

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CHRISTIAN.

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

Vol. V.—No. 3.

SAINT JOHN, N. B., JANUARY, 1888.

Whole No. 51

## The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, . . . New GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, . . . . . St. JOHN, N. B.

A NOTE from Bro. Ryan informs us that he is in good health, and that his labors are being blessed of the Lord.

Bro. Gates writes that at his appointment yesterday he confessed Christ and was soon to be buried with the Lord in baptism.

We have on hand three or four complete copies of THE CHRISTIAN from its first issue (Nov. 1st, 1883), which we will furnish to any of our readers at fifty cents per year.

SINCE the 20th of December we have had some cold weather, the mercury reaching eleven below zero. The high winds and the want of snow causing our citizens to exclaim,—Well, isn't this a sudden change and so fearfully cold.

BRO. W. J. MESSERVEY is in St. John in the interest of the Halifax building fund. He is en route to the States for the same purpose. Our best wishes go with him and hope he will meet with the success that has heretofore crowned his untiring efforts.

THE notice of Sister Hughes' death will not be a surprise to those acquainted with her. She has for a long time been a great sufferer and death to her was a blessing. The patience and untiring devotion of Bro. Hughes to his invalid wife won for him the sympathy of those acquainted with the case. Bro. Hughes, while missing her, is consoled with the thought that she is better off.

ANY one wanting books will remember arrangements have been made with the Guide Publishing Co., so that our friends in these provinces can have at United States, published prices, any of the books written by our brethren. By sending to THE CHRISTIAN, box 106, St. John, N. B., you will be supplied without further trouble on your part.

THE following should not be read hastily—though a short paragraph, it furnishes material for sober reflection:

We have 23,000 licensed places for selling liquor in Canada, and an army of 750,000 moderate drinkers, 50,000 drunkards' children, and every year 5,000 poor creatures fall into a drunkard's grave. In this Canada of ours we dole out \$372,000 to Christian missions in a year, and in the same time we spend \$80,000,000 in drink.—J. W. Lambly.

EVERY spring we hear of persons leaving these parts for the States. Many of them leave a comfortable home, a slow but sure way of making a living—with no other idea than there is before them a short and easy road to the city of fortune. But soon, and oh, how soon, they are doomed to disappointment. Even though fortunate to obtain work at, perhaps, an increase of salary—the increase is more than offset by the extra cost of living. The religious atmosphere of the new surroundings may have in it elements not conducive to their growth in the divine life. To those contemplating such a move, we commend a careful reading of The Starving Poor, (on page 6), and would remind them that what is true of New York is proportionately true of all large cities.

### N. B. AND N. S. MISSION BOARD.

Receipts since last report.

Back Bay, N. B., . . . . .	\$1 63
Y. P. Miss. Band, St. John, N. B., . . . . .	1 50
Mr. D. F. Lambert, Lord's Cove, Deer I., . . . . .	3 00

### EDUCATIONAL FUND.

Clara A. Sprague, Princeton, Mo., . . . . .	\$2 00
A. Friend, Charlotte Co., N. B., . . . . .	5 00
H. Wanamack, Nauwigowauk, N. B., . . . . .	1 00
A. McIntyre, St. John Co., N. B., . . . . .	1 00
C. H. Leonard, St. John, N. B., . . . . .	5 00
J. J. Christie, St. John, N. B., . . . . .	5 00
Ladies' Aid Society, . . . . .	10 00
A. Friend, St. John, N. B., . . . . .	10 00

Total, . . . . . \$35 23  
T. H. CAPP,  
Treasurer.

### EDUCATIONAL FUND.

During the past month a letter (not from New Brunswick or Nova Scotia) came to hand, having, among other important suggestions, the following.

"About that educational fund. I have been thinking that you might lay the foundation for our doing something generally for that fund by inserting an item in the January CHRISTIAN, stating there is such a fund, and showing the necessity of educating our own young men for the work in these provinces. . . . If you will lay the foundation I will faithfully do what I can," etc., etc.

Now, judging from the hurriedly manner in which the above suggestion was thrown out, I thought its author would be a good one for this work, and upon seeing his name was convinced more than ever of his ability in this line. But seeing that such help was to be gained by complying with so reasonable a condition, and thinking that others, too, might be waiting for some words in reference to this fund before engaging in this work, I thought it would be wrong to allow opportunities of this kind to go unheeded.

In these provinces we have felt, and still feel, and that keenly, the need of more preachers. We may have in a given community a neat place of worship—from seventy-five to one hundred brethren—watched over and cared for by God-fearing officers, and yet very little progress is being made, from the fact they have no preacher. The fathers and mothers in Israel, and the young men, "because ye are strong," will of course meet ever Lord's day to "break bread," but the young men, not yet gathered into the fold, find but little to interest them in such meetings, and if permitted will stay home or go elsewhere. This of course is

to be regretted. But we must look at things as they are, and not simply as we would have them be.

I have travelled through many parts of the United States, and visited most of the churches in the Maritime Provinces, and have found churches, some dead, some dying, others alive, but not one making real progress without a preacher.

We all feel the need of having schools in our midst. However educated the father or mother may be, by reason of other duties, the education of their child is dependant upon a teacher, one that gives his time and bonds his energies to find out, not simply the principles of the text-book, but the best methods of presenting them so as to arrest the attention of the scholars and make them see, feel and understand the importance of the principles set forth. Yes, we all feel the need of such schools and teachers; ye are willing to be taxed for them; and we shudder as we picture to ourselves the consequences that would follow were there no such schools. Yes, and the same is true religiously. How many of us are witnessing our young people going in paths not mentioned in the Bible; drinking in for doctrine the commandments of men, and yet to lead them or teach them otherwise we are comparatively doing nothing. Oh, says one, we are so poor. Well, I don't wonder at it—the wonder is that we are not poorer—that we have not long since been dismissed from our stewardship, as was the unjust steward mentioned by the Saviour. Says another: I feel sad when I call to mind the numbers of good men and women who feared God, and like Stephen of old were full of the Holy Spirit, that have within the past few years passed away to their home prepared in heaven, and then look around and see their children living in and for the world, and no effort made to arouse them from the lethargy into which sin has thrown them. Can't we do something to present to these and others "the faith once delivered to the Saints," and thus turn them from darkness to light, from the power of sin unto God?

Now, in view of the foregoing we have a few words to say in reference to the educational fund, which enables us to answer yes to the question, "Can't something be done?" etc.

The Mission Board of New Brunswick and Nova Scotia has been doing a good work in this direction. It has encouraged into a new life several churches thought to have been dead; rescued from the ranks of Satan between two and three hundred souls; and in Nov., 1883, published THE CHRISTIAN, which has more than met the expectations of its promoters. From this and the letters which every now and again come to hand, we feel justified in saying the paper is meeting a deep felt want, getting us interested and acquainted with places and people, and yearly growing in favor and usefulness.

The Board has tried on several occasions to supply this lack of preachers by bringing on foreign help—but with little success—from the fact, that the men wanted here are wanted elsewhere, and these, for reasons best known to themselves, these stay or go. Then came the question—What are we to do? Said one—We must educate our own young men, men that understand the lay of the country, the customs of the people, men of piety, that have at heart the cause of Christ in the lower provinces, young men that show signs of future usefulness.

and promise, that when educated, will return to labor somewhere in our midst.

Now, we have just such young men—but they need money to meet expenses while at college. Are we able to give them the required aid? Yes. Will we do it? Of course! How shall we commence? Why, by contributing to this Educational Fund. The money thus collected will be devoted to that purpose and no other. There are at present four young men from these provinces attending college for the work of the ministry. One from P. E. I., two from N. S., and one from N. B. Two out of the four are able, so we understand, to meet their own expenses, the remaining two, however, need assistance.

