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# THE CHRISTIAN.

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

Vol. XII.—No. 7.

SAINT JOHN, N. B., MAY, 1895.

Whole No. 139.

## The Christian.

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P. O. Box 56

St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD,—New Glasgow, P.E.I.

FINANCIAL MANAGER:

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

We wish to call special attention to the May Collection for Home Missions. We hope that all our churches and brethren in the Maritime Provinces will contribute.

The Home Mission Board are anxious to send more preachers to these parts. Send a good contribution to J. H. Hardin, Cincinnati, Ohio.

BRO. H. A. DEVOE has resigned his pastorate with the Tiverton church.

OUR brethren are now meeting regularly at Picton, N. S. Bro. Weaver is preaching for them.

R. W. STEVENSON is doing a grand work for the Lord at Montague, P. E. I. A number of additions are reported.

OUR Evangelist, Bro. Blenus, is doing some successful work at Deer Island. See Home Mission notes and Church news.

KESWICK, N. B.—The brethren there are in earnest. We have seen a plan of their proposed church building. It has a very neat and substantial appearance.

A LARGE number of our subscribers are still owing their subscription. We beg to remind them that the money is overdue. Please send an early remittance to John E. Edwards, Box 56, St. John, N. B.

OUR churches in the provinces are now pretty well supplied with preaching talent. Much good seed is being sown, and we may confidently look to God for the increase. Our prayers should be, that God may give a bountiful harvest. Brethren, let us work and pray to that end.

We want our preaching brethren to do all they can to increase the circulation of our paper.

A person anxiously waiting for a steamer's arrival, sees with great joy the streak of smoke along the horizon, SIGNS OF that tolls of her approach. PROMISE. One who has been watching

through a long, weary night, hails with pleasure the rays of light that tell of the opening day. Those of our members who are interested in Foreign Missions (and who is not?) see in the returns that are coming in from the March collection evidence of progress and interest, and signs that tell of a good time coming. Great efforts were made to put this duty of reaching the heathen in its proper light. Information was scattered in profusion. Preachers and elders and members were urged to have a share in the grandest work of the ages. Every church was requested to give—as every Christian Church should, and every member of every church was, in the appeals sent out, invited to aid in the work. The result has been that many churches that have not before supported the work have been aroused, and no doubt many Christians have this year realized, for the first time, the blessedness of giving to this divine enterprise. The signs are full of promise for this year, and throw rays of brightness into the future that encourage our hearts. But even yet we are but "playing at missions." Not one-half of the churches give anything, and probably one-eighth of the membership gives seven-eighths of the amount contributed. Not until every member, young and old, rich or poor, of every church, gives in proportion to their ability, shall the good time have come for which many have prayed and are praying, and for which the Saviour has waited long, and is still waiting. We are pleased to see that some of our provincial churches have remembered this work, and it is not too late for the others to do likewise. Send to A. McLean, P. O. Box 750, Cincinnati, Ohio.

The strongest man is weak; his powers to benefit the world comparatively small, and his influence very circumscribed. He needs, continually, FELLOW-WORKERS. encouragement and support. His hands become heavy and

he blesses the man who comes to hold them up. He perhaps regards as a messenger of Satan the one who tries to bear them down. Among Christians, particularly, there should be a great deal of mutual helpfulness. Each should seek to aid the other and increase his power to do good. But when a spirit of detraction or of thoughtless or malicious criticism gets abroad, evil is sure to be the outcome; and the Lord's work will necessarily be hindered. It is wise to speak well of

the name of the Lord, and it is not unwise to speak well of his servants if there be anything in them that is commendable. If they be evil and evil continually, if there be no soundness in them from the crown of the head to the sole of the foot, it is better not to advertise their weakness and short comings too much. If their work has been a failure, holding it up to public gaze will not transform it into success. But there are few toilers in the Lord's vineyard who have not met with some success. Blind people do not see it. In every character there can be found elements of goodness; and those who cannot find them may in many cases be like the vultures, on the outlook only for carrion. It is much better to look for the good in men and in their work than the evil. It is more Christ-like to try to aid than to hinder, to try to raise up than to drag down. And anyone who tries to injure the influence of one who is seeking, in his own humble way to do good, or who tries to throw a cloud over his reputation, is doing the devil's work whether he realizes it or not, and with his fellow-servants shall in due time receive his reward.

Another call is being made on the churches in the United States and Canada, and this time it is for Home Missions.

HOME MISSIONS. The Home Mission Board, during the past year, has been able to assist many weak churches and establish others that, in a short time, are expected to be self-sustaining. But they had to refuse numerous calls for aid, and the consequences are that many inviting and promising fields have been neglected, and some weak churches have been brought to the door of death. A few no doubt have entered in. In these cases the verdict is not suicide, but neglect; and the neglect is not chargeable to the Board, but to the churches that failed to give a timely aid in answer to the many loud calls for help. The brethren whom the churches have asked to direct this Home Mission work cannot expend money that they do not receive. They could judiciously lay out one million dollars this year if they had it. The secretary of this Board—J. H. Hardin, whom so many of our brethren in these provinces know—has been working like a hero in order that the annual collection this year may enable them not only to carry on the work they are now doing, but to push out into new fields—and of these there is an unlimited number. There are large cities, some sections of which need the gospel as much as Pekin. There are country districts of wide extent where the gospel is seldom or never heard. Dr. Strong's "New

Era"—a book that all should read—shows a most lamentable condition of affairs in this regard. The American Board has been helping to preach the gospel in these provinces, and we are anxious to do more. They ask our churches to take up a collection for the general work. Large sums are not requested; but something from each church is. If the collection this year should prove to be as large as is expected, we shall receive much more than we give. As it is now, three dollars are sent to us for every one we send them. The churches are requested to attend to this matter on the first Lord's day in May. Send contributions to J. H. Hardin, Y. M. C. A. Building, Cincinnati, Ohio.

Christians often have strange ideas, and in giving expression to them show a weakness in their Christian character.

GOOD NOT A FEW SUCH IDEAS HAVE TO  
ADDITIONS. DO WITH WHAT WE MAY CALL THE  
comparative value of souls.

