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THE CHRISTIAN.

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

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SAINT JOHN, N. B., AUGUST, 1893.

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SPECIAL NOTICE.

The Annual meeting of the Disciples of Christ, of New Brunswick and Nova Scotia, will be held with the church at Lord's Cove, commencing Thursday, August 31st, 1893. The brethren of Lord's Cove, extend a cordial invitation to all who love the Lord Jesus, and are laboring for the restoration of primitive Christianity, to be present and aid in making this meeting a grand success.

Arrangements have been made with the various lines to return delegates at reduced rates, on presentation of Certificate from the Secretary of the Annual Meeting.

There will be a special boat leave Eastport for Lord's Cove, Thursday, August 31st, at about 2 p. m., for the accommodation of those wishing to attend the Annual. The regular boat leaves here Monday, September 4th, at 7 a. m., for Eastport, connecting there with American and St. John boats.

It is requested that all who intend coming to our Annual Meeting notify us by postal not later than August 24th, that arrangements may be made for their accommodation, etc. Address

R. E. STEVENS,
Lord's Cove,
Deer Island, N. B.

PROGRAMME

For the Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick, to be held at Lord's Cove, Deer Island, N. B., Aug. 31st—Sept. 3rd, 1893:—

THURSDAY, 7 P. M.,	Welcome—R. E. Stevens. Responses by visiting brethren.
" 8 P. M.,	Sermon—
FRIDAY, 9 A. M.,	Social Meeting led by Wm. Murray.
" 10 " "	Business Session.
" 2 P. M.,	do.
" 7 P. M.,	Social Meeting led by H. H. E. Cooke.
" 8 " "	Address—Our Plea and Our Field, by R. W. Stewart.
SATURDAY, 10 A. M.,	Prayer-meeting led by H. Murray.
" 11 A. M.,	Business Meeting.
" 2 P. M.,	Women's Missionary Meet
" 7 " "	Prayer-meeting led by H. H. A. Devou.
" 8 P. M.,	Missionary Meeting.
LORD'S DAY, 7.30 A. M.	Prayer-meeting.
" 10 " "	Preaching
" 12 " "	Breaking of Bread.
" 3 P. M.	Preaching.
" 7 " "	" "
" 8.30 " "	" Farewell Social Meeting.

More definite announcements will be made next month.

Useful things are not useful under every circumstance. Rubber boots are needful at times; but no one wants to wear them on dusty roads, just as no one would choose to tramp through the snow with slippered feet. The builder of brick or stone structures must have his cement, or, if he works without it, he usually labors in vain; but the man who is blasting the rocks in the quarry has no need of cement. His purpose is to divide and not unite. He calls for wedges and he forces them into the rocks until fragments are lying at his feet. There are people who are more skilful with the wedge than with cement. They delight to pull down rather than build up. The bane of the church has been the appearing of men whose mission seemed to be division. Their constant cry was, Let us divide; and they went around with eagle eyes to discover any crevice, no matter how small, and into it they inserted their wedge. Then they hammered away with all their strength, and before they became tired they called others to their assistance. So the church has been rent and torn, and so many congregations in many places have been ruined; and all the time and in almost every instance, the starting point of the trouble was an unimportant trifle. How much better it would be if time thus wickedly spent were used to heal wounds and unite hearts. It would be more in the spirit of Christ who would that all should be one, and that there be no divisions among his followers. Men and women standing upon the truth and power and sufficiency of God's Word, and holding with an unyielding tenacity to the fundamental principles of the gospel of Christ, should never let mere matters of expediency, such as forms of worship and methods of work, prevent their most hearty co-operation in spreading the knowledge of the name of Jesus both at home and abroad.

The coal that is now being used in factories and in homes, or steamers and on trains was buried in the ground for many centuries. If it had remained in the earth for two thousand years more it would not have lost its caloric-producing power. It would simply be waiting to be used, and it would wait until used. With it time is a matter of small moment. A day is as a thousand years, and a thousand years are as a day. How different it is with things that are perishable. The harvest must be gathered in the autumn, or winter with its frosts and snows will come and spread ruin over the fields. The fruit must be picked in its season or it is useless to gather it at all. The only time to employ the steam generated in the boiler is when the steam is there. The engine may then be started and the whole machinery of a large establishment put in motion. But if delays are allowed to eat up the moments until the steam is condensed into water again, we will find that when we want the power we are too late—it has its disappeared. More steam may be produced, but what was ready is gone forever. So, to a great extent, it is with the latent powers in many of our congregations. There are young men and young women who have the ability to do a much needed but much neglected work for Christ. In many ways their energies could be employed. There is no scarcity of work in his vineyard; and still it remains true

that in a majority of our churches the talents of many of our young members are buried in the ground. We would not regret this truth so much if, like the coal, they are being stored up for future use, and in the meantime were not depreciating in value. As it is, however, they are being lost. They are rusting away. When their possessor disappears they, too, shall go. The church that fails to find work for its younger members, or refuses to encourage them, or throws obstacles in their way, is doomed to an early death. The hope of the future of our churches in these provinces is in the young. If they are not trained to work what will become of our cause? Any one can answer that question but no loyal disciple can find pleasure in the reply. In it all may find food for a month's thought.

The universe must ever be an inexplicable mystery to the infidel. To his inquiries of whence?

and why? he is unable to get a satisfying answer. The believer gazes upon it and sees God's hand and His Way Is Best.

His purposes in all. But even then all causes of wonder and argument are not removed. Creation was a marvellous act, but the maintenance of created things is only a little less astonishing. To govern a kingdom in righteousness, and without mistakes is what no king has ever been able to do. It would be vain for him to hope to please each one of his subjects. How much more difficult the task of governing a continent with its sections of conflicting interests. Enlarge the kingdom to a hemisphere, then unite the hemispheres, then add the sun, moon and stars; then think of the angels, seraphim and cherubim; and then contemplate the vastness of the universe whose affairs are controlled by Jehovah. How weak are man's strongest powers, how insufficient his highest wisdom, when confronted by such a task as this. And still man complains at God's management. In the vanity of his mind he sometimes thinks, and in the recklessness of his utterance he even dares to affirm that the All-Wise One makes mistakes. There is an undercurrent of murmuring and repining and distrust that is dishonoring to God, and out of harmony with that faith which should fire every Christian's breast. If every one had his wish just when and where he desired, special miracles must be of momentary occurrence; for consider how different, and often diverse, man's wishes are. The farmer looks at his hay field with its short and sparse growth, he thinks of the large herd he has to feed through a long winter, and he longs for rain. At the same time others whose work would be seriously retarded by wet weather, are congratulating themselves on the protracted drought. Their constant hope is that no rain clouds will pass their way. So it is in millions of instances: what one man hopes for, another man dreads. It is no wonder then that every man's whim is not gratified. The surprising thing of all is that notwithstanding man's conflicting desires and harmonious grumbings, God in the end makes things work out in the majority of cases to the satisfaction even of those who thought disaster was just ahead. God knows how to contrast the sunshine and the clouds, the storms and the calms, the abundance and the scarcity. If He were to give His power to man for a month, leaving his wisdom insignificant as now, the universe with its beauty and usefulness would soon be at an end.

IN MEMORIAM.

In Memory of Bro. J. A. Gates.

The angel of death has entered our home
And taken a loved one away
To that delightful home above,
And has left us naught but his clay.

We weep as we gaze on that cold still form
That once was so full of cheer,
For the last time we bid him good-bye—
The husband and father dear.

