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# THE CHRISTIAN.

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

Vol. VIII.—No. 12

SAINT JOHN, N. B., OCTOBER, 1891.

Whole No. 42

## The Christian.

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

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"THE CHRISTIAN."  
P. O. Box 106  
St. John, N. B.

EDITOR:

DONALD CRAWFORD, - - New Glasgow, P. E. I.

FINANCIAL MANAGER:

J. E. EDWARDS, . . . . . St. John, N. B.

ON looking over the subscription book we notice that a great many are in arrears. We earnestly ask those who have neglected to pay up to do so as early as possible. We also request all who are interested to say a good word for THE CHRISTIAN to their friends. We should have at least five hundred more subscribers this year.

BRO. GORDINIER has commenced a meeting with the church at LeToto. We trust his labors may be abundantly blessed and the church strengthened and encouraged.

We learn by private note that Bro. Wallace is holding a meeting in Hans Co., N. S., with a good interest. Some have been added to the Lord.

Man's way of working and God's are so entirely different that human reason fails to bridge the chasm between them. Instead of calling for a great work the mightiest, He called the weakest. He gave the sheepfold the preference over the throne. Obscurity was no hindrance to imperishable fame, poverty was not a barrier to kingdoms and crowns. On inexperienced youth he laid the burdens of the sage, and the youth is with the burdens raised to the peerage of experience's wisdom, and all was to teach man his own insufficiency and the all sufficiency of God. He chooses the weak things of the world to confound the mighty. God is the only builder of lasting greatness. Abraham is in obscurity, yet by God's call he becomes the father of a great nation and greater still the Father of the faithful. From the unambitious calling of a shepherd boy Joseph is made Egypt's Prime Minister. David exchanges his shepherd's crook for Israel's sceptre. Elijah is unknown. From Gilead he emerges clad in the ruggedness of his mountain home; makes kings tremble, "the dying to live and the living to die." At his word the earth becomes iron and the heavens brass. Elisha is called from the plough. Others of the prophets are vine-dressers and herdsmen. The disciples were men in humble station and more than all He who had not where to lay His head becomes the Lord of Glory.

Now that the long winter evenings will soon be upon us, good crops warding the now busy past, encouraged by the cheering reports at our yearly meeting and dissatisfied still with our efforts, let all our pastors prepare by hard work this winter for a grand campaign with the opening spring. Let the efforts of the study be touched in every

letter by Calvary, so that when you stand in the pulpit your people will see that you have been somewhere near where the Christ has been. It is not hard for men to resist dry book-lore sermons about Calvary, but it is hard to resist the same spirit in a preacher and in his words that led the Saviour up the rugged mount. If you work hard in the study your work will not seem so hard out of it. Touch your people by that same spirit that has touched you and let the contagion spread. You will then work together. Let the prayer-meetings be worked to the utmost. Every worker will know how this can best be done. Likewise the Sunday School teachers. Visit the absent scholars, talk to the young in their own tongue, use your personal influence to win the erring back. Induce every member of the congregation to be at their post, and take part in the services, by hearty song, fervent prayers, appropriate readings, earnest exhortation, provoking one another to love and good works. Go out and seek the lost. Constrain them to come in, and ere we are aware a glorious awaking as welcome as the vernal sun speaking the dead earth into life will be the inevitable result.

We regret that this issue is unavoidably delayed a few days. Changes in our printing department has necessarily detained us.

## OUR ANNUAL MEETING.

The annual meeting of the Disciples of Christ of Nova Scotia and New Brunswick was held with the church at Westport, N. S. The following delegates were present:

From St. John—J. E. Barnes and wife, H. W. Stewart, J. B. Allan, Miss E. Christie, Miss H. Banks, J. S. Flaglor and wife.

Cornwallis—Elder E. C. Ford and wife, Mrs. Woodworth, D. McLean, Miss S. Ford, Miss H. Stevens, R. Jackson, R. Stevens, F. Ford, T. Lockwood.

Milton, Q. C., N. S.—Elder H. Murray and wife, J. M. Ford, and wife, Mrs. R. Burnaby, Miss M. Freeman, Miss A. Thompson, Miss O. Dedrick, K. Dedrick.

Kempt, Queens Co., N. S.—Elder W. Murray, I. Cushing and wife, J. Freeman, Mrs. Christopher, Mrs. Hunt, Mr. Shaffner and wife.

Southville—Elder Steele, P. Waggoner and wife, Mrs. B. Waggoner, Mrs. S. Steele, jr., Mrs. Gates, W. Gates, A. Gates, Miss N. Gates, Mrs. J. Cate.

South Range—Elder Zeigler, J. Shortliff.

Halifax—Elder J. H. Gordinier; Sandy Cove, Miss M. Leary; Tiverton, Elder H. A. Devoe and wife, Elder Ossinger, A. Handspiker, Mrs. H. Outhouse, Miss A. Ruggles, K. Outhouse and wife, T. Outhouse, J. Clifford and wife, Mrs. Elliott, Miss A. Outhouse, Miss B. Powell, O. Outhouse, Mrs. Cosseboon, L. Outhouse, Miss S. Cosseboon, Mrs. A. Outhouse.

New Glasgow, P. E. I.—Elder Donald Crawford.

Eastport, Me.—Miss M. Greenlow.

Worcester, Mass.—Miss Fay, Miss A. Cato.

Healdsburg, Cal.—Elder H. Wallace and wife.

The meetings opened at 7.30 o'clock, p. m., on the 3rd. Elder H. E. Cooke, on behalf of the Westport church, heartily welcomed the visitors,

and the following responded: E. C. Ford, J. E. Barnes, W. Murray, D. Crawford, Mrs. Gates, Mrs. Flaglor, H. Murray, H. W. Stewart, H. Wallace, P. Waggoner, J. H. Gordinier, R. Stevens, J. B. Allan. It was a joyful meeting, and showed that all were fully bent on having one of the best annuals ever held.

Saturday at 9. a. m. R. Stevens of Cornwallis led a grand prayer meeting until 10 o'clock, when Elder W. Murray preached on "prayer meetings." He made all feel the good of prayer and the great importance of praying privately and publicly.

After the sermon there was a discussion on prayer meetings, and many valuable suggestions were given as to how to make a successful meeting. Geo. Bowers, J. M. Ford and T. Lockwood were appointed to audit the accounts that were to come before the meeting. At 2 o'clock p. m. Elder H. Murray preached on "church work." He said the Lord had not given us a specific plan of work, but we must use all the means we could command in our church work. It is the same old gospel we preach, but we should use the 19th century appliances.

Then followed a conference on church work, and great benefit was derived from the advice given. At 8 p. m. there was preaching by Elder H. Wallace, formerly of Nova Scotia, now of California. His text was from Timothy, 3rd chap. 1st verse. He showed how the church was the pillar and support of the truth in preserving, translating and circulating it. Elder Wallace is a great favorite, he having preached in these parts some years ago.

On Sunday at 7 a. m. a prayer meeting was led by Elder H. A. Devoe. Although it was raining hard there was a large attendance and an inspiring meeting.

At 10.30 a. m. Elder Donald Crawford of P. E. Island preached the annual sermon. The text was, "Now abideth faith, hope and love and the greatest of these is love." He showed that faith and hope would pass away, but love would abide forever. Love was an attribute of God; faith and hope were not. His description of the Christian's faith and his glorious hope was powerful, and when he spoke of the love that should abide forever tears of joy flowed from many eyes. The audience was deeply affected.

