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THE CHRISTIAN.

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

Vol IX.—No. 7

SAINT JOHN, N. B., SEPTEMBER, 1892.

Whole No. 111

The Christian.

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St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

NOTICE.

The Annual Meeting of the churches of the Disciples of Christ in Nova Scotia and New Brunswick, will be held with the Coburg Street Church, St. John, N. B., commencing on Friday, the 2nd day of September, 1892. J. E. BARNES, Secretary.

SPECIAL NOTICE.

All those who intend coming to the Annual in St. John are requested to send a Postal Card to George F. Barnes, Box 83, St. John, who will send them the address of the person who will entertain them during the meeting.

SPECIAL ATTENTION.

Concerning fares on routes to the Annual Meeting to be held in St. John.

The Western Counties Railway will grant to those buying a first-class ticket, a return ticket for one-third fare on presentation of certificate signed by the Secretary,

The Windsor and Annapolis Railway will grant those who have bought first-class tickets, a return ticket for one-third first-class fare, on presentation of certificate signed by the Secretary.

Those coming by the Intercolonial Railway will ask for a certificate when purchasing their tickets for St. John. On returning, this certificate must be signed by the Secretary of the Convention, and presented to the agent in St. John, who will furnish them with a return ticket free, provided that 10 or more delegates attend. If less than 10 delegates come by this route, half fare will be collected for return ticket.

The International S. S. Company will issue return tickets from Portland for \$4; from Eastport for \$1.50, provided they hold certificates to identify themselves when purchasing tickets. Certificates will be forwarded to delegates on application to the Secretary at St. John.

The Bay of Fundy S. S. Co. will return delegates at one-third fare on presentation of certificate from the Secretary of the Annual Meeting.

J. E. BARNES,
Secretary.

SPECIAL NOTICE.

Our subscribers will confer a favor if they will kindly forward their subscriptions in time for us to acknowledge before the annual meeting. We are desirous of placing a good report before our brethren at the annual.

PROGRAMME OF THE ANNUAL MEETING

to be held with the Coburg street Church, St. John, N. B., commencing on Friday evening September 2, 1892:

FRIDAY Evening at 7.30 o'clock, Devotional Meeting. Address of Welcome to our visitors—H. W. Stewart, St. John.

SATURDAY Morning at 9 o'clock, Prayer and Social Meeting—E. C. Ford, Nova Scotia.

" Morning at 10 o'clock, Business Meeting. Reports of Churches, finance and other reports will be presented.

" At 3 o'clock, Business Session, Reports of Committees, etc.

" At 7:30 o'clock, Devotional Service—W. H. Harding, N. S. Address by Miss M. Graybiel, J. H. Hardin and Howard Murray.

SUNDAY At 7 a. m., Prayer and Social Meeting—R. E. Stevens.

" At 11 a. m., Preaching—H. Wallace. Communion Service—O. B. Emery presiding.

" At 2 p. m., Sunday-school—Address by J. H. Hardin, of Missouri.

" At 3 p. m., Preaching—D Crawford, P. E. I.

" At 7 p. m., Preaching Annual Sermon.—J. H. Hardin! At 8 p. m., Devotional Meeting—W. H. Harding, leader.

MONDAY Morning at 9 o'clock, Devotional Meeting—H. A. Devoe, N. S.

" At 10 o'clock, Our Mission Interests—Address by J. H. Hardin,

" At 3 p. m. Women's Foreign Missionary Society. Addresses by Miss Graybiel, missionary from India, and others.

" Evening at 7.30 o'clock, Devotional Meeting—H. E. Cooke, N. S.

" Evening at 8 o'clock, Addresses on Home Missions by the Preachers in attendance.

E. C. FORD.
J. E. BARNES. } Committee.

A LARGE number have already sent notice of their intention to be at the Annual. The church in St. John will make every effort to accommodate all. Present indications are that we will have the largest gathering ever held by our brethren in the provinces.

THOSE of our Brethren and Sisters who propose attending the Annual meeting at St. John, who have not communicated with the Secretary, will report at the church on Coburg street, on their arrival.

WHEN all God's professing followers shall be "one in faith and purpose, one in charity," they will have the power and the purpose to bring the world to Christ in a remarkably short All Shall time. This union for which Jesus be One, prayed is yet to come about; His words shall not, in this case, return to Him void. But the union is not to be the consolidation of separate parts, each of which retains its individuality and independent government. The Kingdom of Heaven on earth is not to be like the Dominion of Canada—not a combination of denominations as that is a confederation of provinces. It is not to be the adhesion of different parts making a conglomerate mass, but the fusion, the coalescence of the different parts resulting in the destruction of individuality. In anticipation of that time we should often think of those words of one of old: "In faith, unity; in opinions and methods, liberty; in all things, charity."

PAUL'S EXHORTATION to the church in Ephesus was that they should endeavor "to keep the unity of the Spirit in the bonds of peace," and he informs them that causes have been set at work which are to continue "till all (Jew and Gentile, bond and free) come in the unity of the faith, and of

the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." There cannot be a fraternity without some basis of union, and in proportion to the narrowness of this basis will be the number who shall be willing to unite upon it. They may have only one thing in common, but that will be no hindrance to their uniting, but rather a reason why they should unite on that one thing, provided both hold tenaciously to it; just as two men whose political and religious views are diverse, may enter into a co-partnership for the purpose of carrying on a successful business. So the basis of union among God's people must not be one that spreads over a great range of thought and goes into multitudinous details; it must not be incomprehensible, indefinite, unstable or visionary, but simple, obvious, and easily understood. The true scriptural basis is a living, personal faith in a living, personal Saviour. "Other foundation can no man lay, than that which is laid, which is Jesus Christ."

WHERE the Lord has not bound us, we should not bind ourselves. We should not make essential what He has not so done. Many men have many minds, and it need not be expected that all will see alike on every

Liberty. matter of expediency. No one has the right to make a standard of fellowship of anything which is a mere opinion—of anything upon which God's word has not plainly spoken. One may think that the second coming of Christ is very near, and another may place the event a long way in the future; but that is no reason why they should not both be laboring together in the Kingdom of God. In one of our leading colleges we have two godly professors, one of whom is of the opinion that as soon as the soul leaves the body it goes into heaven itself, and the other thinks that it remains in an intermediate

state till after the judgment; but these two men don't let a mere difference of opinion on a speculative question prevent their working together for the establishment of the principles of the gospel of Christ. We may have differences as to the best way of spreading the truth or of carrying on the worship to the Lord's house, but these and many such questions are of minor importance — more matters of opinion — and they should not be allowed to keep brethren and sisters from uniting to "contend earnestly for the faith (not the opinion) once for all delivered to the saints."

How scarce charity often is among those who apparently love the Book which says, "And above all these things put on charity, which is the bond of perfectness." We should not be too quick to attribute motives and condemn. Our differing from a person on some trivial matter is not sufficient reason why we should treat him unkindly, or entertain uncharitable feelings towards him; and especially it will not warrant our discovering fellowship, and treating him as an enemy. Only those who have denied the faith and become enemies of the cross of Christ should be cut off.

Charity.