We have in these three provinces between four and five thousand brethren. At ten cents a piece would give us \$400.00. But, says one, you'll never get them all to give. Well, suppose half of them give twenty cents, not a week, a month, but a YEAR, we would have \$400.00. And suppose half should not respond—the contributions from those not members, but are friendly disposed, and the amounts collected from Sunday School or Bible Class will more than make up the difference. We have received already something towards the fund, as will be seen in the report. We are erecting new meeting houses, but we need or will need preachers to fill them. Brethren, send whatever you can spare. If you can't afford \$1.00 send fifty cents, send ten cents, yes even five cents will be acceptable. We want to hear from New Brunswick, Nova Scotia and P. E. Island, for we are all interested in this work.

T. H. C.

### NOT PEACE BUT A SWORD.

BY O. A. CARR.

Jesus is the Prince of Peace, and yet He said, "Think not that I have come to send peace on earth, I came not to send peace but a sword." Matt. x. 34. Some would accept the gospel and some would not, and then would come divisions; and a man's foes would get to be those of his own household. Certainly those who accepted Christ and His religion would not fight those who rejected Christ, in the sense of using carnal weapons, and simply because they rejected Christ. Those who rejected the gospel in the early days did use the sword against those who received Christ as their Saviour, persecuted even unto death. But the question would arise, did Jesus send that sword—send it against those who followed Him? Only has He sent that which those who rejected Him opposed and fought against. In other words, Jesus' disciples, like their Master, must endure the consequences of being right and of advocating truth. Error will fight truth always, until truth triumphs. Peace comes in Messiah's kingdom as the result of conflict with evil. This is true in the individual life of Christians as in the life of Jesus. When error and truth come into conflict, truth must not yield, for then it would be truth no longer, but would become error. No compromise is to be made with sin. When error is banished, then will come peace. But we must expect no peace as long as sin exists in ourselves, as individuals, or in the church, or in our households. All that Christians can do is to love truth and continually present it. They may suffer for it, suffer temporal loss, as was the case with the early Christians, may suffer even death itself, but this would be an eternal gain. Some have mistaken so sadly what is meant by "following peace with all men" that they have sacrificed truth to do so. This does not bring real peace, but it destroys peace of conscience. I have known households where the subject of religion was not mentioned because of doctrinal differences. Of course we cannot disguise the fact that when two persons claiming to be followers of Christ have not

fellowship with each other, one or the other, or both of them, must be in the dark, in the wrong, for the scripture says: "If we walk in the light we have fellowship one with another." Not, we may have or ought to have, but we actually do have the inevitable result of walking in the light. Where there is no fellowship, somebody is in the wrong.

In direct conflict with what Jesus teaches, is the remark often made, "For peace sake I'll submit to what I know is wrong, because I don't wish strife." Well, strife is not necessarily a bad thing. It all depends on what you strive for, and how you strive. The more we kill with the sword of the spirit the better. The strife must be, we can't help it, and be true to our convictions as long as the wrong exists. Only we should be very careful to take first the beam out of our own eye before we try to remove motes out of other people's eyes.

If an arm is out of place, out of joint, there is no peace, and can be none, till the arm is properly adjusted. There is great suffering in the adjustment, but this cannot be avoided. When the arm is pulled and turned till, amid great affliction, it goes back into its proper place, then it gets well and peace follows, but not till then. The Saviour warned His disciples that the world was out of joint, and that it is to be put right by the advocacy of truth. This will cause suffering, but it cannot be avoided. It is inevitable that such a sword be used. The battle must be fought, and then comes peace as a victory—the peace of God that passes all understanding. Those who sacrifice truth in order to have peace, simply use a stroke of policy that kills themselves and fails to bring peace.

Persons have been known, for policy sake, thus to sacrifice principle, and go with husband or wife and join a church which they don't believe teaches the truth. In such a case it is only joining husband and wife, it is not joining Christ. It is loving earthly connections more than they love Christ. "Oh," says one, "I can join that church where my husband is, and the preacher says I need not believe the doctrines of the church, and if anybody asks me, I can explain that my faith is just the same, but for peace sake I go with my husband." Yes, you could explain all your life and nobody would believe you sincere, unless you just yield everything and say that one church is about as good as another, and it doesn't matter what church you are a member of. Be not deceived, the preacher who would have you unite with a church contrary to your convictions, is not seeking you, but yours, and you would sell yourself out and pay the preacher so much a year to accept of the bargain. Excuse me, but I don't believe that is the way to heaven at all. Jesus would remind all such, that if they loved husband, or wife, or father, or mother more than Him, they are not worthy of Him.—*Atlantic Missionary.*

### THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The Foreign Christian Missionary Society was organized in the city of Louisville, Kentucky, in the year 1875. A few earnest Christians met in the basement of the first church, and, after devout prayer to God for His guidance and blessing, formed themselves into an organization whose object was declared to be "to make disciples of all nations, and to teach them to observe all things whatsoever Christ has commanded." It was their loyalty to Christ, who had purchased them with His own blood, that led them to take this step. The Great Commission was to them what the pillar of cloud and fire was to the Israelites in their pilgrimage through the desert.

According to the last Annual Report, the Society has six missions, twenty-three stations, twenty-two male and nine female missionaries, besides thirteen native helpers—forty-four in all—and 1,939 converts

under its care. These are distributed as follows: England has seven stations, seven missionaries, and 1,116 members; Scandinavia has two stations, two missionaries, and 366 members; Turkey has ten stations, three missionaries and nine native helpers, and 373 members; India has two stations, seven missionaries and four native helpers, and twenty-one members; Japan has one station, five missionaries, and sixty-three members; China has one station and seven missionaries. There are no converts in China yet. The whole number added last year was 592. The whole number added from the first is 3,518. The receipts for last year amount to \$40,559.35. The total receipts from the first amount to \$259,201.60. The churches at Southport and Chester are self-sustaining, and are not included in the foregoing statement. Chester has 346 members, Southport has 120.

In entering each field the Board has followed what it believed to be the leadings of Providence. The work in Denmark was begun by a converted Dane. After his conversion he became eager to go to his native land to tell his kindred and countrymen what great things the Lord had done for him, and how He had mercy on him. The work in Turkey began in the same way. A young Armenian found his way to Dallas, Texas. While there he gave himself in love and trust to the Lord Jesus.

Then an unquenchable desire sprang up in his heart to return to Turkey, that he might preach among his own people the unsearchable riches of Christ. After graduating from the college of the Bible, he was sent to Turkey by the society. The work in India was begun by a man who had spent some years there before he became identified with us. Thus the Board had been led on step by step by the hand of God. As suitable missionaries were moved by the Spirit to volunteer their services, the way was opened, and the money for their support was forthcoming.

When the society was organized the intention was to labor chiefly, if not altogether, in pagan and in papal lands. That so much has been done in England is owing to the fact that the sainted Timothy Coope was anxious to have some men sent to labor among his countrymen. The aim of the founders of the society was to work among those who are most in need of the gospel. This is still their aim. There are those among us who feel that the work done in Christian England is not missionary work at all in any true sense of the word. There is a growing feeling that the bulk of our income and energy ought to be spent in lands where Christ has not been named. But, as Timothy Coope and his sons have given us nearly as much as this work has cost, no one has any right to complain. The work in England has been eminently successful. Timothy Coope's connection with us has been worth many times as much as this work has cost. England is the great colonizing nation. Those who are won to Christ in England will carry the gospel to Africa, to Australia, to China, to India, to Japan, and to the uttermost parts of the earth. The *Christian Commonwealth* has a very large circulation, and is leavening the religious part of the Empire.

There can be no doubt that the missionary spirit is extending itself in ever-widening and in ever-deepening circles. There is, however, considerable opposition to co-operative effort, and a great deal of stolid indifference. Very many give themselves not the slightest concern about a thousand million pagans for whom Christ died. The commands and promises of the gospel have no power to move them. Because there are heathen at home, they will do nothing for the heathen abroad. The judgment day will show that they care as little for the salvation of the heathen at home as they do for the heathen in Africa, or Japan, or China, or India. But a better day is surely coming. Churches and Sunday-schools that once stood aloof are enlisting. They are enlisting for the war. They declare that

they are ready for any movement, provided it be a forward movement. Not until every knee bows in the name of Jesus, and every tongue confesses that Jesus Christ is Lord, to the glory of God the Father, will they cease from their efforts.