A meeting was once held, during which many children accepted the Saviour, and the remark was made: "It was a poor meeting because they did not reach any but a lot of children"—as though the soul of a child was not as valuable in the sight of God as the soul of a grown person. If these children had waited till they were sixty years of age, they would be regarded as good additions, notwithstanding they would have so much less time to work for the Lord. At another meeting only one accepted his Saviour; but he was a "poor addition" because, forsooth, he had spent many years in serving the Evil One, and he won for himself an evil name. But surely God valued his soul, and rejoiced to see him buried with Christ that he might rise with him and walk in newness of life. Boys and girls, young men and young women, who have to work hard to earn their daily bread, turn to the Lord, but some professing Christians say, "They are poor additions; if some rich merchants or farmers could be reached the results would be worth something." Those who hold ideas like these seem to have missed an important truth, viz: that the value of souls cannot be computed in money, and that beautiful garments are not essential to beauty of character. Every one who is truly grafted into Christ is a good addition in God's sight, and should be in ours. And he who spends his time in seeking only the great of earth, must have chosen a different example from Him who came to seek and save the lost, and who preached the gospel to the poor. Good additions are not alone those who can do great good; but those as well who can be greatly benefitted. Not only those who are now strong; but those who may become strong.

I live to greet that season,  
By gifted men foretold,  
When men shall live by reason,  
And not alone by gold.  
When men shall be united,  
And every wrong thing righted  
This whole world shall be lighted  
As Eden was of old.



#### THE MAY OFFERING FOR HOME MISSIONS.

The above blackboard lesson can be easily understood by every reader of this paper. The following from the annual report presented to the convention at Richmond will be of interest, and should show all of our friends the importance of vigorous action:—  
"We are still about \$5,500 in debt. We have Life Directorship and Life Membership pledges due and unpaid, amounting to about \$4,325 besides a considerable sum of other pledges. We confidently expected our receipts to equal last year's figures. Had such been the case we should have been able to report the society almost, if not quite, free from debt. This has been our desire since 1892, when the fiscal year was begun with about \$4,000 indebtedness. If this indebtedness had been incurred by extravagance or by any wild or foolish outlays, we would be ashamed to ask the churches for it. But such is not the case. It has been no fault of the Missionary Society, but it has come in spite of the most conservative policy and the wisest foresight of which human knowledge is capable. Every Missionary Society, so far as we know, has met with a similar experience during the last two years. Indeed, instead of finding fault with the Board for this indebtedness, we feel that we have a right to ask for increased liberality as an expression of gratitude to God that He has enabled us to ride out of the storm with so little hurt to the ship. Many ships have gone under during the last two years; but, thank God, we are still afloat. We feel, therefore, no embarrassment in asking for enough money to wipe out this debt. The time has come when it must be done, or the cause will suffer permanent damage. This we must not allow. It will be an everlasting shame if we do.

It is not alone to pay this indebtedness that we ask for increased liberality. The work of evangelizing destitute places in our own country must be pushed forward with renewed vigor. But we cannot do this without more money. The Board is ready and anxious to enter into inviting fields as soon as the means to do it safely are in sight. Neither hard times nor any other cause ought to hinder our advancement. A sacred trust has been committed to us by our Lord. We cannot neglect it without grievous sin. We come, therefore, to the churches of our great and noble brotherhood, and ask for a liberal offering to be made for those worthy ends.

The end of the century draws on. Great issues depend upon the action of God's children. Quit you like men. In order to be thoroughly prepared for this great offering, let every church begin now to get ready by announcements, by telling sermons, by the circulation of literature, by much praying, by the appointment of canvassing committees, and by laying in store liberal sums to be given when the time comes. Remember when the offering begins—Sunday, May 5th.

J. H. HARDIN,  
Cor. Sec'y.

Y. M. C. A. Building, Cincinnati, O.

New Brunswick and Nova Scotia raised for General Home Missions last year, \$87.10. They have been asked to raise \$100.00 this year. There is no compulsion of course, and it is believed that they will raise this much and more. The General Board at Cincinnati is considering the enlarging of their operations in the provinces, and are only waiting for the means with which to do it. Let every church do its duty, and the \$100 and more will be sent to J. H. Hardin, Cincinnati, O., the first Sunday in May.

## WEST GORE LETTER.

Spring! Beautiful spring is here at last. How welcome it is after a cold, dreary winter. The warm sunshine—the music of the brooks—the song of the newly arrived birds—seems to make us feel better. How many invalids during the winter have been living in hope of getting better when spring comes? How they longed to see the fields covered with green, and the trees covered with leaves, and the lilac, sweet harbingers of summer, give out its wealth of fragrance. But spring comes and goes. Summer, with its beauty, passes into the loveliness of autumn with its many hued forests, and we begin to apprehend the near approach of cold winter again. So the seasons come and go, and so our lives pass away, and the winter of old age and death comes upon us, and then? Ah! What then? To a great many the thought of the cold icy hand of death brings sadness; but it is only our last Winter, and we must pass through it in order to take part in the resurrection of spring—that spring which leads to an eternal summer. You have seen the buds and blossoms opening in the spring time; so the graves will open and the dead will come forth. The same hand that opens the buds and changes the color of the fields, will open the graves and translate the living. Oh! ye mourners, and weeping ones of earth—you who have stood beside the open grave where loved ones were being laid—come with me a second time into those cities of the dead. Stand by these graves. Hark! What wonderful sound is that? It is the trumpet of Almighty God. How do its tones affect you? Look up! What do you see? Jesus! Behold! he cometh, and every eye shall see him. Thousands of saints and angels accompany him. Look around you, see those who have been sleeping in the dust of the earth during the winter. This wonderful springtime will result in a new heaven and a new earth wherein dwelleth righteousness, and then resurrected and translated will dwell forever with the Lord. One eternal summer in an eternal land of bliss. No winter there.

What glorious prospects before the children of God? There is nothing sad in the contemplation of winter, when it is followed by such a spring.

"Oh my soul! what means this sadness?  
Wherefore art thou so cast down?  
Let thy griefs be turned to gladness,  
Bid thy restless fears begone;  
Look to Jesus,  
And rejoice in His dear name."

With the return of fine weather and good roads, I am in hopes to be able to do some aggressive work; although I am sorry to say I am not feeling in just my usual working trim. Sometimes I think the dry inland air does not altogether suit me, as I have always lived near the salt water, and I sometimes wish for a sniff of the breeze as it comes from the bosom of the Atlantic. But the strength of God can be best manifested in our weakness, and with the help of God, I

am hoping to see a good work done this summer.

We are planning on having our county meeting in West Gore, commencing on the Saturday before the last Sunday in June. In the next CHRISTIAN I will give a programme of meetings, etc. You are invited.

I suppose you have seen people, who in talking on baptism, would say, when in a corner, "Well, it doesn't matter anyhow whether you are sprinkled, or poured, or immersed, as long as water is applied," and with many this is conclusive. There are two things that puzzle me: one is—how anybody can be satisfied with anything but immersion for baptism. The other is—how anybody can justify the sprinkling of infants. When Jesus gave the commission to his apostles, He said: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." We do not hear any disputing about "modes" of baptism in the days of the apostles. With them there was "one baptism," and that was the immersion of a penitent believer in water, into the name of the Father, Son, and Holy Spirit. In regard to the subjects of baptism, we find that faith and repentance were pre-requisites, and infants can have neither. Never mind what you think or feel. What do the Scriptures say?