We lay him away in the silent grave
While our hearts with grief are torn;
And there we leave him alone to sleep
Till the resurrection morn.

We turn from the body's lowly bed,
And follow by faith the soul,
That ran the race so patiently
And in triumph reached the goal.

Oh, happy spirit, to be free
From sorrow, toil and pain,
We know, beloved, that our loss
Is thy eternal gain.

Dear Father, fill our hearts with love
For Thee and Thy dear Son,
So we can say, as Jesus said,
"Thy will, not mine, be done."

Oh, help us to obey, dear Lord,
The orders Thou hast given;
That we at last may live with Thee
And our dear ones in heaven.

EMILY MATTHEWS.

JOSEPH AVARD GATES.

The subject of this sketch was born at Wilmot, Annapolis Co., May 2nd, 1836, and died at his home in Woodville, Digby Co., N. S., May 28th, 1893.

At the early age of 17 years he left his native home, his parents having died when he was quite young, and went to Boston, Mass, where he remained about two years. From there he went to Milton, Queen's Co., N. S., then a lad between 19 and 20 years of age. When he had been there about two years, he was led to attend a series of meetings then being held by Bro. John McDonald for the church in Milton. Being of a deeply religious nature, he soon became interested in his salvation, and began to ask for the old paths that he might walk therein. Owing to the influence of early teaching there were difficulties in his way, which for a time kept him from entering the kingdom of God. But after being introduced to Bro. McDonald, his difficulties were soon met and cleared away, and he made the good confession and was baptized by Bro. McDonald, May 2nd, 1858, on his 22nd birthday.

From this time Bro. Gates devoted himself to the work of the Lord by doing what he could to promote the cause of Christ in his new home, and to lead others to the Christ whom he had learned to love. This work soon awakened in him a desire to preach the gospel of Christ to others, and he began to shape his course preacher-ward. But getting somewhat involved in business, he did not see his way clear to fully enter into the work he so much desired.

After having been in the church some six years he married Rebecca, the eldest daughter of Bro. Allen Minard, of Milton, August 3rd, 1844, who died June 13, 1866, leaving their daughter Annie, now the wife of Bro. Orlando Harlow, of Milton, Queens Co. On June 12, 1867, he married Maria, daughter of Bro. W. S. Minard, of Milton, who still survives him, and by whom he has eight children, seven of whom are still living.

In the fall of 1867, Bro. and Sister Gates went to Westport to enter more fully into the work of the Lord, and labored for the church there, and also at Tiverton, till 1870, when he moved to Southville, Digby Co., but still continued preach-

ing for the brethren at Westport and Tiverton, making monthly visits as regularly as possible till the winter of 1872, when, through his influence, the writer of this sketch was induced to take charge of the work there.

During the labors of Bro. and Sister Gates in Westport and Tiverton many were led to Christ, and the cause in that field was greatly built up; and such was his standing among the people in those parts, that I never heard any but good words spoken of him during all the years we lived among this people. And whenever Bro. Gates could visit his old home, he met a hearty welcome from all, whether in or out of the church.

In the year 1872, Bro. Gates went to Bethany Colleger where he remained through one year, when he returned to Nova Scotia, and in 1880 he moved with his family to Letote, N. B., where he preached the greater part of his time for about six years.

During this ministry he was greatly blessed in the success of his work, having had many additions to the church. In one year he baptized in that locality about one hundred. Indeed, from the time he entered the ministry till the close of his labors in Charlotte County, N. B., he was very successful in winning souls for Christ, having had large gatherings at Milton, Westport, Tiverton, Southville, and at other points in Digby County, and at Letote, and at Back Bay, N. B.

After returning from Letote to his home near Weymouth, because of the increasing demands of his large and growing family, he felt compelled to turn his attention to some other means to provide for his family than that of preaching, and by this means the cause of Christ, for a few years, lost one of its most faithful laborers, and it may be that his own life was shortened by the hard work and exposure this course necessitated. But even during these years he did not cease to preach and to do what he could to advance the interest of the cause he so much loved.

A year last spring his health failed him, and we then feared his life work was about done; but by the blessing of God he was again restored, and made us all glad by the new life he seemed to bring with him. At the earnest request of his brethren in Hants Co., he was led to go there and take up the work in that very promising field. And never did a preacher enter on a work with more earnest zeal, nor give more promise of success. But how soon were all our hopes blighted. After a few months of faithful work, in which he endeared himself to the hearts of his brethren in that County, he was again stricken with his old complaint, and compelled to return to his home in Woodville, where after only a few weeks, he passed away to be with Christ, surrounded by his dear wife and children and friends, who loved him as a father and friend indeed.

Thus has passed from earth to heaven a good man and true. The writer of this sketch of his life, has known Bro. Gates for fully 37 years; 35 of which have been as yoke-fellows in the church of God, and more than 25 years as fellow-laborers in the work of the ministry. It was I who first spoke to him of his soul's salvation, and introduced him to Bro. McDonald, that he might teach him the way of the Lord more perfectly.

From our earliest acquaintance we became fast friends, and our relationship and friendship since then remained unbroken. I cannot realize that he has departed from us. I have thus placed before the readers of the CHRISTIAN, so many of whom know and love the man, a brief sketch of the life and work of our departed Bro. Joseph Avard Gates, with the prayer that God will comfort the widow and the fatherless, and raise up from among his children others to take the place of an honored father, and carry on the work he has been called to lay down all too soon.

E. C. FORD.

Port Williams, N. S., July 17, 1893.

Selected.

GOD'S GOLD IN THE CRUCIBLE.

"All is not gold that glitters." Genuine godliness—which comes up to standard weight—is the "gold tried in the fire." The Apostle Peter unfolded a great truth when he said that "the trial of our faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and glory at the appearing of Jesus Christ." The Master demanded that the tree should be known by its fruits; and the branch which is most faithful is that one which is most carefully pruned.

Piety must be tested to prove both its genuineness and its value. A gentleman once attended one of Mr. Moody's meetings to find out, as he said, "if there was anything in the Christian religion." A surer way to know what Jesus Christ is worth to any human soul would be to try Christ as a Saviour from sin, and His commandments as a rule for the daily life. If this test of Christ brought to him pardon for past sins and power to resist temptation; if it purified his heart, sweetened his temper, upheld him in adversities, and lifted him into communion with God, he would require no endorsement from Mr. Moody or any other man to prove to him the golden qualities of a Christian's faith.

The end of Christ's redeeming work is to produce godly character. One great purpose of our heavenly Father in His dealings with His redeemed children, is to test and to improve their graces. He has a great many places for his gold where He refines it. So much alloy of self-will, or pride, or covetousness, or cowardice, is often found even in true Christians that they require the furnace and the crucible. Prosperity is not often spoken of as a state of severe trial, but it is so. A severer test could not be applied to thousands of Christians than to subject them to great worldly successes. The sunshiny days bring out the adders. Sudden elevations make good men sometimes very dizzy, and like King Hezekiah, they grow self-conceited and vain glorious. They conceal their religion down "in the hatches" (as the sailors say) while they are displaying the magnificence of the vessel. God left Hezekiah to do this that "He might try him, and that He might know all that was within his heart."