It should be remembered that the society is still in its infancy. This is still the day of small things. But there has been a steady growth from the first. Each year sees the forces in the field strengthened. The outlook was never so bright and so full of promise as it is now. If all the signs of the times are not deceptive, we are destined to become a great missionary people in the near future. May God hasten it in His time.—*Missionary Intelligencer*.

#### NOTES OF A MISSIONARY.

"This is the beginning of a new era for our people" is a remark I have frequently heard since my return, last June.

One feature of this new era is the return of missionaries sent over by ourselves. Distance broadens, and to have friends on the opposite side of the globe widens our sympathies.

As many persons do not fully understand our work in Japan, I would say that we are not weakest or youngest among the tribes of Israel. The success has been greater, and the per centage of loss smaller, than that of any other mission of which I have heard. Missionaries entered Japan in 1859; their first convert was in 1866; he was alone till 1871, when ten became Christians and were organized into the first Protestant church. There are now 150 churches with 18,000 members. Thirty-seven of these churches are self-sustaining, and the interest of Christianity is wider by far than the number of its followers.

Our mission to Japan was projected in 1873, but it did not sail. We left San Francisco Sept. 27, 1883, landed at Yokohama in three weeks, remained there seven months, and went north 400 miles, where we were 200 miles from any European or American. By this isolation we learned the language more rapidly, and gained more subjects for our King. We have enrolled more than sixty. We have lost two by exclusion on account of failure to attend meetings on Lord's day, morning; one was excluded for unchastity, and two united with the Catholics. The one has since returned.

A Baptist missionary told me last winter he had just excluded nine for gross immorality.

The first missionaries in Japan labored for thirteen years and counted eleven, while we, in less than four years, gained threescore. They prepared the way before us; God prepared Japan for the triumph of His Son.

Three things insure the speedy evangelization of Japan:

1st. The Japanese, for twenty-five years, have been adopting our civilization. They have reformed their military and civil institutions, and adopted most of our great inventions. The clumsy Chinese calendar has been discarded, the Christian era and the Lord's day are taught in the schools, and practised in all branches of the government. The government does not believe the religion from which these things come. They are indifferent to all religions, yet they prohibit the priests from violent attacks on the Christian religion.

2nd. Railroads increase the number of missionaries. That is, they enable them to visit a large number of stations in the same time. The Japanese are building all the railroads they can, but the work is slow, for the Japanese, like every other idolatrous nation, is poor.

3rd. There are only 108 cities in Japan, with upwards of 10,000 population. When a self-supporting church is planted in all the cities and large towns, the villages and country can be safely left to the native preachers.

The missionaries have long ago passed the point

where it was a question whether Japan would become Christian or not. The question now is, how long a time? Some say twenty years; more enthusiastic men say seven (if you are a contributor to Foreign Missions you can take your choice).

What is done for Japan ought to be done quickly. It is to be regretted that the Executive Committee has not the funds to send two men out with me next March.

Besides Bro. Garst and his wife, with their two bright children, there are two young ladies—Sister Harrison and Sister Johnson—related to former Presidents. Better than that, they are daughters of the King, whose they are and whom they so so loyally love.

G. T. S.

#### Miscellaneous.

##### LEAD ME ON.

Lead on, dear elder brother, lead!  
Though I am tremulous with fears,  
Though I am blinded with my tears,  
Thou knowest best my need.  
Thy matchless love alone can lure,  
Thou knowest all the wounds I feel;  
One pitying look of Thine can heal,  
Or strengthen to endure.

Thy feet have trod the thorny way,  
Thy brow hath pressed the thorny crown;  
For me Thy love and wounds pour down  
Courage nought shall dismay.  
Life's throbbing hour of pain is brief,  
And joy may never pour its wine,  
And though it break this heart of mine,  
Thou wast acquaint with grief.

Wounded among thy friends and slain,  
Borne down by every deep of woe—  
Lord, where Thou goest I will go,  
Nor shrink again at pain.  
Thy life hath purged the fires of hate,  
Thy love hath bridged the floods of wrong;  
I lift again my heart in song,  
And on Thy promise wait.

R. G. PLUMMER.

##### THINGS WORTH KNOWING.

London is the largest city in the world, containing a population of 4,764,312 persons.

The largest river in the world is the Amazon, being 4,000 miles long, 150 miles wide at its mouth, and navigable for large ships 2,200 miles from its mouth.

The largest diamond in the world is the Braganza, being a part of the Portuguese jewels. It weighs 1,880 carats. It was found in Brazil in 1741.

The Union arch of the Washington Aqueduct is the largest in the world, being 220 feet; 20 feet in excess of the Chester arch across the Dee in England, 68 feet longer than that of the London bridge, 92 feet longer than that at Neuilly on the Seine, and 100 feet longer than that of Waterloo bridge. The height of the Washington arch is 100 feet.

The largest free territorial government is the United States, being 3,580,242 square miles.

The largest island in the world is Australia. It is 2,500 miles in length from East to West, and 1,950 miles from North to South. Its area is 2,984,287 square miles.

The largest insurance company in the world is the Mutual Life of New York City, having cash assets of 108,000,000.

The large suspension bridge is the Brooklyn. The length of the main span 1,595 feet 6 inches. The entire length of the bridge is 5,989 feet.

The largest inland sea is the Caspian, between Europe and Asia, being 700 miles long and 270 miles wide.

The largest cavern in the world is the Mammoth Cave, Kentucky.

The largest tree in the world as yet discovered is in Tulare County, California. It is 275 feet high; and 106 feet in circumference at its base.

The largest ship in the world is the Great Eastern. She is 695 feet long, 83 feet broad and 60 feet deep;

being 22,927 tons. She was launched January 31, 1857.

The largest university is Oxford, in England. It consists of twenty-one colleges and five halls.

The largest circulation of paper money is that of the United States, being 700 millions, while Russia has 670 millions.

The largest desert is Sahara, in Northern Africa. Its length is 3,000 miles and breadth 900 miles; having an area of 2,000,000 square miles.

The largest volcano in the world is Etna. Its base is 90 miles in circumference; its cone is 11,000 feet high. Its first eruption occurred 474 B. C.

The largest body of fresh water on the globe is Lake Superior, 400 miles long, 100 miles wide. Its greatest depth is 290 fathoms. Its surface is 535 feet above the level of the sea.

The largest church in the world is St. Peter's in Rome. Its length is 613 feet. Its dome is 195 feet in diameter, and its height to the cross on the summit 448 feet.

The largest number of cattle ever received in one year was that of Chicago in the year 1884, being 1,874,984, beeves, 30,223 calves, 5,640,625 hogs, 749,917 sheep, and 15,625 horses. It required 9,000 trains of 31 cars each, which, if coupled together, would reach 2,146 miles.

The longest span of wire in the world is used for a telegraph in India over the river Ristuah. It is over 6,000 feet, and is stretched between two hills, 1,200 feet high.

The loftiest active volcano is Papocatepetl. It is 17,784 feet high, and has a crater three miles in circumference and 1,000 feet deep.

The most remarkable echo known is that in the Castle of Simonotta, two miles from Milan. It reports the echo of a pistol sixty times.

The highest monument in the world is the Washington monument, being 600 feet from its base.

The highest denomination of United States legal notes \$10,000. No bills of the value of \$100,000 have ever been issued in this country.

The aggregate of land in the United States owned by members of the House of Lords and British Syndicates is 20,941,666 acres, a greater area than that of all Ireland, 2,000,000 more than Scotland, and over half as much as in England and Wales.

The highest range of mountains are the Himalayas, the mean elevation being from 16,000 to 18,000 feet.