W. H. HARDING.

West Gore, Hants Co., N. S.

## Married.

ELLIS-MASTON.—In St. John, on April 24th, 1895, by Henry W. Stewart, Herbert Ellis and Lena Maston, both of St. John.

## Died.

BOYNE.—This month we are called upon to record the death of another of the faithful members of the Coburg St. Church, and we do it with feelings of unmistakable sadness, which, however, are brightened up with the glorious hopes of the gospel. Bro. A. D. M. Boyne, after a sojourn among us of 47 years, departed to the home of the soul on April 6th, just as the morning light had begun to chase away the darkness. For about a year he had been failing, and for the last few months he suffered at times almost unbearable pain; but with a wonderful perseverance and courage he sought to attend to the duties of his office. During the last few weeks disease held him to his bed; and it was then that a hope which had not been bright seemed to grow brighter, and a faith that had not been clouded seemed to grow wondrously clear. With a trust that knew no wavering, he left his all in the hands of his Heavenly Father, cheerfully saying, "Thy will be done." This was but the fitting end of a life of service. Bro. Boyne knew whom he had believed. He was every ready to give a reason for his hope. He sought opportunities to tell to others of the Saviour whom he had found; and many a seed of truth which he dropped has brought forth fruit, and in coming days may grow to be a monument to his fidelity. His place in the Lord's house was seldom vacant. As he frequently said, he loved to meet with his brothers and sisters in Christ. His voice in the prayer-meeting was seldom silent; and even when he could not be present, he would sometimes send verses of scripture to be read. His last message to us (from his death bed) was 2 Cor. iv. 17, 18; v. 1. To his sorrowing widow, three daughters, and one son, he leaves a good example and a good name; and even in their sorrow he would bid them "Fear not; for God is the God of the fatherless, and the Judge of the widow. May the Divine blessing rest upon them, the Divine hand protect them, and the Divine guidance be theirs. H. W. S.

COLE.—Bro. James Cole of Milton, finished his earthly life the sixth day of April. He had a long lingering sickness. He was wearing out the hours and days of the last few years in much pain and suffering, and longing at times for the coming of the evening of life's little day. His faith was strong in the Saviour. Death had no terrors, and the grave no gloom. His last hours were as peaceful as the slumbers of a child. How blessed are the dead who die in the Lord, and how blessed are the living who live in the Lord. His family—of a son and daughter and devoted wife—are left to mourn their loss and to rejoice over his gain, and to look forward to the happy meeting that has no separation. May this hope cheer their hearts in their times of sorrow when the familiar voice is silent; and may the Saviour who knows our sorrows and the crown of our needs, bring to them sweet peace. May their endeared affections, which has been a strong tie on earth, still go with them, and add to their balm of hope, that heaven that wins what earth

as lost. His mortal remains now rest in the city of the dead, where so many are being gathered, just now, from our quiet village. H. M.

KEMPTON.—Our Sister Sarah Ann Kempton, of Milton, departed this life April 12th, in the 76th year of her age. She has gone to be with her companion who stood side by side with her in life's struggles, and who precedes her one year, to his home above. Sister Kempton was a faithful devoted Christian. She ever stood firm on the rock on which she built her hope of eternal life. She continued walking in the good way, abiding steadfast to the close of life. She has been gathered like a shock of corn fully ripe, that cometh in its season. She was enabled to press forward in the heavenly race with undiminished ardor. She lived till her work was done. Had she more work to do, the Master would have permitted her to live longer to do it. She has gone home, and her Lord will say, "Well done, good and faithful servant." Her home has lost a true and faithful mother. The Church has lost a true friend and devoted worker. She leaves three sons and two grand-children, and brothers and sisters to mourn their loss, and we trust, to follow her Christian example. It was ordained by a kind Providence that she should linger in her suffering but a short time. We laid her mortal remains away in the tranquil slumbers of the tomb, to await the eternal morning, when it shall arise again in new beauty, and when we shall meet again and live together amid the splendors of the heavenly Paradise. H. M.

FORD.—It is with tearful regrets that we record the sorrowful tidings of the death of Bro. A. J. Ford, Sunday morning, April 21st. He had been a martyr to an incurable disease for two or three years, but he kept on his feet till the very last. He attended to his work within a day or two of his death. We could speak of a number of points of his character, worthy of emulation. We make special mention, however, of his faith in Christ. He believed in Christ as the Son of God, and upon this rock he built a bright and strong hope of eternal life. His faith gave him a religious ardor that was undiminished. We always admired his faith in the simplicity of the gospel—both in his life and in his teaching. He believed in man as a sinner, and in Christ as a Saviour. The higher life about which we hear so much of late, was, with our Brother, a life of faith upon the Son of God. He knew there was only one true life, i. e., the life in Christ, and that there can be nothing higher as this is the life of God in the soul. If there was any thing beyond Christ he did not seek it; if anything besides Christ, he did not desire it. His faith was active. A dead faith was no part of his nature. His faith led him into aggressive work in whatever pertained to the prosperity of the cause of God. He was a deacon of the church, and faithfully filled his office. He was an efficient superintendent of the Sunday school, until he took an agency which compelled his absence from Milton much of his time. We know this is an age of falsehood when the good must be abused, but we never heard any one hint that Bro. Ford did not believe what he professed or was not in earnest in what he believed; and we doubt if ever Satan will dare to insinuate any such falsehood. Bro. Ford was downright in his convictions, and rooted and grounded in his principles. It was this unflinching confidence in Christ and the religion of Christ, that gave him such peace at the close of his life. Although he was greatly prostrated and extremely weak, a few days before his death, yet he never displayed the slightest sign of doubt or fear. He said to the writer two days before his death, "That as far as he was concerned, he would as soon depart now as at any time; but in view of his family, their need of him and their mutual attachment to each other, he would try and live as long as possible. The church has lost, not simply a member, but a worthy helper. The preacher has lost a true and warm friend and a ready councillor. This is no place to tell of the many words and deeds of kindness the preacher has received from his hand and home—of the bond that has bound us together, though unknown to many and expressed to few; nor to express the deep sorrow of his heart in the loss of such a friend and Christian brother; suffice it to say, though his presence is gone, his memory will be held sacred as long as the mind retains its dominion in the soul. The family loses a true, kind devoted affectionate husband and father. He was truly the head of the family, and the mother and children confided in his judgment and wisdom in all things. He was very fond of his family, but no more so than the family were of him. His house was a home in the truest sense of the word. The kind, genial and pleasant hospitable spirit gave that home an air of ease and sociability. Two of the daughters are successful school teachers. Another daughter is a helper at home—all of whom are faithful workers in the cause of Christ. The two boys and the little girl are just coming into active life, and will also, we trust make useful members, not only of their home, but also of the Church of Christ. The father and stepmother, and brothers and sisters, eleven in all, are feeling their loss very deeply. May this affliction help them to see clearly that the only anchor to the soul in trouble, is a calm, restful obedient trust in God; who doeth all things well, and will make all things work together for good to those who love Him. To trust in God is a tower of courage and a fountain of joy. May the bereaved family find peace and comfort in the assurance that their loved one had no gulf to cross. His path led out of this life into the presence chamber of our dear Heavenly Father. Could they hear his voice to-day, they would hear him say, "Weep not for me; all is well." His longings for life are endless fruition now. All weariness, all darkness, have passed away to return no more. Out of this brief, uncertain trembling dying life, into the sure and endless life, the real abiding life in the presence of the eternal. May our Heavenly Father bless this affliction to us all, and bring out of this tomb of earthly sorrow purer thoughts and nobler lives.—H. M.

