the engineer undertakes to drive on because he has the right of way there will be an inevitable wreck. So he must waive his claim, and till the track is clear, right or no right, if he would escape a general smash. So you see it does not work well for a man under all circumstances to claim and enforce even his rights. Rights are rights, but wrecks are wrecks; and it is better to sacrifice rights than to plunge into ruinous wrecks. And just so is it better for a sensible Christian man or woman to endure much, sacrifice much and concede much rather than put on steam, drive through, wreck his train, break his own neck and the necks of others. A celebrated English lawyer was once asked the secret of success. He replied: "I win my cases by admissions." He would admit so much, would yield so far and make so many concessions, that the jury were impressed by his extreme fairness. Wonderful principle this would be for securing peace in the household of God. Why should we insist on having only our own way? No great principle can be at stake; certainly none so important as that of love and good-will. Why not yield to the wishes of others? Win peace by concession—a most honorable triumph.

Let us not forget that love, brotherly love, is the badge of discipleship. To be really Christ's is to display a spirit of love which must annihilate all feuds and heal all differences. "We know that we have passed from death unto life, because we love the brethren." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."—*Rev Gerard B. F. Halluck, in Presbyterian Banner.*

Get a child to love Christ and you will start a multitude toward God.

THE LATE EDMUND SHEPPARD.

It is more than forty years since Edmund Sheppard began his ministry in Ontario, Canada, after attending Bethany College for a short time. Though not a graduate of this institution, by perseverance in study he came to be recognized as a scholar, as well as a preacher of great ability. During the early part of his ministry he lived in South Dorchester, where he built up a large congregation. More than a third part of his ministerial life was given to this church. His fame spread in all the surrounding country, and as a result he was found preaching in school-houses, and town halls and chapels in various directions, from Chatham to Coburg, and from Selkirk, on Lake Ontario to Meaford on Georgian Bay. His services were in constant demand, and he could not refuse the calls that came to him, though he knew that quite often he would return as empty handed as he departed. In those days there were many brethren who were not willing to serve the preacher as though he needed anything. In order to support himself and family he for many years acted as superintendent of schools, visiting schools during the day and preaching or lecturing at night. It is not to be inferred that the brethren whom he served were altogether forgetful of his necessities, but simply that the support which he received from them was not sufficient for the wants of his large family—a family into whose midst sickness and death came often.

No preacher in Canada has been more widely known than Edmund Sheppard. We feel safe in saying that he preached more sermons, married more people, and buried more dead than any other of our preachers in Canada. He was successful also in winning men to Christ.

As a pulpit orator he stood high. His delivery was easy, and under the inspiration of a large audience he would rise to flights of eloquence that few ever reach. In his best days he did not want for hearers. If for any cause his audience was small his sermon was apt to be far below his best. More than most speakers, he was influenced by the occasion and the people to whom he spoke. He was a man of elastic powers, at times walking in the star depths, and at other times walking with ordinary mortals. Bro. Sheppard, during the last half of his ministry, served as pastor in Bowmanville, Ridgetown, Walkerton and West Lorne, Ontario. In the closing years of his ministry it was manifest that his best days in the pulpit had passed but brethren who listened to him with rapt attention in former years loved to hear him still. They remembered the past.

It was in his best days that the writer of these lines was privileged to hear this able preacher a hundred times or more, and it is gratefully said that the lessons of truth and the impressions in favor of right, then received, have not been effaced though nearly forty years have passed away since then.

After a life well spent—a life of abundant labors and trials and sorrows—Edmund Sheppard passed away, April 30, at his home at West Lorne, Ontario, Canada. Many brethren throughout the province of Ontario will continue to cherish his memory, and speak of the delight they had in listening to his eloquent presentations of truth, and of how he helped them on in the Christian path. The memory of the righteous is blessed.—*Christian Standard.*

[Many of our readers will remember Bro. Sheppard's visit to the Maritime Provinces.]

The man who loves his neighbor as himself can put up with a thousand things no one else could stand.

False worship will kill the soul as quick as no worship.

NIGHT ON OLIVET.

Every man went unto his own house.
Jesus went unto the Mount of Olives.
Where was the great King's palace-home?
He hath not where to lay His head!
No friendly voice invited Him,
None cared to flatter board and bed:
Small share had He of warmth or mirth.
Whose love lights all the homes of earth.

The lonely Christ! He went away
From clustered homes; and through the shades
Of menacing Gethsemane.
With patient feet His way He made,
God only measuring His hopes,
As silently He climbed the slopes.

But space and welcome met Him there!
The meek flowers covered up His feet,
And all the silver olive leaves
Soothed Him with whispers low and sweet,
The soft winds murmured a glad psalm,
The blue heavens gave Him rest and calm.

It was the joyous summer-time,
And God's fair world, in love with Him,
Received Him into sheltering arms,
And all night long no star grew dim,
No harsh rains fell, no cold winds blew,
But Nature's heart was warm and true.

And all that passed on Olivet
Between the Father and the Son
Is kept a secret even yet!
Only we know God's will was done,
And Christ refreshed and strong, again
Sought His beloved world of men.

Some of His grace seems lingering yet
Upon the green and tree-crowned height.
Ah! happy hill, that so might serve
The Christ upon that strenuous night.
Precious and reverenced even yet,
For His sake art thou Olivet!

MARIANNE FARNINGHAM.

People who behave themselves keep a good many other people out of mischief.

The best reward for having wrought well already is to have more to do.—*Charles Kingsley.*

I have known a vast quantity of nonsense talked about bad men not looking you in the face. Do not trust that conventional idea. Dishonesty will stare honesty out of countenance any day in the week, if there is anything to be got by it.—*Charles Dickens.*

Luther's ten qualifications for the ministry will afford food for thought. They are: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by every one.

The sin of ingratitude is a monstrosity. God destroyed thousands of Israelites in the wilderness on their journey to the promised land on account of their continuous and persistent murmurings and complainings, though with a mighty hand he had led them out of Egypt, delivered them from their tormentors, and daily provided for all their wants. Let us be careful lest, by constant complaining and fretful faultfinding, we, too, shall fall short of entering the rest provided for those who love the appearing of the Lord Jesus Christ. Having food and raiment, let us learn therewith to be constant, because, having brought nothing in with us, we can take nothing out with us.—*Leader.*

IT HAUNTS ME STILL.

The Bateful Blood Bitters Bottle of Childhood Days, and What it Contained.

Whenever I see the snows beginning to melt and signs of spring to make themselves unmistakably known I remember with horror the springtime season of my boyhood. How mother used to dose us poor little unfortunates with home-made bitters! And we had to be the ministers of our own punishment. We had to scour the woods for ground hemlock, cherry bark and princess pine, which were to be stewed up together, mixed with liquor of some kind and then poured down our devoted throats to clear the blood and tone up our system. Ugh! the taste of it, like "her bright an'ile" in the old song—it haunts me still. Very often there was wormwood in it. Next to the little sulphur bags we wore around our necks at school to ward off the itch, the bitters bottle, a huge black one, was one of the terrors of existence. How much more fortunate are the people, old and young, of to-day, who can purify their blood and tone up their system in the springtime by a mild and pleasant course of Hawker's Liver Pills and Hawker's Nerve and Stomach Tonic, the most thorough and effective combination ever placed before the public.

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