The longest tunnel in the world is St. Gothard, on the line of the railroad between Lucerno and Milan, being 9½ miles in length.

#### QUESTIONABLE WAYS OF REPLENISHING CHURCH COFFERS.

We have no wish to encourage, far less to take part in, any pot-and-kettle controversy over what church or churches may be the greatest offenders in the matter of questionable plans for raising the necessary funds to carry on church work. All we can say, all we need to say, is that to a greater or less extent all Christian denominations have been more or less compromised in this very poor and discreditable business, so undignified, and in some cases, we have no hesitation in saying, so immoral. Too frequently in this matter of raising funds not only has the world been brought into the church, but it has been the poorest and least reputable phase of secular life that has been introduced.

There is a right and a wrong way of doing everything, and surely churches ought to be supported and Christian work carried on in such a fashion as to leave no doubt about its being in the right way. The only persons who can, with any measure of propriety, be expected to support churches or to forward church work are those who believe in the importance and value of the influence thus exerted. To coax careless or ungodly people to contribute their quarters or dollars to religious objects by promising them fun, or by holding out the prospect of pecuniary gain, is an infamy and a degradation. Lotteries, lucky-bags, raffles, auctions, competitions for cakes, sticks, Bibles or smoking-caps are simply such as ought not to be once named among people professing to be Christians. We do not care who may resort to such plans for supplementing the church exchequer, or how they may seek to defend them. All such devices are of the earth, earthy, and are calculated to bring religion itself into contempt when they are resorted to in its name. If a church can only be built and "run" by such devices, then, in heaven's name, let it neither be built nor "run." A hundred times better not, No good can possibly be effected by such means, and injury, often of a very grave and permanent character, is all but sure to be inflicted.—*Christian at Work*.

## The Christian.

ST. JOHN, N. B., - - - JANUARY, 1888

## EDITORIAL.

## THE NEW YEAR.

Anno Domini 1887, with all its changes, with its care and labor, gains and losses, has passed away as a tale that is told. A due consideration of God's goodness to us throughout the year, and the indications of His mercy for the future will make the dawn of 1888 one of the brightest and happiest of our life. For our readers, we wish such a happy New Year. This seems to be the time and place to mention

I. Some of the reasons we have for gratitude and praise.

II. Our efforts to advance the cause of Christ; their discouragements and encouragements.

I. Some of the reasons for gratitude and praise: To think of God's favors; they are more than can be numbered, hence, we only allude to some of them, and first, God's goodness in giving us rain from heaven, and a fruitful season amply rewarding the laborers' toil, and providing for the wants of man and beast. His hand guarded the growing crops from blight and frost, and when ripe, sent suitable weather for gathering them in. Without His providence in either case we would be left to pine in helpless want. It is the same power that rules the winds and waves, and the business of the world. All these considerations call for our warmest gratitude.

2nd. Our country has been preserved from contagious and wasting disease, and we enjoy a large measure of health. It is hard to forget God's goodness in this.

3rd. Instead of the horrors of war we have the blessings of peace. Besides this, the two most powerful nations on the globe, and the nations we call our own, are making efforts to beat their swords into plough-shares, and to learn war no more. Our own England, whom with all her faults we love so well, is the first to move in the matter. Late in the past year, a delegation from the British Parliament came to the United States to petition the President and Congress to take immediate steps for the negotiation of a treaty between Great Britain and the United States that shall provide for the settlement of all difficulties by international arbitration. The petition is signed by 233 members of the British Parliament, and was, two months ago, presented to President Cleveland.

No intelligent person who is deeply interested in the good news of peace on earth and good will to men, can look upon this movement with indifference. The mere fact that the two nations are earnestly considering such a scheme, which late experience in the settlement of the "Alabama Claims" proves to be feasible, is a cause of gratitude, and betokens the introduction of better days.

These nations are thus declaring to their neighbors that they cannot afford to settle their misunderstandings by dueling, and that that barbarity, with the senseless pride which upheld it, must be numbered with the mistakes of the past. That they have in view "a more excellent way" of settling disputes which arise mostly from the rashness of a few fiery and inconsiderate men, than by deluging nations in blood. Not to speak of the expense and horrors of actual warfare, (which battles description), but to remember that in times of peace, nearly half of England's revenue goes to support the army and navy will give us a faint idea of this terrible national scourge, we should therefore hail with gratitude even the distant appearance of its abolition. No wonder that the delegation has received a hearty welcome from all classes in America.

II. Our efforts to advance the cause of Christ, Although very imperfect in the Master's work, we can, in a measure, say with the Apostle, "Our rejoicing is this—the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God we have had our conversation in the world." (Cor. xi. 1-12)

Our work with the unsaved is to read and tell them of Christ and urge them to learn from himself, *Who He is, What He has done and suffered for them, and How He has promised to save them.* We plead with them to consider Jesus' death on the cross, and learn from it God's love to them and His hatred to their sins. When they believe with all their heart in Christ and in Him crucified, it leads them to repentance, or a *purpose of heart to turn from their sins to the service of God.* When they make this determination in God's strength, they have Jesus' words in His last commission, telling them plainly what they must do. They can also see His command and promise confirmed in the salvation of those who believed the Gospel which the Apostles preached with the Holy Spirit sent down from heaven. When they come in this way to Jesus they find rest to their souls. Some in hearing the plain plan of salvation, instead of searching the Scriptures to see if these things are so, appear to be alarmed at its simplicity and to regard the teaching as dangerous—making man his own Saviour and giving the glory due to the Holy Spirit to something the man does himself. They seem afraid even to hear, and they shun our meetings and induce others to do so, and to go where the multitudes go.

Others are careless and spend their precious time in worldly pursuits.

On the other hand, many listen attentively to the Gospel, treat the preachers kindly, and appear anxious to hear it again. This is at least encouraging.

Others, again, hear the Gospel gladly, and like the Corinthians, hearing, believe, and are baptized. Their joy and peace of mind, and the change in their life after they embrace the Saviour, swallow up our other disappointments, and our hearts are cheered with the hope that they will "hold the beginning of their confidence steadfast unto the end." During the past year, some in the different fields of labor have given themselves to Christ, and are rejoicing in hope of the glory of God. Nor should we be discouraged that the number is not greater. Jesus prepares His followers, both by His example and His word, for this trial of their fidelity. He shows in His first parable three cases of failure for the one of success, when the word of God fell from the hand of the same sower. When the Apostles preached the Gospel with great power, some believed, and some believed not. Even the intrepid Paul became all things unto all men, that he might by all means save some. We have reason to rejoice when Jesus makes us instrumental in the salvation of others, and we should also rejoice when He keeps the fruits of our labors out of our sight. If faithful to Him and His gospel, whether we be sowers or reapers, at no very distant day we shall rejoice together.

Our great want in these provinces, perhaps the greatest, is the want of preachers. We continually see where much is lost, because promising fields cannot be attended to. In the past year, quite a number of pious young brethren among us have given themselves to the noble work of preaching the gospel of Christ. Some are already in the field, and more are earnestly studying for the work. Among the converts of 1887 are promising young men, who are anxious to spend and be spent in this service, and we think the churches are waking up more than ever to the importance of encouraging such. For these and other tokens of our Father's good-will we will praise His name. We feel like referring to many others but space will not admit

of it. We are prone to look at what appear to us discouragements, but it is a poor cause which cannot stand trials and disappointments. It seems hard to have our motives and work misrepresented by those from whom we expected better things, and to have those who might be saved prevented from hearing the gospel. But Jesus' approval is sweetest when we have no other. His hand is most precious when following Him through evil report. The treasures of Egypt were very light when the reproach of Christ was in the opposite scale. No fellowship on earth is like "the fellowship of His sufferings." What appear to us hardships are often God's richest blessings in disguise.