## The Christian.

ST. JOHN, N. B., MAY, 1895.

## EDITORIAL.

## THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

Paul's letter to Philemon, is, in the opinion of competent judges, a model of manly reasoning and pathetic eloquence, excelled by no piece of literature, ancient or modern, that has reached us.

Its value to the Christian student is in its clear exhibition of the power of God and the wisdom of God in the life of a true believer. Looking at it and at Paul's former life, we can contrast the feelings and life of Saul of Tarsus and of Paul the prisoner of Jesus Christ. He was no ordinary man. He was a born leader of men—a leader before his conversion, and a leader after, and honest in both. In the first he was a reader of Moses. Moses was his lawgiver and mediator; and while he read him, the veil was on his heart, so thick as to exclude the love of God, and all pity for the men and women whom he committed to prison and to death. The cries of the angelic Stephen only roused his wrath. "And Saul was consenting unto his death."

But when the reading turned to the Lord, and the Lord Jesus Christ was the lawgiver and mediator, the veil was taken away, and the love of God flowed into his heart and, thence in warm currents, to his fellow-men as it sparkles in his shortest letter on record.

Philemon resided at Colosse, and was converted through Paul's ministry (v. 19). Paul rejoiced greatly in hearing of his faithfulness to Christ and his people, and constantly prayed for his increasing usefulness. He wrote this letter to him from Rome, probably near the close of the two years in which he dwelt in his own hired house. (Acts xxviii. 30), sending his warmest salutations to him and the faithful brethren who worshipped as a church in his house. He wrote other letters as Paul the apostle of Jesus Christ, this as Paul the prisoner of Jesus Christ, stepping down from the platform of apostolic authority to stand beside his "dearly beloved brother" while earnestly pleading for his favor toward a younger brother in the Lord.

Thomas Scott says, "Onesimus, a slave of Philemon's, having as it is generally thought, been guilty of some dishonesty, left his master and fled to that city (Rome) though at the distance of several hundred miles. When he came, the then curiosity, or some other motive, induced him to attend on St. Paul's ministry, which it pleased God to bless for his conversion. After he had given very satisfactory proofs of a real change, and manifested an excellent disposition, by a suitable behaviour which had greatly endeared him to the apostle, he judged it proper to send him back to his master to whom he wrote this epistle, in order to pro-

cure Onesimus a more favorable reception than he could have otherwise expected."

In pleading with Philemon to receive Onesimus, he shows that as an apostle, he could boldly command him to do a thing so becoming a true Christian; but he rather urged it as a free act of love, both to a new born child of God and to the aged Paul now suffering imprisonment for his fidelity to Christ. If you have a favor for me, let it come to the son of my old age, begotten in my bonds. It was very wrong for him to leave you for a time, but it may turn out as the means of your receiving him forever, not now as a slave but as a brother beloved in the Lord, for he is a dear brother to me; but how much more to you both in the flesh and in the Lord. If you would like to receive me, his father receives him for me. If he has wronged you or owes you anything, charge me with it, and I solemnly promise to pay it without even mentioning that you owe yourself to me. I know right well how gladly you would attend to me in my sufferings and cheer my loneliness if you were here, and I might keep Onesimus to do these things in your place, but I would not think of it without your hearty approval, and making it your act of love, and so I send him without a lingering doubt that you will do more for him than I ask. Oh! give me this rejoicing satisfaction.

Besides this, prepare me a lodging at your home; for I expect soon to be at liberty to leave this city, and then to enjoy that meeting with you which you have so long and earnestly prayed for."

The accounts we have in other places of Onesimus' future as a prominent member in the Church at Colosse, and perhaps a minister of the word, make it more than probable that Philemon did more for him than the loving apostle asked for.

## Original Contributions.

## I AM THE LORD, I CHANGE NOT.

Malachi iii. 6.

Although this sentence describes a remarkable saying, yet there is none but God who can say I change not, as changebleness is an attribute common to all created beings, and as it is in and through him we live, move, and have our being, we are constantly reminded of the frailty of mankind. The passing scenes in life tell us of the change that awaits us. We look upon nature and we see the advanced seasons hailing with delight the spring time with its full clothing of summer leaves, looking forward with joy to the harvest time when we shall gather the ripe fruit of autumn. As the seasons close, the flowers drop their bright robes as also doth the tree its fading leaf, which as a monitor to man rehearsing the lesson of his weakness and reminding him that we all do fade as a leaf. There is not only a change, but it reminds us of decay, as the poets of all ages have found in nature's changing scenes emblems of human frailty and decay. The sacred writers abound in comparisons of this sort—"As for man, his days are as grass; as a flower of the field so he flourisheth: for the wind passeth over it and it is gone, and the place thereof shall know it no more."

We are reminded on every hand that time is winging us away. Nature tells us of

withering things. The Bible reveals to us that man must die. Job asks the question—"If a man die shall he live again." No doubt but what he had an idea that this was not all of life here on earth—he had an intimation of a life beyond, feeling it was not all of life to live or all of death to die. And so the words of the Saviour comes to us as they did to his disciples before his ascension—"Because I live ye shall live also." As your life is hid with Christ in God, thus our thoughts are raised from mortal things—fading flowers, withering trees, a fleeting world and dying friends, to Him who changes not. We must change, droop, and die, but is this all? Is death the final pause in our career? the close of our being? We answer no. For the apostle Paul says—"To be absent from the body is to be present with the Lord." The autumn of life will come—the darkness of death will close over our present form of being, opening the way to a new and brighter state when the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.

