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January 1856 Sept. 1855
morning H. W. S.

THE CHRISTIAN.

CHP. 57.

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

Vol. 1.

SAINT JOHN, N. B., NOVEMBER, 1883.

No. 1.

The Christian.

EDITORIAL.

He saith unto them, "Come and see." Nathaniel saith unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." (John i: 30, 49).

The same answer came from Jesus and his disciple Philip to different enquirers, who accepted the invitation with the happiest results.

The woman of Samaria was so deeply impressed with the presence of Jesus, and the truths he uttered, that she left her water-pot and went her way into the city, and saith unto the men, "Come see a man which told me all things ever I did; is not this the Christ?" (John iv: 27).

In such an invitation there is much to admire. It indicates the earnestness and the candor of the one who extends it. It as much as says, I wish you to share my great joy on beholding such a person; and that you may not trust to my view of him, I wish you to see and hear for yourselves—use your judgment, and assume the responsibility.

It is our duty, when we can, to drink at the fountain head of knowledge, and be fully satisfied of the truth on matters of vital importance. Had we lived at the time, and in the place, where Jesus dwelt with men, it would be our manifest duty to go to his presence, and hear and see him, till we could say with the men of Samaria, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ the Saviour of the world." When it is out of our power to see Jesus personally, and know his work, he permits us to approach him by faith, and enjoy the blessings of those who see not, and yet have believed. When John the Baptist sent two of his disciples to ask Jesus, "Art thou he that should come, or look we for another?" John could not *come and see*, for Herod had him shut up in prison. Jesus answered and said unto them: "Go and show John again those things which ye do hear and see—the blind receive their sight, the lame walk," &c., &c. (Matt. ii: 3-6). Next to hearing and seeing for himself, John had the privilege of hearing the testimony of his own disciples, whom he could trust, of what they had heard and seen.

When Jesus was going to heaven, where man could no more approach him and hear and see him, he had around him the men whom he had chosen, and for years trained, to be his witnesses to the people. His last work on earth was to charge these men to go into all the world and tell every creature what they had *heard and seen* concerning himself, so that they might be saved.

As these men, though earthen vessels, had committed to them the treasures of salvation, they were divinely qualified for their important work. Although they were as babes in the wisdom of men God revealed to them the things that prophets and wise men desired to see and died without the sight. (Luke x: 21-24). When Jesus delivered to them his last message

to mankind he charged them to remain at Jerusalem till they would receive the Holy Ghost direct from heaven to guide them into all truth. Should they not understand every thing which Jesus had before spoken to them, the Holy Spirit would open their understanding to receive it all. Should they forget anything, he would bring it to their remembrance, and as completely lead them as to preclude the possibility of a mistake. Being thus qualified and indorsed by the Saviour, he indorses all they said. They had the authority of Jesus, while he was invested with the authority of God. He that heareth you heareth me, and he that despiseth you despiseth me; and him that despiseth me, despiseth him that sent me. (Luke x: 16). The people who no longer saw Jesus, now saw his ambassadors and their miracles which confirmed their office, and the great truth which they announced. When they healed the lame man at the beautiful gate of the temple, Peter and John assured the wondering people that it was not by their own power or holiness they had made this man to walk, but in the name of Jesus of Nazareth whom they had crucified—whom God had raised from the dead, that he stood there whole before them all. While they saw the man walking and praising God, the Apostles convinced them of their awful guilt in killing the Prince of Life, and desiring a murderer to be granted unto them, at the same time offering them salvation in the name of Jesus. They saw what confirmed the gospel message, received it in love, and were saved by the grace of the Crucified One.

When Cornelius saw Peter, who came with words by which he and all his house could be saved, he was about to worship him, but was promptly prevented, and assured that he was only a man. He was pointed to Christ, and before the meeting was dismissed, the Jewish brethren who *came to see* were rejoiced to know that God had to the Gentiles granted repentance unto life. (Acts x. xi. chaps.)

When Paul began his testimony of the gospel of Christ at Lystra, and healed the cripple, the sight so astonished the people that he and Barnabas could scarce restrain them from sacrificing to them as incarnate divinities. In every place the Apostles showed tokens of their union with Christ. The cheerfulness with which they endured the intensest sufferings for his sake; the meekness and purity of their lives, as well as their intrepid advocacy of his cause, left no doubt on the minds—even of their enemies—that they had been with Jesus. By manifestation of the truth, they commended themselves to every man's conscience in the sight of God. Not only so—all who received their testimony in truth were the living epistle of Christ, known and read of all men; ministered by the Apostles, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Hundreds and thousands turned from idolatry and sin, reformed their lives, and were ready to die for their Redeemer.

Happy the people who love and obey the Saviour, and are enabled by his grace to live

such a life, in public and in private, as to invite honest inquirers to *come and see*. Jesus is the light of the world, and his grand system so full of light as to guide every true believer to glory and to condemn every defiant opposer. But we defer the further consideration of the subject for the present.

A PARTING WORD.

DEAR BRETHREN.—With a feeling of deep regret I have decided to give up my work in the Mission Field at present, and return to Illinois. I trust to do faithful service for the Master this winter.

It has not been my *intention*, neither is it *now my choice*, to close my work so soon in your field of ripened souls for the kingdom of God. When I see so many precious souls that might be gathered into the fold of our dear Master, I can hardly say "no." But on account of my circumstances at home, and the *delicate health* of my family—being sick much of the time since I left home—makes it impossible for me, with any peace of mind, to continue in the field this winter, when I know that duty calls me home. The *Mission Board* having *mutually agreed* to release me from any further engagement with them, at present, I feel at liberty to go *at once* to my loved ones in the far off West, where they are anxiously awaiting for me. But, dear brethren, in so doing, let me assure you that "I am in a strait," desiring to go and at the same time would that I could remain, seeing the field so ripened with golden grain that might now be gathered in by our faithful labors together.

Promising to let you hear of my *whereabouts* often, and concerning the *Master's Kingdom*, etc., I must now soon depart.

I can only say *farewell*; here is my hand and love. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

In conclusion, let me say, stand together in the *Mission work*, for you have a tried and true *Mission Board* to watch over the work. May the Lord ever bless you all is my *humble prayer*. Pray for me. Trust in the One Hope.

J. J. KEATHCART.

In a meeting recently held in the United States, twenty persons were restored to fellowship. They had been in the church, but had drifted away into worldliness. It was found that most of these young people attributed their downfall to dancing. That is what dancing will do for almost any young Christian who indulges in it. It is a giddy, frivolous amusement, hurtful to devotion, and will open the path to other and more serious evils.—*Religious Herald*.

Christ is thy peace; not thy duties or thy tears. Thou mayest oppose Christ by duties as well as by sins. Look at Christ. Stand with all thy weight upon his righteousness. Take heed of having one foot on thine own righteousness, and the other on Christ's.

ORIGINAL CONTRIBUTIONS.

CONTINUOUS EFFORT WINS.