At 11.45 a. m. the Lord's Supper was celebrated, Elders Barnes and Ossinger presiding. This was a very impressive service as the Disciples remembered their Saviour's death.

At 2 p. m. Sunday school was held, Supt. Peters in charge, assisted by Elder H. Murray. A number of questions were asked on Sunday school work. How should we use the "helps?" It was answered at home. The Bible only in the class. How to keep the attention of a boy from 10 to 14 years old? Teachers should get the parents to use all their influence with the boys. Should all the church attend the school? Yes. Should there be prizes? No. How to get the scholars to ask questions? Arouse their curiosity. How to get the older scholars to teach? Have a primary class. Should there be a roll call? Yes, by the teachers. Should the pastor be superintendent? If possible, no. Should a lady be superintendent? If necessary, yes. Should the superintendent be young

or old? Old preferred. Begin sharp on time. Not over an hour in length. Singing often and lively. Blackboards. This was an interesting hour. 3 p. m., preaching by Elder J. H. Gordinier of Halifax. Topic, Preaching Christ, His life, death, burial, resurrection and ascension. 8 p. m., H. W. Stewart of John preached on Christian Union; its desirability, its feasibility and its great benefit. He showed that great strides had been made toward it of late years. There was preaching in the Baptist church at 10.30 a. m. by Elder Wallace from the text, If ye then be risen with Christ seek those things which are above; and at 7 p. m. by Elder H. Murray. Subject: The faith that works by love. All the services of the day were well attended and deep interest prevailed.

#### MONDAY'S MEETINGS.

Monday, 9 a. m. Business meeting opened — Elder E. C. Ford was elected chairman for the ensuing year. This is the fourteenth time. The Secretary, J. E. Barnes, read the minutes of last year's meeting, and they were approved. There are 22 churches; 15 reported a membership of 1307 — 800 in Sunday schools; 73 were added to the churches during the year. Home Mission Board reported that they had received \$500; expended \$359; balance on hand \$141. Twenty weeks' labor had been done for them, 120 sermons preached, and 28 added to the churches. J. Jackson, G. F. Barnes and J. S. Flaglor were re-elected as the Missionary Board. Elder T. H. Capp reported that the educational fund had received in the past four years \$514 and expended \$605; balance due treasurer, \$91. Elder Capp, on account of removing from the Provinces, tendered his resignation as co-editor of THE CHRISTIAN and as treasurer of the educational fund. Deep regret was expressed on account of his removal. A resolution was passed by a standing vote expressing the great confidence, esteem and love for Elder Capp, wishing he and family success and all blessings in his new field. H. W. Stewart of St. John and John M. Ford of Milton, Q. Co., were elected to take charge of the educational fund. Elders Crawford and Wallace were invited to membership in the meeting. They accepted and helped greatly by their wise counsel. J. E. Edwards, financial manager of THE CHRISTIAN sent in a model report. He had received \$495, expended \$403; balance on hand \$92. It was decided to divide the profits from this fund next year. Elder Crawford was tendered a hearty vote of thanks for his invaluable services as editor of THE CHRISTIAN, and the hope expressed that he might live long to successfully conduct it. Geo. F. Barnes of St. John was elected co-editor of THE CHRISTIAN. A vote of thanks was passed to J. E. Edwards for his services on THE CHRISTIAN. Adjourned to meet again at 2 p. m. Quarterly meetings were appointed as follows: December at Tiverton, March at St. John and June at Southville. Elders E. C. Ford and H. Murray were appointed to arrange the place of next meeting.

The chairman and secretary were appointed to prepare a programme for the next meeting.

Several places asked for aid from the mission fund. The Mission Board was authorized to show the importance of this field and its need to the General Missionary Board of the United States.

Votes of thanks were passed to the following companies: Weymouth S. S. Co., Bay of Fundy S. S. Co., Western Counties Railway Co., and Halifax and Annapolis Railway Co., for their reduction in fares to the delegates. At 3.30 p. m. the ladies organized a foreign missionary society. The following officers were elected: President, Mrs. J. M. Ford; vice-president for New Brunswick, Mrs. J. E. Barnes; for Nova Scotia, Mrs. H. Murray; treasurer, Miss Susie Ford; secretary, Mrs. J. S. Flaglor. The ladies had a very interesting meeting, and have made plans for excellent work during the year. Mrs. Ford, Mrs. Flaglor and

Miss Payson were appointed to prepare a programme for next meeting. Mrs. Ford is a model president. It was not decided which country they would send aid to, but Japan seemed to be the favorite, although China had many strong supporters. The secretary was ordered to correspond with the Ontario and United States Foreign Missionary Societies. The bye-laws of the Women's Foreign Missionary Society were adopted.

Adjourned to meet at the next annual.

After this meeting a gale of wind with heavy rain came on and prevented a great many from attending the missionary meeting at 8 p. m. Elder Ford led the meeting. Instructive, interesting speeches were made by Messrs. Wallace, H. Murray, Stewart, W. Murray, Devoe, Cooke and Gordinier. J. B. Allen of St. John gave an appropriate recitation before the collection was taken up. A hearty, unanimous vote of thanks was passed by the visitors to the people of Westport for their unbounded hospitality and unceasing attention.

On Tuesday at 8 p. m. Elder H. A. Devoe preached to a crowded audience on "obeying the truth."

Elder Crawford was received with gladness. He is one of the first preachers of the Christian church to preach in Digby county. He has gone to preach at Southville, where he will meet seven of the eleven whom he baptized thirty-nine years ago. Three of them, among whom was Elder Steele, the first to be baptized, were at the meeting. Miss Susie Ford playing the organ and R. Stevens leading the singing, made the music all that could be desired. Every one voted the meeting a grand success, and its influence will be a benefit to all the churches. The visitors expected to leave Tuesday morning on the steamer "Weymouth," but on account of an accident she did not arrive until Wednesday night. This, with the tedious trip on her from Weymouth to Westport, made some dissatisfaction, but as all went home feeling happy, and as Mr. Burrell was so pleasant, this was overlooked.

#### NOTES.

Westport is on Briar Island, opposite Long Island; has a population of about 800 and showed a gain during the last ten years; has steam communication with St. John and Yarmouth three times a week. Fishing is the chief industry, in which an average business has been done this year. Visitors find as pleasant a people, and more comfortable homes than are generally found in fishing villages. They trade principally with St. John.

It is the home of E. C. Bowers, M. P. for Digby county. It was learned on Saturday that Mr. Bowers had arrived from Ottawa to attend this meeting, and all were glad to meet this genial Christian gentleman. His beautiful home was thrown open, everybody was made welcome and enjoyed his bounteous hospitality. On Wednesday the steamer "Weymouth" failing to arrive, Mr. Bowers ordered out his schooner "Magic" and invited all on board for Weymouth. Fifty-six accepted, and in a few hours were comfortably housed there. On the trip Mr. Bowers provided refreshments for the party and was untiring in his attentions. When nearing Weymouth, I. Cushing moved and H. W. Stewart seconded a vote of thanks to Mr. Bowers. It was carried unanimously. Mr. Bowers made a suitable reply.

The Westport church has had the house artistically renovated. The ceiling is of wood, painted a pleasing color. The walls are neatly papered, and a handsome border surrounds the room. The new pews are comfortable and ornamental. The chandelier is very fine and the house well lighted. Good carpet cover the aisles and platform. Those who have done the work have shown good taste, and they now have a pleasant house

of worship. The repairs cost about \$500. The outside will soon be painted.