On the other hand a sunny career of health, wealth and social eminence sometimes brings out a beautiful exhibition of humanity and most unselfish devotion to the cause of Christ and the welfare of others. When I see a certain successful business man in this neighborhood denying himself all ease and the usual luxuries of leisure in order to drive his Sunday-school work and a score of benevolent activities, I feel quite certain that his Master can trust him with a good income. The reason why I have often paid an honest tribute in these columns to my beloved friend, the late Hon. William Dodge, is that wealth and social position never spoiled him; it developed his graces. The sunshine of prosperity ripened him, instead of rotting.

If God sometimes employs prosperity to test His people, He oftener uses adversity as a purifier. Hard winters kill vermin; and in like manner God sends severe wintry seasons upon His children, to kill off some of their besetting sins. He often casts His people down in order to see whether they will cast him off. Poverty is sometimes "a place for His gold where He may refine it." Arthur Tappan, the famous Christian merchant of his day, was never richer toward God than when, in the commercial crash of 1837, he drew out his watch and handed it to his assignee and said "I give up everything to my creditors." A hot ordeal was it for the grand old philanthropist, but there was a nugget of solid gold left in that crucible.

In these days of wonderful scientific experiments,

Henry Moissan, the celebrated French chemist, has actually succeeded in producing small diamonds! He subjects iron and carbon to the prodigious heat of 5,400 deg. Fahrenheit; and when he takes the crucible out of this hotter than Babylonian furnace, he finds that certain small crystals are produced, which are as veritable diamonds as any found in the mines of South Africa! This is a marvel of scientific experiment; but just what Moissan is doing with iron and charcoal, our heavenly Father has always been doing in the realm of grace. He subjects his people to the seven-times heated furnace, and lo! the jewels of rarest lustre come forth. His diadem will bear innumerable precious stones of this sort from the days of Daniel and of Paul, on to the last saint who will come out sparkling and splendid from His crucible.

There may be some readers of this article who are wondering why a just and loving God is subjecting them to such severe and long continued trials. The only discoverable answer is that the Divine Purifier is at His wise and holy work upon them. It is a familiar fact that the metallurgist who is purifying silver, always keeps the crucible over the flame until he can see his own face reflected in the molten metal as in a mirror. Dear brother or sister, when Jesus Christ, who "sitteth as a refiner" over your heart, can see his own image reflected in you, then the chastisement and the discipline will have wrought their blessed purpose. Then He may pour thy spiritual gifts and thy influence into such a mould as may please Him best. Learn to let God have His own way; for fiery trials often turn out golden Christians. Crosses and crucibles will be done with when we get to heaven.—*Rev. Theodore L. Cuyler in Evangelist.*

CHARACTER OF THE CHRISTIAN PREACHER.

The preacher of the cross is properly respected for the genuineness of character implied in his very calling, and this is his best credentials to all classes and his chief power in reaching and moulding their lives for happiness and usefulness. The preacher must practice his own teaching if he would be really effective. His words will be his own instruction: "Thou therefore who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? The spiritual instructor, if he make others spiritual, must himself partake of his own teaching. Paul shows that the Jews preached too little to themselves. They fell into the error of teaching others what they did not feel inclined to practice themselves, and so he catalogues certain sins of which he knew them to be guilty. The immorality of the teacher sometimes becomes a great hindrance to the acceptance of the truth he would give to others.

The world justly demands purity of life in the preacher. He must be consistent. His light must shine before men. There ought to be no hiatus between his declarations and his conduct. Let it be said of him:

The lore of Christ and his apostles twelve
He taught, but first he followed it himself.

If he would be the channel of good to others, it behoves him to clear away all that might impede the flowing. Unless he is what he professes, he will defile the purity of the stream of truth. It is especially true of the preacher, that

The purest treasury mortal time affords,
Is spotless reputation; that away,
Men are but gilded loam or painted clay.

Christ and his apostles cited their own conduct, their own lives, as the vindication of their teaching. Great moral leaders have been men of sterling character. Their teachings might sometimes be questioned, but not their lives. They were holy men. They walked with God. They sought to

please God and not men; and they were in constant communion with him.

When the breath of suspicion once falls upon a preacher, he is at once robbed of power. His financial record, his domestic relations, his personal habits, his whole life must be a living exemplification of all he would enjoin upon others. Such a man is a tower of strength to the cause of truth in any community. We have in mind now a young preacher, who went to a bank to borrow \$500 in the name of the church, to aid it in a time of great need; but the loan was politely refused, until he proposed so to become personally responsible for the amount, although many in the church were worth much more than he. His prompt, upright business methods in the community commended him to its best financial institution, though he was worth very little himself. The minister of the word with a bad financial record, is practically powerless.

The purity and constancy of his life in respect to his domestic relations, must be above criticism. Any failure here will not be condoned. Eloquence and logic are as nothing if he is not perfectly loyal to his family, which he has promised in the most solemn way to love and protect. His ministerial life will be of short duration if he fail here. Foppishness and coquetry will not be tolerated in the evangelist or pastor, however learned or eloquent. The standard of purity and fidelity must not be lowered, but elevated. Permit no man to enter the pulpit if there is any reasonable doubt as to his sincerity. Unholy men professing to be preachers of righteousness, have destroyed homes, wrecked churches, blasted promising lives, and left shame and disgrace in their pathway. Let the churches protect themselves from the ravages of such wolves in sheep clothing. No preacher can lift a church above his own moral and religious standing.—*Ch. Standard.*

THE USE OF THE BIBLE.

Before we can use the Bible we must know what it is, how it came to be, and what it teaches. At this stage of study the "Inductive Method" is of supreme value. For this is the method which in the physical and social science has proved so fruitful. It aims to gather all the facts of the Scriptures, to arrange them according to the principles of co-existence in space, succession in time, antecedent and consequent, cause and effect, germ and matured form. Sacred geography, chronology, and philosophy work together to one end. First the blade, then the ear, then the full corn in the ear; such is the order of creative action and of our own discoveries of truth. A right method follows the expanding revelation of redemptive purpose from the first evangel to the crowning of Christ after His resurrection as King of the spiritual realm. The confusion into which these writings have been thrown by the carelessness and ignorance of man is compelled to yield to the order introduced by scientific method.

But the Bible is not an end in itself; it is one of the chief means of accomplishing the loving purposes of God for man. Jesus sets forth the moral rank of hearing and doing in Matt. 7: 15-27. Intellectual processes are instrumental, while moral uses are ultimate. The teaching of Jesus is adapted, in form and contents, to doing the will of the Father. "Both head and heart make human life. Work for ends, I mean for uses," said Mrs. Browning. The study of the Bible with solemn purpose of obedience, is lighted up with the radiance of love and hope, and stirred by the energy of a consecrated purpose. Schopenhauer insisted that men learn rapidly and correctly only that in which they are, for some reason, interested. There must be some hunger and thirst for knowledge and for righteousness if we understand the great Book.

The intelligent study of the Bible is aided by

taking the point of view of the authors of the sublime pages. They were "men of God," and they saw all events in the light of the Sun of righteousness shining over the kingdom of the Eternal. They desired the triumph of that kingdom more than all else. They spoke and wrote with most urgent desire to promote that kingdom whose sphere and ideals they comprehended but slowly as they spoke "in divers portions and in divers manners." Each new experience, each century of trial, each heavenward prayer, brought forth some larger and juster conception. As sailors discover new constellations by journeying southward, so the writers of the Bible, as they urged present reforms, discovered new doctrines in their heavens.