Charity as an attractive power will draw more to Christ in a day than consciousness will drive to Him in an eternity. He who prayed "that there be no divisions among you," also said, "let brotherly love continue," and when the exhortation is observed in the churches as it should be, the prayer will be answered. O for more of that charity that "thinketh no evil," but "suffereth long and is kind." For more of the spirit of Paul, who was willing to become all things to all men that he might save some. For the spirit that is more anxious to see grounds of union and co-operation than of division and dissension; that is more willing to ask, In what way can I aid the good work? than in what way can I hinder it? The love of God in our hearts should enable us to bury all mere preferences as to ways and means, and to combine all our powers in spreading the truth. God will not hold him guiltless who impedes the advancement of this good work.

In these provinces we now need to make an effort in which all our available resources shall be united in building up the cause of Christ. There must be co-operation and concentration.

Co-operation.

Many places are asking assistance. Others would if they thought their requests could be granted. This last year has been one during which the cause of God's people has advanced with a reassuring rapidity. New churches have been built, others are being erected. Evangelists have been sent among the churches, at their request, to strengthen and encourage them, and with gratifying results. But what has been done is but a small proportion of what is yet before us, and only a fragment of what could have been accomplished if every one had done what he could. It tells us, however, that the blessing of God will attend the efforts of His people to spread His truth and to honor His name. It urges us to go forward. It says to every man, Now is your time to co-operate with your brethren and sisters, and send your dollars either directly to the needy places or send them to the faithful brethren who for the past year have directed our home work, and who will see that every dollar you send is made to do good work in the vineyard of the Lord. At our Annual at St. John our mission work will receive considerable attention, as may be seen by consulting the programme. Let all our churches be well represented. Let every one pray now and continue to pray for the success of the meeting. Let us have unity in faith, liberty in opinions and methods, charity in all things, and co-operation in the work of the Lord.

Home Mission Notes.

Good reports come to us about Bro. Stevens' work at Loteto and Back Bay. We believe that a good work is being done, and hope to see many turning to the Lord before Bro. S. leaves there.

Everybody will be glad to see that the receipts are greater this year than last. We feel sure there has been more good done this year than last. Those who have contributed to this fund; those who have counselled us as to how and where it should be spent, will be glad to hear of the good results from our uniting our means and our knowledge in the interests of our Home Mission work.

It is expected that the Home Mission work will take greater prominence at the coming Annual than it ever has. Much of our power is wasted through want of co-operation. We do not concentrate our efforts as we might. There are many things to do that we all agree is right and ought to be done; but because we do not unite all our forces, they are left undone. Somebody is responsible for this state of affairs. And we will all be held accountable if we allow it to exist any longer. We believe and preach unity. In a multitude of counsellors there is safety. Our Lord prayed, not that one little congregation might be one, but that all who believed in Him might be one, that the world might be won to love Him. To do the greatest amount of possible good, we must unite our knowledge and means "in building up the waste places in Zion," "teaching others the way of the Lord more perfectly," and turning sinners from Satan to God. We are away behind our religious neighbors in our ways of propagating our religious belief. Let us, then, at this Annual, make a grand effort to put new life into all our church work. We hope every church will be represented at the Annual; if none can come, send a letter stating your views on these matters.

Brothers, in the name of the Master and for the good of our fellow-men come up to this meeting determined to unite all the powers within you for the strengthening of the Church of Christ in these Maritime Provinces. As another has said, "Let us lay aside every weight (of prejudice) and the sin (of stinginess) which doth so easily beset us, and join in this race of winning the world for Christ."

RECEIPTS.

Previously acknowledged,	\$390 52
Newport, N. S.—	
Mrs. Dr. Minard,	50
St. Martins, N. B.—	
J. McCutcheon,	50
Halifax—	
Per H. E. Cook,	25 00
Leteto and Back Bay, Nov. 1891—	
Per J. H. Gordinier,	30 00
Lord's Cove—	
Per H. Murray,	40 00
Leteto and Back Bay—	
Per R. Stevens,	6 48
St. John—	
Young People's M. B.,	3 05
Sandy Cove—	
Mrs. H. Eldridge,	2 50
Southville—	
Per Elder Steele,	2 00
St. John Coburg Street S. S.,	20 00
Total	\$520 55

J. S. FLAGLOR,
Secretary.

ON account of the CHRISTIAN going to press so early this month, some of our regular subscriptions have not arrived in time to be acknowledged.

Foreign Mission Notes.

Dear Brethren and Sisters, I want to make another appeal for the expenses of Sister Graybiel. Some have responded in an encouraging manner. But there is quite a large amount still to raise. I am sure that you will all feel more interested in Sister Graybiel's visit and her work among us if you have contributed something toward bringing her. We wish to thank those who have so kindly helped us and to ask that others will send at least a small offering towards defraying these expenses.

Mrs. J. S. FLAGLOR, Sec'y.

The church at New Glasgow, P. E. I., sends 54 dollars to the Japan Mission.

"We are not in the church simply to increase its members nor to secure an entrance into heaven. Christ wants his members to work to spread the gospel, to carry the message. He says, Whom shall I send. Who will go for us. The work needs the help of every one, not one can be spared. Oh God forbid that any of us should be found sitting back with folded hands at ease in Zion, thinking only of selfish comforts while the heavenly call resounds through earth and air and sea. The call is heavenly, is divine. It is from Him who sitteth upon the throne.

We, my dear sisters, are the daughters of this great King, and to-day His call comes to us. Like loving children answering to a father's call, surely each heart will rise with joy responding, "Here am I send me." "What wilt Thou have me to do." Let us each rejoice that the fitness comes with the call; only be willing, willing to do what the Great Father wishes. Our Maker knows what we are. He requires only what we have. The willing mind is all that is necessary, for when that is truly found the Holy Spirit enters making our bodies His dwelling place. Then He uses our hands, our feet, our minds, our hearts, and transforms us into the image of Christ. As the artist copies your features on canvas, so if we are willing the Holy Spirit will transfer to the canvas of our hearts the lineaments of the Blessed One whose name we bear, thus fitting us to go about our Master's business as the Saviour did. It is not the most gifted naturally who always have the greatest success. God often chooses weak things for His service.

Bringing what we have and seeking the divine touch there is no telling what God may let us do for Him. Oh, sisters, beloved in Christ, let us bow our heads and lift up our hearts and cry with willing minds, Oh Lord, touch my lips with a live coal from off thine altar that my iniquity may be taken away and my sin purged so that I may be ready to answer to Thy call. "Here am I," send me. What wilt Thou have me to do.

It is wonderful how the Lord opens the way, when this cry goes up sincerely.

"I heard the voice of Jesus say,
My child, you must My words obey,
My true disciple be;
Must choose the good, all evil shun,
Must live for Me and Me alone,
For I have died for thee."

"I thought His words were just and right;
Not hard nor grievous in my sight,
Were His commands that day;
Yet, when I sought to do His will,
Evil was present with me still,
Oft leading me astray.

"Then to my Lord I made complaint:
I cannot Lord, I am so faint,
My weakness is so great;
That often when I would do right,
And live well pleasing in Thy sight,
I do the wrong I hate.

"How graciously He answered me!
The secret of the Lord shall be
With those that fear My name;

Child, bring your weakness all to Me,
In it My strength shall perfect be,
If I in thee may reign.'

"So now I hear my dear Lord say,
No longer *must*, but 'Child you *may*,'
And my glad spirit free,
Delights His blessed will to do;
Willing I am, and able too,
Through Christ who strengthens me."