The following resolution was unanimously adopted during the meeting:

Moved by Bro. D. Crawford, seconded by J. E. Barnes, and carried unanimously:

*Whereas*, Our beloved Bro. Capp has since our last annual meeting removed from these Provinces to labor in a distant field and has recently tendered his resignation, both as Editor of THE CHRISTIAN and agent of the Education Fund;

*Resolved*, That this meeting expresses its high appreciation of Bro. Capp's faithful, wise and self-denying labors in both these departments. And although we cannot but deeply feel our loss in the removal of a servant of Christ so efficient and true we pray that God will abundantly bless him wherever he labors; and

*Resolved*, That should he again in the providence of God return to labor here he will be received with joyful satisfaction.

In closing, I will say the meeting was good in every way. Memories were revived and associations formed which will never be forgotten. All look forward to the pleasure of meeting at another annual.

#### REPORT OF HOME MISSION BOARD.

*To the Disciples of Christ in Nova Scotia and New Brunswick:—*

BRETHREN,—We were called on to assume the responsible duties of the Home Mission Board for the past year. We entered on the work with much fear; but finding that we had the help, advice and sympathy of many of our oldest and best brethren we were able to get on with the work much easier than we expected.

We have tried to rouse the brethren to greater zeal and to give more liberally to the mission work. The receipts show that much has been accomplished and we hope to see the contributions growing larger each year.

As advised on all sides we secured an evangelist from the U. S. You are all familiar with the work done by him. He labored four months and reported added to the church by baptism, 10; from the Baptists, 5; restored, 10; by letter, 2—Total, 27. He preached 107 sermons.

After Bro. Applegate's engagement ceased, we corresponded with J. A. L. Romig, of Kansas. We were about to agree to his offer to come and evangelize; when he informed us that he had decided to stay another year in Kansas.

The time of the annual being near we decided not to get any one from abroad for the present, but to get our preachers to labor for a month or more at points of their selection, where they thought a good work could be done. Bro. H. Murray spent a week at Nauwigewauk, but on account of not being able to get a suitable place to preach in had to give up the meeting, much to our regret, as we think there is a good prospect of organizing a church and building a house of worship there.

Bro. Ford spent a week at River John and baptized one. He then visited Bro. Fullerton at Pictou for a week. He has done much good at these points, and given us valuable information as to their needs. Many places have asked for aid and for an evangelist. We know with a good preacher in the field a grand work can be done.

We corresponded with R. Moffatt, Secretary of the General Mission Board of the United States, and are lead to think that if this meeting would take some action to place our needs, and show the importance of our field to the missionary meeting of the United States in October next, that they would send one of their evangelists here, or would aid us to support one.

We are deeply indebted to those who have so kindly given us advice and information, and also to those who have collected from the churches. To them is due the credit of the receipts being so much more this year than last. We hope and pray

they will not relax their efforts in the mission work, but will work on knowing that "The Great Missionary" will give them a glorious reward.

The secretary has received about 200 letters and cards and has written about 225.

Four months and three weeks evangelizing has been done. There has been added to the churches, by baptism, 11; from the Baptists, 5; restored, 10; by letter, 2,—total, 28.

Our time of holding office has expired and all are free to choose whom they will to serve them for next year.

The following is the financial statement for the year ending Sept. 1st, 1891:—

Milton Church.. ..	\$52 29
Halifax " .. ..	41 55
Corwallis Church .. ..	36 75
Westport " .. ..	\$25 86
" Willing Workers. 3 35	
	29 21
Tiverton Young Ladies Aid. \$4 00	
" Church.. ..	14 73
	18 73
Southville Church .. ..	9 27
River John " .. ..	9 00
Kempt " .. ..	4 00
Individuals in Nova Scotia .. ..	25 50

Total for Nova Scotia .. ..	\$226 30
St. John Sunday School...\$51 96	
" Little Workers... 40 00	
" Young Peoples' .. ..	
M. B... ..	19 65
	\$111 61

Leonardville Church .. ..	5 00
Individuals in New Brunswick....	13 10

Total for New Brunswick... ..	\$129 71
Collection at Milton Annual Meeting .. ..	18 00
Profits from CHRISTIAN .. ..	96 62
Individuals in Rhode Island .. ..	\$9 50
" Massachusetts .. ..	6 00
" California... ..	5 00
" Maine .. ..	3 50
" United States .. ..	2 00
" Ontario .. ..	2 00
" Quebec .. ..	2 00
	30 00

Grand total .. .. \$500 63

EXPENDED TO SEPT. 1st, 1891.

Postage, money orders, telegrams, etc....	\$8 77
Bro. Applegate, travelling expenses \$36 48	
" Ford, " .. ..	6 00
" Other " .. ..	4 50
	46 98
Bro. Applegate's salary... ..	\$266 64
" Ford's " .. ..	25 00
" Murray's " .. ..	11 60
	303 24

Total expenses .. ..	\$358 99
Cash in bank.. ..	141 64

Total expenses and cash on hand .. .. \$500 63

Respectfully submitted,  
Yours brothers in Christ,

RUFUS JACKSON, Chairman.  
GEO. F. BARNES, Treasurer.  
JAMES S. FLAGLOR, Secretary.

Annual Meeting, Westport, September 7th, 1891.

Eighth annual report of the Financial Manager of THE CHRISTIAN to the Home Mission Board of the Disciples of Christ, of New Brunswick and Nova Scotia, convened at Westport, N. S., for the year ending August 31st, 1891:—

Number of subscribers....	903
" sent free .. ..	70

Receipts.

Balance on hand at last report... ..	\$145 39
Received for subscriptions .. ..	290 65
" " advertisements .. ..	59 00
	\$495 04

Expenditures.

Paid for publishing .. ..	\$240 00
" " Postage for all purposes .. ..	16 31
" Home Mission Board N. B. and N. S. 96 92	
" " " P. E. I. .. ..	48 46
	\$401 69

Balance on hand... .. \$93 35

Respectfully submitted,  
J. E. EDWARDS,  
Financial Manager.

ANNUAL MEETING NOTES.

As Bro. Flaglor's report of the meeting takes in the main items, we will notice a few things only, to intensify, if possible, their importance.

We know it is a stock phrase to say: "It was the best meeting we ever had," yet, in many respects, this is true of our late meeting. We may not have had as many visitors as at some former meetings, but if we lacked in the quantity we made it up in quality. We never saw a greater number of earnest, active, live and talented workers at any former meeting than we had at our last annual. This was a very encouraging feature of the meeting. In this particular is seen the growth and increased interest of our annual meetings from year to year. We have known persons who would go to the annual for the sake of the visit. But we are coming to see that these meetings are not the place for visitors but for workers. We go because we have an interest in the work, and we want to learn how to be more successful in the church, and lend our influence to the better way of promoting every good word and work.

We found the idea of having the meeting programmed was a good one and worked admirably. The workers know what they have to do and whom they have to hear. Those who preach come prepared, and are not surprised when called upon or disappointed when neglected. This will account for the good feeling and excellent spirit manifested throughout the meeting.

Our Friday evening meeting was led by Bro. Cooke, who gave us a hearty welcome on behalf of the church to their homes. Bro. Cooke had his part of the work well conducted through all the meetings. The deep interest seen and felt in this our first meeting inspired us with hope and confidence in the success of our annual gathering.