We are reminded of change when we look at the trees clothed in green foliage which is soon killed by the frost of winter; but while this outward clothing wilts and dies, the heart or inner life lives on through the winter until spring, then they are clothed again. These are pleasant suggestions of such future changes, as the seasons roll on, the withered trees will be restored, and there will be a resurrection of nature in new form, clad with a new garment of leaves, but identified as the same tree.

So it is with man when the cold frost of disease and the chilly winds of death comes to this outward tabernacle in which the soul lives; yet the inner life or soul of man lives on awaiting the time when the glorious resurrection will take place—when the angel's trump shall sound, and all those that sleep in Jesus will hear the voice of God and come forth.

Then shall this corruption put on incorruption, this mortal put on immortality, and be clad with the habiliments of glory in the paradise of God—identity being the same, but with a new body. W. R. McEWEN.  
Milton, N. S.

## THE ATTRACTION OF CALVARY.

In the realm of the intellect and of the soul, the law of physical gravitation has its analogies. What atoms are to atoms, and worlds to worlds, so is mind to mind and heart to heart. There is a universe of intellect, of feeling and of affection. A realm where thoughts, affections, purposes, yearnings, aspirations and wills, are the atoms and molecules. With matter the power of attraction is fixed and definite. No atom can change its potency; but the spirit has in itself possibilities to which the atom is a stranger. The mind may advance from feebleness to power, from obscurity to the prominence of a central orb. A man may go down to the grave leaving no perceptible mark upon the world's thought; or he may stretch across all continents and reach down all ages, and give current to the thought, and color to the lives of men to the latest hour of time. Homer and Virgil, Moses and Plato, David and Paul, swing about them the

world's thinkers, as the sun the satellites. The bearing of these facts upon the heading of this brief article is obvious. "And I, if I be lifted up from the earth, will draw all men unto me"—was the utterance of an obscure peasant of Galilee. He was destitute of wealth, fame, hereditary honors, or a following worthy of the name; and yet he foretold a time when he should become the world's central magnet, attracting and binding all men to himself. The prophecy was stupendous. From any but the God-man it had been madness. No mere man may expect to sway the sceptre of universal empire. Human genius may thrill the nations, but it cannot bind them. It lacks the bulk and density that would make it a world centre. Distance weakens its grasp, time rusts it, attrition wears it. Its power declines in inverse ratio to the square of the distances. It is the gospel of the grace of God alone that can seize the hearts of earth's teeming millions, and give vitality to the bond that binds the weakest and most remote spirit atom to himself forever.

But if the announcement was stupendous, the means by which it was to be accomplished was still more surprising. The cross was the symbol of a slave's torture. Inspiration itself had proclaimed, "Cursed is every one that hangeth on a tree." And yet the cross was to become the world's centre. Christ crucified was to captivate all hearts and become the one object in which all men should glory: verily, it was a prophecy that only history itself could vindicate.

The progress of eighteen centuries proves it true. The cross has lost its shame, and has become the synonym of all virtue and nobleness, goodness and greatness. It has become an evangel in all lands, and it has won its triumphs from among all peoples. All men are its enemies, and yet everywhere the heart's enmities are subdued by its presence, and all souls are attracted by its silent power. Sinners become saints, and persecutors apostles, at its mighty touch. It captures to liberate, binds to enoble, humbles to transfigure and save. Who shall explain the mystery? Its shame has become its glory. This root out of dry ground has become the chiefest of ten thousand and altogether lovely. The hated, despised, persecuted, abandoned, crucified Nazarene is a king with hearts for an empire. He has brought desires, affections, impulses, yearnings; yea, even the imaginations into captivity to the obedience of Christ. Men count it their highest glory to suffer and even to die for him. They forsake home, and country, and friends; tread beneath their feet ease and fortune and fame; live unknown, die unhonored for the sake of telling of his love, and of wearing trophies for his cause. Such are the facts. They demand our most careful study.

T. H. BLENUS.

It is sometimes harder to be willing to be served than to serve willingly. It is sometimes harder to accept the sacrifices which others make for us, than it would be for us to make similar sacrifices for them.

Home Mission Notes.

*SPECIAL.*—The Secretary has sent out letters to all our churches, calling attention to the May collection for the General Christian Missionary work. Will the brethren read the letter to the congregations and thus give them a chance to contribute to this worthy object. If you cannot take up a collection on the first Lord's day in May for this fund, please attend to it as soon afterward as possible.

**GOOD NEWS!**—Bro. J. H. Hardin writes: "Our Board (the General Christian Missionary Society) has granted \$250.00 a year to support a preacher in Pictou." This makes \$500.00 a year they will give to Halifax and Pictou. Surely they are liberal to us. We hope every church in these provinces will take up a collection for their fund, and forward it as requested. Deeds speak louder than words, to show our gratitude in this case. Bear this in mind: if we do not assist them, they cannot continue to aid these points, and we all want the cause to grow strong in both places.

Halifax, Portland, Leonardville, Tiverton, and Westport Sunday-schools have been heard from this month. What about the other schools? Are they going to lose their part in this good work? Brother Superintendent, you are responsible.

Bro. Blenus again visited Keswick and held a good meeting. Two married ladies were baptized. Bro. B. drew the plans for a new meeting house and they are now at work on it. The lumber for the frame was got out before he left. The church there has been aroused as never before, and will make every effort to become strong enough to withstand every attempt that shall be made to crush it.

Bro. Blenus on the 14th addressed the Y. M. C. A. in Fredericton, and at night preached in the Baptist church to a large congregation. The daily papers spoke highly of his efforts, and he will be well received in Fredericton again. This visit was made at the urgent request of Bros. Bagnall and Stockford, who desired to introduce Bro. Blenus to the Fredericton people. One good brother said the newspaper's comments on Bro. Blenus was worth more than the cost of his visit.

Bro. Ford went to Pictou and remained over the five Lord's days in March. He found Bro. Fullerton's hall all that could be desired, and that he had left nothing undone to make the preaching a success. Bro. Fullerton is well satisfied with the opening up of the work by Bro. Ford. He had more out to hear him than they expected, and a good impression was made on all who came to hear. We hope and pray that the means can be raised and the right preacher found to carry on this work until it becomes self-supporting.

We are glad to say, Bro. Weaver is at work in Pictou, trying to aid in establishing the cause there, which was so well started by Bro. Ford. Let us all pray for blessings on their efforts, that we may soon see the word of the Lord bearing fruit in that large town.