FROM JAPAN.

The time to do anything that ought to be done is now. The man who waits till everything is perfectly favourable before he unites with the church or gets married, will be apt to wait a long time. Circumstances never become perfect. The time to make your will is now. I suggested when making my last report that if the reader would make his will and name something for the foreign work he would feel the satisfaction arising from such a good deed, after death he could probably, from the upper spheres, watch the course of his gift as it carried blessings to the distant nations, and I would make a better report for the second quarter. Now I am ready to do my duty, have you done yours?

Twenty additions. This is the same number as for the first quarter, but there are three preachers, only one before, and there was more of this work done entirely by the Japanese. At least fourteen are due to their labors alone, some of them far away from Tokyo. Lest any should think that I take poor timber, I would say that these three men are all graduates either of a Theological school, or of a college, and I have rejected more men who wished to preach than I have received.

One of them is from the Greeks. He was editor of their magazine. That means a choice out of 150 preachers, and gives us a chance to create some literature. The written language of Japan is quite different from the spoken, and the Japanese are remorseless critics, so I have never felt that I could publish anything to advantage until now.

This man is an intense student. He has very little blood left. Being a great admirer of Kant he emulated his example by resolving not to marry, his friends interfered and persuaded him to take a wife to take care of him. For some years he was dissatisfied with the Greek Church, and he and his sympathizers started a paper advocating the reform of the Greek Church. But the "Holy Apostolic Church" does not reform, and the archbishop was furious. They were too numerous to do anything with them. This preacher is now at work in a ward called the brain of Tokyo, either because of the large number of officers who live there, or because of the Emperor who has his palace there. The Emperor has had the measles lately, and has not been out to any of our meetings. The preacher is meeting with some success.

This report is from sixteen preaching places in which I am directly interested. Miss Johnson has just returned from a trip among those in the country. She was accompanied by a Bible woman, and held some good meetings. She is preparing to start home for a well earned vacation.

Not all these places are fruitful. In one place we have worked steadily for more than three years, and never have come near the water. We are at it yet just as confident of victory as on the first day we began. They must yield. Every nation which has set itself against the gospel has gone to the wall, and Japan is not travelling that road. "Is not My Word like fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"

We have opened two new places, making eighteen in all. In these we have seven preach-

ers, five helpers, and eight schools. Now that Bro. Azbill has come to our help the Disciples have twenty-one preaching places and eleven schools. These schools are all for poor children—charity schools. One missionary and several Japanese thought it unwise to enter one city where we lately began, and Japanese opinion alone favored the other. The first place is a city of 18,000 population but intensely devoted to Buddhism. The priest, who by touching the head of a person with his golden razor can insure that that person will become a god after death, went there. He touches no head for less than thirty cents, and from the rich he expects all the way up to one hundred dollars. In one day he took in two thousand dollars in that place.

Undoubtedly the work in that city will be hard, but perhaps that is just what we came to Japan for. A railroad will be built in that section, but it will not be built for several years yet, and that will greatly facilitate the work even if it does not show that Buddhism cannot live in the light. No one has a preaching place there. We have both to the north and south, so it seems to be our duty to undertake what may be for years fruitless labor.

The other city has 90,000 population. We had some work in the towns of that province, and I wished the preacher to persecute that work; he was willing but said that the best way to do it would be to plant the cause in the capital of the province, and work out from there. Other Japanese sided with him. "But," I said "there are Baptists, Congregationalists, Presbyterians and Methodists there." "Yes," they replied, "and Romanists and Greeks, but even then we have 15,000 for each of them and besides there are six thousand soldiers there." The Japanese were right. I told the preacher that he could not do the work without a helper, and now he is clamorous for another preacher, a Bible woman to set with her own sex, and for a foreign missionary. When I go to Sendai in a few weeks I shall have to attend to the ordinance of baptism.

These two places are samples of our work. In some places we work long and wearily without seeming to make an impression. The probability is that that work is better in the sight of God than where we are cheered by immediate success as in the second city named. Would you not think that we might very appropriately take off our hats to the missionaries of China and India who are obliged to work so much harder to accomplish as much? I think so. God does not command success; he does command work. Consider the possibilities. While we prefer to report results and not prospects, I venture to say that if we could obtain the money, in a few years I could increase these eighteen preaching places to one hundred, with correspondingly larger reports. Napoleon said—and I think that no one will be disposed to dispute the statement when they remember that Gladstone said lately that Napoleon's was the most colossal intellect of modern times. Napoleon said, "You can't make an omelet without breaking some eggs." For years we have been asking for money to extend the work according to our opportunities, if you wish us to do so you will have to break some eggs. It cannot be done by simply reading the reports. Pray for us. Like Paul at Ephesus, before us a door is opened great and full of possibilities, and the opposers are many.

GEO. T. SMITH.

RECEIPTS.

Previously acknowledged,	\$106 72
St. John—	
Per Mrs. Flaglor,	4 00
Southville—	
Mrs. M. E. Gates,	1 00
	111 72
SUSIE B. FORD,	
Treasurer.	

Port Williams, N. S.

AN IMPORTANT MATTER.

All who attended the International Convention of the Y. P. S. C. E., in New York, must have been impressed by its magnitude and its spirit. Nothing like it was ever seen before. It drew lovers of the Lord together, it let them gaze into each others faces, and it sent them home hoping and praying for the time when all will be one.

The "denominational rallies" were all full of interest, but it is generally conceded that none equalled that held by the Disciples of Christ. It is not often one's privilege to see Endeavorers work as they did on that Saturday afternoon. The brethren resident in New York were rejoiced to see their magnificent church crowded by Disciples, and the visiting brethren were delighted because they had such a place in which to gather.

Next year the convention goes to Montreal. Thousands of Disciples from the United States and Canada will be there. Denominational rallies will of course have their place on the programme. The various denominations will go to their respective churches, but where shall we go? Here is the important matter.

Montreal has a population of more than 200,000, of whom at least three-fifths are Roman Catholics. The most of the Protestant denominations have costly churches, but we have no place of worship in the city. We have, however, a small number of faithful brethren and sisters, and not a few sympathizers who would probably become our brethren if the opportunity were afforded. For two years they have been hoping that by some happy providence they should be assisted in establishing the cause of primitive christianity in the commercial metropolis of Canada. The opportune time for enlisting the sympathies and securing the co-operation of the brotherhood may have now come. If our Young People's Societies of Christian Endeavor, seconded by our other brethren and sisters in the United States and Canada, will take this matter in hand, they can put a neat and substantial place of worship for the Disciples of Christ, in Montreal, before the next International Convention. And when our young people go there in 1893 they will have the satisfaction of worshipping in a house which they have largely built.

The societies can do this. What is done must be done quickly. If they let this chance pass they will not enjoy the Montreal Convention. Bro. Editor, what do you say about this important matter? Please say something. Fellow Endeavorer, what do you say? The Y. P. S. C. E. in the Coburg street Christian church, St. John, N. B., authorizes me to say that they will pledge \$25.00 toward the erection of this much needed place of worship in Montreal.—H. W. Stewart in Evangelist.