The subject for Saturday morning was, "The Prayer Meeting." Bro. William Murray led the conference with appropriate remarks upon the subject. He emphasized the importance of prayer and the prayer meeting, and made plain the fact that a dull prayer meeting means a dull and lifeless church; that no prayer meeting means no church worthy the name of church. He who will not meet with Christ in the prayer meeting has not much of a chance of meeting Him in heaven. The remarks of others that followed were very interesting, and brought out the necessity of the "prayer meeting," its nature and relation to our other work. One speaker thought there might be good result from a dull prayer meeting. Another speaker thought a dull meeting was worse than no meeting. One brother remarked that we "enjoy a good meeting and endure a poor one." Another brother thought that "there should be a change in the order in order to prevent it from becoming formal." Another one said "it was soul we needed and not machinery; that unless there could be a deep degree of spirituality the meeting would be profitless." Another thought the better the machine the more effectual would be the work." Another thought the great need "was a good leader that would strike the right key in the beginning of the meeting." It was made evident that there is a great need that more interest should be given to our prayer meetings; that they are below the mark where any great degree of success can accrue from them.

The afternoon meeting was on the subject of "church work." There was quite a union of sentiment in regard to our present need in the work of building up the cause of Christ. The need of the present age is not to prove the Bible is true, nor to produce a new Bible or a new gospel. The first century gospel is the gospel needed in the nineteenth century. It was, and is, and always will be God's power to save. To change this and produce another gospel is to come under the curse of high heaven. But the great work before us is in so teaching and applying this gospel that nine-

teenth century minds may receive it. Our failures have been, not in receiving the truth, but in hiding it in the bushels of our own idiosyncrasies; in not being as "wise as serpents and as harmless as doves," and in not becoming all things to all men, that we might win some to Christ. To suppose we can be successful in the first century applications to the nineteenth century minds is bad sense and worse religion, and is a long way from becoming "all things to all men." Here is seen the failure of the "Dunkards" and the "River side brethren," they hide what truth they have under the early forms and plans of the first centuries. When we take into consideration the fearful lack of wisdom in the application of the truth we are not surprised that the church has not been more successful, but rather surprised that under such conditions it has done so much. The remarks that were offered at this meeting on this subject showed that our great need in church work was, as already remarked, in the shining of the light so that others might be blessed. There is no doubt that we are first in the restoring of primitive Christianity, but there are grave doubts as to being first in the appropriation and application of it. The sentiment and voice of our interesting meeting seem to be that it was necessary to adapt ourselves and accommodate ourselves to the contingencies of life; that if we fail in this, our work will be a succession of profitless struggles against the storm of life.

Our Saturday evening meeting was just fine. The house full to a seat; the singing inspiring; the text a tonic; the talk as clear and invigorating as the mountain air, kindling our hearts with enthusiasm, and causing them to burn within us; the preacher, Hiram Wallace; closing hymn:

"Thou would'st be saved  
Why not to-night?"

The 7 o'clock Sunday morning meeting was a "sweet hour of prayer." We felt like the three disciples on the mount: "Lord it is good for us to be here." One of the hymns we sang voiced the sentiment of every heart:

"Thou Saviour dear,  
It is not night when Thou art near."

Bro. Crawford delivered the Annual Meeting Sermon at 10.30. We were all benefited by this sermon, and girded with renewed strength. May his life be lengthened many years, and its sunset a golden one, a fit prelude to the "New day."

Bro. Gordinier's discourse in the afternoon was well received. Its order as given in the regular report is such that we are enabled to remember it. "To preach Christ we must preach His authority," as he plainly showed that the death, burial and resurrection, of Christ established His authority. Hence to reject the latter is to deny the former. He also showed that in rejecting Christ's commandments we reject His authority. In preaching Christ we must, therefore, preach not only what He did but what He taught. We hope we may have Bro. Gordinier among us many years.

The Sunday-school question box was so interesting and instructive that we hope it may continue to be a prominent feature in our annual meetings. We all need to better understand how to run a successful Sunday-school. The importance of the work is second to none.

Our business meeting on Monday was never more satisfactory. Notable in this connection was the unity of purpose. Our heads may differ but our hearts agree. One thing we have reached, for which we are profoundly grateful, i. e., to be respectful to a movement or measure with which we may not be friendly.

The work accomplished during the year may not be what we desired, but one thing is especially pleasing, i. e., we are in a better condition for work than ever before. Our Mission Board has laid the foundation for a grand work. The movement to unite with the American Board, or rather to have them help us, is timely and in the right direction. Much might be said, and ought to be said, concerning our mission meeting Monday evening, and the mission meeting of the ladies, and the kindness we received from the church at Westport, and Bro. Cooke's successful way of conducting the whole affair, and especially Bro. Bowers' goodness of heart in getting us back to Weymouth so pleasantly and comfortably, without a cent out of our pockets, but many out of his own pocket. But as our reporter has already mentioned this, we will simply voice the sentiments of all, in recording our profound gratitude for the kindness and favors received from all these friends and brethren, and our great degree of satisfaction with the annual meeting of 1891 at Westport, Digby Co., N. S.

H. MURRAY.

## The Christian.

ST. JOHN, N. B. - - OCTOBER, 1891

## EDITORIAL.

## THE DISCIPLES OF CHRIST.

After the efforts of three quarters of a century to make known to all men the labors and aims of the people known as "Disciples of Christ" or "Christians," the question: *What is their peculiar faith and practice seems as new to-day as in the past.*

That the question is still now is rather a cause of gratitude than regret, because there is now a greater desire to prove all things than in the past, and so a better opportunity to hold fast that which is good. To all candid readers who desire to understand this people the following is submitted with meekness and fear.

*What the Disciples preach and teach:*

1st. They preach Christ; and 2nd, Christ crucified. The first the truth of the gospel, the second the facts of the gospel. *Truth is something spoken, Fact is something done.*

The truth of the gospel was not first spoken by an inspired man or by an angel, but by God Himself, who declared at the Jordan of Jesus: "*Thou art my beloved Son*", etc., etc. They declare this as the great foundation truth, the rock truth on which Jesus builds His Church, the belief of which saves men who when they intelligently and affectionately receive it receive the record which God gave of His Son, and set to their seal that God is true. They also declare to sinners that Christ died for our sins according to the scriptures, that he was buried, and that He rose again the third day according to the scriptures. They tell the people that this gospel was sent to every creature, to all the world, and they affectionately urge sinners to believe in Jesus as the Son of the living God with all their heart, and repent of all their sins and turn to the Lord, who is waiting to pardon them by virtue of His own death on the cross for them.

When men believe the gospel of Christ and want to know how they can be saved, they are pointed to the last commission of Jesus in which He promised to save, and there they can read the Saviour's words: "He that believeth and is baptized shall be saved." When they are fully satisfied with this promise of the Son of the living God they come out and with their mouth confess "*the great truth*," and on that confession they are baptized into the name of the Father and of the Son and of the Holy Spirit. The divinity of Jesus the Christ they make prominent in everything. The Father announced it, the Son laid down His life confessing it, and the Holy Spirit confirmed it in the resurrection of Christ. This is the truth that saves the sinner and holds up the entire Church of God.

The Disciples have been and are severely censured for not telling sinners that they must be saved before they are baptized. But as salvation is all from first to last in the hands of Christ, and He has said in His last commission, "He that believeth and is baptized shall be saved," they cannot reverse it and teach that "he that believeth shall be saved and then be baptized." They see the apostles with the Holy Spirit sent down from heaven working under that commission, and in every case adhering to its arrangements, and feel that they must abide by them at any cost. For so doing they are accused of placing salvation in water, which they most positively deny, and declare that salvation is in Christ alone, who has an absolute right to offer it to men on His own terms. This He does for all time in the commission (Mark xvi.16).