Industry, patience and perseverance are necessary in order to success in most business undertakings. They are absolutely so in religion. Peter says:—"Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Paul says:—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." But, if we take Peter's exhortation, and Paul's example, how are we to go? Rapidly? Yes! as rapidly as you can go *steadily*, but no more so. It is better to go steadily even if you have to go slowly, because the Christian life is not a life of fits and starts, but of continued patient effort. In passing through the country, I have sometimes, in the season of hay-making, seen a man mowing in a field. My curiosity would be excited, and I would pass over the fence and to the man, who with every easy sweep of the glittering blade, was laying the grass low on the ground. I would try my hand with the scythe, but being somewhat unaccustomed to that kind of work, I would swing the weapon very rapidly, and the perspiration would soon begin to flow very freely, and the veteran would say: "You would not last very long at that rate," and it was true. I've been in the forest when the hardy woodsman, by powerful blows of his keen-edged axe, brought down the giants which had stood the storms for many years. But a novice takes the axe, thinking he can do just as well, and, indeed, he does work more rapidly than the other, while the woodsman looks on with a quiet smile. Soon the heavy end of the axe rests on the ground, and, panting and exhausted, our new friend realizes that he cannot equal the woodsman, not having the necessary skill and endurance which can only be acquired by long practice. So, in Christian life, some start as the young swimmer, with very rapid movements; but, not having practice, not being used to the Christian work, and being probably without advice, they run beyond their strength, and then, exhausted and weary, if they do not give up in despair, they are almost ready to do so. The prophet said: "Cease to do evil, learn to do well." The ceasing to do evil cuts off from the old sinful life, and the learning to do well forms the habits of the new life. This doing well is perpetuated by faith in the Lord Jesus Christ, and, consequently, the life now led by him who once did evil is "a life of faith in the Son of God," etc.—a life of "patient continuance in well-doing, seeking for glory and honor and immortality."

There is a certain class of Christians who are always alive, or seem to be so, during what is properly called a revival, and as regularly go to sleep again when the excitement is over, and during the interval of calm they are very apt to come near to the conclusion that there is not so much in religion as some people seem to think. Possibly, too, there might be just a little danger of their being led in the way of temptation during this period of time. The people look at, and watch them, and ask—"Are these the persons who were so loud in professions of attachment to Christ so short a time ago?" This comes to their ears and they are ashamed of—well, they know not what, but they do not enjoy "the peace of God," nor do they enjoy "the pleasures of sin."

Brother, do not run too fast, nor give up too easily. Sit down and count the cost. Determine what you think of Christ. Is He your brother, and in sympathy with you? Is He the Divine Saviour, and able to sustain you? Is He your priest, having made atonement for you? Is He pure, and worthy as your example? Was He despised for you, bearing it meekly, to give you life beyond

this? Just sit down and think. Count the cost. As He has done so much for you, what are you willing to do for Him? He gave all, will you give all? Having determined these matters in favor of Christ, and righteousness, and truth, your life of Christianity need not be a life of spasmodic movement, but a life of righteousness, and peace, and joy in the Holy Spirit. By following Jesus, the path of holiness will become the most natural path, and the habit will be formed of doing right. Then, steadily, as the sun shines day by day, you will be a constant witness for Jesus, and wield a mighty influence in winning souls to Christ.

O. B. EMERY.

Deer Island, Oct. 20.

"TRY IT."

Coleridge said, "If you wish to be assured of the truth of Christianity, try it." The doctrine of Christ must be seen in our lives, in order to prove "the good, and acceptable, and perfect will of God." Christianity is not simply a doctrine, but a life. When the lives of those who possess the truth correspond with the doctrine of Christ, then we may confidently expect good results. But we never need look for any special good from gospel talk, unless it is reproduced in gospel walk.

Some one has truthfully said, "It matters not how orthodox we may be in creed if we are heterodox in life." Our deeds outweigh our creeds. We must hold "the mystery of faith in a pure conscience." The success of truth is not in truth itself. Much depends on the way it is presented, and by whom presented. The new wine of the Gospel or doctrine of Christ must be in new bottles, or, in other words, the truth must have true hearts and true lives. Preaching the truth and not living it is like a report of a report that has little value by way of evidence. In a court of law they will not take any hearsay evidence; they must have personal evidence. It is this personal evidence of the truth in our own lives that is of wonderful power. It is an evidence that carries conviction, and against which there has never been any successful argument. It answers every objection to Christianity. The man out of whom the devil had departed was commanded to return home, not to tell, but to "show how great things the Lord had done unto him." Here was the proof of Christ's Divine power. Our Divine Master has left us His inimitable life as an evidence of the mighty power in example. We find His injunction "Follow Me," to be the true interpretation of all His social precepts, as He exemplified every principle he taught.

We are able to see that Christianity in this, its true light, places within the reach of every one the grand possibilities of life, here and hereafter; that in all the varied conditions and circumstances of life, we can, by practice, preach the doctrine of the cross. It matters not where we are or how weak we are, we can let the light of Christ's love shine out in our lives. We have seen Christians with modest abilities, and in very humble circumstances, who possessed wonderful kindling powers, whose daily lives of love and godliness were constant benedictions of mercy, that would kindle in other hearts a love for the religion of Christ. We can hardly estimate the amount of good of such lives. They give a sweet and healthy condition to the atmosphere of church life, and thus the Gospel of Christ is tried, and proven to be the power of God unto salvation.

M.

The New York Society for the Suppression of Vice, during the past year has seized 219,386 lottery tickets, 71,759 lottery circulars, suppressed 6 lotteries in that State, and convicted 7 policy gamblers. It has also "raided" 54 gambling saloons and closed several pool rooms in New York City and Hunter's Point, seizing over 1,000,000 pool tickets.

NEWS OF THE CHURCHES.

NOVA SCOTIA.

MILTON.

Our meeting-house has been under repairs during part of the summer, and now we have a new and solid foundation, and a basement room that is a model of neatness. The floor has been sufficiently raised to prevent us from being flooded with water. We purpose now to have less water and more fire. The church is still quietly and peaceably moving along with its accustomed duties. I hear some say "they are going to do more than they have been doing." If it be true that "try is never beaten," we may expect something nice this winter. If we do not make an advance movement in our spiritual growth, with our privileges and abilities, we ought not to expect much of a reward. The Milton church has made a grand record, but, "the mill will never grind with the water that is past." We are still losing our members by removals. We trust, however, that our loss will be others' gain.

M.

KEMPT.

We labor in Kempt and in other towns of North Queens one-quarter of our time. Our last visit there we preached once in Maitland, three times in Grafton, twice in Northfield, and five times in Kempt. Our brethren in these different localities go to Kempt to worship, as the church house is located there. The interest that was manifested in the good work by the brethren and friends inspire a hope that the cause will be revived again in North Queens. We have true brethren there who have good hearts. God will bless them if they are faithful, and make the most of their abilities and the best of their opportunities. Success does not always depend on great things. He who does the best he can will succeed. A little thing done faithfully is really a great thing. To be faithful over a few things will make us a ruler over many things.

M.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The Annual Convention of the Foreign Christian Missionary Society has just been held at Cincinnati, Ohio. We copy from the *Standard* a few items from the Report of the Board of Managers. It has been eight years since the Society has been organized. During that time they have established eleven missions in different countries. The present membership under its care is 1,300. The Society has property to the amount of \$79,000. During the past year new missions have been started in India, Japan, and at the Isthmus of Panama. The coming year it has been decided to start other new missions, as it is thought at least three of the present missions will be self-sustaining. The total receipts from all sources during the year was \$32,185.12. It is certainly gratifying to see the healthy and vigorous growth of this Society. The following is from the concluding part of the Report:

"The good hand of our God has been upon us. He has prospered us beyond all that we asked or thought. The large measure of success that has rewarded our labors should stimulate us to devise liberal things for the time to come. We must not be satisfied with what we have done in the past. We must do better in the future, and better thence again, and better still, in infinite progression. We have put our hand to the plow, and must not look back. We have crossed the Rubicon and can not retreat. We must advance like a bannered army until the last stronghold of heathendom is dismantled, and until Jesus Christ is recognized as Lord of all. We must carry on the beneficent work which we have begun, until the songs of the

redeemed are heard round the world, like England's drumbeat, keeping time with the hours. May God help us to do our part worthily, that, when the nations of the saved come up from every continent and from the islands of the sea, chanting the final thunder-psalm of victory, we may have an honorable place among those who will say:

"Come, then, and, added to thy many crowns,
Receive yet one, as radiant as the rest.
Duo to thy last and most effectual work,
Thy word fulfilled, the conquest of a world.