[The matter mentioned above is important, and we glad Bro. Stewart has called our attention to it. If our brethren in Canada, aided if need be, by such help as they could receive from brethren in the United States, could secure an able evangelist to hold a good meeting in Montreal and remain there until things were set in order, and should follow this meeting with an appeal for help to build a house, we doubt not that such an appeal would receive a response from many generous hearts. When the Salt Lake enterprise is off the hands of the Endeavor Societies, this would not be a bad undertaking for them. Let the brethren in Canada take the initiative, do what they can, and the Christian Evangelist will do what it can to induce the brethren in this country to supplement their efforts. The first thing to do, we believe, is to hold the meeting, if a hall can be procured for that purpose. This will develop the local strength and enable the brethren there to know to what extent they require assistance from their brethren elsewhere. We favor the idea of pushing forward the enterprise of a church in Montreal.—Editor Christian Evangelist.]

The Christian.

ST JOHN, N. B. . . . SEPTEMBER, 1892

EDITORIAL.

THE CONSTRAINING LOVE OF CHRIST.

(Synopsis of a discourse delivered by the editor at New Glasgow, P. E. Island, Lord's day, July 31st.)

"For the love of Christ constraineth us; because we thus judge, that if one died for all therefore all died; and that He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."—II Cor. 5:14, 15, R. V.

It was no ordinary power that completely changed the affections, purposes and life of a young man of the honesty, intelligence and determination of Saul of Tarsus. When it was known that with over-increasing earnestness he now preached the faith which he once destroyed, Saul, like David, was a wonder unto many. No visible advantage could he gain by the change, but the very reverse. He was a Roman citizen, a Hebrew of the Hebrews, a religious Pharisee of the strictest kind, and profited in the Jews; religious above his equals, far exceeding them in zeal for the traditions of the fathers. He had the applause of his religious countrymen whom he led in what he considered the service of God. Why would he count all these advantages loss, throw them overboard, and joyfully accept a life of poverty, reproach and bitterest persecution? The easy and popular solution was insanity. "He is beside himself. No sane man would make such a choice."

I. Paul here gives his reasons for changing. He was particularly anxious that all men might know why he was what he was. There was enthusiasm in his case, but there was also sober philosophy. God knew his enthusiasm, he wanted his brethren to consider his philosophy. "If we are beside ourselves, it is to God; if sober, it is for your sakes. The love of Christ constrains us, and this is why we so judge. If one so high and holy as the Son of God died for all those who were under the sentence of death for their sins, then it is the same as if they all had died for their own sins. Justice is as well satisfied, law as highly honored as if all had died. His death was for that purpose, and answers that end. We conclude then that those who live by Jesus' death should not, as formerly, live for themselves, but for Him who died for them and rose and now lives in heaven to perfect his work. Jesus showed Paul how great things he must suffer for His name, and He showed him how to suffer by making him a partner. To suffer with Christ was so grand that he as much desired to "know the fellowship of his sufferings" as to "know the power of His resurrection." Wherever his sufferings for Christ abounded, so did his consolation by Christ. "He loved me and gave Himself for me." This is a love that never faileth. It constrained Paul to sing praises to God in the stocks at Philippi. It cheered him in his Roman prison, and filled his soul with triumph as he passed on to martyrdom.

II. Others have since Paul's day been constrained by the love of Christ. William Carey, a shoemaker, born in England in 1761, was constrained by the love of Christ. Without education and without money, he felt a desire that nothing could overcome to go to India to preach Christ where Christ had not been known. He was vigorously opposed by his brethren and ridiculed by worldly men in what was considered a mad adventure. A famous British statesman expatiated in glowing terms upon the absurdity of "the cobbler converting the millions of India." He was publicly rebuked by a grave Baptist minister as "an ignorant enthusiast" for asking if the Lord's commission, Go into all the world and preach the gospel, etc., was not binding upon the church.

Still he travelled and lectured and preached on heathen missions until many of his brethren were aroused in its favor. In a public meeting Andrew Fuller said, "There is a great mine in India reaching nearly to the centre of the earth. Who will go down into it?" "I will," said Carey; "but you must hold the rope." The two men pledged themselves to each other and to God, the one to go into the deep mine of India to gather souls as jewels for the Master's Crown, the other to labor till death to raise money to support him. By the grace of God both proved faithful, and God gave the increase. Just one hundred years ago Carey preached his famous sermon before the Baptist Association at Nottingham, founded on Isaiah liv. 2, 3—"Enlarge the plan of thy tent," etc., etc. In his application he made two points, viz.: "Expect great things from God." "Attempt great things for God." These two have been the motto of the Society ever since. That year the cobbler offered himself as a missionary to the Baptist churches, was accepted, went to India, and then learned their languages, and in less than 50 years he and his associates had translated the Scriptures into over thirty languages and dialects to be read by India's millions in all future time. What but the love of Christ constrained these two men—one to go into the mine, the other to hold the rope. Christ had a work for each. One hundred years ago that missionary society began with less than one hundred dollars. This year they expect to raise one million dollars. "Expect great things from God, Attempt great things for God." It is only those who expect great things from God who will attempt great things for Him.

Adoniram Judson, pioneer of Burman Mission, was constrained by the love of Christ. He felt an intense desire to tell the heathen of Jesus and His love and must be a missionary, cost what it will. Every thing tended to discourage him, but at last he reached Burmah. His labors were abundant, his sufferings intense, among the people he came to lead to Jesus. Two years he suffered severe imprisonment, chained like a felon to a block of wood. One year he wore three pairs of fetters, the other year he wore five pairs. He must have died of hardship were it not that his wife, though in feeble health, came every day to the prison, and like a ministering angel attended to his wants and also the wants of his fellow prisoners. Those fetters left on his body till death the mark of the Lord Jesus. But he worked and suffered, expecting great things from God and attempting great things for God. One thing he did was to translate the Bible into the language of Burmah, and that great nation can read in their own tongue the wonderful works of God. He is among the blessed dead who die in the Lord and his work do follow him.

The Disciples have missions in different fields which are occupied, we trust, by men and women constrained by the love of Christ.

E. T. Williams and wife, Carrie Loos Williams, who died on Feb. 11th, 1892, were serving a large influential church five years ago in Cincinnati. They were universally esteemed and beloved. But they so felt for the heathen who never heard of Christ that they offered to leave all the endearments of home and friends and go to China, there to toil and it might be suffer death as other missionaries have done. What but the love of Jesus would urge them to such a sacrifice. But they gladly accepted such a life in China on half the salary they had in Cincinnati, practising the most rigid economy that there might be means for more missionaries to be supported.

Additional missionaries are now offering to go to Japan, where the Lord is opening an effectual door for the gospel of His grace. The same love that constrains men and women to go into these fields constrains His people to support them in the work and at "the manifestation of

the sons of God" many deeds of noble self-sacrifice will appear where the friends of Jesus have toiled, economised and suffered want that His cause might be supported.

A few years ago in the City of New York a laboring man called on the agent of Bishop Taylor's African Mission saying, I want to pay money to Taylor's mission. Very well, said the agent, How much? "Seven fifty," he replied. While the agent was preparing to give him the receipt he was surprised to see him drawing out a number of large bills. "Did you say seven dollars and fifty cents?" asked the agent, "No," he replied, "but seven hundred and fifty dollars." "Can you afford to pay so much?" said the astonished agent. "I can do anything for Jesus," was the answer. "What is your occupation?" asked the agent, "I drive team at ten dollars per week," said the man. "And you can afford to give that sum for Christ." "Yes," he said, "and I have some left."