Bro. Blenus is now on Deer Island, and will visit Letete and Back Bay also. He has offers from several good preachers to locate in these fields, and hopes before he leaves, to see two of them settled there. This is a

move, we think, in the right direction. The right men in those places giving all their time to the work, will show grand results.

Again we appeal for help to carry on the work laid out for us. Remember, we need now \$140.00 a month to support the preachers at work. These men are working hard—great good is being done; let every one help, for it is the Lord's work.

RECEIPTS.

Previously acknowledged, . . . . .	\$546 31
Taunton, Mass.—	
Miss I. D. Dewar, . . . . .	50
Portland Sunday-school—	
Per J. Barry Allan, . . . . .	6 05
Halifax Sunday-school—	
Per W. F. Shaw, . . . . .	7 00
Leonardville Sunday-school—	
Per C. H. Conley, . . . . .	2 72
Tiverton Sunday-school—	
Per K. Outhouse, . . . . .	1 00
Westport Sunday-school—	
Per T. M. Hicks, . . . . .	1 18
Halifax—	
Per W. F. Shaw, . . . . .	25 00
Cornwallis—	
E. C. Ford— . . . . .	9 00
Cornwallis—	
A. Bligh, . . . . .	5 00
Pictou—	
Per E. C. Ford, . . . . .	85 00
Keswick—	
Per T. H. Blenus, . . . . .	21 00
Leonardville—	
Per Wm. Kay, . . . . .	2 00
Southville—	
Mrs. Gates, . . . . .	4 00
Milton—	
Per Miss A. Collie, . . . . .	6 00
South Range—	
Per H. A. Devoc, . . . . .	2 00
West Gore—	
Per Josiah Wallace, . . . . .	5 00
A. B. Wallace & Co., . . . . .	1 00

\$679 76

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.*

DEAR SISTERS—You will enjoy Sister Rioch's letter, and rejoice with her that Japan is accepting Christianity. Surely the Lord is working with his people there.

I received a letter a few days ago from the Secretary of the Ontario C. W. B. M., in which she says, that owing to the changes made, Sister Rioch's expenses will be much heavier than before, and asks to endeavor to increase our contributions to meet the larger outlay.

Sister Rioch is now in charge of the school for training girls to become Bible women. It is necessary for her to have a Bible woman to assist in teaching them, as well as in the other work which she will continue to do; also a woman to do the house work required. She has been paying her Bible woman and other expenses out of her salary; but now that these expenses have increased, she should not be burdened with them. Remembering the great sacrifices that she is making, let us be willing to make at least some small sacrifice, that the work may prosper, and that her heart may be encouraged thereby. We trust that those who before have not realized that their help was needed, will do so now.

MRS. J. S. FLAGLOR.

TOKIO, JAPAN, March 1, 1895.

To the Ontario and Maritime Provinces  
C. W. B. M.:

DEAR SISTERS—Since last writing, there have been many things for which we have lifted up our hearts in grateful acknowledgment to Him who is the Giver of every good and perfect gift.

Two chapels have been built in Tokio in connection with the work of the Foreign Board here; one in Hongo Ku, the other in Koishikawa Ku. The latter is quite near us, so the company who have been meeting at our house for the observance of the Lord's Supper, now meet there.

For the past three weeks services have been held every evening. The attendance is good. Many are interested, and some are inquiring. The meetings will be continued as long as the people will come to listen.

At last the much needed monthly magazine has been started. This work is supported by the missionaries here, and by subscriptions from home friends. Subscription price, 50 sen., or 30 cents per year.

Eight have been added to the church in Tokio since last writing; of these, two are from the Ushigome work.

The charity schools are flourishing. Miss Oldham has started to build a school with funds mostly received from friends at home. In this school she will combine the Tanamachi and Yaricho schools.

The Matsugawa Cho school has increased by seven this past month. We have now forty-seven where there is scarcely room for forty. Yet they are so anxious to come, we are willing to put up with a little inconvenience.

A woman's meeting has been started in our home, and also in the Tanamachi school-room, by Miss Oldham, who has at last succeeded in securing the services of a good Bible-woman. The woman's meeting held at Matsugawa Cho, is very encouraging. There are two or three who at last seem to evince some real interest. I very often get discouraged. Most of them come to every meeting, and we call on them at their homes, yet still they hold back, not willing to accept Christ as their Saviour. Perhaps I am not patient enough or prayerful enough. In this section of the work there are two women who cannot come to the meetings, so we go to their houses and tell them of Jesus there.

The two girls whom I mentioned before as wishing to become Christians, but whose fathers will not give permission, are allowed to attend our woman's meeting. One of them especially, is a sweet, earnest girl, doing her best to be like her Master, although not allowed to acknowledge Him in baptism.

That which is stirring every Christian in Japan, and causing them to acknowledge God's hand with wondering, grateful thanksgiving, is the success of the work among the soldiers, begun by Mr. Loomis of the Bible House in Yokohama. On a visit to Hiroshima, the head-quarters of the Emperor and war affairs, he saw the vast number of soldiers ready for active service and waiting to be ordered away at any moment.

Knowing the intense feeling against foreigners, he thought it best to start the work in the least offensive way.

The Chinese wounded prisoners who are receiving such kind humane treatment at the hands of their conquerors, the Japanese, were the first he asked permission to teach. The attempt met with such unlooked for success that he was encouraged to go on. Next the wounded prisoners received attention. Bibles were given them, and meetings were held at regular intervals; then the work

among the Japanese soldiers themselves was with many misgivings attempted. Afterwards the Imperial Guard itself and the navy were supplied with the Scriptures, till now there are few soldiers who have not received a Testament or a portion of one.

In each and every case the work was helped and encouraged by the Japanese generals, many of them putting themselves to no little inconvenience to assist Mr. Loomis and his co-laborers, of whom by this time were not a few.

Last of all, the soldiers across the waters who are engaged in actual fighting were thought of. What could be done for them? Many prayers went up to heaven for guidance in this matter. With what result? The Emperor himself caused a letter to be written to Mr. Loomis, granting him permission to go to China and distribute Bibles to his soldiers, and also instructed his generals to assist in every possible way in carrying on the work.

Four Christian Japanese evangelists (one being a member of our own Koishikawa Chapel) were allowed to go to China to preach to the soldiers the unsearchable riches of Christ.

Their passage across was paid by the government, and at the end of two or three months they will be drafted into the army as chaplains.

Could you have been here to witness the bitter opposition to Christianity and the persecutions the members have endured, you would realize with what full hearts we lift up our voices in praise to God, from whom all blessings flow.