Respectfully submitted.

A. McLEAN, ISAAC ERRETT,
Cor. Sec. President.

ANXIETY.

There is a class of people who suffer from a habitual depression of spirits. They take desponding views of themselves and all their surroundings; they dwell, as it were, among the tombs: doubt their acceptance by Christ, mourn over their daily shortcomings, and, in fact, through fear of death, are all their life subject to bondage. Doubtless this morbid state of mind is often constitutional, and He who knoweth our frame, and remembereth that we are but dust, makes every allowance for it. Still it is not a right frame of mind—nor one to be indulged in. It interferes with a Christian's usefulness as much as with his comfort, and makes the religion of Christ unlovely in the eyes of his neighbours. It is a state of feeling recognized by our heavenly Father, and provided against: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in the darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." (Isaiah i. 10.) "Cast thy burden upon the Lord, and He shall sustain thee." (Psalm xiv. 22; Peter v. 7.) Having such promises, should we not strive, in the strength of the Lord, to shake off despondency, and to "come boldly to the throne, that we may obtain mercy and find grace to help in time of need?"

INFIDELITY.

The following is an able answer to Ingersollism, and the arguments of his infidel followers:

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into the heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lift them out of their degradation until they adopted the customs of civilized nations? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.

THOMAS CARLYLE ON DARWINISM.

"A good sort of man is this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in pur-blind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog-spawn; the gospel

of dirt the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentences in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

"I have known three generations of the Darwins, grandfather, father, and son; atheists all. The brother of the present famous Naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: '*Omnia ex Conchis*;' everything from a clam-shell! I saw the Naturalist not many months ago; told him that I had read his '*Origin of Species*,' and other books; that he had by no means satisfied me that we were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

CURRENT EVENTS.

DOMESTIC.

Thursday, November 8th, has been proclaimed Thanksgiving Day for the Dominion.

The late Z. Chipman, Esq., of St. Stephen, left by will to the Methodist Institution at Saokville, \$10,000; to the Superannuation Fund of the Methodist Church, \$5,000; to the Church at St. Stephen, \$1,000, together with \$500 to the British and Foreign Bible Society.

About noon, October 15th the Governor General and Her Royal Highness the Princess Louise took their departure from Ottawa. They sailed for England on October 27th by the Allan steamer, *Sardinian* from Quebec. Before leaving a deputation of chiefs and warriors of the Huron Indians waited on him to ratify his nomination as honorary Grand Chief of the tribe.

Lord Lansdowne, the new Governor General, arrived at Quebec on Monday, 22nd ult. He was heartily received by the Marquis of Lorne and the Members of the Cabinet. Remaining on board all night, the following morning, amid suitable demonstrations, he landed, and proceeded at once to the new Parliament Building, and was sworn in, and later in the day started for Ottawa.

The new Governor General is thirty-eight years old. His estates in England and Ireland are very large, and are said to yield an income of \$153,000. In 1869 he married a daughter of the Duke of Abercorn, a former Viceroy of Ireland. In speaking of her the *Quebec Chronicle* says:

The Marchioness of Lansdowne has had considerable experience of Vice-regal life. During the Vice-Royalty of her father, the Duke of Abercorn, in Ireland from 1866 to 1868, she greatly assisted him in fulfilling the numerous and delicate social duties attached to so dignified a position, and won golden opinions from all with whom she was brought in contact. A leading incident of the Duke's reign in Dublin was the visit of the Prince and Princess of Wales. Lady Lansdowne, owing to the fact of her father being a widower, presided with grace and dignity over the splendid festivities that marked the occasion. Since then she has visited Ireland several times, especially during the second Vice-Royalty of the Duke from 1874 to 1876. Her father and husband both possess large estates in that country, the Duke of Abercorn holding no less than 80,000 acres in the Counties of Tyrone and Donegal. Lady Lansdowne's mother was Lady Louisa Jane Russell, second daughter of the sixth Duke of Bedford, K. G. She thus inherits from her mother the blood of the noble and patriotic family of Russell, while through her father she is descended from the ancient and illustrious house of Hamilton, of which the Duke of Abercorn is the head. The Marchioness also lays claim to noble French ancestry. Her father is the male descendant and representative of the Regent Arran, first Duke of Chatelherault in France, though this title was assigned by Napoleon III. to his own kinsman, the twelfth Duke of Hamilton, grandson of the Grand Duchess of Baden, who was a Beauharnois.

UNITED STATES.

The territory devastated by the fire at Savannah October 31st is half a mile long and three fourths of a mile wide. Nearly 1500 people are being fed by charity. The 325 houses burned were nearly all little wooden tenement, only one large warehouse, one foundry and a few better class dwellings being burned. Loss over \$500,000. It is reported the remains of nine bodies have been found in the ruins.

Lord Coleridge sailed for England October 27 in the White Star steamer *Briannic*. His son, Hon. Gilbert Coleridge, will remain several months travelling through the Western States.

GREAT BRITAIN.

On Tuesday a terrible explosion occurred near Praed street underground station, on the Metropolitan railway, London. The passengers who were on the train at the scene of the explosion say that there was a loud report like that of a cannon and then a sudden darkness. Almost simultaneous with the Praed street affair, a violent explosion occurred on the Underground Railway between Charing Cross and Westminster stations, the effects were similar to those of the Praed street explosion.

Oct. 31.—The explosion at Charing Cross occurred two hundred yards west of the station. There was no train there at the time. The walls of the tunnel were battered, but the rails were not displaced. The windows in the station were blown out. At the Praed street station the force of the explosion was terrible. The tunnel there has not been destroyed but a deep hole was excavated in the road bed, and brick work was blown up and gas pipes and telegraph lines broken. The refreshment saloon was wrecked and the windows of other rooms of the station were smashed. The explosion occurred immediately under a passing train, forty yards west of the station. All the persons injured were in the last two carriages of the train. It is now known 28 wounded persons were taken to St. Mary's hospital. Four were seriously hurt but were expected to recover. The others were able to go to their homes. The British Government have offered a reward of £500 for information that will secure the conviction of the authors of the outrage.

The Cabinet Council was engaged, October 25, in discussing the affair of Mr. Shaw, the English missionary, who suffered ill-treatment in Madagascar at the hands of the French Admiral Pierre. It was stated that France would grant an indemnity to Shaw of £1,000, besides officially expressing suitable regret at the occurrence. This closes the incident.

The *Law Journal* understands that when Parliament meets Gladstone will propose that Sir Henry James, Attorney General, be made Speaker of the House of Commons, in place of Sir Henry Pouverie William Brand, the present Speaker, who is to resign; that Sir Farrer Herschell, Solicitor General, succeeds Sir Henry James as Attorney General; and Horace Dorey, M. P. for Christ Church, or Charles Russell, M. P. for Dundalk, succeeded Herschell as Solicitor General.