While the giver and receiver faced each other with moistened eyes, a man standing by remarked to the young man as follows, "Jesus must have done much for you." "Yes," he said, "Jesus has done much, very much for me." "You do not give much to the saloon I presume," "I never was in a saloon." "Nor to the theater?" "I never was in a theater either," he said, and walked away leaving the men to talk about, and wonder at the constraining love of Jesus. The agent's own feelings on receiving such a sum from a laboring man helped him to estimate the feelings of the giver when he remembered the words of the Lord Jesus how he said "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

I believe that the reason we do so little to support foreign missions is because we do not sufficiently consider the matter, don't read, and think, and talk enough about it, rather than our hard-heartedness to refuse money to our needy brethren, when they are laboring to bring the lost to the Saviour. Like ancient Israel we "do not consider." All thinking persons must see that the men and women who leave friends and home and all they possess to labor among the heathen have no means of living of their own, and are entirely dependant, under God, on what is raised by the free-will offerings of the friends of Jesus. These are the ones who hold the rope, and if they let it go their brethren in the mine must fall and die. What friend of Jesus can consider the matter and then say in his heart and by his life, "I will not hold the rope," and virtually address the missionaries thus; "You have so far survived the many dangers in your course, you have escaped the axe of martyrdom and the assassin's dagger, but you shall not receive my money, and so far as I am concerned you will be left to suffer and die of neglect." Brethren I hope better things of you. We must hold the rope.

There are many excuses which oppose Christian liberality. We are apt to feel poorer than others when asked to help, and imagine that others can give to the Lord's cause and not feel it, but we cannot. Others think the same of us and so that cause is neglected. We are asked to give not because money is abundant with us and we can give without feeling it, but because the Lord's money is passing through our hands, be it ever so little, and His cause hath need of it. What respect can we have for a cause that we will not support unless we can do it without feeling it. There is no constraining love in such giving. Jesus gave up everything, and then gave Himself to the death of the cross for us, and what sort of heartless trifling is it in us to say we will give to Him only that which costs us little or nothing? Is this the way to serve Him who loved us and gave Himself for us?

Again we are apt to think that the money we handle is our own. God calls it His. He declares

that the silver and gold are His as well as the cattle upon a thousand hills. Jesus calls the money we handle another man's, and asks us if we are unfaithful with that which is another man's who will give us that which is our own. "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches," (Luke xvi, 11-12.) Our money is not our own. We may have earned it, but God gave us the health and strength to earn it. We may have by economy saved it, but God gives us the wisdom to economise. It certainly is His. Yea, moreover, we are ourselves bought with a price and both our bodies and spirits are God's. Let us never cherish the delusion that we, or our money, or anything we have is our own. The money we handle will fail, it will pass from us or we will pass from it. But if we are faithful to the Great Owner He will give us the true riches to be our own, to have and to hold to all eternity.

It has been observed in general that those who are forward and determined to support the Lord's cause find money to do it, while those who withhold are more straitened in their circumstances. Why should it be otherwise? The Lord intends His cause to be supported by His people, and He Who has all things in His hands can and will enable those who trust in Him, and work for Him, to support it. He gives in and they give it out. The Lord not only loves cheerful givers, but He is able to make all grace abound towards them that they always having all sufficiency in all things, may abound in every good work, (II Cor. ix, 6 and 7.) "He that soweth bountifully shall reap also bountifully." He is certainly to be pitied who is afraid to give to the Lord lest his means should run out.

There is much said about money to-day, because money does so much and also because money is so dangerous. The love of money is the root of all evil, but when that love is displaced by the constraining love of Christ, money can accomplish great things for God on earth. It can also open for us an everlasting dwelling place beyond the grave, for the mouth of the Lord hath spoken it. "Make to yourselves friends by means of the mammon of unrighteousness that when it shall fail they may receive you into eternal tabernacles." (Luke xvi, 9, R. V.) Jesus here tells His disciples to so use money as to gain friends by it that when they can no longer use it these friends shall receive them into eternal tabernacles. If asked how can these friends receive us into such tabernacles which is alone the prerogative of Jesus, Jesus explains it in the 25th of Matthew, when He shall say to those on His right hand, "Come ye blessed of My Father inherit the kingdom prepared for you from the foundation of the world." "For I was an hungered and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in," etc., etc. Then shall the righteous answer Him: "Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink," etc., etc. And the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." Then will it appear how blessed it is to give unto even the least of Christ's brethren for they will be present and on their testimony Christ will welcome them into their everlasting kingdom. The righteous shall have forgotten their deeds of kindness to Jesus' brethren when on earth, but they were so precious to the King as to be held in everlasting remembrance. We are on earth now, but are passing on to death and judgment. The King's brethren are with us laboring to increase His kingdom. They ask our aid. Shall we give it? or shall we refuse? These brethren are passing on to the judgment and so are we. We expect to stand with them and hear the King's address to us. What do you say? Shall we give to the King's brethren or shall we not

give? I intend to send mine to Japan and to call upon as many of you personally as I can and ask for your free will offerings, that we may send them together. I want you to be prepared and to give as you purpose in your hearts to give, not for show or for your names to appear to men. "Though we bestow all our goods to feed the poor and even give our bodies to be burned and have not love it profiteth us nothing." I want your gifts to be the fruits of righteousness which shall abound to your account. The time is short (especially with some of us) that we will be able to do any thing. "What thou doest do quickly."

May the love that the blessed God lavishes on the "cheerful giver" be yours, may the receivers be blessed and heathen souls be saved, and God be glorified in the church by Christ Jesus throughout all ages, world without end.

Original Contributions.

CHURCHES IN CITIES.

"Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.

Why did *he* Christ say beginning at Jerusalem. Was it not that as the capital and hence the political, intellectual, social and religious centre it might become the radiating point from which the gospel was to go forth, not only to the Judean cities, towns and hamlets, but unto the uttermost parts of the earth.

We study the life and works of Paul, the great apostle to the Gentiles, and we find that his anxiety seems to have been that he might preach the gospel and organize churches in the cities, and especially in the capital cities, the centres of influence and power. To this end we find him laboring to build up churches in Ephesus, in Corinth, in Athens, and in Rome. Following the direction of the great Master Builder he first concentrates his efforts on the most important strongholds of his Santanic majesty.

The Disciples of Christ as a people have been slow to recognize the importance of giving special attention to building up in the cities. But our American brethren are awakening to the importance of this method of procedure, more and more every year, and consequently we see the work of the Lord prospering and going grandly forward in many of the more important centres. And where this is the case, as might be expected, the work in the surrounding country takes on fresh impetus. Let me cite you to an example. In the summer of 1880 I took up my abode in the city of Boston, and when Lord's day morning came I began to cast about to find the meeting place of the Disciples of Christ. After considerable anxious inquiry I found that if there was *such a people* in the city I would *likely find them* in South Boston. To South Boston I accordingly wended my way, searching and inquiring as I went. After being almost discouraged over my failure to find them I fell in with a friendly policeman, who told me, "There was some sort o'vo a crowd had meeting up-thar in a 'all on Dorchester Street, round the corner to me' right on the left, and right about 'alf way up the 'ill. I accordingly followed his directions as best I could, and found the hall with a bulletin board announcing the regular meeting at three o'clock. Having reached there before noon I determined to wait for the afternoon meeting.