While others hold that their preachers are ambassadors of Christ, the Disciples teach that only

the twelve apostles of Christ are his ambassadors for the following reasons: He in person sent them out in His name. This is not true of others. He sent them out with a new message, which is only true of them. He promised to bind and loose in heaven what they would bind and loose on earth. This was not true of others. He gave them miraculous powers as their *credentials*, but did not give them to others. Faithful preachers now have no new message, but declare the apostles' message to the people which God has already proved true by them who have heard the Lord Jesus, "bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will." (Heb. ii:4) The Disciples point all men to Christ for instruction, and to those men whom He miraculously qualified to guide them after He went to heaven.

They teach that Peter was a leader among the apostles. Not that he had any authority over the rest, for he had not, and they never did anything in the name of Peter. But that Jesus made him a leader, gave to him and to no one else the keys of the Kingdom of Heaven, so that he might tell both Jews and Gentiles to enter the Kingdom, which he did to the Jews on the day of Pentecost and to the Gentiles at the House of Cornelius (Acts ii:10 chap) They thus regard Peter as the model preacher under Christ, and his sermon on the day of Pentecost the model sermon for all coming time. They preach the same Jesus whom he preached. When men believe with the heart, as they did, and ask, What shall we do? they give them the same direction which he did, and make the same promise to the obedient which he did to the obedient, because Peter said: The promise is unto you and to your children and to all that are afar off, even to as many as the Lord our God shall call (Acts ii:39)

When sinners hear the gospel and are convinced of their sins, so that they love the Saviour, and with all their heart ask, What shall we do? the Disciples do not tell these enquirers to seek the prayers of the church nor offer their service to pray for them, because Jesus did not tell his apostles to do so, and the apostles did not offer to pray for such. They believe that Jesus loves sinners more than any Christian can, and is anxiously waiting to save every sinner who will submit to His plain terms, and they dare not make deeper the false impression on the sinner's mind that Jesus is keeping back from him his salvation, and that He will only be prevailed upon to give it at the earnest pleadings of the sinner and of those who are in sympathy with him. No, they want the sinner to understand that Christ is not keeping back his salvation, that He is willing and ready that the change will not be in Christ but in him, and that he must submit to Christ and not Christ to him; and so they declare Christ's own message to enquirers.

Again, the Disciples observe a clear distinction between a *change of heart* and the *assurance of pardon*, which two are often confounded, and leads to confusion. Because they declare that Jesus has not promised in the commission that the sinner will be saved or pardoned until he believes and is baptized, and that Peter did not promise his hearers the gift of the Holy Spirit until they repented and were baptized in the name of Jesus, the Disciples are charged with teaching that there is no change of heart until the sinner is baptized. Now, a change of heart is one thing and the assurance of pardon is another. When Peter's hearers heard of their crimes and of Jesus' love they had a change of heart. They were pricked in their heart with deepest anguish when they asked, What shall we do? but they had no assurance of pardon, but they were told to repent and be baptized, etc., etc. Their heart was changed before they asked what

to do. But they had the gift of the Holy Spirit after they repented and were baptized and not before. The Spirit of God bore witness with their spirit that they were children of God, filling them with joy and peace. So the Disciples teach that men's hearts must be so changed by the Spirit of God as to love Jesus and hate their sins before they are fit to be baptized, but that the assurance of pardon and the gift of the Holy Spirit are promised to the obedient. There must be a death to sin before there is a burial and resurrection with Christ in baptism.

(To be continued in our next.)

## Original Contributions.

## DEATH.

BY MISS LILA JACKSON.

Of all the conquerors the world has ever known — and it has known many — death is the greatest, the most *powerful*, and is the most *dreaded* by mankind. It has been said that *death conquers all*; and it sometimes seems as if there were no way of conquering this "king of terrors" and terror of kings. But has not death been conquered? Yes. Christ conquered death and brought life and immortality to light.

There are two kinds of death, physical and spiritual. The *physical* death destroys our frail bodies and separates the soul from them. This physical death we must *all* pass through: for Paul in his letter to the Hebrews says: "It is appointed unto men *once* to die." The *spiritual* death separates and drives away the soul from God after the *physical* death has separated that soul from the body. This death, then, need no one die. *It*, unlike the other, can be escaped; and as the cause of spiritual death is sin, to escape it is to *repent* of our sins and turn to Christ and live, for he is just and faithful to forgive and cleanse from all unrighteousness.

Death is something that is dreaded by mankind. True, there have been some who longed for it to relieve them of their sufferings, but when we are in the midst of health and pleasure we shudder at the thought of having to die. And *why do we fear death*? Is it not when we know that if we were to die we would not be accepted? Our *dread* of death is in proportion to the *preparation* we make for it in *this* life. For we read in Psalms: "The dead praise not the Lord, neither any that go down into silence." Also in Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Again, why should we fear death? For what would have been the *value* of our life *here* had it not been for the death of our Saviour? And we read in Romans that, "we are reconciled to God by the death of His Son." "Thus, through *death* we are brought into *life*; for Christ tasted death for every man." In view of death the *Christian* has *great responsibility*. He has his *own* salvation to work out. In John we read that: "If a man keep my sayings he shall never see death" His *next* duty is to his fellow man. This is a *sacred* duty. For we read: "He that saveth a soul from death covereth a multitude of sins." And are we as Christians doing this? Are we using our influence (and we all have an influence for good or evil) to save those out of Christ who have no hope of life hereafter? This is the Christian's work. It is one in which the *true* Christian delights, for the religion of Jesus Christ is not for *one* but for *all*. For Christ said: "Come unto me *all* ye that are weary and heavy laden, and I will give you rest." Let us then work while it is day, for the night cometh when no man can work.



The true Christian has nothing to fear in death. "For when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death where is thy sting, oh grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.

In Deut. we read of God speaking to the children of Israel in these words: "See I have set before thee this day, life and good, death and evil; and I call heaven and earth to record against you that I set before you life and death, blessing and cursing: Therefore choose LIFE, that both thou and thy seed may live." Before each of us is placed the decision between life and death. This is the most solemn, the most important decision of our life; for on it depends our future happiness, and perhaps the happiness of others, for our lives influence others. Which will you choose to-night. This life is the time to prepare for the next — the present only is ours; the past cannot be recalled; and we have no promise of the future; for "we know not what a day may bring forth." We have the same opportunity for life as we have for death. And why not choose life and live. God is ever willing to receive any and all who will come to Him. Then let us not concern ourselves about this earthly death, but rather to shun that second death which is "everlasting destruction from the presence of the Lord and the glory of His power;" for we know that physical death only leads Christ's followers to the beautiful home he has prepared for them, and of which it is said of those that dwell there: "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

Port Williams, Sept. 22, 1891.

#### "H. M." ON ORGANIZATION.

In the September number of THE CHRISTIAN H. M. tells his readers that "we are profoundly satisfied with God's plan and the scriptural plan of organization," and that it is a mistake "that the societies or the associations of the church are separate and apart from the church." He adds that these societies "are not organizations outside and separate from the church organized," and in another place refers to "Eph. iv:16 and I. Cor. 12 chap." as giving his view of "such organization as we find in apostolic days."

It is singular that a respected and experienced teacher of the faith, who allows the Bible to be its own interpreter, should take Paul's description of spiritual or miraculous gifts and the place they occupied in the ancient church and apply it to the election of officers and the division of labor in modern "Sunday-schools" or "missionary societies." The apostle had nothing of the sort in view, and "organization" in the sense in which our brother uses the word was a thing unknown in the primitive churches. Our friends who wish to introduce or commend so many of our nineteenth century "improvements" in order to "keep up with the times and the needs of the age," should remember that we have nothing to do with the apparent results of scriptural labor, but to leave these with God while we commit ourselves entirely to apostolic precedents in evangelizing, and avoid all "plans" for which there is no "Thus saith the Lord."