A despatch from Dublin, Oct. 31, says the *Holyhead* collided with the German ship *Alhambra*, bound from Liverpool to New York, when 25 miles off Holyhead. Both vessels sank. Thirteen of the *Alhambra's* crew and two of the *Holyhead's* were drowned. The remainder were picked up and landed at Holyhead.

FOREIGN.

It is rumored that King Louis of Portugal, being weary of the liberal agitation in his kingdom, thinks of abdicating the throne.

A despatch from Smyrna last week says: That another earthquake was experienced there, damaging the wall surrounding the town, as well as the aqueduct and mosque at Vourla. One hundred and sixty-nine persons were seriously and 61 slightly injured, and 79 are in the hospital.

It is reported (Nov. 3) that the First Secretary of the Chinese Legation in Paris has stated, "War between China and France is now certain."

The deaths from cholera in Cairo (Oct. 28) are averaging eight to ten daily. The fatal cases occur chiefly among Europeans. Several cases have appeared in the interior.

The Christian.

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"THE CHRISTIAN,"

P. O. Box 83,

ST. JOHN, N. B.

EDITOR:

ELDER D. CRAWFORD, - - NEW GLASGOW, P. E. I.

SAINT JOHN, N. B., NOVEMBER, 1883.

PROSPECTUS.

At the Annual Meeting of the Disciples of Christ, held in Digby County, Nova Scotia, in September last, it was decided that a monthly paper, like the present, be published for the Maritime Provinces. It may not be out of place to offer some reasons for this movement.

1. As the Disciples plead for the spread and maintenance of Christianity, unmixed by sectarianism of any kind, and for the union of God's people, according to the prayer of Jesus, just before his death; they are persuaded that a paper devoted to these purposes should be published in the Provinces. Confident of the justice of our plea, and relying upon Divine power, we hope to make it apparent to the candid and intelligent reader that men can be Christians, and love and serve God acceptably, without being sectarians; and that the whole tendency of Christ's religion is to save men from sin and its consequences, and unite them in one body, in Christ. As the scriptures plainly show that men can hold different opinions on things not clearly commanded, and yet be united in the belief and practice of the Gospel, it will be the aim of THE CHRISTIAN to show the difference between *faith* and *opinion*.

Holding the Religion of Christ to be altogether superior to every other system, we shall endeavor to show that His laws, both *moral* and *positive*, are plain, grand, and in every respect adapted to man's advantage, and to the glory of God; and contend for the laws being understood and accepted, as the channels through which the Holy Spirit pours His blessed influence into the hearts of the obedient, and causes the Christian graces to shine in their lives. To encourage and promote the study of the Scriptures by old and young, especially the latter, we trust, will at no time be forgotten by the conductors of THE CHRISTIAN, hence we expect questions of practical value to be discussed in its pages. We expect it to convey to its readers encouraging news from the field evangelical, as well as from the churches. Nor shall it overlook the efforts of temperance workers to disarm a defiant and deadly foe. Led by the same inspired voice that tells us to prove all things, and hold fast that which is good; and declares that if any man seem to be contentious, we have no such custom, neither the churches of God; while we shall strive to give an opponent a fair and full hearing on every useful subject, we will endeavor to shun ques-

tions that gender strife, rather than godly edifying.

We ask the friends of Jesus to aid us—1st, in prayer to God to guide and prosper our feeble efforts to advance His cause; 2nd, in helping to fill our pages with useful matter; 3rd, in circulating the paper and sending the aid necessary to its continued existence.

TO OUR READERS.

In addition to what has already been said by the editor in the Prospectus, I wish to add a few words.

The brethren assembled at the Yearly Meeting, expressed a warm desire, bordering on a determination, to have a paper. This expression coupled with the oft-repeated question put to the preaching brethren as they travelled through the Provinces.

"What has become of *The Disciple*? Can't you give us a paper? We must have a paper! I feel lost without one! influence the Board to meet, if possible, the deep-felt want of the brotherhood." After careful deliberation it was decided to publish a paper, and thus put to the test the apparent earnestness of the brethren in reference to this matter. Now, in a few words we wish to state:

(1.) The success of the paper will depend largely upon the good will and the active co-operation of the brotherhood.

(2.) This effort is an answer to what we understand to be the wish of the brethren, and if not heartily endorsed we shall come to the conclusion we have misunderstood them, and, of course, the paper will cease.

(3.) We have no pecuniary capital to rely on, but few advertisements to help meet current expenses.

(4.) The editors, nor any one else outside of the publishers, get *one cent* for the time and labor expended in carrying on this work.

(5.) If at the end of the year a surplus of money be on hand it will be used either for the improvement of the paper, or placed in the Mission Fund.

(6.) Effort will be made to get articles from our absent boys who are preaching across the border the *Word of Life*.

(7.) We do not expect this to be our best issue, for we hope to improve by experience and the additional aid that will come from home and abroad.

Brethren, will you welcome this paper to your homes? Circulate it among your friends. Subscribe yourself. Get your friends to subscribe. Do everything in your power to help on this work, and if you do, success is sure. T. H. C.

THE ANNUAL MEETING.

The Annual Meeting of the Disciples of Christ was held, pursuant to appointment, in Tiverton, a pleasant little town on Long Island, Digby Co., Nova Scotia. It is well known that our Annual Meetings are growing in interest; it will not, therefore, appear like reflecting on our former annuals to say that this meeting was the best of all.

We will note some of the features which conspired to make it so pleasant and successful. We will begin with the manager, Bro. E. C. Ford, whose tact and good judgment insures success. He had every arrangement made, and so completely shaped, that none of the Tiverton brethren were burdened or over-crowded. All the visiting brethren had their homes assigned them at once, without any difficulty, thus preventing any fuss or dust in providing homes for all, with room for many more. The

HOSPITALITY

of the Tiverton brethren was ample and cheerful. Their free and hearty reception made us all feel at home. We shall always remember with gratitude their kindness, and will do our best to make them happy at our next Annual, taking for granted of course, the Lord willing, they will all be there. The

NUMBER

of visiting brethren was the largest we ever had. I have the names of one hundred and twenty. Besides these there were a number came in on Sunday, from the adjoining towns. One brother told me there were, at least, one hundred and eighty visitors present. The places represented in Nova Scotia were: Halifax, Cornwallis, Milton, Kempt, Westport, Freeport, Centerville, Rosway, Southville, South Range and Sandy Cove. In New Brunswick: St. John, LeFete, Leonardsville, Lord's Cove and Grand Manan. The

PREACHERS

present were eight; four of whom did the preaching, Bros. Keathcart, Emory, Knowles and Capp. It will be safe to say they never did better preaching. Its practical element was a fine and attractive feature. Each one of them seemed to possess an earnest desire to make a success of the principles of the Gospel, rather than to simply declare the principles of success; not so much to develop a doctrine or theology as to develop and enlarge the hearts of God's people. The most of our brethren who attend these meetings are well posted in the doctrine of Christ; what they need is to know how to be successful, to better understand the great importance of the work, and the measure of our responsibilities. We know by what we heard from many of the brethren that the preaching was well adapted to this end, and calculated to inspire in our hearts a greater determination to improve the opportunities. The

BUSINESS MEETING

commenced at nine o'clock on Monday, continuing all day, minus two hours for dinner. There were a larger number present than usually attend such meetings. Bro. Ford was retained as Chairman. Our efficient and faithful Treasurer, Bro. Bowers, was necessarily absent, on account of sickness. He requested to be released from his position in the Mission Board, this we could not make up our minds to do. We appointed Bro. Capp as Treasurer until Bro. Bowers was able to resume his labor. Another was appointed, making five now in the Mission Board, namely: Barnes, Ford, Bowers, Capp and Murray.