Bro. Heney, well known to the older members of the St. John church, happening in early gave me some facts concerning their work and past history, among other things that they now numbered twenty-six names with an average attendance of fifteen to twenty-five.

A year or two later it was determined at a New

England annual meeting to concentrate all the mission funds and work for one year at least in Boston. A little later they applied to the American Board for assistance and an evangelist. With what result? with a church in Boston to-day numbering three hundred and twenty-five to fifty members, having a church property worth thirty to thirty-five thousand dollars, with a mission in North Somerville, numbering thirty or forty members, with another mission just opening in Everett, not to mention the aid and impetus given to Haverhill and other growing points.

I believe we little realize how much we are all indebted to the Church of Christ in St. John for the religious life and unity of aim and purpose existing among us to-day. I refer to our provincial churches.

What would our annual amount to without St. John's large and live delegation.

How long could our dear little CHRISTIAN exist away from the native atmosphere in which it was born and reared. In fact, how prone we all are to look with, might I not say pardonable pride upon the grand work our noble band of brethren are accomplishing in St. John, the metropolitan city of N. B. And I have heard rumors of projected mission points in Carleton, at Silver Falls, and in Keswick, and I believe it will be only a question of time when the children of this parent church will become members and strong. But how about our own capital city? Can we not also have a strong, prosperous church in Halifax. Oh, yes. How pray? Go to work and build one. Well now, that is just what they are trying to do, and in right dead interest too. Are we ready to hold up their hands and cheer them on with our words of encouragement and our dollars? We ought not to be one bit behind New Brunswick in our effort to build up in our most important city. We are much stronger numerically in this province than in New Brunswick, and might I not almost venture to say financially too. We have three times as many churches in Nova Scotia as they have in New Brunswick, and late reports look like they are on the increase too. No less than four are under way—at Gulliver's Cove, Nine Mile River, Picou, and Halifax. I believe the great forward movement that has been sweeping over the United States for the restoration of primitive Christianity. "Its fruits, its doctrine, and its ordinances" is beginning to trouble the waters; even down in our little provinces; that our darkest days are over and the light is breaking all around us. And now comes our Annual, the time and occasion on which we deliberate and plan the ways and means of our campaigns for the ensuing year. What good plan have you to propose for the extension of the Master's kingdom this year. Can you think of a better one than to assist the Halifax brethren in securing a first-class evangelist, and supporting him for one year that we may see the cause firmly and permanently established in our capital city. See what they have done in Haverhill in less than two years. "Let us attempt great things for God and expect great things of God."

R. E. STEVENS.

Correspondence.

SUMMERSIDE LETTER.

This is a great world for conventions, perhaps they do good, at least we think some of them do, anyhow. But is there not a danger of carrying conventions to an extreme? Our little town has had a fair share this summer. Among the many we noticed the school teachers convention on account of the large gathering; many of the topics discussed would appear dry to one not very much interested. Some of the speeches were long and tiresome, but this cannot be avoided very well.

The doctors had their convention here, but they were very quiet about it. I did not hear that they had discovered any new system of therapeutics, so I suppose people will get sick and die just the same as ever. Then we had the Oddfellows. I cannot tell you much about them, only that they had a "moonlight hop" on the same night that all the churches have prayer meeting, and I know a good many were on board the steamer who ought to have been at the prayer meeting in the different churches. I do not think any true Christian can encourage such work by their patronage. Think of the work Christ has given us to do. Think of the souls perishing, and then ask, Am I doing my duty to my God and to my fellowmen? In the *Sunday School Times* of Aug. 6th I read a good thing by one of the contributors on this subject. It is as follows: "It is the one and only business of the church to fill the world with its doctrine." That is what the church was established for, and nothing else. You might not think so, judging from what you see the church doing; for there are many churches which never seem to have the faintest idea as to what their primo duty is. Judging by their acts, you would think that the church was established to have eloquent preaching about indifferent things, and above all, fine music. In others you find the largest amount of effort put forth in festivals, fairs, entertainments, and the like; while the filling of the town or village with the doctrine of Jesus is the last thing to which they pay attention. Is not this so? For this reason many are sickly, and many sleep. For this reason the gospel seems to have lost its power, and worldliness to have gained ground. The world is always been trying to spread its doctrine, while the church sleeps. What is the best way to revive a slumbering church? Let it get again to its legitimate work of filling the world with the doctrine of Jesus, and it will soon be wide awake. There is no other way that I know of. Do you know of any?" The foregoing words may be read profitably by every Disciple of Christ. We also had a visit from Cardinal Gibbons; I had laid away a few extracts from a short address he gave here, with the intention of giving them to you, but I find I have mis-laid them. And now we have the "Seventh-day Advents" at work in a tent. At first they gathered quite a crowd, but now the novelty is being worn of, there is not so many. I went a few times, but the last time I went, the scriptures were so horribly mangled I was afraid to go again. I never heard such a perversion of the word of God in my life. This is a town of about three thousand inhabitants, and on a recent Sunday no less than ten different religious organizations were at work; you will see by that that it is a pretty hard place to build up a church. Still we must earnestly contend for the faith once given to the saints. Our work moves along slowly, I wish I could get it to go faster, but I cannot. I suppose we all would like to see more done. But let us work and pray on till the Master comes. We are sure to do some good in this way and will receive the "Well done" at last.

W. H. HARDING.

Summerside, P. E. Island.

Miscellaneous.

THE DISCIPLES OF CHRIST.

I. What is the creed of the Disciples? You say: "You repudiate all creeds, do you not?" By no means. The Disciples do indeed reject, as of authority, all statements of faith of human construction; but this is a very different thing from repudiating all creeds. While we repudiate all human authoritative creeds, we accept and hold fast to the divine creed. It is often said, and in a sense it is correct, "The Bible is my creed."

When the issue was an infallible church or an infallible book as at the time of the reformation of the sixteenth century, Protestants very naturally took a stand in favor of the Bible as a creed. It may be affirmed that it is inspired, that it is authoritative, that it is intelligible, that it is moral, that it is perpetual, that it is catholic, and that it is perfect.

If you ask me, therefore, what the creed of the Disciples is, I reply: Jesus of Nazareth is the Christ the Son of the living God. We accept and are satisfied with this fundamental confession—this rock on which Christ built His church. "But," you say, "do not all Christians believe this?" Yes, but "with us, the Divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth of the Christian system, and in an important sense the Creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. To persuade man to trust and love and obey a Divine Saviour, is the one great end for which we labor in preaching the gospel, assured that if men are right about Christ; Christ will bring them right about everything else. We therefore preach Jesus Christ and Him crucified. We demand no other faith, in order to baptism and church membership, than the faith of the heart in Jesus as the Christ, the Son of the living God; nor have we any term or band of fellowship but faith in this Divine Redeemer, and obedience to Him. All who trust in the Son of God and obey Him, are brethren, however wrong they may be about anything else; and those who do not trust in this Divine Saviour for salvation and obey His commandments, are not our brethren, however intelligent and excellent they may be in all beside."