Although the plea of the Disciples is not acknowledged or understood, the light which God is enabling them to shed around is increasing, and will increase more and more. Let each and all take heed that the light that is in them be not darkness, remembering that though once darkness they now are light in the Lord. Let them strive and pray to walk as children of light. Let us for the present year "hope for great things from God, and attempt great things for God."

## Original Contributions.

## FULNESS OF JOY.

These things have I spoken unto you that my joy might remain in you and that your joy might be full.—John xv. 11.

It is evident from this and many other parts of God's word that our Heavenly Father and our dear Saviour desire for us happiness—complete happiness—fulness of joy. God gave His only begotten Son that we might have everlasting life. Life means happiness. But my purpose is at this sitting to consider the words of Jesus in the preceding verses and try therein to find the source of our joy. The disciples, no doubt, understood that a good vine well cared for by a good husbandman, would gladden the heart of him for whom it was dressed. Its branches would be thrifty and full of fruit. Jesus, desirous of impressing their minds with this thought of Fulness of Joy, lays hold of this illustration. He assures us in the first place that He is the *true vine*, He had life in Himself which He could impart to others. John v. 26, 28 and xi. 43 and 44. As a teacher He was perfect. He was never at a loss. Every application to Him for help was granted. The deaf heard, the blind saw, the lame walked, the tompest was stilled, and the dead were raised up. We have, then, everything in the vine that is needed for success. "My Father is the husbandman." God cares for the vine. He watches over His Son and all connected with Him. He cuts off every unfruitful branch and cleanses those that bear fruit. The disciples, with whom He was conversing, the Father had cleansed by His word. God does wonderful things by His word.

"It is perfect, converting the soul." James says it is able to save the soul. He begets us by the word of truth; that is, by His word. If we are cleansed it has been done by the word of God. Hearing and doing it brings the blessing.

Now Christ is ready to make another declaration, "I am the vine, ye are the branches." Connected with such a vine and cared for by such a husbandman, what has the disciple of Christ to fear? But as we are rational beings and not inanimate, like the branch of the vine, He cleanses us by His word and cuts us off by His word. How can we be cleansed if we take what others say in stead of going to His word for ourselves. A complete union—"He that abideth in me and I in him, the same bringeth forth much fruit." As the branch is set in the vine, and the sap from the vine enters the branch and permeates every part, so we must be in Christ—new creatures, and He must be

in us. We must have His mind (1 Peter iv. 1), and His spirit (Rom. viii. 9).

The end in view in the cultivation of the vine is fruit. Now Jesus declares that in bearing much fruit we glorify God and also be His disciples. Bearing fruit is leading souls to heaven—to God. This is the fruit that Jesus bore. "Behold, here am I and the children which Thou hast given me." And the Psalmist says, "He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Christ's success as a man arose from His continuing in His Father's love. And right here the dear and loving Jesus shows us how we may abide in His love in Him and surely bear fruit as He bore fruit. "If ye keep My commandments ye shall abide in My love, even as I have kept My Father's commandments and abide in His love." Here is the secret of happiness. This gives fullness of joy. Jesus was always happy. He followed this.

It may not always appear to us to be the most happying. It may even seem humiliating. It was to Jesus. We read "He humbled Himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him." He that humbleth himself shall be exalted. Those who are exalted by God are happy.

Let us then, dear reader, see that we are united to Christ, that we use God's word to cleanse us. Hearing and doing it—living a life of humility, which means obedience.

J. A. GATES.

Woodville, Digby Co., Nov. 18, 1887.

## News of the Churches.

### NEW BRUNSWICK.

#### SAINT JOHN.

The work here is indeed encouraging. Although we have no additions this month to report, we start the New Year with a good active working church, all at peace with one another, and with a stronger desire than ever to serve the "one Lord."

Our New Year's Day meeting was held on the 2nd this year. Although the weather was very stormy a goodly number came together, and we had a joyful time, praising and thanking our heavenly Father for the many tokens of His love during the old year, and praying for strength and guidance for the new.

Bro. Devoe preached once for us last Lord's Day. His efforts were much appreciated by all. He has left us for Tiverton where he intends laboring with the church for a while.

Bro. Howard Murray visited our Young Peoples' meeting on his return from the Lord's Cove meeting. He and Bro. Devoe speak very highly of the Brethren at Lord's Cove.

At our S. S. Teachers' meeting last Lord's Day, it was decided to give a special collection once a quarter to mission work. We hope all our schools will do likewise.

#### LORD'S COVE.

Our last letter from here recorded the events of the opening of the new church-house. The prospects for a good meeting were so encouraging we concluded to continue the work. Our last meeting was on Sunday evening, Dec. 18th. We remained three weeks longer than we expected. The interest was so great we could not leave it. We intended when we left home, to visit the church in Portland, Maine; but to leave such an open door of success, after so much had been done to open the door, was more than our heart could possibly do. We feel assured the brethren in Portland will make due allowance for our failure to visit them. During our meeting at the Cove, we had Bro. Devoe with us all the time, who rendered valuable service, both

in the meetings and from house to house. Bro. William Murray of Leonardville, was with us part of the time. He preached several times, and gave us some warm-hearted exhortations, which greatly added to the interest of the meeting. We had also a number from the Leonardville church, who contributed to the interest of the meetings by their presence and exhortations. This, with the work of the church and the help of the Lord, gave us one of the most successful meetings of our life. We have held meetings that resulted in a greater number of additions, but none when the numbers added would give so great an influence to the church. There were twenty-two baptisms, and seven others who took their place in the church; some from other churches, and some reclaimed; thus making twenty-nine accessions in all. Twenty-six of these were heads of families, and among the intelligent and most influential people of the place. We expect the work will go on to greater victories. Others are almost decided to make the important change from the service of sin to the service of God. We are most earnestly praying for this. It was very sad to part with some for whom we had prayed and labored—feeling that there was a possibility they might decide against God. The church expects to secure Bro. William Murray's labors for part of the time. We hope to hear that he has decided to take on the work of Lord's Cove while he is on the Island. If so, we may expect the continuance of the good work there. The church is full of joy and hope now, and well they may be. They have an element of strength now, that is promising of a successful future. The brethren who have borne the heat and burden of the past against much to discourage, are now renewing their strength and receiving new marching orders, with a stronger determination to carry on the work of the Lord. They are receiving a reward for their holdenness. With their new house and their intellectual and financial strength, they are capable of raising the moral and religious standard of the place that will reflect great honor to the church of Christ. We have a "thousand thanks" to render to the many friends of that Island. Our work among them was made pleasant and delightful by the unstinted kindness of the many friends. While we are unable to repay them for their kindness and substantial aid, even beyond our expectation, still we can assure them we will never forget it. It is impossible to express the gratitude of our hearts for true friends, so we must leave it for heaven to reward. Trusting that in a few short years we shall meet where we shall know and feel the true condition of each other's heart.

H. M.

#### DEER ISLAND.

Since my last writing I have visited this lovely isle of the sea known as Deer Island. On our way there, in company with Bro. Geo. F. Barnes, we visited Lubec, Me., where Bro. H. Minnick preaches, who so ably assisted at our Annual last September. We spent a delightful evening, in company with Bro. Minnick, at the home of Bro. and Sister McFadden, and were graciously entertained for the night and sent on our way rejoicing in the morning by Sister Pevey and daughter, feeling that the storm which prevented our crossing to Deer Island on the same day we left St. John, had proved a blessing in disguise by causing us to make these very agreeable acquaintances among our brethren across the border.

Arriving at Eastport, we soon found Bro. A. C. Lambert, of Deer Island, waiting to convey us across the water with his yacht to his home, where on our arrival we found Sister Lambert waiting to make us a hearty welcome.

On the following day the splendid new meeting-house was opened for worship at Lord's Cove, of which Bro. H. Murray has written. Then for over five weeks we lived and worked for the cause of

the Master, assisting Bro. Murray, who is a successful winner of souls for Christ, and in our feeble way tried to do what we could to help advance the cause of our beloved Master among the noble inhabitants of this picturesque spot, who must first be visited in order to be fully appreciated. The natural scenery from some of the elevated points on the island, from which one can look out over a broad expanse of waters, studded and dotted with numerous islands, is of more than ordinary loveliness.