There is a vital and rational connection between the humane spirit of our age and the larger comprehension of revelation. The "Inductive Method" itself is more than an intellectual scheme: it is born of a solemn determination to go to the roots of all facts, to face all truths, and never to offer God the sacrifice of a lie. It is of honest origin; it believes truth is from the Good One, and is meant for the good of man.

Therefore the interpreter of the Bible should live the best life of its authors if he would understand them. He must at times go forth from his library and critical apparatus into the real world of joy and suffering and sinning, where these books first sprang into being. He must not consider this experience as a waste of hours, lost to scholarship. Once he has felt the power of modern words he enters into the meaning of the ancient words, contemporary of all ages, and returns invigorated from the fresh air, as from gymnasium and bath, to the somewhat musty atmosphere of grammars and lexicons. This point of contact with human life may be anywhere. Jesus was laborer, physician, preacher, friend, teacher, and His living relations to nature and society flooded the Old Testament with meridian light. In the real world of action the acute sophistries of scribes and Pharisees were swept away like cobwebs. It is true that a too public life kills or at least maims scholarship. Jesus Himself filled the lamp of His spirit with the oil of prayer and meditation on the silent mountain. He reflected and He saturated His memory with the knowledge of the sacred writings of His ancestors. In the rhythmic alternations between thinking and acting, paying and doing, receiving from God's fulness and pouring into man's emptiness, He passed His days. A river is kept pure by accepting the constant tribute of springs and rills, and by pouring its opulent flood into the sea, or quenching the thirst of forests and cities on its banks. For the superficial child of these "merchantable days" we advise retreat and contemplation; for the student who apart from social life handles words that have spilled their contents, we urge Christlike service at regular times and in suitable degrees.

"By deed and word and pen
Thou hast served thy fellow men,
Therefore art thou exalted.

—*Prof. C. R. Henderson, in Standard.*

Reputation, after all, is but the shadow cast by character; beauty, in its best and highest sense, commands all forces worth the having in all worlds. Beauty of character includes every good which human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart and whose heaven is everywhere. The dullest eye may reflect this beauty; the palest cheek may bloom with it; the most unclassic lips may be wreathed with its smile of ineffable good will and heavenly joy. For beauty of character comes only from loving obedience to every known law of God in nature and in grace. Lovingly to learn, and dutifully to obey, these laws of our beneficent Father is to live.—*Frances E. Willard.*

The Christian.

ST. JOHN, N. B. . . . AUGUST, 1893

EDITORIAL.

THE BLESSEDNESS OF OBEYING CHRIST.

Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gates into the city. Rev. xxii. 14.

It is well for our race that we are under a dispensation of favor—that blessing and not cursing is the key-note of our religion. Man-kind away from their Father and their home are so lost that “the poison of asps is under their lips and their mouths are full of cursing and bitterness.” The Son of Man who came to seek and to save the lost so effectually turns the current of life that he turns these very lips to praise the Creator and fills these very mouths with the blessings of heavenly love for each other. When the world he came to save was so sunk in crime and hardened in ingratitude as to give their kinsman and benefactor no reception, angels came from heaven to supply the delightful duty and angels sang “Glory to God in the highest, and on earth peace, good will toward men.”

The Son of Man began his public life in imparting blessings and making happy the sons and daughters of affliction. His hands never opened but to impart blessings, his tears never flowed but to mingle with theirs who wept. He chose twelve men to be with him to learn his ways, to be impressed with his character so as to stamp that impression upon all who believe on him through their word. His intercourse with these men was most lovable. His first salutation in meeting them was “Peace be unto you,” and when leaving them at last to go unto the Father, he said, “My peace I leave with you. My peace I give unto you. * * Let not your heart be troubled neither let it be afraid.”

What other teacher ever addressed his pupils as Jesus did his in the sermon on the mount (Matt. v.) when he opened his mouth and blessed “the poor in spirit,” “them that mourn,” “the meek,” etc., and blessed them when they should be falsely accused of evil for his sake. He told them when so treated to rejoice and be exceedingly glad for it was then they stood in the company of God’s noblest who had in the past suffered for his name sake. The blessed words of Jesus comfort his followers in all ages.

“When helpers fail and foes invade,
God is their all sufficient aid.”

How earnestly the Prince of Peace closes his last revelation to men in the words at the head of this article. The attentive reader will admire this beautiful chapter. Jesus seems to yearn in lingering compassion for the lost, and over and over to urge men to accept of the great salvation. Again and again he states the eternal difference of the last day, between those within the city, and all that are without. And before John writes the final amen, Jesus urges him again to declare in his name, that the Spirit and the bride say come, let him that heareth say come, “let him that is athirst come and whosoever will let him take of the water of life freely.” Then John is to tell the awful consequence of altering the words of this book and to announce from the Lord his certain and sudden coming and the feelings of his heart to all readers. “The grace of our Lord Jesus Christ be with you all, Amen.”

Before the revelation is finished the happy state of those who do the commandments of Christ is declared, and it is most important for us to know his commandments, that we may do them and finally enter through the gates into the city. Divine commands are of two classes. One is *Moral* the other is *Positive*. *Moral* commandments are right in themselves

and we can see them so and why they are commanded. They are right before they are commanded. To love God and serve him. To love our neighbor and do him good as we find opportunity. To pray to God, speak the truth, etc. These and such like are always moral obligations binding on men and always right. Jesus Christ taught all these in their highest perfection both in word and in all the actions of his life; those who receive his instructions and follow him may expect his blessings. My sheep hear my voice and I know them, and they follow me and I give unto them eternal life, etc. To keep the moral commandments of Jesus, we must daily study his words to know them, and constantly pray for his Holy Spirit to enable us to follow Jesus and be like him. He has graciously promised his Holy Spirit to them who love and obey him.

But both Old and New Testament have positive institutions or commands as well as moral. *Positive* institutions derive all their virtue from him who appointed or commanded them, having nothing in themselves aside from his authority. The difference between *Moral* commands and *Positive* commands is this: the *Moral* is commanded because it is right. The *Positive* is right because it is commanded.

In moral commands we may seek the best means in our judgment to obey God, thus we may find out the best way in our power to do good to our neighbors, etc. But in positive commands we must do just as we are told and can’t seek out methods of our own.

God commanded Abraham to offer up Isaac. He gave him no reason for the strange command. It was enough for Abraham that God told him to do it.

Circumcision was a positive command of God and death followed its transgression.

When the Israelites for their sins were bitten by flying serpents, God commanded Moses to make a serpent of brass and put it on a pole and all who looked to it lived. All this belonged to positive commands. Building the Tabernacle was a positive institution. Every hook and knob and curtain must be made according to the pattern shown to Moses in the Mount. If he made any thing different he must pay the penalty with his life. So positive was this kind of law. The men of Beth-shemesh, contrary to God’s positive law, looked into the ark and over 50,000 were slain. (I Sam. vi. 19.)

Naaman, the Syrian leper, was commanded to wash seven times, and although it seemed to him too small a thing as first he did exactly as he was told and was cured, all showing us that God in ways which may appear to us small accomplishes his own glorious power. Both Old and New Testament have their *Positive* as well as their *Moral* laws. In Old Testament disobedience is for the most part speedily punished; in the New disobedience is for the most part reserved unto the day of judgment to be punished.