II. I mention a second peculiarity. The confession required before baptism, and church membership; what is it? You remember that Jesus said, "Whosoever * * shall confess Me before men I will confess before my Father which is in heaven." The apostle Paul said in his epistle to the saints in Rome, "That if thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." And the beloved disciple said: "Every spirit that confesseth that Jesus Christ has come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." The divine test of orthodoxy is, What think ye of Christ? Whose Son is he? We ask every candidate for baptism: Do you believe with your whole heart that Jesus of Nazareth is the Christ, the Son of the living God, and your Saviour? Do you earnestly desire to obey Him? This precise form is not essential; but the thought is. Every applicant for baptism must in some form confess with the mouth that Jesus is the Son of God, and that He is accepted as a personal Saviour. "We submit no other tests but faith and repentance, in admitting persons to baptism and church membership. We present to them no Articles of Faith other than the one article concerning the Divinity and Christhood of Jesus; we demand no narration of the religious experience other than is expressed in a voluntary confession of faith in Jesus; we demand no probation to determine their fitness to come into the church; but instantly, on their voluntary confession of the Christ, unless there are good reasons to doubt their sincerity, they are accepted and baptized, in the name of the Lord Jesus, and into the name of the Father, the Son and the Holy Spirit. They are thus wedded to Christ, and not to a set of doctrines or a party."

III. I mention a third peculiarity, I speak now of baptism. As to the form of baptism, Disciples agree with immersionists. Jesus walked across the country forty miles to be baptized of John in the river Jordan. He had before His eyes every text in the Old Testament that mentions sprinkling;

but He acted as I have indicated. There is something in baptism that requires persons to arise that they may attend to the divine requirement. Saul of Tarsus, weak and faint from intense mental excitement, and from days of fasting, is told to arise and be baptized. What not baptize him in a reclining posture? Afterward, in speaking of his baptism, he described it as a burial. When speaking of baptism to the saints in Colosse, he said: "Buried with Him (Christ) in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. We are told also that John baptized "in Enon, near to Salim, because there was much water there." These references, and others, seem to indicate immersion as the act which Jesus enjoined when He commanded penitent sinners to be baptized.

As to the persons who have a scriptural right to baptism, Disciples say that this divine ordinance is only for those who believe in the Lord Jesus Christ, and truly repent of sin. Here, again, we stand on undisputed territory. Infant baptism lacks the stamp of Catholicity, while believer's baptism has it. There is controversy about infant baptism; there is no controversy about the baptism, of believers.

As to the purpose, the design, of Christian baptism, I have to say, first we repudiate the idea of baptismal regeneration. We find no warrant in God's word for thinking that baptism has power to work a moral or spiritual change. On the other hand, we do not teach that baptism is a mere form or ceremony by which persons are admitted into the visible church. Jesus says: "Come unto Me." In holy baptism the sinner makes his response. In this sacred ordinance he says: "Lord; I do come to Thee. I formally, and solemnly, and truly give myself to Thee here and now."

IV. I mention a fourth peculiarity. This relates to the Lord's Supper. The Disciples are not close communionists. That baptism precedes communion is the teaching of all Christians. The real question at this point is, What is baptism? We find no authority in Scripture to sit in judgment on this or that person and say, Thou shalt not. Nor on the other hand, are we open communionists. I cannot make an argument to show that persons who have not submitted to Christ in baptism, as I understand Him to enjoin, shall come to the Lord's Table. This our open communion brethren do. There are now men and women whose loyalty to Christ cannot be doubted; they believe in Him; they love Him; the general current of their lives is in the way of obedience to Him; of this there is no doubt in the mind of any reasonable person; now, what shall I do? Shall I say to them when the Lord's table is spread in the public assembly: You shall not join us in this sweetly solemn service? I can not do so. I will not. I will read from the Divine Testimonies and say: "Examine yourselves." We observe the Lord's Supper on every first day of the week; for thus the primitive Christians did. We do not invest the ordinance with the awfulness of a sacrament; but regard it as a sweet and precious feast of holy memories, designed to quicken our love for Christ and cement the ties of our common brotherhood. We therefore, observe it as a part of our regular worship, every Lord's day, and hold it a solemn, but joyful and refreshing feast of love in which all the disciples of our Lord should feel it a great privilege to unite. "Sacred to the memory of our Lord and Saviour, Jesus Christ" is written on this simple and solemn family feast in the Lord's house.—B. B. Tyler.

CHANGE OF VIEWS.

A late Los Angeles (Cal.) paper contains the following under well displayed headlines:

"Rev. J. M. Hervey and Rev. W. C. Stevens are pastors of the recently organized Gospel Tabernacle congregations at Temperance Temple. The former gentleman was the first pastor of the United Presbyterian Church, and has since been actively employed in city missionary work. Mr.

Stevens was in time past the pastor of the Third Presbyterian church.

"Since these gentlemen have become interested in 'full salvation lines' they have changed their views on the subject of baptism. A few weeks ago, on a Sabbath afternoon, accompanied by about fifteen members of the Gospel Tabernacle, they assembled in the Temple Street Christian church. After a brief preliminary service, the two ministers descended into the baptistry, and each in turn immersed the other. The pastors then immersed the other members of their flock who were present.

"Rev. Messrs. Stevens and Hervey do not require immersion on the part of all who unite with the Gospel Tabernacle congregation, but recommend it to all who seek their advice." *J. H. Rosecrans in the Christian Courier.*

It is a little strange those Presbyterian brethren did not get some baptized person to administer the ordinance for them. There is nothing strange in their dissatisfaction with sprinkling and pouring and their desire to submit to the baptism commanded by Christ. In the year 1639, Roger Williams and Ezeiel Halliman repudiated affusion and baptized each other, and thus the Baptist church began in America. Are such baptisms valid? If not, why not? If a person should find it necessary to baptize himself, would it not be valid? The Lord knows, and I think it would! —*Church Mirror.*

THE LORD'S DAY.

The Saviour said, while on earth; "The Sabbath was made for man." Was it made for all men of all nations? By no means. There is not one monosyllable or letter in all the Bible that says the Sabbath was made for any other people besides the Jews, the statement of D. D.'s and college professors to the contrary notwithstanding. Was the manna given to any others? Were any others sheltered by the blood of the passover? Were any others circumcised until they became Jews by proselytism? No.

These, together with the Sabbath, belong strictly to the Jewish economy or dispensation, and were but shadows of good things to come, all of which good things were found in all their fullness in Christ.

To those who contend that the Sabbath was given for all people, I will submit a general proposition, viz: you must take the Sabbath as given by Moses, with its death penalty, or not at all. The penalty, which was death, has never been removed, if so, give the record.

Again: all this cant about works of necessity and mercy is a miserable subterfuge of the devil, concocted by him to ease the consciences of wicked men, while they engage in their sacrilegious practices on the Lord's day.

How this elastic doctrine will stretch! Already it embraces in its arms of necessity and mercy all the furnaces, railroads, dummy lines, street railways, beer gardens, tobacco and news stands, Sunday sacred (?) concerts, and such like, and the arms are still growing.

What became of the Jewish Sabbath? I will reply by asking what became of the passover, the Levitical priesthood, circumcision, the morning and evening sacrifices? They had their perfect and complete fulfillment in Christ, their antitype. See Matt. v. 17; Gal. iii. 24; Rom. x. 4; John xix. 28-30.