Was told the other day that the reason for this great change was that the statistics of the army being taken, the Christian soldiers so far surpassed the others in sound bodies and good conduct, that the Emperor and his generals concluded that Christianity was a good thing for the country, and should be encouraged. The ordinary editions of the Testament being too bulky for the soldiers to be burdened with, a new edition was printed. Each gospel is printed in a separate little book. This, the soldiers can put in the cuff of his sleeve or in his belt.

Many are the letters received by Mr. Loomis from Christian soldiers and officers, thanking him for making their Christian life more possible, and also from some who through reading these gospels, have been led to accept Christ. "Of the increase of His government and peace, there shall be no end."

Yours lovingly,  
MARY M. RIOCH.

### Children's Work.

Address all communications to Mrs. D. A. Morrison, 26  
Dorchester Street, St. John, N. B.]

DEAR GIRLS AND BOYS—I have only room for a short letter to you this month, but it contains good news. We are to have another Band added to our list. Are you not glad? It is to be at Woodville, Digby Co., N. S. I am sure, you all, with me, extend a most hearty welcome to our new workers, and wish them every success in their mission work.

The circular letter has reached St. John again, and we will start it on its rounds again. As it reaches each Band, they will drop their first letter and add a new one. Through an accident, one of the letters got destroyed, but we will send all the others.

Your loving friend,  
MRS. D. A. MORRISON,  
Sup't Children's Work.

### News of the Churches.

ST. JOHN, N. B.

DEATH OF MR. A. D. M. BOYNE.—The death occurred at an early hour this morning, April 6th, of Mr. A. D. M. Boyne, son of Mr. Thomas Boyne, and brother of Mr. G. Gordon Boyne. The deceased has been ill for some time and his death, while a shock to his family, was not a surprise. He was born in Weymouth, N. S., 47 years ago and has lived in St. John most of his life. In the temperance organizations he was an earnest and devoted worker, and at the time of his death was treasurer of Sirion Lodge, I. O. G. T. He first became identified with Fireman's Division, S. of T., and was a member of it till it ceased to exist. Since then he has been a member of the Independent Order of Good Templars, and at one time was Grand Treasurer of the Grand Lodge. He has also been a zealous member of the Coburg street Christian church. Mr. Boyne married Miss Simpson, daughter of the late Thomas Simpson. His wife and four children survive him.—Globe.

The above sad notice has caused us great sorrow. Bro. Boyne was indeed a zealous Christian. Understanding our plea well, and having a good command of language, he was able to present it privately and publicly as few outside of our preachers could. Frequently he has filled our pulpit and that of others in an acceptable manner. He was a willing, generous giver to all calls in the Lord's work. He brought up his children in the nurture and admonition of the Lord, and was made glad by seeing three of them become Christians. For a long time he has been a great sufferer and often referring to it would say, "these light afflictions are but for a moment and will work out for me a far more exceeding and eternal weight of glory." He is now at rest, no more pain, no more sorrows; all, all is well. Sister Boyne and the children have the loving sympathy of all in their sad loss. May the God of the widow and fatherless protect them and care for them until they shall meet on the other shore. The funeral, on the 9th, was largely attended. Bro Stewart conducted the services.

At a meeting of the Endeavor Society on the 28rd, the following officers were elected for the next term:—President, J. S. Flaglor; Vice-President, Miss A. Edmunds; Treasurer, H. Buchanan; Secretary, Miss S. Edmunds. The following are the committees and chairman appointed:—Look-out—Miss Ada Emery; Prayer-meeting—J. W. Barnes; Sunday-school—D. A. Morrison; Social—Mrs. J. E. Edwards; Sick Visiting—Miss E. Christie; Music—G. F. Barnes; Tract—H. W. Stewart; Missionary—Mrs. D. A. Morrison; Calling—Miss L. Hoyt; Observation—Miss Emma Christie.

Bro. and Sister Baker spent a week in St John on their way home to P. E. Island. They left here April first. Bro. Bowers was with us on the fourteenth. Bros. Bagnall, Oliver and Edwin Stockford, were down from Fredericton on short visits. The Gates brothers, who have been attending business college here, are attending to their business in Nova Scotia and P. E. Island. Bro. K. Outhouse of Tiveron, has been over twice this month. C. H. Conley, jr., of Leonardville, was up and attended one of our meetings. Sister Lillian Lambert of Lord's Cove, made us a short visit. Bro. Christie, Sisters Peabody and Lamont, have got strong enough to attend our meetings again.

Our Quarterly meeting closed on the 19th. Twenty-five responded to Bro. Stewart's earnest appeals. For five weeks he preached every night but Saturday, with great power, and in a most convincing way. In fact he seemed to grow stronger as the meeting continued. No doubt the good results gave him courage and strength for the work. The attendance was all that could be desired. Good audiences throughout the week, with overflowing crowds on Sunday nights. More attentive listeners it would be hard to find. We are more than pleased with this meeting and Bro. Stewart's preaching. The results far exceeded our anticipations. The happiest feature of it was to see those whom we highly esteem and love, who

have been near the kingdom for years, coming into the church, raising their voices in praise to Him who had spared them and saved them. At once they began earnestly to use their influence to save others, whom we hope to see coming into the fold of Christ. Bro. Allan's singing was a great help to the meeting. He became so popular that a meeting without his aid will not be complete. Again it has been proved that the home preacher can hold a successful meeting. We trust that our preaching brethren will take courage by this meeting and not wait for help, but work hard, and the Lord will give the increase. Also, to our churches we would say, stand by your preacher—hold up his hands—keep his salary paid up. Do not say or do anything to discourage him. Give him a cheering word—show that you are with him, heart and soul, for the salvation of others. Preachers and churches acting in this way, can have as grand a meeting as we have just held.

#### LETETE, N. B.

Since Bro. Blenus left here, two more have taken their places in the church.

The Friday night prayer-meeting has had regular and good attendance.

The Lord's day service has been a source of great strength to us.

The Sunday-school has increased its numbers to fifty, who study the word of God and sing His praises. Bro. Blenus is trying to get us a preacher who will stay permanently.

We are praying for another visit from Bro. Blenus and are willing to help in every way.

W. R. WENTWORTH.

#### LORD'S COVE, N. B.

Bro. Blenus is with us again, and the good work continues. Up to the 28th. we have had six confessions.

#### HALIFAX, N. S.

A great many of our members have been sick here during the past month, but this glorious spring weather is setting them all right again.

We are sorry to lose from our number Brother Charles Carrington and his mother, who have been very faithful workers. They go to Bedford for the summer. We hope to have them with us for the annual. Sister Walker, one of our new members, starts on a three months' trip to England, her early home, this week.