Nor is there any force in what Bro. H. M. says about the inconsistency of those who oppose the Y. P. S. C. E. yet favor Sunday-schools. Is it logic to assert that because A, B and C violate their own principles that, therefore, the contrary principles

of D, E and F are the true ones? Yet, on this our brother's argument is mainly based. It is a groundless assumption to say that such organizations are in the church, or part of the church, or simply the church organized just because their members are also church members. If all the members of an Odd-fellows' Lodge were Christians, would that be proof that the lodge was a part of the church or "church organized" for benevolent purposes? Any society, no matter by what name it is called, that has officers and rules, terms of membership and methods of operation different from those found in the New Testament is a distinct thing from the church itself, and, therefore, unacceptable to those who look to the Bible alone as their rule of faith and practice.

Some of our brethren, we fear, are like the Ephesians of old — forgetting their first love and beginning to sip little by little of Babylonish wine. As a consequence there is no longer that unity and fraternal feeling which characterized Disciples of our Lord years ago. And when once we set out to adopt the customs of sectdom, where is the stopping place, or who is qualified to say, Thus far we may go and no farther? We know nothing of the divine Will save as we read it in the one Book. When we follow this we are sure we are right; when we add to it our own wisdom, how can we trust that Christ will acknowledge us in the end? But Bro. H. M., in his zeal for modern organization, virtually condemns the whole primitive church. He says, speaking of a church that had discontinued its Sunday-school: "Here is the inevitable result of the opposition to societies. It is not only anti-scriptural, but anti-salvation to the cause of Christ." Then the apostles themselves were anti-scriptural and anti-salvation, for the churches which they organized had no G. C. M. S.'s, S. M. S.'s, C. W. B. M.'s, Y. P. S. C. E.'s, nor Sunday-schools in any of their bounds! To such absurdities do men come when they set their own wisdom above the word of the living God.

O. D.

#### WHEN HAS A PERSON ETERNAL LIFE?

Jesus answers, "He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

Now certain schools of theology have taught — taking this answer as authority, — that eternal life is a gift of God immediately bestowed upon the person believing prior to any act of obedience. Let us see if we can find out the meaning of the term or terms here used by the Saviour and translated "believeth not" then we shall know what the Saviour meant when using "believeth" as the condition of eternal life.

The word employed by the Saviour and translated "believeth not" occurs some sixteen or seventeen times in the New Testament. The word is *Apeitheo*, but in King James' translation is not uniformly translated, a fact which will be apparent as we proceed. In the following places the word (or some form of it) used by the Saviour in John iii. 36, can be found and the italicized words are the various translations of this word.

(1). He that "believeth not" the Son shall not see life. John iii. 36.

(2). But the "UNBELIEVING" Jews stirred up the Gentiles. Act xiv. 2.

(3). But the Jews which "BELIEVED NOT." Acts xvii. 5.

(4). When Dives were hardened and "BELIEVED NOT." Acts xix. 9.

(5). Do NOT OBEY the truth. Rom. ii. 8.

(6). All day long I have stretched forth my hands unto a "DISOBEDIENT." Rom. x. 21.

(7). In times past have "NOT BELIEVED" God. Rom. xi. 30.

(8). Even so have these now "NOT BELIEVED." Rom. xi. 31.

(9). God hath concluded them all in "UNBELIEF." Rom. xi. 32.

(10). May be delivered from them that do "NOT BELIEVE." Rom. xv. 31.

(11). To whom swore He \* \* \* \* to them that BELIEVED NOT. Heb. iii. 18.

(12). Rahab perished not with them that BELIEVED NOT. Heb. xi. 31.

(13). Which stumble at the Word being DISOBEDIENT. 1 Peter ii. 8.

(14). If any "OBEY NOT" the Word. 1 Peter iii. 1.

(15). Which sometime were "DISOBEDIENT." 1 Peter iii. 20.

(16). End be of them that "OBEY NOT" the gospel of God. 1 Peter iv. 17.

In the foregoing we notice that *Apeitheo* is translated ten times by "believeth not — not believed — or unbeliever" — the remaining six by "obeys not" or "disobedient." In examining the marginal readings we find that four out of the ten read "OBEYS NOT" or *disobedient* — leaving but six out of the sixteen favoring the translation by any form of the verb *believe*.

The American Bible Union follows closely the common English version — with the exception of Acts xvii. 5 — *believeth not* is omitted and Rom. xi. 30—31 is *disobeyed* and verse 32 has *disobedience*.

The Living Oracles — a translation of the New Testament from the original Greek — by Doctors G. Campbell, James Macknight and Philip Doddridge — and revised by A. Campbell — gives some form of the word *believe* with the negative in the five following passages — Acts xiv. 2, xvii. 5, xix. 9, Heb. iii. 18, xi. 31. In ten others is found "disobedience" or *obeys not* — and in John iii. 36 it reads He who *rejects* the Son shall not see life.

The "revised version" gives WITHOUT EXCEPTION some form of the word "DISOBEY." So that John iii. 36 reads: He that believeth on the Son hath eternal life, but he that *obeyeth not* the Son shall not see life — but the wrath of God abideth on him. According to the evidence before us and much more at our command, we are justified in saying that a man receives eternal life when he OBEYS the Son and not before. And to this agree the words of the inspired writer, "And being made perfect He (the Saviour) became the author of eternal salvation (or eternal life) unto all them that obey him. Heb. v. 9 T. H. C.

#### THE PARABLE OF THE TALENTS.

This parable is probably one of the most familiar to the diligent Bible student. The preacher use it often as a favorite theme. Its fulness is surpassed only by its simplicity. To sinner and saint alike its adaptability is incomparable. He who would find its treasures must search eagerly; for, like many other passages of scripture, this "grows the more by reaping." Let us study it a short time, in an introductory way, for at best all that can be said is merely a door of entrance, a prelude, a beginning.

The man travelling into a far country is the Master; His return will be after His mediatorial reign shall end, the servants are the Disciples. To the servants were entrusted talents to be increased by profitable use, and each was to be "rewarded according to his work." The numbers five, two, one have no special significance; any other numbers might just as well be used. We are well acquainted with the talents of the parable, but what bearing has the parable, and especially the talent on the Disciples of to-day? We often hear it said that a brother has a talent for speaking, another for praying, etc., and that these talents are to be improved; the talents, in most cases, are made to refer to natural ability.

Now, while it is true that the word talent, by the accommodation of speech, has come to mean a special gift in some particular line, yet the interpretation of the parable as briefly given above, which is the commonly received rendering of it, while true in part, obscures or omits entirely the real application of it to those who have lived since the Saviour's time; for it is possible that a man may improve his talents or natural abilities to the utmost without doing good to any, thereby occupying the double position of the five and one talent man. The omission of the distinction as laid down in the text deprives the parable of its true meaning. Now, let me say, that the *talents are not our abilities*; for in the text talents, not abilities were given. *He gave to every man according to his several ability*, are the words used. The number of talents given depended on the extent of the ability of each. The man with the most received five talents and the others were entrusted commensurate with their ability. Every one in the kingdom has abilities, and those who have not are not fit subjects of it. All have talents just as certainly as they have abilities. Let no one say they have no talent, and are, therefore, as dead branches on a living tree. Abilities come by nature, talents by grace. When the Master calls us into His service the poorest as well as the richest in natural attainments can find "talent" all along their respective lines. Bear in mind, however, that the talent and ability are no way synonymous, the former is something capable of improvement; the latter being the power of improving the talent. This distinction must be constantly kept before us, or we will confound things that differ, and thereby be confused.