Jesus when on earth gave different positive commands. He told the man with the withered hand to stretch it forth. He did so and was healed. He told the blind man to go wash in the Pool of Siloam. He did so and received his sight. We might ask if Jesus could not cure each of these without their doing anything but merely praying him to heal them and answer. He certainly could if he saw fit; but he did not but took a better way. He gave them an opportunity to manifest their faith in him and their love to him by simply doing a thing which he told them to do—a thing so simple that it could have no virtue in itself, but was a simple submission to divine authority. Jesus has given two positive commands to be observed by men till the end of time. One is inside the church, called the Lord’s Supper. Jesus commands his disciples to take bread and wine, and after his example to eat and drink in remembrance of him. This they are commanded to do till he comes. By so doing they show the Lord’s

death till he comes. He has also appointed that sinners that believe in him with all their heart and turn with all their heart from their sins shall be buried with him in baptism and rise to walk in newness of life. When he gave the gospel in charge to the Apostles he said, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. And he that believeth not shall be damned. (Mark. xvi. 15-16.)

This last commission is a most solemn matter. It binds God’s children to send the gospel to all and commands all men to believe and obey the Lord Jesus Christ.

Blessed are they that do his commandments that they may have right to the tree of life and may enter through the gates into the city.

THE ANNUAL MEETING

OF THE DISCIPLES OF CHRIST ON P. E. I.

The principles which we hold and the platform upon which we stand have long been known on P. E. Island. Some of our churches date back nearly to the beginning of the present century. But our progress, while not discouraging, has not been all that could be desired. Considering our aim and plea, more should have been done; and more would have been, had there been, in the early days, a larger number of faithful workers like the late Dr. John Knox, whose early years were spent in earnest, arduous endeavors to sow the seeds of divine truth; and like that other holy man of God—Bro. D. Crawford—who still continues, as in years gone by, to lead sinners to Jesus. Perhaps the greatest wonder is that, with so few preachers in the pioneer days, so good a work has been done. There are eight churches on the Island, and during the past year they have sustained preaching as follows: Summerside, Tignish and Tryon, Bro. W. H. Harding; New Glasgow, Bro. D. Crawford; Charlottetown and Lot 48, Bro. O. B. Emery; Montague and East Point, Bro. G. D. Weaver. Besides the places named, each of the preachers has points to which he occasionally goes, and where in the future a harvest may be gathered from the seed which is now being sown.

Each year the Annual Meeting of the churches is held, commencing on Saturday before the second Lord’s day in July. This year the brethren met with the church at Montague. The attendance was large, nearly every church being represented, and some congregations having many of their members present. Now Glasgow probably enjoys the distinction—it is an honorable one—of having the largest number of representatives at the Association.

The church at Montague has long had the reputation of knowing how to entertain both royally and cheerfully, and their reputation has not suffered any on this occasion. Everything that a kind thoughtfulness would suggest to make the visitors enjoy a profitable meeting was done. Bro. Weaver—their pastor—who in the year now closed has done a splendid work and whose influence for good is expanding—was unremitting in his efforts to make the meeting a success; and he was one of the happiest men to be seen in the village.

To the endeavors of the church Providence lent a kindly aid. The weather throughout was all that even a captious critic could desire. Many said they could not suggest an improvement. The showers came just in time to settle the dust and at the same time not interfere with the meetings.

There was a welcome meeting at the church on Saturday evening. The devotional part was led by Bro. Harding, and the address of welcome was delivered by Bro. Weaver. When all the visitors were provided with homes the meeting was dismissed.

On Lord’s day morning at ten o’clock the brethren assembled for a prayer and social meeting. The

attendance was good and the spirit of the meeting inspiring. A goodly number took part, and more would have done so had there been time; but promptly (so as not to encroach upon the time of the next service), the leader, Bro. D. Crawford, brought the meeting to a close.

By 11 o'clock the house was filled. Extra seats had to be provided, and still there was not accommodation enough. Bro. Emery preached an earnest practical sermon from 1 Tim. iii. 15. He made a touching allusion to the faces that used to greet him there, but are now no longer seen on earth. But while the faithful are called away, the church remains. It has a glorious future, when all lovers of the Lord will be one, and the efforts of critics and infidels will not destroy the church nor prevent the coming of that time.

After this service the brethren from the different congregations "sat round the sacred board, as members of one common Lord" and remembered their Saviour's death and His coming again. A solemn stillness filled the house as one by one they partook of the bread and of the wine.

At 3 o'clock another large audience assembled and Bro. Harding preached an excellent sermon, having for his text "And there remaineth yet very much land to be possessed," Jos. xiii. 1. He related the circumstances, telling what had been done, what difficulties encountered, and what yet remained to be done. He then spiritualized the passage, applying it to the heart, the family, and the church. What had been accomplished was done in the face of opposing forces; and before undisputed possession could be enjoyed hearts must be given unreservedly to Christ. He must rule in every family, and the church must go up and possess the land.

The largest congregation gathered in the evening at 7 o'clock. The house was completely filled, and enough people were outside to make another fair audience. Bro. Crawford preached, and his sermon was worthy of the occasion, and characteristic of the man. It was earnest, clear, instructive, and scriptural. He selected as his text, John i. 14, "And the word was made flesh and dwelt among us," etc. We will not try to give even the barest outline of the discourse. Thus a day of good things passed away.

On Monday morning at 10 o'clock a prayer and social meeting began, and at 11 the business of the Association was entered into. The Moderator, Bro. Emery, made a short address after which he called upon Bro. Robt. Stewart, the Secretary, to read the minutes of the preceding meeting. These were adopted as recorded. The Moderator and Secretary were then re-elected to their respective offices. Reports were received from all the churches except Summerside, Tignish, and Tryon, and the absence of these three makes an accurate statement of last year's progress and the present statistical standing of our churches on the Island impossible. Of those reporting, the church at Montague shows the largest membership, 199; the most additions, 17; and the greatest loss, 8. It is a great pity that the blank reports which the Association some years ago decided to have printed had not been prepared and sent to the various churches, then reports, uniform in arrangement, would probably have been received from all the churches.

At this stage of the meeting a letter of greeting from Sister Flaglor, Secretary of the Christian Women's Board of Missions of the Maritime Provinces, was read. Bros. Emery, Crawford, and others spoke sympathetically in reference to the work the women are trying to do in Japan. They emphasised the importance of the work and the need of present activity. Bros. Crawford, Weaver, and Robt. Stewart were appointed to send a suitable response to the letter received.

The Home Mission Board, composed of one member from each church, submitted their report. At their request Bro. Crawford labored in the gen-

eral field for some weeks, with good results. The amount of money now on hand is \$172.45. There was a very general desire that some steps should be taken to push the work on the Island during the current year. Owing to lack of time no exchange of opinions as to ways and means, times and places, men and methods was made, except at an informal meeting in the afternoon. It is unfortunate that more time can not be had for the consideration of matters which are of vital concern to the Church of Christ on the Island. It is well to come together to form new acquaintances and to preserve old ones, to unite as one great congregation in praises to our Master, to have our hearts enlarged and enriched, to have our hopes brightened and strengthened. But is it not well to plan hopefully and deliberately for aggressive work? And where can this be done better than at the Association?

A resolution in recognition of the self-denying labors of the late Dr. Knox was moved by Bro. R. Stewart. He spoke of the greatness of the work he performed and the persistent opposition he overcame. Bro. Crawford in seconding the resolution referred to his learning and popularity. Bro. Emery spoke of the pleasant hours he had spent in the Doctor's home, and then the resolution was passed by a rising vote.

The Association was invited by the church in Summerside, through Bro. Harding, to meet with them next year. The invitation was accepted and the meeting was adjourned to meet on Saturday before the second Lord's Day in July, 1894.