Bro. Emery read a resolution respecting our dear Bro. Bowers in his affliction, also making some remarks in reference to Bro. Gates, who is now unable to preach. The resolution was unanimously accepted. The Chairman then called on Bro. Emery to offer prayer in behalf of Bro. Bowers, the congregation kneeling. Our hearts were touched with deep feelings of sympathy for our absent brother, and his devoted consort, and we all united in the tender, earnest prayer of Brother Emery, for the recovery of our brother, and that the richest blessings of our Heavenly Father might crown their lives.

The letters from the churches were read, showing an increase of about one hundred during the year. Arrangements were made for sustaining Bro. Keathcart in Halifax another year. In addition to this the Board will undertake to put one if not two others in the general field. Monday evening we had a

MISSIONARY MEETING,

the preachers making short speeches, relative to the ways and means of successful Mission work. Bro. Knowles gave us an encouraging talk in regard to the success of the cause in the United States. A vote of thanks was tendered to the brethren of Tiverton for their kind, pleasant and never-to-be-forgotten entertainment. We will mention another grand feature of the meeting, i. e., the complete

UNITY

through all our deliberations, although there were difficulties and differences that seemed quite formidable, nevertheless the work went on and all the business finished satisfactorily, without a single discordant note. There was a determination mani-

fested on the part of the brethren to make the meeting in keeping with the spirit of Christianity. I voice the sentiment of the meeting when I say, the prospects of success were never more encouraging. I am aware that talk and plans will not build up the cause of Christ, but those who were at our Annual are well convinced of the fact that we have workers among us with live hearts and pure hands, whose watchword is "deeds, not words," and who understand that "eternal vigilance is the price of success," and who intend, by the grace of God, to embrace the favorable opportunities for presenting the claims of Christ. The fact is apparent to every careful observer that there is a tide in our Mission work now, if taken at the flood, will lead on to the grandest results.

H. MURRAY.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Sunday School at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed.

The Ladies' Sewing Society meet every Wednesday evening at 6.

Have just had a new furnace placed in our Meeting House; also have had our S. S. room painted and renovated.

The Ladies' Sewing Society donated \$100 towards paying for our new furnace.

Three have been united with the Church since the Annual.

PERSONAL.—We have just enjoyed a visit from Bro. Harry Hamilton, of Keswick, N. B.

Bro. Capp has just returned from his Nova Scotia visit. He is now visiting P. E. Island.

Bro. John F. Baker passed through our city en route to his home in P. E. I.

Sister Emma Christie is visiting friends at Saco, Me.

We regret to hear that Sister Boone, wife of Elder Henry Boone, lies dangerously ill at her home, Keswick, N. B.

G. F. B.

DEER ISLAND.

MR. EDITOR.—It may be that many of our friends and your readers know comparatively little about this little Island where our lot is cast, for the time being. It is about nine miles long and three wide, with a population of, probably, three thousand.

I know of no place where the people are more intelligent, industrious and enterprising than this, as far as opportunity will allow. Education is highly prized by the inhabitants, who spare neither trouble nor expense in trying to keep good schools and competent teachers.

The chief business of the Island is fishing, which, like that of "Demetrius and the craftsmen," brings wealth to many, while more are under the pressure of pinching poverty. But, while all are diligent in business, many are, also, fervent in spirit, serving the Lord.

There are two congregations of Disciples of Christ here. I do not mean to say, or imply, that there are none others who are religious and who love the Lord Jesus Christ; but I do mean to say, that those congregations claim to be Disciples of Christ, and, *religiously*, claim to be nothing else. They are endeavoring to "keep the unity of the Spirit in the bond of peace," and to continue in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. There has been a time when there was a little carelessness and indifference, partly owing to some of the officers of

the churches having been removed by death, and the brethren thinking all was right enough, failed to fill the places thus vacated; so, for a time, the care and watchfulness necessary to the well-being of a church were wanting, and, to a certain extent, the perfect order and harmony indispensable to growth in grace were not to be found. But now the things which were wanting are being set in order, and the Lord's work goes on more steadily.

The Church at Leonardsville has been laboring under difficulties in not having a suitable place of worship. For years they have met regularly in a Hall over the school-room; but now they have erected a new house, and it is being hastened on to completion, and we hope it will be ready for occupancy in the latter part of December. The brethren at Leonardsville deserve praise for the industry, perseverance and liberality which they have manifested in preparing this new building for their future accommodation, in their efforts to build themselves up in the faith, and extend the invitations of the Gospel to others. Their meetings are interesting and profitable. Bro. Geo. Leonard, one of the Elders, has stood the test in storm and sunshine, and he is now reaping some of the rewards of his "labor and patience" in seeing the prosperity of the cause under his care. He has some very efficient co-workers, whose names I might mention with honor, but will leave that for the present. The Sunday School is also prospering under the care of its untiring Superintendent, Geo. F. Leonard, to whom it is probably indebted for continued existence. He is now seconded by an able staff of officers and teachers. The pupils number one hundred and twenty-eight, and, with continued effort in the future, as in the immediate past, under the Divine blessing, success is assured.

The Church at Lord's Cove is also growing in ability to carry on the great work which is committed to it in the community where it is situated. Now, being supplied with efficient officers, the meetings are conducted properly, whether the preacher is present or absent. This is a great improvement over some of the time past. There are many noble brethren here, but having acted on the old proverb, "What is everybody's business is nobody's business," persons who were competent failed to come to the front, or to take a leading position; but now that the officers are duly chosen, and clothed with authority, they move forward, because they understand they have a right to do so. The two Elders and five Deacons chosen by the Church are working harmoniously for the advancement of the cause at home and elsewhere.

The Sunday School has not been so zealously sustained here as at some places, but it is being carried on under the superintendence of Bro. D. F. Lambert, who is true to the cause and growing rapidly in working ability. He is now sustained in the work by a number of willing helpers, but there is room for more. I pray the Lord of the harvest for laborers.

The brethren have made arrangements for the erection of a new house in which to worship, and the foundation is now being laid. The old house, where they have been meeting for over a quarter of a century, is too small for their present requirements, and the new building will be much larger and more convenient and suitable. The drawings were prepared by the late D. E. Dunham, Architect, St. John, and appear to give general satisfaction. May the Disciples of Christ on this little Island be faithful and zealous in every good word and work.

O. B. EMERY.

WE HAVE just received a note from Bro. J. A. Gates (Oct. 26), giving us the cheering intelligence that his health has so much improved that he expects to resume his labors in Back Bay and the surrounding country very shortly.

NOVA SCOTIA.

THE CHURCH in Halifax is without a preacher.

BRO. FORD expects to spend the month of November in Cornwallis, N. S.

OUR READERS will be glad to learn that our highly esteemed brother, Dr. Lewis Minard, is very much improved in health.

SISTER ORVIS, wife of Bro. E. E. Orvis, with her daughter, has been spending a portion of the summer with her parents at Newport, Hants Co., Nova Scotia, returning to the States via St. John, spent a few days with her sister, Mrs. Franklin Barnes.

WE CLIP the following from the *Christian Standard* (Oct. 20):

"For the information of many interested and cherished friends in New England and Nova Scotia, I wish to state that I returned to Cleveland Saturday evening, 6th inst., thus completing a delightful trip of about 2,300 miles without accident or mishap of any kind. By request I shall give a brief outline of incidents, facts and impressions, connected with the cause in the East, at the earliest opportunity.