Whatever may be the real signification of the talent, and it may be many things, yet to my mind *talents are our opportunities for doing good*. Certainly these are always in proportion to our abilities. By improving them as they come to us by the moments or the hours we have great reward. These are our Master's treasures, and so they appear for the first time rugged, crude, naked, they may not carry with them any value, but when we improve them, transform them by the power of a single act, they may have the worth of shining glistening, gold. It is by so doing that we lay up treasures in heaven. Opportunities and abilities are the Christian's stock in trade, and as we use one upon the others to-day we gain promise for the morrow. To the man with the most talents, and the man with the least the "well done" will be said. They both did their best, and that is all the Master expects. We never do our best, however, until we do our all. The man worth one talent might have had said to him well done, his talent was in proportion to his ability, but he digged in the earth and hid his Lord's money. "Thou wicked and slothful servant," fell upon his ears ringing with doom. Alas! too many in the church to-day are hiding their talents, allowing their opportunities, as golden as the hours, to go unheeded, and to be lost forever. We can no more call them back than we can call a soul from the other world. How great are our responsibilities! "Why stand ye here all the day idle?"

E. B. B.

**THE EDITOR:**—The editor must understand something of everything. He wants more than scissors and a bottle of mucilage. If he merely retails the ideas of others, the public will prefer to go up and get the thing at the wholesale establishment. He must be able to discuss with strong and entertaining pen, governments, religions, educational enterprises, social changes, books, amusements, men, institutions, everything. He must have strength to take a thought on the end of his pen and fling it a thousand miles, till it strikes within an inch of the point at which he aimed it.

TALMAGE.

### "THE WORD OF GOD."

If we take up the Bible and glance through its pages we very often see things we do not want to see. It is represented as a glass through which we see ourselves. There is not one who, on glancing at the reflecting pages of Holy Writ, will not see something that reminds him of himself. Truly the word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do. We may hide the book within the inmost recesses of our library and deny its power and existence, but that is conclusive evidence to my mind of a conscience sin or guilt. It is man again with guilty conscious fleeing from the face of his maker. He is unable to look into the perfect law of liberty, for he is not a doer. It is that innate sense that links man to his God and eternity, compelled by sin to shun its affinity. Every state of man demands certain requirements. These states are of different orders. In secular life, if a man is not fitted out with the requirements of a certain profession he cannot enter it. The very deficiency itself will deprive him of the honors of that profession. So it is in the spiritual life; the very fact that man lacks goodness, honesty and integrity will banish him from the privileges of the liberty wherewith Christ has set us free. The consequence is a result of the very nature of the thing itself. The very fact that sin is present will banish one from God; for God has given sufficient to each one to judge himself and his own conscience or lease of right must either copulate with the word of God and create a new being or remain forever apart with the canker-worm of punishment in itself, being as it is spirit at variance with its God. Hence from this you see that God cannot set one's conscience right, or in other words He cannot take away the sense of guilt or sin from any man until he (man) comes to Him and cries for mercy acknowledging himself a sinner. Then the inherent divinity is linked to the Fountain of all truth upon which it rests, taking away all condemnation. There is that within every man that sits in judgment on all his actions. There is that within every man that will give him happiness to all eternity. There is that within every man that will give him misery to all eternity. The very laws of man's being is sufficient in the presence of truth, to give him happiness or misery independent of any God. Eat of the spiritual food and drink of the spiritual rock and live, refuse it and die. It is a physical law spiritualized. Stretch forth your hand and partake of the food and live. Your part is done when you have made it your own. It rests with the law of life to do the rest, and that is to convert it into strength, health, or the full enjoyment of life.

NELSON STEVENSON.

Crapaud, Sept 1st.

### MARTHA OR MARY.

I cannot choose. I should have liked so much To sit at Jesus' feet. To feel the touch Of His kind, gentle hand upon my head, While drinking in the gracious words He said. And yet to serve Him! Oh, divine employ! To minister and give the Master joy! To bathe in coolest springs His weary feet, And wait upon Him while He sat at meat. Worship or service, which? Ah, that is best To which He calls me, be it toil or rest; To labor for Him in life's busy stir, Or seek His feet a silent worshipper. So let Him choose for us. We are not strong To make the choice. Perhaps we should go wrong, Mistaking zeal for service. Sinful sloth For loving worship. And so fail of both.

—Christian Commonwealth.

### Miscellaneous.

#### RAM'S HORN WRINKLES.

God will not look at your tombstone to see whether you are fit for heaven.

A coward can fight in battle, but it takes a hero to patiently suffer alone.

When every church member gets religion in his money the devil will run.

The world is full of people who tire themselves and others nearly to death in trying to rest.

There are hypocrites in the church, to be sure, but in it are also found the best people on earth.

No man is safe for eternity until he has found out the truth about God, himself, and the devil.

It looks as though the man who loves God with all his strength ought to keep from going to sleep in church.

The man who can keep sweet in church while his politics are being shot at is the man the devil hates.

The devil is always glad to see people join the church who have no intention of making any change in their conduct.

When you pray for a deeper work of grace in your heart do you ever pray that it may be deep enough to strike you in the pocket.

When the devil can't have his way about who the pastor of the church shall be, he generally manages to have a hand in picking out the janitor.

The devil has done a good day's work when the father of a family has been persuaded that he can save money by not taking a religious newspaper.

Have you seen the Ram's Horn? a first-class weekly paper working on a line peculiarly its own, thoroughly evangelical, and readable from the first letter to the last. Send a postal to The Ram's Horn, News' Building, Indianapolis, Indiana, for a sample copy.

#### CHIPS FROM TALMAGE.

The world has learned that a thing is not necessarily good because it is dry. There is no religion in chips. We never could see any sanctity in husks. The donkey hath no hilarity in his voice and no nonsense in the twitch of his ear. He never was known to dance, yet he never gets higher than his feed box, while the robin and the lark from the tip of bill to the tip of claw all life and joy and merriment, with their wings brush the door-latch of heaven. I would like it the more if the editor dips his pen in the dew to tell me of the morning, and in roseate to describe the sunset, and into the purple vats to suggest the vineyards, and if then he fastens his sheets together with a blue band torn from the forehead of heaven. There is yet to be such a thing as holiness on the bells of the horses, and when religion shall have completed the conquest of the earth I expect to see all the diamonds of the universe flashing in the rim of her tiara.

Alas! for that absurdity rampant among families, that when because of physical incompetency, a man is fit for nothing else, he is fit to be a "legate of the skies." Religion will never make up for lack of liver and backbone.

The chief glory of God comes after the rain. No shower, no rainbow; no trouble, no Christian consolation. Weavers are sometimes, by reason of their work, dirty and rough in their apparel; and so it is the coarse clad tempest, whose hand and foot swing the shuttle that weaves the rainbow.

Christ the Lord stands ready to save any man who wants to be saved. He waited for you all

last year and the year before, and all your life. He has waited for you with blood on His brow, tears in his eyes, and two outstretched, mangled hands of love.

The weapons of our warfare are not carnal; the armour is spiritual; we live in thought, we fight by inspiration, we suffer in the spirit of hope; and, glorified by the indwelling presence of God, no king that ever came out against us can effectively lift his hand to smite the Christian banner. He who is strong in spirit is strong all through and through his nature; he who is only muscularly strong will fall in the fight. PARKER

News of the Churches.