While here, we made one hundred and twenty visits among these truly courteous people, and at last parted from those whom a few short weeks before we had never seen, feeling our heart heavy within us at the separation, yet praying that we would all meet once more, if not on earth, yet in that upper and better kingdom where there will be no parting.

This is the home of our aged preaching brother Wm. Hughes, who is now almost eighty-five years old. We visited him several times and enjoyed his explanations of the scriptures very much. He has been a deep, intelligent, and earnest student of God's word for the term of a long lifetime, and as we listened to his clear explanations of some of the most obscure passages of the Bible, it seemed to our soul like water drawn from a deep well to the lips of a thirsty traveller. By the death of his aged wife, which occurred on the 10th inst., Bro. Hughes was left entirely alone. Bro. Wm. Murray, of Leonardville, conducted the services at the funeral, and spoke in the most feeling terms to the assembled friends, and to our aged and beloved brother, who followed her remains to the grave, leaning on the arm of Elder Jas. Ward, of the Lord's Cove Christian church. Looking into the grave, as they were about to fill it with earth, he exclaimed, "rest there, loved one, till God shall call you forth," and then started for his lonely home, as the tears started to our eyes, realizing that we all must some day thus part, or be parted from our loved ones. Then how we should rejoice in the hope of that final meeting, where parting shall be no more.

H. A. DEVOE.

### NOVA SCOTIA.

#### HALIFAX.

We are more than thankful to the good brethren who have so nobly responded to our call for help to build a church-house in Halifax, and hope all will respond that have been asked to contribute to this cause of Christ, for this is a noble work and is dear to the hearts of all who love His appearing. We have it in our power to lift up our fellow man to a higher, nobler, holier Christian life, and by so doing we lift ourselves to a higher standard of Christianity and feel closer drawn to Him who so loved us, even laying down His own life for us, and not for us only, but for all them that will accept Him, that through obedience we might have eternal life with Him in the world to come. We should have nothing of self, but all for Christ. Our very life has been purchased by Him. We are not our own. We are His—and all we possess are His. We are His servants, and we should make good use of His goods that have been intrusted to our care. For we all will have to give an account of our stewardship to Him at the last day. It will be well if we have done right. It will be the reverse if we have done wrong.

Brethren, let us be Christians in thought, in word, and in deeds of kindness. Hear the words of the Apostle John: But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? And in reference to certain rich men James says: Go to, now, ye rich men, weep and howl for your miseries that shall come

upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you; and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is by you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Certainly this don't apply to the Disciples of Christ. But many will say, that was spoken to the world! Brethren, if you do what the world is doing, you will be condemned with the world. There will be no excuse at the judgment day. If you have kept back anything that belonged to the Lord, you can never expect to hear the voice of Jesus saying to you, Well done, good and faithful servant, enter thou into the joy of thy Lord. It is well for us to give heed to our givings, and see that they are established on a sure basis.

Many thanks to kind brethren for donations received.

Yours in Christian love.

W. J. MESSERVEY.

#### CORNWALLIS.

This season's heartiest greetings to all our readers. May peace and good-will abound. In looking back over the year that is just passing, we see much for which we should be very grateful. Our kind Father in heaven has watched tenderly over us, and bestowed on us many rich blessings. His work in this locality has been fairly successful, and the brethren are united and hopeful. Death, it is true, has visited some of the families of our brethren, but we believe the sanctifying influences of affliction will yield "the peaceable fruit of righteousness." We know that all things shall "work together for good to them that love God." Let us be sure and love God, then all will be well.

Many have been the expressions of kindness to us, and interest in our work since coming to this field. The brethren seem to anticipate our every want, and seem happy to do what they can to hold up our hands. They made us a very pleasant donation visit last week, and left us the better off by about \$45.00, near the half of which was in cash, the balance in just such things as were most needed. We spent a very pleasant evening. We were entertained with music, both vocal and instrumental. The presentation was made by Bro. Holz, who, with Sister Holz, had kindly thrown open their part of the house to entertain the company, and did all in their power to make the affair a success. Speeches were made by a number present, but the speech of the evening was by our good Bro. Thomas O. Blenus. Such gatherings we believe to be profitable, not only to the preacher, but also to all concerned. The good feeling and sympathy thus awakened by coming together socially goes far to make the work lighter, and pleasanter for all. After a prayer by the writer, the company broke up, all feeling that a very enjoyable evening had been spent.

We have nothing new to report as to the success of our work. Indeed, now that the cold winter is here, we shall not be able to do much more than keep the interest alive. But our prospects for an advanced movement the coming season are good. Let us enter on the year 1888 with earnestness, and strong faith in God.

E. C. FORD.

Port Williams, Dec. 27, 1887.

#### MILTON.

For the last few weeks I have been laboring with the church in Milton. The congregation here is quite large and influential. In fact, this is one of our oldest churches in the Province of Nova Scotia. It was organized by Elder Benjamin Howard in 1841. It was my privilege to hear Mr. Howard preach and form his acquaintance when a boy while a student of Abington College in Illinois in

1862. He was then quite old and was living in McHenry County in that State.

This church has been highly favored in many respects. It has always had a great deal of home talent. It has also enjoyed the teaching from time to time of some of the ablest preachers in the reformation. About forty-five different ones have labored with and for this congregation. Some, it is true, have labored only a few weeks, while others have remained for years. But it is not my purpose, at present, to write a historical sketch of this church. Still, I may in the future, as I have been requested to write an account of all the congregations of Disciples in Nova Scotia, and am at present gathering material to this end.

We have been having services in the vestry of the church a part of the time, including eighteen evenings. Our social meetings have been very pleasant and profitable. It has seldom been my privilege to meet with a more talented congregation.

We were particularly anxious to develop the speaking ability of the individual members of the church. Consequently, as the meeting progressed, more and more took part in the services, thus helping to make them interesting and profitable.

The Elders, brethren Allen, Minard and Jabez Freeman, are men of unblemished reputation, loved by all, hated by none. The deacons, brethren A. G. Ford, McKeown and Homeon, are an honor to any congregation. There are also a number of young men, including brethren Alfred Kempton and Atherton Ritchie, who ought to be educated, and thus be enabled to devote their lives to the ministry. However, this church has done well in being the mother of so many preachers, including the Murrays, E. C. Ford, Joseph Gates, T. S. K. Freeman, etc. Its members too, have been widely scattered, and gone to other parts of America, and helped to enrich and build up other congregations.

The old time prejudice here is gradually dying away. Thanksgiving day was kept by holding union services in the Congregational church in the morning, and in the Christian church in the evening. The Congregational minister, the Rev. M. Godard, is one of the most kind and lovable of men, and the best of feeling prevails between the two congregations.

"How sweet, how heavenly is the sight,  
When those that love the Lord,  
In one another's peace delight,  
And so fulfill the word."

Our largest congregations on Lord's day morning have numbered about one hundred and seventy, in the evening, about four hundred and fifty. Three have united with the church since I came, and we have been earnestly praying and laboring to gather others into the fold of Christ.

It seems like a dream that I am here. I look around and see the rocks, the groves, the lumber woods, and then the waters of the Atlantic. I see, too, the Liverpool river, meandering through Milton, going on to join the waters of the great sea. The late rains are swelling the river, and tend to gladden the hearts of the lumbermen, and also the people generally. The logs in vast numbers are floating down, and the mills have begun operation, and times will gradually grow better. Nearly everybody of late have been crying *hard times*. How soon, too, the cry becomes chronic. When times are good people should prepare for reverse; in beautiful weather, prepare for the storms; in health, prepare for the days of adversity; and in youth prepare for old age, and the never ending spring-tide beyond the dark sea. How dark and dreary would life be without the hope of enjoying a home in heaven.