The interest throughout the meetings had been good and it was decided to continue the services through the week. Owing mainly to the hand to hand work and heart to heart talks of Bro. Weaver six noble souls made the good confession and were baptized.

The outlook for a large ingathering at Montague during the present year is good. That the church there, and all the churches on the Island may be greatly increased and strengthened, none can wish more earnestly than the writer. H. W. S.

Original Contributions.

TEMPORAL—ETERNAL.

For our momentary light afflictions work out for us an eternal weight of glory, great beyond expression; while we are aiming not at things seen but the things unseen; for the things seen are temporal but the things unseen are eternal. (II Cor. iv. 17-18, L O.)

How ineffably sublime is the quality of Faith! How infinitely more contracted than it is would the mind of man be could he feed that mind only on things seen? What a spectacle to make angels and his fellow-men weep, does that man present, whose mind aims only at the things seen during the mere flash of time allotted to his earthly career! No looking backward to the immeasurable oras of the past, replete with lessons beautifully instructive of Nature and her God, and latterly of Man. No glimpse of the glorious panorama of the future, that a loving Father has so grandly unveiled, giving us a vision of the cycles of eternity through which all must live—where?—how? All visible things are but the temporal manifestations of an invisible eternal power. The tree that proudly rears its head laden with refreshing fruit, affording grateful shade to its surroundings, is but the visible manifestation of a hidden power, which goes on with its work while tree after tree falls beneath the blight of time. All that is seen of man passes away like the flower of the grass, while the invisible spirit, manifest only by its acts of good or evil, lives eternally. Our object, then, ought to be the attainment of eternal things, using things temporal as a means whereby we may attain. A traveller meets a man

wandering on foot through a desert, tired, hungry and thirsty. He gives him a horse to carry him safely home where comfort and happiness await him. The man instead of enduring his momentary affliction for a little while, kills the horse to satisfy his hunger, thus destroying for temporal gratification his only means of safety. How foolish! you say. Friend, you are wandering through this wilderness world not far from home. Weary you may be. Momentary afflictions you may have. But oh! do not misuse the blessings the Father has given you. Only by using aright the gifts you receive as his steward can you reach home where an eternal weight of glory, great beyond expression, awaits you. Let not momentary afflictions induce you to seek happiness in the pleasures of this world, that is such pleasures as shall deprive you of heaven. All the pleasures in the world are not of the world. No happiness is so great as the serene contentment of a soul at peace with God meekly striving to benefit his fellow-men, which is the state of every true Christian. If Paul could speak of his afflictions as momentary and not to be compared to the glory that shall be revealed (Rom. 8:18,) how can we complain when ours is not worthy to be compared to his? *Temporal! Eternal!* Oh the difference is beyond human comprehension! What a speck is Time upon the boundless tide of Eternity! And what a speck is our life on the tide of Time! Then why compare the small part of our lives devoted to afflictions, to the eternal glory of our heavenly home? Oh, sinners who fear the opposition of family, friends or society, who fear the scoffs and frowns of the world and the temptations and trials that may assail you, which fears perhaps prevent you becoming Christians; remember that he that loveth father or mother, son or daughter, more than Christ is not worthy of Him; (Matt. 10:37,) that he that is ashamed of Christ and of His words in this time, of him will the Son of Man be ashamed when He cometh in all the glory of His Father and the holy angels, (Luke 9:26) that God will not suffer us to be tempted above what we are able to bear but will with every temptation provide a way of escape (I Cor. 10:13) that whom the Lord loveth He chasteneth and that our afflictions are momentary, but our glory and reward are eternal as the throne of God and Him that sitteth thereon. C.

P. E. I., July 1893.

Correspondence.

SUMMERSIDE LETTER.

Our Annual Meeting has come and gone, and the churches are settling down for another year's hard work. Our meeting at Montague was a success, and everybody seemed happy, and a good feeling existed from beginning to end. Owing to the fact that the Secretary had forgotten to send the blank forms of report to the different churches, some churches did not report: therefore we are not able to give a summary of the year's work. The meeting next year will be at Summerside.

Bro. H. T. Morrison, of Iowa, is in Summerside, and we are having some meetings this week. Two have made the good confession so far. Bro. Morrison was baptized about twenty-five years ago by Bro. Crawford, and became a member of the church in Summerside. He at once became a worker, and finally devoted his life to the ministry. For about twenty years he has been preaching in various parts of the United States. He is now visiting friends here and enjoying our beautiful Island air. We are going to get all we can out of him while he is here, and he will feel better when he gets away. We want more evangelical work on the Island. One baptism at Tignish during my last visit there. In our church work at present,

we are grappling with this question: How are we going to interest our young people, and cause them to become more consecrated to the work of the Master? There are various answers to this question. Of one thing I am sure, our young people have been neglected, and in many of our churches we have those who are careless and indifferent. Some tell us the church is all that is needed, and if they do not do right in the church they will not in anything else. This I believe is true. If the whole church did just as it should, we would not need any such things as temperance or benevolent societies or anything of the kind. The trouble is, the church does not do her duty. Some say, "start a Young People's Society of Christian Endeavor." Then some answers, "There is no Scripture for it." Others say, "You are going to add something to the church the Lord never authorized." Some say in reply to this, "Well, the Christian Endeavor Society is doing a vast amount of good wherever it is working; young people become more interested in church work, attend the services better, it is a help financially, and as this is a good work, and as the Lord recommended the performance of all good works; therefore, the Lord recommends this." Now it seems to me, that while all this argument is going on we are losing time; our young people are waiting to see what is going to come out of it, and valuable time is slipping away from us. There are two questions that must be answered before this subject can be fully settled. Before I put these two questions, I want to make emphatic the fact, that we are talking not about a vital truth of the Bible, nor yet a fundamental principle of the gospel—simply a means to an end. The first question is: Are those churches that have their young people organized for earnest work, and have Sunday-schools, etc., the most active churches we have, the churches that help on the Mission work: in short, are they the most active in every good work? Or are those churches that depend on allowing a few of the older members to do all the work, who oppose all organizations, such as Sunday School, Christian Endeavor, etc., doing the most for Christ and the church?

The second question, I would ask, is: Is it better to have a young people's organization in which the young people are interested, and in which they are trained up to become active members in the church? or, is it better to let them go, and if they stand, all right, but if they happen to be weak, let them go? Where do they go, brethren?

W. H. HARDING.

Summerside, P. E. I.

Home Mission Notes.

Bro. Northcutt has been preaching nearly three weeks in Halifax and there has been three additions. We hoped to have seen more turning to the Lord; but the holiday and visiting season is very apt to turn our thoughts away from the Master's work. No doubt this is why the church and Bro. N. did not see many seeking the kingdom of heaven. They are satisfied that a grand work has been done in removing prejudice and establishing our plea for union in the minds of the people. The audience increased all the time including many of the representative men of the city. Large numbers for the first time heard what we as a people are striving for.

The brethren believe they will yet reap a good harvest from this meeting.

Bro. Northcutt begins work in St. John the first Lord's day in August, when we hope to see a good work done. We ask all to pray for it, that our last meeting this year may be our best.

The churches at Letete and Back Bay have invited Bro. Wm. Murray to preach for them. They have asked the Mission to help them in supporting

him. We have promised them \$50 00, if they find it necessary to call on us. We hope Bro. William will accept their invitation. He can do a good work there, and they are anxious it should be done.

Let one of you that can come to the annual. There is a great work to be done in the coming year.