J. B. KNOWLES.

A FEW days spent in Nova Scotia, visiting the brethren in the interest of the New Brunswick and Nova Scotia Mission Board, the following amounts were received:

From Church collect., Oct. 14, Cornwallis,	\$3 00
Bro. D. McLean, Cornwallis,.....	5 00
" Webster, ".....	2 00
" LeCain, ".....	5 00
" Levi Clarke, ".....	5 00
" W. Jackson, ".....	5 00
Sister C. Woodworth ".....	5 00
" B. Wood, ".....	1 00
" Webster, ".....	5 00
" Huldah Reid, ".....	5 00
" Wisdom, Halifax,.....	1 00
Bro. L. Minard, Newport,.....	7 00
Church collection, West Gore,.....	7 35
John Custone, West Gore,.....	25
Bro. G. Wagoner, Woodville,.....	2 00
" S. Steele, Southville,.....	5 00
Collection, Southville,.....	2 05
Bro. G. Leonard, Deer Island, N.B.,	5 00

It is but just to state that the parties here mentioned, with but one or two exceptions, have promised to double and treble the amounts paid, so that what they and some others have promised will amount to \$270.00 and over.

PRINCE EDWARD ISLAND.

At the Yearly Meeting held with the Church at Montague, in July last, it was resolved to raise a fund to support a man for one year in preaching the gospel on this Island. The brethren generally favor the movement, and the subscriptions are so encouraging that a suitable sum is offered for an efficient evangelist, and correspondence is in progress to obtain one.

BRO. R. W. STEVENSON is about leaving the Island for a warmer clime, in the hope that Sister Stevenson's health will be thereby improved. The four years he has spent on this his native Isle (being his first field after he graduated), have established his reputation as a true Christian and an efficient and able preacher. Should the health of his beloved partner permit him at no distant day to resume his labors there, no man would receive a more joyous welcome by the brethren in general and by very many of the people who esteem him highly.

Brethren, should you have any items of interest in connection with the churches in your own localities, the Editor will be grateful if you send them along.

THE FAMILY.

A WORD TO THE BOYS.

In a few years more our boys of to-day will be men, and we would like to impress them with the thought that now is the time for them to make their resolves for the future and to pave the way to success in life. We cannot do better than endorse the following article by a writer in the *Christian World* of Ohio. Read it carefully boys. He says:

Every boy of noble heart and honest purpose seeks to make life a success. What success is, may be difficult for any boy in the formative period of life to understand, and not until he begins to bear the responsibilities of active service is he able to define what constitutes a man successful. The first thought of every ambitious boy is success. He dreams of vast fortunes and large commercial pursuits, he fancies if he could walk in the royal road to success, in any point of view, he would gladly deny himself of many pleasures to realize his fondest hopes and achieve the coveted boon. Success in life is, however, not always so readily and easily attained, and what may seem to him the possession of an easy life is but the product of constant, persevering toil and strict economy. Success is not in wealth, not in the enjoyment of the vanities of the millionaire. It is not to live in the abundance of the good things of this life, but success is more than all these combined. Its aims are higher, and its aspirations more lofty; inasmuch as to be truly successful we must be pre-eminently honest and industrious, as well as scrupulously economical and sincerely benevolent. The boy has many imaginary views of the future, and looks upon certain men of mature experience as models of success, and yet has no conception of the trials and hardships they pass to attain this distinction. Hence, much comes by experience, and much by favorable circumstances. One man may rise to eminence and distinction with comparative ease, and very little personal exertion, whilst another comes to the same position only by the severest trials and numberless disappointments.

Favorable or unfavorable circumstances and environments constitute some men a success and others a failure. The successful man is he who is gratified to fill his respective position and calling in life with credit and honor to himself, his friends, and his God. When he fails of this his life is a blank, and his name a disgrace. There are three qualities which ensure success in any walk in life, namely, ability, integrity, and industry.

Ability is the power of doing a thing well. When we do well our part in life, in whatever sphere it may be, we evince ability of the highest type. Hence, it is not essential that a man must be a philosopher, or scientist, or poet, artist, or of royal blood, to make life a success. Many great intellectual men made life a failure. Yet we would not have you imagine that a good education is of no service. Ability, which is the result of a finished education, is of the highest form. What we here intend to show is that men fill all the stations of life, and 'tis better far to be a successful shoemaker than a fraud of a cobbler. It is of far more credit to a man to be a successful blacksmith than not. An artist is far more happy to know of his high standing, than to feel that others have left him forsaken, yet not forgotten. It should be our highest ambition to fill our calling well, though it be that of a rag-picker or a soap-maker. It is better to be a respectable, honest and pious day-laborer than a dishonest, irreligious, and profane millionaire. He, who shows his ability to live well and nobly in the common walks of life has achieved success. He who is contented with what he has by honest industry and economy, has travelled over the roughest crags and most dangerous precipices of a successful life.

A boy should learn early that he cannot have ability in everything; that is, few boys have a great deal of general ability. Hence, much depends on finding our respective spheres of labor, and having decided this, our next ambition should be that "whatever is worth doing is worth doing well." A boy who does his best in whatever he undertakes will soon find in what direction his efforts meet with most marked success; and having discovered that, let him concentrate all his energies to be first in that particular branch of study or work. Another has said, "better be a first-class carpenter than a fourth-rate lawyer; a good machinist than a poor doctor."

But let no young man sail out upon the sea of life without a good supply of integrity. This is his ballast which balances the frail canoe amid the storms and tempests of life. This is his master-wheel which plows through the greatest billows, and this is his iron clad which braves the conflict in the heat of battle. Into this crowd all the noble faculties of his soul, for no man can be truly honest and upright before God without being religious. Integrity is more than truthfulness, it is whole-heartedness and piety. The true man has firmness, and yet elasticity enough to accommodate himself to circumstances. A boy of integrity is like a stout, staunch ship sailing through the ocean, the waves may sway her from side to side, but she remains whole and firm. Let the boy make up his mind to be true. If you have deceived and proven dishonest, say so to yourself, and pray God to help you stop short off. Say to yourself, "I must earn an honorable name, and I will, and whatever cost to myself, I will be true." Let no temptation spring a leak in your heart.

We must not forget another leading element in success, and that is industry. Every boy that is fast coming to the age of maturity should know that the most successful men have also been the most industrious. It is easy to point out some rich man and say, "He began as a poor boy." This is true of most men of wealth, yet it was application to business, and steady toil which secured this. So in any calling labor and industry crown life with worldly success; but be not industrious only to be rich. Aim higher than riches. Aim to elevate your calling and life whatever it may be. Aim to make others happy, and live not only for self, but humanity. Let others enjoy the benefits of your success, that when you die it may be as a benefactor. Be given to honest industry and a faithful discharge of duty in the light of Christian truth, and you will have attained the highest distinction. Store your mind with useful knowledge, and glean precious thoughts from the best authors. Cultivate a taste for the true, the beautiful, and good, and reach out after the highest attainment, intellectually, morally, and spiritually. Riches are not to be despised; but it is only when they are united with learning and religion that they are to be envied. Temper the whole life with religious conviction, and your future will be all that you can wish for. Make life a success by diligent application, by earnest research, by honest toil, and by untiring devotion to duty. To aim to live well is to die happy.