That home, O how sweet,  
It thrills upon the heart;  
Home where the loved ones meet  
And never, never part.

W. K. BURN.

December 12th, 1887.

#### THE BLESSED TASK.

I said "sweet Master hear me pray,  
For love of Thee the boon I ask;  
Give me to do for Thee each day  
Some simple, lowly, blessed task."  
And listening long, with hope olate,  
I only hear Him whisper, "Wait."

The days went by, but nothing brought  
Beyond the wonted round of care,  
And I was vexed with anxious thought,  
And found the waiting hard to bear;  
But when I said "In vain I pray,"  
I hear Him answer gently "Nay."

In praying still and waiting on,  
And pondering what the waiting meant,  
This knowledge sweet at last I won—  
And Oh, the depth of my content!  
My blessed task for every day  
Is humbly, gladly to obey.

And though I daily, hourly fail  
To bring my task to Him complete,  
And must with constant tears bewail,  
My failures at my Master's feet,  
No other service would I ask,  
Than this my blessed, blessed task.

HARRIET McEWEN KIMBALL.

#### THE STARVING POOR.

Few who observed the eager throngs in the streets and avenues last week purchasing Christmas gifts would think of the other and dark side of the picture, the many thousands of idle and starving men and women at present in this city. The two sides of the picture are so incongruous that the mind can scarcely be forced to dwell upon both. One will run up against two or three hungry-looking men standing with wistful gaze at a corner, eagerly anxious to work at anything if it could be got; but would any one for a moment think that there are just now no less than one hundred thousand idle men and women in this city in a destitute and starving condition? Nevertheless it is true, and notwithstanding the facts that this year has been unusually good for business—that factories have been running full time—that the building trades have been busy—that the clothing and shoe trades have rarely been brisker—and that the iron trade has been booming. But all have their slack or idle season, and unfortunately in the most of them it occurs just at this holiday time. Many thousands thus instead of rejoicing and welcoming the approach of the holidays dread their arrival. The great bulk of them while at work can only earn enough to make ends meet, and cannot possibly lay aside any portion of their earnings to keep them when laid off.

Of course it is only a percentage of that wage-earning class that is presently in a destitute condition, but if the vast number employed in the various industries be considered, it will not then surprise any one to be told that there are 100,000 idle men and women in this city at present. In the building trades the dull time commenced a week ago and will last till the beginning of April. There are 7,000 bricklayers, 2,500 brown-stone cutters and rubbers, 2,000 laborers, and 700 roofers. Then there are 8,000 painters, and of these alone over 1,500 are presently going idle and looking for work. Of the 8,000 Union-carpenters 350 are already idle, and the rest are mostly on short time. Altogether in connection with the building industry at least 15,000 are already idle, and 10,000 more will be added before the winter is far advanced. About 500 cabinet makers are now idle, as well as 100 upholsterers and 100 carvers. The clothing industry gives employment to about 60,000 men, and of these at least one-half are idle, owing to the slack season. It is estimated that there are always about 5,000 longshoremen and dock laborers idle, and at best their wages only average \$9 a week. At least 3,000 cigarmakers are

presently idle. Over 1,500 of the 15,000 employed at the affiliated trades are idle, and also 700 of the 7,000 shoemakers. About 500 machinists and 300 engineers are idle. The 6,000 men engaged in paving the streets will be nearly all idle now for three months, as few will yet work at anything else. To these idle men must be added at least 500 bakers, 1,000 waiters, and over 2,000 others. And at least 20,000 women (seamstresses, etc.) are presently idle, and at the best of times they only manage to make enough to keep body and soul together.

The fact of the matter is, workmen in the country and in other cities think that they have only got to come to New York to be sure of work, and thus a constant flood of unemployed is constantly pouring into the city. Certainly the great question of the hour here, as well as in Great Britain, is—What is to be done with the unemployed?—Scottish American of New York.

WEEKLY COMMUNION.

In your issue of the Baptist, July 28th, 1887, we read with surprise, in a sermon of Mr. Spurgeon's, the following words: "Then, next, this remembrance of the death of Christ must be constant. The Lord's Supper was meant to be a frequent feast. I think it a grievous mistake when the Communion comes but once in a quarter of a year—aye, and even once in a month. I should not feel satisfied with the breaking of bread less often than on the first day of every week, and particularly it comes much oftener to me, for it is my great delight whenever I have a few Christian friends to say, Let us break bread now that we are met together." We had always supposed that Mr. Spurgeon's church observed the communion of the Lord's Supper but once a month, like the majority of Canadian Baptist Churches. This has been the impression generally left on the public mind by the writings of Canadian ministers visiting at Spurgeon's Tabernacle. We would not wish to hold up Mr. Spurgeon and his church as an example for all other Baptist ministers and churches, only so far as he follows Christ, but we would like to know, if Mr. Spurgeon's views and practices are correct on this subject, why does not the same custom prevail among our Canadian Baptist Churches, or, in fact, among all Baptist Churches. If he is right, then all others not like-minded must be wrong. If Christians should commemorate the Lord's death every Lord's Day—the proper time for their regular meeting together—then what authority have we for neglecting it so frequently, and only observing it once a month, or once a quarter, or whenever it suits our convenience. If the time for observing this ordinance is purely a matter of choice or convenience, and if the observance of the ordinance is not a part of regular divine worship, then why not limit the observance of it to once a year, or once in a life-time, the same as baptism. But if it is a soul refreshing part of divine sacrifice and should be observed on the first day of every week, as Mr. Spurgeon believes, and as the early disciples also believed, then why is it so almost universally neglected among our churches? Would some of our leading brethren be kind enough to give us a reply on this subject. Let the truth be brought out "though the heavens fall."—A. R. Best in Canadian Baptist.

DOING THINGS WELL.

"There!" said Harry, throwing down the shoe-brush, "that'll do. My shoes don't look very bright, but no matter. Who cares?" "Whatever is worth doing at all is worth doing well," said his father, who had overheard the boy's careless speech. Harry blushed while his father continued:

"My boy, your shoes look wretchedly. Pick up the brush and make them shine; when you have finished come into the house."

As soon as Harry appeared with his well-polished shoes his father said:

"I have a little story to tell you. I once knew a poor boy, whose mother taught him the proverb I repeated to you a few minutes ago. This boy went out to service in a gentleman's family, and he took pains to do everything well, no matter how unimportant it seemed. His employer was pleased and took him into his shop. He did his work well there, and when sent on errands he went quickly and was soon back in his place. So he advanced from step to step till he became clerk, and then a partner in the business. He is now a rich man, and anxious that his son, Harry, should practise the rule which made him prosper."

"Why, papa, were you a poor boy once," asked Harry.

"Yes, my son, so poor that I had to go out to service and black boots and wait at table and do anything that was required of me. By doing little things well, I was soon trusted with more important ones."

Married.

WOOD-HUTCHERSON.—At the home of the bride's parents, Lower Cunard, on the 14th Dec., by E. C. Ford, Spurgeon A. Wood, Esq., and Miss Ella M. Hutcherson, third daughter of William Hutcherson, Esq., all of Cornwallis.

CAMPBELL-NICHOLSON.—At Montague Bridge, Dec. 6, 1887, by O. B. Emory, Mr. Artomas Campbell, Montague, Lot 59, and Miss Annie Nicholson, Commercial Cross, Lot 59, King's Co., P. E. I.

MCLEOD-McPHERSON.—At Montague Bridge, Dec. 20, 1887, by O. B. Emory, Mr. Malcolm McLeod, and Miss Jane McPherson, both of Milltown, Lot 61, King's Co., P. E. I.

PALMER-KATHLINE.—At 14 Cliff street, St. John, N. B., Dec. 31st, 1887, by T. H. Capp, Edward Palmer of St. John, to Miss Kate Kathline of King's Co., N. B.

Died.