RECEIPTS.

Previously acknowledged,	\$326 63
Milton, per Miss H. Collier,	4 25
Profits from CHRISTIAN,	131 57

\$462 45

J. S. FLAGLOR,
Secretary.

Post Office, St. John.

Foreign Missions.

Maritime C. W. B. M.

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

According to the programme for the Annual Meeting the sisters are to have Saturday afternoon for their meeting. Our programme promises to be very interesting, as we expect to have a number of excellent papers and addresses, besides reports from all the churches assisting in the foreign work. We ask you now, dear sisters, to see that these reports are prepared and sent by one of your number, to be read at the meeting, or sent to the secretary.

All who are interested in the progress of the foreign work in these provinces will be pleased to hear of the interest manifested in Sister Rioch at the annual meeting of the brethren on P. E. Island.

A letter just received from Miss Rioch, says:—Two more, a young man and woman, confessed Christ, and have been baptized. This is good news. These converts are educated people. If our missionary does so well now, not being able to speak Japanese, what will she do when she can talk to them in their own tongue.

MRS. J. S. FLAGLOR, Secretary

St. John, N. B.

FOUR REASONS "WHY?"—Why take an interest in Foreign Missionary work? is the question that has been given me to answer. In thinking out the answer, reasons have multiplied. Indeed it is almost synonymous with the question—Why take an interest in Christianity? The reasons for the one will apply equally well to the other. But all have not yet so learned Christ—hence Foreign Missionary Work requires a line of special pleading.

1. It is a command from the king himself. Under the great commission, we must either go or send. One or the other, and nothing less is taking an interest in Foreign missions. The loyal subject needs but to know the command in order to obey. If Jesus died for the whole world our heathen brothers and sisters have the same right to the redemption that we have. Why keep them in ignorance? They are God's children, and are hungry and naked, and in prison, perishing in blackness of darkness. The thoroughly consecrated soul is not concerned as to whether they will have another chance after death. He is consumed with a burning desire to tell them now "the old, old story of Jesus and His love." He wants to relieve their physical sufferings. He wants to make them happier now.

2. Taking an interest in Foreign missions is a means of growth. All development is through activity. Stagnation means death always. In helping others, we ourselves are most blest. The desire grows within us to abound more and more in every good work, our sympathies are enlarged, and there comes home to us a bountiful harvest of gratitude to the Giver of all we enjoy.

3. Our interest in Missionary work marks the

measure of our appreciation of a Saviour. The heart that is full of love and joy must overflow. It can no more stay welled up than can the sparkling brook tarry at the fountain. Its language is ever, "Freely ye have received, freely give."

4. There never was a time when it was so easy to take an interest in Foreign missions, and so inexcusable not to do so. You can now either go or send with comparative safety to life. It was not always so. Foreign countries are more easy of access. Barriers of superstition and prejudice are giving way in places—governmental supports weakening. Different lines of Christian work are reaching out into the uttermost parts of the earth as never before.

Then, does not a lack of interest in Foreign missions argue ourselves out of joint with the times—so taken up with the things of time and sense that the day of the Lord may come upon us as a thief in the night?

"And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."—MARY A SCHELL.

To the Sisters:—Another year is almost gone. We know that all are interested in our work. We hope that this last month will bring our receipts up. Those who have money to send will please send to me by or before the last week in August, as money given in after that will not be counted in this year's receipts. The books must be closed before the annual.

SUSIE B. FORD, Treas.

RECEIPTS.

Previously acknowledged,	\$191 44
Milton—	
Sunday School,	2 55
Port Williams—	
Per Miss Wood,	1 45
Southville, D. Co.,—	
Women's Aid,	2 00
St. John—	
Miss S. Lamont,	1 00
Women's Aid, June,	2 00
" July,	1 40
Sunday School, June,	4 00
" July,	2 00
Lord's Cove,—	
Sunday School,	2 56
Montague—	
Per G. D. Weaver,	23 00
Total	\$233 40

SUSIE B. FORD,

Port Williams, Kings Co., N. S.

Treasurer.

News of the Churches.

ST. JOHN, N. B.

We have had the following visitors during the month. Miss Lamont; Bro. Reid of Montreal; Bro. Bowers, Sister Hester Crawford of Ohio, Sister M. Belyea of Portland, Me.; and Sister Wisdom, of Halifax, who is to be with us for some time.

July 5th, Sister Hattie M. Clark was married to Mr. Daniel A. Morrison by Bro. Stewart. All join in wishing them the richest blessings.

Bro. Stewart left on the 6th for P. E. Island on his well earned vacation. He rested all a man of his nature could. From all reports he has not been idle.

On the 9th Bro. S. W. Leonard preached for us, and on the 16th and 23rd we had the pleasure of listening to Bro. G. D. Weaver. These young men gave us good sermons. Their earnest manner added greatly to the truths brought out. It made us glad to see such capable men coming up to take the place of our older preachers.

On the 30th we were without a preacher but had good meetings morning and evening, and considering the large number away there was a good attendance. We are looking forward to a grand meeting with Bro. Northcutt to lead it.

On Tuesday the 25th, Sister Emma Johnston, who represented our Endeavor Society at the International Convention at Montreal, made an interesting report of what was said and done at the Convention.

On the 4th, Sister Lamont led the Y. P. meeting. Her opening remarks were so instructive and interesting that they are worth publishing. Her experience shows we are blessed in knowing how to come to the Saviour; how great are our responsibilities. Let us heed God's call to make His word known, understood, loved and obeyed.

GOD'S CALL TO US.—When considering the topic for this evening the first call that came to me was "keep thy heart with all diligence for out of it are the issues of life;" to control or regulate our thoughts and affections, for these are they which determine our character.

The second call which I shall take as coming to us is, "my son, (my daughter) give me thine heart. Having kept our thoughts and affections from vain things let us heed the second call and give our best thoughts, our warmest affections, our purest desires, our strongest energies; in short let us consecrate our life with all we are and have to God, and then work for the furtherance of the gospel of Christ.

It is so easy for the young people here to heed the call, "come out from the world," take a stand for Christ and consecrate yourselves to His service, for the way is all so plain to you. The gospel call "come unto me" is continually sounded in your ears from week to week, and from Lord's day to Lord's day, and you are advised as to the way in which to come to the cleansing blood. I cannot help contrasting your favorable and yet responsible position with that of others whom I know. This spring it was my privilege to attend a series of meetings in which God's calls were clearly presented and the people heard and desired to come to the Saviour, but they were not instructed how to come. We all thought they would be informed when the subject for the evening was announced, "Lord, what wilt thou have me to do?" But instead of the direct answer to the question, "arise and be baptised, and wash away thy sins, calling on the name of the Lord," the answer given to these anxious people were—what do you think? "Consider your ways," "Seek the Lord while he may be found," "Believe on the Lord Jesus Christ and thou shalt be saved." It is needless to say that they were disheartened as well as disappointed, for had they not been doing these things for the last three weeks? And now were wishing to become the followers of Christ in very truth, by obeying His commandments. Three out of the dozen or more, stood up and confessed their faith in Christ and desired to go on in obedience to His commands. You will be astonished when I tell you that no notice was taken of this desire, and they with the others were discouraged. If those people should die without obeying the gospel of God what should the end be? "What shall the end be of them that obey not the gospel of God?" This was the topic at one of the special meetings, and it has been with me ever since. Those people were not told what the gospel of God is, in its fullness, neither were they told how they were to obey it. But we who have heard the gospel in its fullness presented here are more responsible than they, and to us, who have not yet accepted the Lord Jesus Christ as our Saviour, Lord and Master, the call, "how shall we escape, if we neglect so great salvation" should mean a great deal. But to those of us who have heard and obeyed the former calls, I will just mention one more, "and he that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely." First let us consecrate our own lives to the Lord Jesus, and then tell others the story and seek to bring them to the same loving Saviour whom we have found. S. M. L. St. John, April 7, 1893.