WHY HE DROPPED HIS SUNDAY PAPER.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He had become interested, too, in his Sunday paper; so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie, "When you grow up shall you go to church as mother does, or stay at home like father?" "I shall do neither," said the older one decidedly. "When I'm a man I shall have my horses, and be on the road Sundays, and enjoy myself." The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life; and of himself looking on it in his old age as the fruit of his self-indulgence. Five minutes after he was walking rapidly towards the church. When the service was over, his wife, coming down the

aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood's days in his father's home. And who will say he was the less fitted for another week of business life by this share in the service of God's house instead of "staying at home all Sunday to rest?"—*S. S. Times*.

CULTIVATE HOME AFFECTIONS.

Home enjoyments, home affections, home courtesies, cannot be too carefully or steadily cultivated. They form the sunshine of the heart; they bless and sanctify our private circle; they become a source of calm delight to the man of business after a day of toil—they teach the merchant, the trader, the working man, that there is something purer, more precious even, than the gains of industry. They twine themselves around the heart, call forth its best and purest emotions and resources, enable us to be more virtuous, more upright, more Christian, in all our relations of life. We see in the little beings around us the elements of gentleness, of truth, and the beauty of fidelity and religion. A day of toil is robbed of many of its cares by the thought that in the evening we may return home and mingle with the family household. There, at least, our experience teaches us, we may find confiding and loving bosoms—those who look up to and lean upon us, and those also to whom we may look for counsel and encouragement. We say to our friends, one and all, cultivate the home virtues, the household beauties of existence. Endeavor to make the little circle of domestic life a cheerful and intelligent, a kind and happy one. Whatever may go wrong in the world of trade, however arduous may be the struggle for fortune or fame, let nothing mar the beauty of reciprocal love, or throw into its harmonious existence the apple of discord. The winter evenings afford many hours for reading, for conversation, the communion of hearts and of spirits, and such hours should be devoted as much as possible, not only to mental and moral improvement, but to the cultivation of what may emphatically be termed the *home virtues*.—*Apostolic Times*.

HEALTH ALPHABET.

The Ladies' Sanitary Association, of London, gives the following simple rules for keeping health, which we find copied in the *Sanitarian*:

- A—s soon as you are up shake blanket and sheet;
- B—etter be without shoes than sit with wet feet;
- C—hildren, if healthy, are active, not still;
- D—amp beds and damp clothes will both make you ill;
- E—at slowly and always chew your food well;
- F—reshen the air in the house where you dwell;
- G—arments must never be made too tight;
- H—omes should be healthy, airy and light;
- I—f you wish to be well, as you do I've no doubt,
- J—ust open the windows before you go out;
- K—eep the rooms always tidy and clean;
- L—et dust on the furniture never be seen;
- M—uch illness is caused by the want of pure air,
- N—ow to open the windows be ever your care;
- O—ld rags and old rubbish should never be kept;
- P—eople should see that their floor are well swept;
- Q—uick movements in children are healthy and right;
- R—emember the young cannot thrive without light;
- S—ee that the cistern is clean to the brim;
- T—ake care that your dress is all-tidy and trim;
- U—se your nose to find if there is a bad drain;
- V—ery sad are the fevers that come in its train;
- W—alk as well as you can without feeling fatigue;
- X—erxes could walk full many a league.
- Y—our health is your wealth, which your wisdom must keep;
- Z—eal will help a good cause, and the good you will reap.

HOW TO FORECAST WEATHER.

The Farmer's Club of the American Institute has issued the following rules for foretelling the weather, which we regard as of invaluable service, especially to the farmer :

1. When the temperature falls suddenly, there is a storm forming south of you.
2. When the temperature rises suddenly, there is a storm forming north of you.
3. The wind always blows from a region of fair weather toward a region where a storm is forming.
4. Cirrus clouds always move from a region where a storm is in progress to a region of fair weather.
5. Cumulus clouds always move from a region of fair weather to a region where a storm is forming.
6. Where cirrus clouds are moving rapidly from the north or northeast, there will be rain inside of twenty-four hours, no matter how cold it is.
7. When cirrus clouds are moving rapidly from the south or southeast, there will be a cold rain-storm on the morrow, if it be summer, and if it be winter there will be a snow storm.
8. The wind always blows in a circle around a storm, and when it blows from the north the heaviest rain is east of you ; if it blows from the south, the heaviest rain is west of you ; if it blows from the east, the heaviest rain is south ; if it blows from the west the heaviest rain is north of you.
9. The wind never blows unless rain or snow is falling within one thousand miles of you.
10. Whenever heavy white frost occurs a storm is forming within one thousand miles north or northwest of you.

TEMPERANCE NOTES.

THE "REASON WHY."

- Mr. A drinks because his doctor recommends him to "take a little."
- Mr. B because his doctor orders him not to drink, and he hates quackery.
- Mr. C takes a drop because he's wet.
- Mr. D because he's dry.
- Mr. E because he feels something rising.
- Mr. F because he feels a sinking.
- Mr. G because he went to see a friend off to America.
- Mr. H because he's got a friend just come from Australia.
- Mr. J because he's so warm in the evening.
- Mr. K because he's so cold in the morning.
- Mr. L because he has a pain in his head.
- Mr. M because he has a pain in his side.
- Mr. N because he has a pain in his back.
- Mr. O because he has a pain in his chest.
- Mr. P because he has a pain all over him.
- Mr. Q because he feels so light and happy.
- Mr. R because he feels so heavy and miserable.
- Mr. S because he's married.
- Mr. T because he isn't.
- Mr. V because he likes to see his friends.
- Mr. W because his uncle left him a legacy.
- Mr. Y because his aunt cut him off with a shilling.
- Mr. Z because—everybody else does.—*Old Paper.*

MY EXPERIENCE.

In early life I was "trained to be temperate, chaste and honest—to pray, to rovere and read the Word of God, and to keep the Sabbath ;" and being ambitious, I determined to enter some mercantile business, for which purpose I visited the city of Baltimore. I had not an acquaintance on my arrival there, and but a few dollars to pay my expenses. On going to my room alone, my thoughts were, "I am in a strange city, far from home, without a friend, surrounded by dangers of every kind. I have my reputation and character as a professing

Christian to maintain against fearful odds. What shall I do? I will do this. I here promise never to drink a drop of spirituous liquor as a beverage, or to be in any place where I should be ashamed for my father and mother to see me ; and I will look to the Lord in every trial to make a way for my escape." Then kneeling down, I asked the Lord to help me keep my promise. I did not then know how soon the trial was to come. The next evening I was invited by two of my now acquaintances to take a walk to see the city, and being unacquainted with city life, was glad to accept. After passing several squares we came in front of what was called the "Green House," into which it was proposed we should go. I inquired, "What kind of a place is this?" "The Green House," they said ; "only an oyster saloon." I replied, "You may go in, and I will wait here for you." "Come in, come in," they exclaimed ; "we will not stay two minutes." "No," I replied, "you go if you wish, I will wait here five minutes for you [looking at his watch], but if you are not out by that time you will not find me here." I waited that space of time, and then returned to my hotel. That night one of those young men was brought from the gutter, into which he had fallen intoxicated. I watched his downward course for several years, until I learned that a wave washed him from the deck of a ship, and he perished. The last that I heard of his comrade was that he, too, was fast sinking to a drunkard's grave. In Baltimore I soon obtained a situation, and at once gave it my undivided attention, and have now pursued the same business more than thirty years. To the present time the promise I made is still unbroken, and largely to it, through the help of the Lord, I owe my success and escape from the snares into which I have seen so many fall ; and I would say, as I once heard the Rev. Alfred Cookman say to a young man just starting out, "Thomas, take God with you."—*C. H. L., in Christian Advocate.*

TOTAL ABSTINENCE.