HUGHES.—At her home Richardsonville, Deer Island, N. B., Sister Ann, beloved wife of Elder W. F. Hughes, aged 79 years and one month. She had been an invalid for many years. But having lived nearly the "three-score years and ten," death on the 10th of Dec., 1887, relieved her of her sufferings, and now she is free from toil and sorrow. Bro. Hughes, while feeling keenly the loss, cannot but rejoice that she is better off, having fallen asleep in Jesus.

Asleep in Jesus, blessed sleep, From which none ever wake to weep. W. MURRAY.

HALIFAX CHURCH FUND.

Table listing names and amounts for the Halifax Church Fund, including John M Hains, William Jackson, Mary S Jackson, etc.

Table listing names and amounts for the Halifax Church Fund, including F W Beckman, Miss Cashen, Miss Wood, etc.

Total: \$81 01 W. J. MESSERVEY.



**GLOBE HOTEL,**

12 Buckingham Street,  
HALIFAX, N. S.

**FIRST-CLASS FAMILY HOTEL**

For Transient or Permanent Guests.  
Parties arriving by Train can take Horse Cars to door.  
HARRIS L. WALLACE, Proprietor.

**W. C. GIBSON,**

WATCHES, CLOCKS, and JEWELRY.

English Watches, Swiss Watches, Waltham Watches, Watchmaker's Tools and Materials.

WHOLESALE AND RETAIL.

Waltham Watches a Specialty.  
95 King Street, - - Saint John, N. B.

**LEONARD BROTHERS**

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK.  
BRANCH, 209 COMMISSIONERS ST., MONTREAL.  
Packers of Boneless and Prepared Fish,

Pure Boneless Cod, Finnan Haddies, and Scaled H. or rings, are our leading lines. Dry and Green Cod; also, Frozen Fish in Season.

W. F. LEONARD, Montreal. C. H. LEONARD, St. John, N. B.

**W. J. MESSERVEY.**

READY MADE CLOTHING

AND  
GENTS' FURNISHINGS.

89 UPPER WATER STREET,  
HALIFAX, N. S.

Highest prices paid for all kinds of Raw Furs.  
H. E. COOKE, Manager.

**Etherington's Adjustable Spring Bed.**

The Spring Bed consists entirely of **STEEL SPIRAL SPRINGS**, which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

All orders by mail will receive prompt attention.  
ADDRESS,  
A. L. ETHERINGTON,  
Manufacturer Adjustable Spring Bed. -  
MILTON, N. S.

**NEW CARPET WAREHOUSES**

NOW OPEN!

An immense Stock, all new Goods imported this spring, comprising:

BRUSSELS, TAPESTRY, WOOL, UNION, DUTCH and HEMP CARPETS.

Oilcloths and Linoleums, Rugs, Mats, Curtains, Cornice Poles, etc., in all qualities at bottom prices.

HAROLD GILBERT, 54 King Street, St. John.

**TRUE FRIENDSHIP**

Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

**HAWKER'S**

**Nerve and Stomach Tonic.**

For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tulu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

W. HAWKER, Druggist, Proprietor  
110 Prince William Street, St. John, N. B.

**FRED. BLACKADAR.**

IMPORTER AND DEALER IN

CROCKERY, CHINA, GLASSWARE AND LAMP GOODS.

•Silver Plated Goods, &c.

**S. S. MISSION JCS.**

166 UNION STREET, SAINT JOHN, N. B.

**KIRKPATRICK,**

No. 7 King Street, - - St. John, N. B.

**CUSTOM CLOTHIER.**

Newest Styles and Best Qualities.  
A Full Line of Ready Made Clothing  
Always in Stock.

"Nothing Like Leather."

**J. J. CHRISTIE & CO.**

65 King Street, St. John, N. B.

IMPORTERS AND DEALERS OF

**French Calf Skins,**

**FRENCH FRONTS AND KID SKINS.**

English Fitted Uppers, English Kip,

SOLE LEATHER, UPPER LEATHER, LINING SKINS,

And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to.

**F. W. WISDOM,**

Mill, Steamboat and Railroad Supplies,

41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Liren Hose, Lace Leather and Cut Lacing, Cotton Waste and Steam Packing, Lubricating Oils, Mill Files, Emery Wheels, Emery Cloth and Emery, Wrought Iron Pipe, Cast Iron Water Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam Gauges, Injectors, Bolts, Nuts and Washers, Rabbit Metal and Antimony.

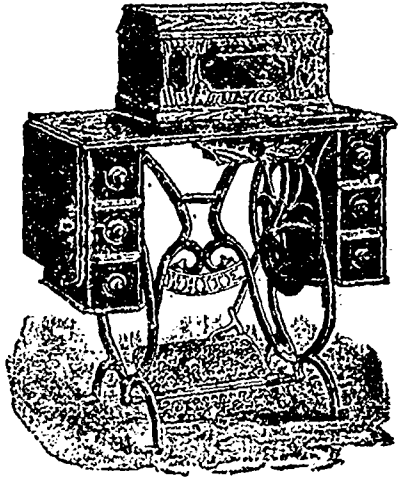
**STEAM AND HOT WATER HEATING APPARATUS.**

Lowest Quotations given on Special Supplies.

**"DOMESTIC."**

**E. & T. CRAWFORD,**

14 Charlotte Street.



SELF-THREADING SHUTTLE

PERFECT SELF-SETTING NEEDLE

It is the **LIGHTEST RUNNING** Machine, hence produces less fatigue in operation, and on that account is especially commended by the Medical Faculty.

**PROGRESS AND POSITION OF THE ONTARIO MUTUAL LIFE COMPANY.**

Year.	Assets.	Assurance in force.
1870.....	\$6,216.00.....	\$521,050
1874.....	88,721.00.....	856,500
1878.....	142,619.00.....	1,883,311
1882.....	427,429.00.....	5,410,470
1886.....	909,489 73 .....	9,008,543

The policy-holders contributed the capital, own and control the assets and enjoy the entire profits.

E. M. SIPPRELL;  
St. John, N. B., General Agent for N. B. and P. E. I.

**FELLOWS'**

**Leeming's Essence.**

For lameness in horses it stands pre-eminently above all preparations used by Horsemen as a remedy for

- SPLINTS,
- SPAVIN,
- CURBS,
- RINGBONE,
- SIDEBONE,
- STRAINS of the BACK SINEWS,
- HOCK, KNEE,
- FETLOCK,
- PASTERN and COFFIN JOINTS, Etc.

Every well regulated stable should keep a supply of the Essence on hand. PRICE 50 CENTS.

St. John, N. B., July 8th, 1881.  
Messrs. T. B. Barker & Sons:  
Sirs,—I willingly bear testimony to the efficacy of Fellows' Leeming's Essence as a cure or helper in very many cases of Splint, Ringbone, Spavin, Strains of the Back Sinews, Stifle, Fetlock, Pastern and Coffin Joints, Etc. Every horseman should have a supply of the Essence in his Stable.  
S. T. GOLDING, Livery Stables, St. John.

St. John, N. B., Jan. 16th, 1882.  
Messrs. T. B. Barker & Sons:  
DEAR SIRS,—I have used Fellows' Leeming's Essence for several years past with great success, and therefore most cheerfully recommend it as one of the very best remedies in use in all cases for which it is prescribed.  
J. B. HARR, Proprietor of Sale and Livery Stables, St. John, N. B.

St. John, N. B., Dec. 27th, 1881.  
Messrs. T. B. Barker & Sons:  
DEAR SIRS,—Fellows' Leeming's Essence is without question a great remedy for many cases for which it is prescribed. I have used it successfully for a series of years, and I know of many others who speak of it in the highest terms as a most efficient cure for Ringbone, Spavin, Strain, etc.  
A. PARRIS, Proprietor of Victoria Livery Stables, St. John, N. B.

**MONT. McDONALD,**

Barrister & Attorney-at-Law.

OFFICE:  
BARNHILL'S BUILDING, PRINCESS STREET,  
SAINT JOHN, N. B.