ST. JOHN, N. B.

One confession since last report.

Ellis B. Barnes, of Bowmanville, Ont., commenced a series of evangelistic services on Tuesday evening, August 25, and continued them up till and including Lord's day, Sept. 6.

Bro. E. C. Bowers, passed through our city on Friday, Aug. 4, going to the Annual at Westport, N. S.

The "Willing Workers," met at the home of Sister Emma Christio on Wednesday afternoon, Sept. 16. The following officers were elected for the ensuing year: Sister Hattie Clark, President; Sister Annie Edmunds, Vice-President; Bertha W. Barnes, Treasurer, and Sister Nellie Flaglor, Secretary.

"The Woman's Missionary Aid Society" held their annual meeting, Thursday afternoon (Sept. 24) for the election of officers, which are as follows: President, Sister F. Blackadar; Vice-Presidents, Sister Jas. E. Barnes and M. Owens; Treasurer, Sister Ethel Barnes; Secretary, Sister W. A. Barnes. The amount collected at the meeting was \$10.50 for home missions.

Elder Donald Crawford, of New Glasgow, P. E. I., occupied the pulpit on Lord's day (Sept. 20th) at the morning and evening services.

Elder O. B. Emery, of Montague, P. E. I., preached on Lord's day (Sept. 20th) morning and evening.

SOUTHVILLE, N. S.

From the annual meeting at Westport we went in company with Bro. Steele to Southville where we first preached in 1852 and last visited in 1855. Of the 11 who were baptized and met to break bread 38 years ago one had moved away and three had died, leaving the best evidence that they had died in the Lord. It was no small pleasure to meet the remaining seven pursuing the narrow way surrounded by children and grand-children with their faces Zionward. This church like others suffers much from so many leaving the country. Notwithstanding this and other impediments it still numbers 55 members. They have a very commodious and respectable meeting house free from debt. The members are in such repute there and in surrounding settlements as to be able by the divine blessing to widely influence their neighbors to follow the Saviour. Bro. Gates lives there and preaches part of his time and has persuaded many to turn to the Lord. We regret that one so well fitted and so successful is not engaged all of his time in teaching and preaching. He and Sister Gates who is so zealous constant and untiring in working for Jesus must have a grand influence in whatever community they live and labor. Bro. Steele, in his 76th year, in zeal for God and his care for the church seems scarcely past his prime. He enjoys the love and confidence of the brethren and the highest respect of the community. Others too might, did space permit, be favorably mentioned. We felt it good to be there and hard to leave.

We preached twice on Lord's day and three times in the week we left. The audience increased in interest till the last, and we hope and pray that the impressions made will be deep and salutary.

D. O.

SUMMERSIDE, P. E. I.

As I sit here writing I raise my head and look out of the window before me and my gaze rests upon trees whose leaves are turning from a rich green to a variety of hues: The fields begin to wear a barren aspect and nature generally seems to be undergoing a great change. Where are the beautiful fields of grain—where the green leaves? Alas! the harvest is past, the summer is ended, and—Are you saved! We all fade as the leaf. What a solemn thought; that just as the grain ripens for the scythe of man so man ripens for the scythe of death. What will the harvest be? What kind of seed are you sowing brother—sister? He that soweth to the flesh shall reap corruption, but he that soweth to the Spirit shall reap life everlasting. If we have not been bringing forth fruit in the years that are past, perhaps the Master is saying of us "this year also" Oh! then let us be up and doing so as not to be classed among the cumberers of the ground. There are very many opportunities for doing good in this world in which we live.

"Hark! the voice of Jesus crying—  
Who will go and work to-day?  
Fields are white and harvest waiting;  
Who will bear the sheaves away?"  
Loud and strong the Master calleth,  
Rich reward He offers thee;  
Who will answer gladly saying,  
"Here am I, send me, send me."

If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door.  
If you cannot give your thousands,  
You can give the widow's mite,  
And the least you do for Jesus,  
Will be precious in His sight.

Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying,  
And the Master calls for you.  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth,  
"Here am I; send me, send me!"

I was in a harvest field the other day; men were binding, cutting, stacking, etc. In the house the women were busily engaged preparing the meals, even a little boy could carry a pail of water to the men in the field; all could find something to do. And so in the great harvest everybody has something to do.

Since I wrote last month seven persons have been baptized and taken membership with the church in Summerside. What would you think of a "clergyman" going into a house and asking the family if some of them were going to be immersed, and upon being told that such was the case to entreat them "for their own sake, for the churches' sake, for his sake, and for God's sake don't do it."

This is what our Episcopal minister here did a few weeks ago; and yet he had not been to see them for years before.

An old lady seventy-three years of age made the good confession, but on account of sectarian influence was not immersed. Still we must work on, the truth is mighty and must prevail.

I spent last Sunday (20th) in Tignish. We had several good meetings. There are some warm hearted brothers and sisters here it always does me good to get among them. I shall remain another winter on the Island hoping that the Lord may bless my efforts in the future as in the past.

W. H. HARDING.

Summerside, P. E. I.

HOME MISSION NOTES.

"Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their homes like the honeysuckle over the door, yet like it sweeten all the region with the subtle fragrance of their goodness. They are trees of righteousness which are ever dropping precious fruit around them. Their lives shine like sunbeams and they charm the heart like the singing of holy songs." The above describes the persons we had the pleasure of meeting at the annual.

The Standard says: "J. A. L. Romig had 47 additions at Leati, Kan.,—a wonderful result."

Udike and Haves closed their meeting at Santa Cruz, Cal., with 107 additions. There was 78 additions at Nashville. Evangelist Dillon did the preaching.

Myers and Cook at Independance, Kan., have had 82 additions so far. One thousand four hundred have been added to the Kansas churches under their labor this year.

At Charlton, Iowa, Hall and Hutton closed a meeting with 156 additions, and raised \$2,762 towards building a house of worship.

The Tennessee mission board employed eight evangelists during the year and 500 were added to the churches. The Kentucky mission boards received during the year \$17,000. There was 2,500 added to the churches. Sunday-schools have been organized; churches set in order and the people taught the way of the Lord. No mind can calculate the blessed work that has been done, or its value to the future of the cause in Kentucky.

During the past 40 years the General Christian Missionary Society of the United States have received over \$425,000 and employed 500 missionaries. Under their preaching over 23,000 have been added by faith and baptism, and as many more gained in other ways. They organized 400 churches. We hope they will reach out their strong helping hand to Nova Scotia and New Brunswick. At the annual meeting the brethren re-elected the missionary board. We thank them for their expressed confidence and approval of last year's work. Brethren we want your help in every way. Give us your sympathy, your advice, your prayers and all the financial help you possibly can; and we will do all that we can to carry on this mission work in a successful manner.

RECEIPTS.

Cornwallis—				
Per R. Stevens, ....	....	....	....	4 10
Milton—				
Per Miss Freeman, ...	....	....	....	25
Tiverton—				
Mrs. W. Outhouse, ...	....	....	....	1 00
Cambridgeport, Mass.—				
T. K. Etherington, ...	....	....	....	7 00
Westport—				
Annual Meeting Collection ....	....	....	....	17 00
Westport Concert, ...	....	....	....	5 70
St. John—				
Young Peoples' M. B., ....	....	....	....	1 55
Westport—				
Per Miss Payson, ...	....	....	....	1 00
Bowmanville, Ont.—				
E. B. Barnes, ....	....	....	....	5 00
Total, ...	....	....	....	\$42 60

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