LORD'S COVE, N. B.

Our work moves along here encouragingly. On the evening of the second Lord's day in July, a promising young lady made the good confession and on the following Wednesday evening, just before prayer-meeting hour, was buried with her Lord in Christian baptism. Last Lord's day evening we had the largest congregation I have yet seen in our house. There is also quite an interest manifested in our prayer-meetings, and we hope to see quite an improvement in our work.

On Lord's day, July 9, I was called to Leonard-

villo to attend the funeral of Sister Olive, who died at the good old age of eighty-four years.

It has been my privilege to attend the Thursday evening meeting in Leonardville several times since coming here. It gives me not a little pleasure to meet with this faithful band of brethren and to find so many of the younger members of the church taking so active a part in the prayer-meetings.

The brethren here, in Lord's Cove, especially the better half of them, appear to be taking quite a lively interest in the Annual already, and are beginning to prepare for the entertainment of all who come for the purpose of helping forward the great work in which we are engaged.

R. E. STEVENS.

TIVERTON, N. S.

Our church affairs are encouraging, especially in regard to congregations being large for this season of the year. The death of Sister Ruggles, and the dangerous illness of other members of the family, cast the whole place under a gloom for a time, but we remember God's promise that all things will work together for good if we love him, and take courage accordingly.

The writer had a pleasant visit to Boston during last month. Found Bro. Darst, of the South End Tabernacle, and his fellow helpers hard at work for the Master.

Had the pleasure of meeting twice with the noble little band of Disciples who are making heroic efforts to plant the banner of truth in Everett.

Too much cannot be said in praise of Bro. Lewis, Bro. Lyman Peters, and their faithful co-laborers in their determination under God's blessing to build up a church in this beautiful and prosperous little city. H. A. DEVOE.

SOUTHVILLE, DIGBY CO.

Bro. Cooke has been holding a series of meetings at Southville, with five additions.

HALIFAX, N. S.

Bro. H. A. Northcutt, our evangelist, has been with us over one week, and we are greatly strengthened. Our brother is a very earnest, devout Christian. He teaches the importance of men's hearts being changed, and having Christ Jesus not only reigning over us, but in us, and how we are to live for Christ. His manner of presenting the Gospel of Christ to the people is beautiful. He has so studied to present the truth to the people in love, that men cannot gainsay; the most bitter opponent may in this way be gained by getting his ear and thus reaching his heart with the word of truth and that Christians by living for Christ will make their influence felt in any community. He reaches the affections of the people greatly by the incidents he relates, and thus illustrates his sermons. He makes no great demonstrations, but talks from the heart to the hearts of the people, and thus gains their attention nightly.

One man has made the good confession and we are praying and looking for others. May this be a time of great refreshing for the church in Halifax from the presence of the Lord.

I am satisfied that much prejudice will be removed, and God's children's faith stimulated, and much precious seed sown that will result in the salvation of very many.

We would all say, God bless Bro. H. A. Northcutt and spare him long to carry forward the glorious gospel of the grace of God.

HENRY CARSON.

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Miss Susie B. Ford, Cornwallis, . . . 2 00

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HENRY CARSON,

Halifax, N. S. Treasurer.

A preacher that will draw, is the modern demand. The New Testament knows much of a holy preacher, of a faithful preacher, and of the elements of saintly character; but it knows nothing of a preacher that will draw. The New Testament knows something of a Church that will draw men to it by a spiritual gravitation; draw them by the holiness of their lives, by the attractive forces of godliness. A preacher that draws is generally a compound of sensation, genius, with a double portion of self mixed with the least moiety of Christ. He proposes to do by lively, taking original ways what the Church ought to do by its inherent Christliness. The drawing preacher is an illusive and vicious substitute for the solidity and piety of the Church. A drawing preacher is the bait that a worldly Church throws out to catch the world, and to cover the appalling fact that it has no power to draw men to Christ.—Selected.

Married.

RAYNOR—BAKER.—At Alma, on June 20th, by W. H. Harding, James Raynor to Jessie F. Baker, youngest daughter of Jesso Baker, Esq.

GAMBLE—SILLIPHANT.—At Summerside, June 10th, by W. H. Harding, W. John Gamble to Mrs. Eliza Silliphant, both of Summerside.

MORRISON—CLARK.—In St. John, on July 5th, 1893, by Henry W. Stewart, Daniel A. Morrison and Hattie M. Clark, both of St. John.

BOVYER—SILLIKER.—On the fifth day of July, 1893, by O. B. Emery, Frederick Geo. Bovyer, of Georgetown, and Emma Jane Burns Silliker, of Lower Freetown, all of P. E. Island.

Died.

DEWAR.—Peter A. Dewar, Elder of the Church of Christ in Montague, P. E. I., and his beloved wife, are greatly bereaved in the death of their dear, little, only daughter, Pearl Ether, who died on the 15th July, 1893, aged 5 years and 7 days. Brother and Sister Dewar and their two young sons, are not the only ones who will feel the loss of the bright little one who is now so far removed from all the possible evils of a world where sin abounds.

"Go to thy rest, fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

"Shall love with weak embrace,
Thy upward wing detain?
Not gentle angel, seek thy place
Amid the cherub train." O. B. E.

KENNEDY.—Bro. Alexander and Sister Elizabeth I. Kennedy of Kinloch, Lot 48, are saddened by the death of their beloved, infant son, who died July 16, 1893, aged two months and sixteen days. Our brother and sister know whom they believe. They know that He who said: "Suffer the little ones to come unto me and forbid them not," has taken their little darling to a fairer and better home.

"Ere sin could blight, or sorrow fade,
Death timely came with friendly care;
'The opening bud to heaven conveyed,
And bade it bloom for ever there." O. B. E.

RUGGLES.—At Tiverton, Digby Co., N. S., July 18th, after a tedious illness borne in true Christian resignation, Lalia, B. wife of H. M. Ruggles of Tiverton Light-Station, in the 48th year of her age, leaving a husband, three sons, and three daughters to mourn their irreparable loss. Sister Ruggles was a noble character, a true Christian wife and mother. She was universally respected, honored and beloved by all who knew her. May her God sustain and comfort the bereaved ones and so guide them to His praise here below, that at last they may be reunited in that world where death can never come. H. A. D.

MCNEIL.—At Alberton, after a lingering illness which she bore with Christian fortitude, Sister Charles McNeil, in the 55th year of her life. She was baptized about 22 years ago by Bro Crawford, and has been a humble follower of the Master since that time. She leaves a husband and daughter to mourn, but not as those without hope. Many friends gathered to pay the last respects to a dear departed one. Truly her end was peace. W. H. H.



THOUSANDS

Of bottles of **DYSPEPTICURE** have been sold during the past few years without any advertising whatever. It easily overcomes indigestion, and **POSITIVELY CURES** the worst cases of Chronic Dyspepsia; this quality of curing the disease explains its large and spreading sale without having been brought prominently before the public.

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