Jesus having finished His work on earth, spent the last Sabbath of the old dispensation in the tomb. He arose from the dead on the first day of the week and began from that hour a new dispensation. See Matt. xxviii. 1-6; Mark xvi. 1-3; Luke xxiv. 1, and John xx. 1-19. For over 1,300 years the followers of Jesus have pretended to ob-

serve the first day of the week, not in commemoration of God's finished work in creation, nor of Israel's exodus from Egypt, but in commemoration of Christ's resurrection after having finished redemption's work.

But you ask: "Is not the Lord's day a day of rest?" No; it is a day of work for Christ, and a thousand fold more sacred than the Jewish Sabbath. On it we are to lay aside everything of our own and give the entire day to His service, endeavoring to advance His interest, allowing nothing to interfere.

How much better is the Lord's day than the Jewish Sabbath? As much as the gospel dispensation is better than the Mosaic; as much as the precious blood of Jesus is superior to the blood of a bullock; as much better as redemption is beyond creation. How do you spend this blessed Lord's day? This is the test of a genuine Christian character. Concerning the Lord's day, or the first day of the week, see John xx. 1, 19, 26; Acts xx. 7; 1 Cor., xiv. 2; Rev. i. 10. —*Herald.*

News of the Churches.

ST. JOHN, N. B.

Many of the delegates who were attending the Christian Endeavor Society Convention came to our services on the first Lord's day in August. Among them were several preachers. Bro. Stewart's evening sermon was on "Rightly dividing the word of truth," and we think they heard something new and edifying; and they ought to better understand how to read God's word.

Bro. H. Murray attended our prayer-meeting on the 4th. He went to Milton on the following day. He spoke hopefully of Bro. Stevens' work in Charlotte County.

Bro. J. Munroe, of Toronto, Ont., made us a short visit, and on Sunday morning of the 7th preached a good sermon from the text "Come unto Me all ye that labor," etc., etc. We enjoyed his visit very much and we expect he will be with us during the Annual.

Our Mission Band this month had one of its largest collections and one of its most interesting meetings. Bro. Munroe and Sister Lamont being especially instructive and entertaining. Our Sunday-school took up its largest collection for Home Missions—\$20—a fitting way to close the year.

Nearly all who have been out of the city have returned; our audiences are larger and our meetings more interesting.

The "Willing Workers" have presented the church with a handsome silver communion set.

The "Ladies Sewing Circle" have put three new chairs on the pulpit platform. The chairs are handsome and ornamental. These presents speak well of the taste and judgment and good will of the donors.

Bro. Wm. Gates has arrived and will be here until after the Annual.

The church is preparing for the Annual. We expect one of the largest and best we have ever had. We believe that all who attend will be blessed and will go home determined by the help of the Lord to be more faithful to His cause than ever.

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One addition by obedience.

CORNWALLIS, N. S.

Since my last report from here, we have had one confession and baptism. We confidently look for others.

The young people's meeting held on Lord's day evenings, is still well attended, and very interesting. Our young people are growing in knowledge, in confidence, and usefulness. Such a meeting carried on in any of our churches would help the work wonderfully.

Our Sunday-school held their picnic at Cold Brook last week. The day was fine, the attendance large, and every one went home feeling happy because of a very enjoyable day spent thus on those pleasant picnic grounds.

A few of our friends here, are hoping to be able to attend our annual. Let us all try to make this one of the most profitable meetings we have yet held. Let us all come up in the Spirit of Christ, praying for wisdom to guide us in all our efforts to advance the interest of the kingdom in these provinces. E. C. F.

MONTAGUE, P. E. I.

Bro. Weaver reports two additions at this point, and one at East Point.

Died.

NELSON.—At Newport, N. S., Aug. 7, Sarah A. wife of Bro. Thomas Nelson, aged 60 years. The deceased was the daughter of the late John Kilcup, one of the first members of the West Gore church. She was twice married, and leaves five daughters by her first marriage. When young she obeyed the gospel, and though living much of her life where she could not meet with the church of her choice, yet she lived a true Christian life. Her end was peace. May God comfort the bereaved. "Blessed are the dead who die in the Lord." —H. WALLACE.

CURRY.—At his home in Back Bay, Bro. Wallace Curry departed this life July 23th. Deceased was the youngest son of Hugh and Abigail Curry, and was scarce twenty years of age. He died trusting in the Saviour whom he had learned to love and serve, having been baptized into Christ by Bro. Gates during one of his visits here about a year and a half ago. After this it seemed to be his earnest desire to "tell others the story," for we are informed that he appointed meetings at different times and preached to the people as best he could. During his sickness it was my privilege to visit and talk with him, and his conversation always centered in God's goodness and boundless love. He had been a sufferer for two or three years, and is, we trust, better off.—R. E. STEVENS.

HANLEY.—"One by one they cross the river." Yesterday we followed to its last resting place the body of Mary, beloved wife of James Hanley, who died at her home in Back Bay August 8th, having only reached her 39th year. She died trusting in the Saviour whose service she entered some nine years ago. Our sister had been married about seventeen years, in which time four children had been born to her, three of whom had preceded her to the other shore. After about nine weeks of severe suffering the faithful wife and mother passed away, leaving her husband and one little daughter eleven years of age to mourn their irreparable loss.—R. E. STEVENS.

REID.—At Port Williams, Kings Co., N. S., August 2nd, Sarah G., the beloved wife of Bro. William Reid, departed this life in the 79th year of her age. Thus another aged servant of the Lord has passed from this earth life into that rest that remains for the people of God. From her youth Sister Reid has been a Christian, and her long life has been lived in the fear and in the love of God. Her mind was well stored with the Word of the Lord, which she had made her constant companion. She delighted in all that pertained to the worship of God, and went down to her death "knowing whom she had believed, and that He was able to keep that which she had committed to Him against that day." Her sickness was long and painful, and death came as a great relief; and her aged husband and children who mourn a faithful wife and kind mother, sorrow not as those who have no hope, knowing that it can be truly said of her whom they all loved, "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."—E. C. F.

STEVENSON.—Bro. John Stevenson, of New Glasgow, P. E. I., died suddenly and with but little suffering on the 22nd of July, in his 87th year. He was on a visit at Bro. John Houston's, an intimate friend, and there he died. Bro. Stevenson was the second son of Elder John Stevenson, who came from Paisley, Scotland, with his family in the brig "Alexander," landing at Rustico in May, 1820, and settled at New Glasgow. In this new settlement Elder Stevenson began teaching Sunday-school, then holding prayer-meetings and instructing his family and neighbors in the plain teachings of the "One Book." His intelligent children one by one and some others embraced the truth, and thus originated the Church of Christ at New Glasgow. John was among the first to be baptized, and by grace remained a faithful member till his death. He was an elder of the church for over forty years. His talents as a speaker and his intimate acquaintance with the Old and New Testament made him an acceptable preacher. He was a good singer, and nearly always, till the last week of his life, ready to lead when occasion required it. He took great delight in that part of the worship. Some of his favorite songs were: "Nearer, My God, to Thee," etc.; "Jesus, I Love Thy Charming Name," etc.; "When I Survey the Wondrous Cross," etc.; and "How Firm a Foundation, Ye Saints of the Lord." But his strong, clear voice we will hear no more on earth. May we, by God's grace, so live as to meet in the land of song. Our brother will be greatly missed in the church and out of it. D. C.



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