I abstain because I believe total abstinence to be not only compatible with bodily health, strength, and comfort, but actually conducive thereto. I shall not attempt, in connection with this, anything like a physiological discussion of the question, but confine myself to simple testimony. After a careful examination of the subject in all its bearings, I am perfectly satisfied in my own mind that spirit, wine, ale, porter, and all other kinds of intoxicating drinks, are perfectly useless to persons in health, and generally injurious. Indeed, I regard alcohol, which is the exciting or intoxicating principle in all these liquors, as poisonous in its influence, and damaging to the human constitution, just in proportion to the quantity imbibed. Hence, total abstinence is an effectual preservative against the evils alluded to, and tends to promote bodily health and personal comfort. And here let me give in a few words the result of my own experience. I have tried it, not for a few weeks or months, but for more than thirty years, and that in very unhealthy climates, and under very trying circumstances, in the performance of arduous labors ; and the result is decidedly in favor of the system. I attribute the general good health of myself and household, under God, to the fact of our having in early life espoused the total abstinence principle.—*Rev. W. Moister.*

"From the first," says Mr. Gladstone, "I have watched the temperance question with great interest, but I am bound to say that no phase of it yielded me so much satisfaction as the sight of large numbers of ministers of all denominations, and of course still larger numbers of perhaps all the churches, wearing the blue ribbon. It is an exceedingly gratifying circumstance, and speaks well for the future."

RANDOM NOTES.

Mr. Spurgeon says : "The reasons which a good woman presented for objecting to a preacher were striking ones. She said in the first place he read his sermon, in the second place he did not read it well, and in the third place it was not worth reading."

Queen Victoria has shown again her character as a pure-minded woman and sovereign, by refusing to receive the new Duke of Marlborough, notorious for his profligacy while he was the Marquis of Blandford.

Know then thyself, presume not God to scan,
The proper study of mankind is man.

—*Pope.*

The tone of the Melbourne newspapers, it is said, is so decidedly anti-Christian that many of the citizens are desiring to establish a daily journal with a more wholesome spirit.

Cheerfulness is an offshoot of goodness and of wisdom.—*Beves.*

Sir Moses Montefiore, London, received numerous congratulations from all parts of the world Tuesday, on the occasion of his entering on the 100th year of his life. Among the many letters of congratulation was one from the Prince of Wales.

Rich gifts wax poor when givers prove unkind.—*Shakespeare.*

Notice has been given that application will be made at the next session of the Dominion Parliament by the four Methodist bodies of Canada recently amalgamated for an act of incorporation under the name of "The Methodist Church."

The scientific study of man is the most difficult of all-branches of knowledge.—*Holmes.*

Dr. Jackson, an English surgeon living in India, was stung to death by hornets recently when hunting tigers. He received over 200 stings, and died from the erysipelas that followed. His companion in the hunt was saved from a like fate by the forethought of his servant who dragged him into the jungle soon after the hornets attacked him.

The whole creation is a mystery, and particularly that of man.—*Sir Thomas Browne.*

It is said that glass is gradually beginning to take the place of wood and iron in the construction of bridges in England. The inventor makes blocks of glass, which he hardens by special process. In solidity it is said to leave nothing to be desired, and the cost is below that of bridges of wood or iron. Moreover, the glass cannot be injured by insects like wood, nor rusted like iron.

Trust men, and they will be true to you : treat them greatly, and they will show themselves great.—*Emerson.*

The Agricultural Bureau in Washington estimates the wheat crop at over 400,000,000 bushels.

Fond man ! the vision of a moment made !
Dream of a dream ! and shadow of a shade !
—*Young.*

Earl I. King of Siam, is a most extraordinary looking man, or rather boy ; for he is but twenty years of age. The most remarkable fact concerning him is the inordinate length of his nails, each of which measures about half a yard. This deformity is considered by the Siamese as an attribute of sovereignty, and, of course, reduces the monarch to a state of absolute helplessness. He can do nothing for himself, and is obliged to have recourse in every instance to his aid-de-camp.

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults do not fear to abandon them.—*Confucius.*

It MAY be interesting to American readers to know the relative proportions of the Christian denominations in this country. The Methodists lead, with 22,582 ministers and 3,574,585 members. The Baptists follow, with 18,331 ministers and 2,452,878 members. The Presbyterians, of all bodies, have 9,830 ministers and 1,172,705 members. The Lutherans are next, with 3,132 ministers and 950,868 members. The Disciples have 3,782 ministers and 501,821 members. The Congregationalists are sixth, with 3,654 ministers and 304,330 members. The Episcopalians, including the Reformed Episcopal Church, take the seventh place, with 3,532 ministers and 347,781 members; the United Brethren rank next, with 2,196 ministers and 158,835 members; the Evangelical Association next with 893 ministers and 112,197 members. The Friends next, with nearly 100,000; the Second Adventists next, with 83,000; the Dunkers have 60,000; the Menorites 50,000; and the Moravians bring up the rear with a little band of less than 9,490 (for the whole body numbers only 43,000). The Universalists, Unitarians and Swedenborgians have, collectively, about 1,260 societies.

MARTIN LUTHER, in one of his conflicts with the devil, was asked by the arch enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ and thou shalt feel saved," but "Believe on the Lord Jesus Christ and thou shalt be saved." No one can feel that his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know it is paid."

So with you, dear reader. You must first believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy because you shall know that you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say: "Feelings! feelings! don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and he is my surety right on to eternity, and I'll stick to that like a limpet to the rock."

"Be my feelings what they will, Jesus is my Saviour still."
—*Watchman.*

David's little pebble from his sling was sent in the name and for the glory of Israel's God. That gave it direction and force. So let my feeble efforts to glorify God and oppose evil be directed and energized.

The little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the church on confession of faith.

MARRIAGES.

MCDONALD-KENT—At New Glasgow, P. E. I., by Elder D. Crawford, on October 3rd, Mr. Allan McDonald, Wheatley River, to Miss Martha E. Kent, New Glasgow.
RICHARDSON-MOSELEY.—On the 14th ult., at the residence of the bride's father, Geo. Moseley, Esq., by O. B. Emery, Mr. Charles Richardson to Miss Maggie Moseley, all of Deer Island, Charlotte County, N. B.
SMITH-BARKER.—On the 21st ult., at the residence of the officiating minister, by O. B. Emery, Mr. Thomas H. Smith to Mrs. Hannah Barker, all of Deer Island, Charlotte County, N. B.

DEATHS.

NELSON.—Suddenly at Mosherville, Hants Co., N. S., in the month of October, Bessie, beloved wife of Thomas Nelson, in the 40th year of her age, leaving a large family to mourn her loss.

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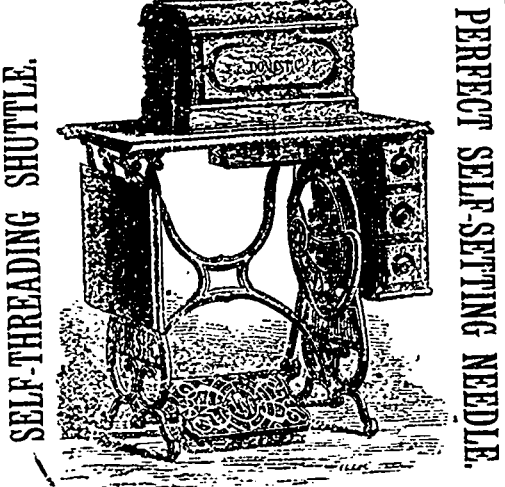
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