Brother Morrison was a pleasant addition to our audience, April 21st; also Bro. George Wallace from Upper Rawdon.

W. F. SHAW.

#### CORNWALLIS, N. S.

I had hoped to speak this month to my brethren, particularly to my brethren in Nova Scotia, concerning our Home Mission; but the serious sickness and death of my dear brother, A. G. Ford, has taken so much of my attention, that what I would say on this subject must be left for a later date. I am now in Milton, trying to comfort this afflicted family, and to attend the funeral of this one who was so dear to us all. Had my brother lived till May he would have been 51 years old, and is thus called home in the prime of life. But he has left to his friends the comforting legacy of an honorable Christian life, and to the world a Christianly trained family, than which I know of no richer blessing to leave for the comfort of our friends, and for the good of humanity.

My brother has been sick for a few years, but with a Christian courage that has almost surprised his friends; he was found at his work up to within a few hours of his death, and then passed away without a struggle, just as the Lord's day morning sun had risen to drive the darkness of the night away; so has the Sun of righteousness arisen to drive away those dark clouds that sometimes come over our pathway, by the light of which we can look beyond the dark grave, and toward, and even into that home where "God shall wipe away all tears, and where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Blessed assurance! What is there so comforting as this.

But I must not say more. My heart is full; for I loved this brother most dearly, and his death is a sad loss to us all. But to his dear wife and children whom he loved so tenderly, the loss cannot be expressed. Many of the readers knew Bro. "Ad," as he was called by his friends, and will offer a heartfelt prayer to kind heaven on behalf of the dear ones he has left to mourn the loss of a tender-hearted Christian husband and father, that the God of all grace may comfort and strengthen them in this the hour of sore trouble.

I received the circular sent out by Bro. Flaglor, and read it before my congregation last Lord's day, and at the same time made an appeal for a liberal collection the first Lord's day in May. What a grand thing it would be if every church in Nova Scotia and New Brunswick would take this collection. This circular of Bro. Flaglor's has already said some of the things I had it on my mind to say. But to this I want to urge the necessity of doing much more than we have been doing to aid our Home Mission work. Don't, brethren, fail us now, when the work is so promising.

One confession at Cornwallis this month. We are hopeful that others will be found in the path of duty.

E. C. FORD.

Milton, April 23, 1895.

#### WESTPORT, N. S.

We have nothing of a discouraging nature to report. We have had some very happy seasons during the winter months, and still our meetings are encouraging. Our Sunday-school is in a prosperous condition under the proficient leadership of Bro. Thomas Hicks. We have introduced the late Standard S. S. Hymnal for the use of the school and find it just what is needed. Bro. E. C. Bowers left on the 12th for the seat of government, Ottawa, we shall miss him very much as he is an untiring worker in Sunday-school, and always ready to sustain the right. We had a very happy and interesting evening on the 29th of March. It was our annual donation. The evening was all that could be desired, and the good will and charitable disposition of the brethren and friends were clearly demonstrated by that which they left in our *pantry, purse and pans*. There were seventy-eight persons present besides the household and we enjoyed the evening immensely. We were so happy to have our well known and much esteemed Bro. Daniel McLean and his daughter Laura. We always greet them with joy for they always scatter the sunshine in the path of life. Bro. McLean and daughter are well known in these parts, and it is a valuable contribution to your acquaintance to know them. We enjoyed the evening very much and this is expressing it mildly. Miss Hattie Powell and Sister Laura McLean presided at the organ at intervals through the evening, and the entertainment was grand. After the evening had passed and all faces seemed to indicate that they were satisfied they went to their homes leaving many tokens of Christian esteem. We were also highly favored with the company of Mr. and Mrs. James Strickland. Bro. Strickland has been a great source of strength to us our meetings through the past year, he is a man of sterling quality and a whole soul Christian brother. They are a happy, genial couple, beloved and highly esteemed in the community. Our receipts in all were \$50.00 in cash and other useful articles. God bless the kind hearted friends.

H. E. COOKE.

#### TIVERTON, N. S.

We are without a preacher at present. Bro. Devoc has again resigned, and this time would not take no for an answer, but insisted that we accept. While we feel sorry to let our brother go, we do not blame him for his decision.

Bro. Devoc has been our pastor for seven and a half years; during which long period we have worked together as pastor and people, with great harmony and much success.

We have proved our Bro. Devoc to be a self-sacrificing servant of the Master, and an indefatigable worker for his cause. As a preacher—"A workman that needeth not to be ashamed, rightly dividing the word of truth." As a brother in Christ and friend to all, we have proved him to be true and faithful, and take pleasure in commanding him to all who love the Lord, and wish his every success that God can bestow, as he may labor in any field where called to spend the golden moments that may yet be allotted him here on the shores of time.

THOMAS OSSINGER, } Elders  
GEORGE COSSABOOM, }

#### CHARLOTTETOWN, P. E. I.

It has been some time since the readers of THE CHRISTIAN have heard from the Charlottetown church. Our not having written does not say we do not exist. We admit we ought to make ourselves known more; indeed we will try to hereafter. But we have a busy little world over here, of our own, and the people and preacher are very busy, in trying to make it a shining world for Christ. In our little sphere we have gathered fourteen strangers, who are now enlisted in the Lord's service. We have gathered nearly twenty into the C. E. Society since January 1st. We are, also, all interested in missions, for we sent \$30.00 to A. McLean as March collection for foreign missions. Our Sunday-school sent \$7.00 to Bro. Stewart, for Miss Riach. We believe that by helping others we can the better help ourselves.

We think that when the brethren from far and near are gathered at the association on July 14th, they will find the spirituality of the church at high tide. Yes, the tide will overflow on that day, and the brethren will receive a hot welcome to the association. Pres. Zollars of Hiram College will fill us all with a new hope, and give us a higher aspiration.

Brethren, let us hope and pray that this present year may be one of the most fruitful years that the Christian churches on the Island have ever experienced. God is ready if we are willing to do. With the words of Paul, let us do, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil 3:13-14.

U. G. MULLER

#### MONTAGUE, P. E. I.

TO THE CHRISTIAN,—I have some what against thee. In the last issue I read that "Bro. R. E. Stevenson is permanently located at Montague, P. E. Island." Now Bro. R. E. Stevenson is a very successful teacher in New Glasgow, and is not located in Montague. My initials are "R. W." and I am not permanently located here. No arrangements have been made for any time beyond the month of June. It is now nearly five months since I came to the Island. I am some what of an invalid at present but improving and hope ere long to be entirely recovered from my sickness and restored to my usual strength and activity. I have preached every Sunday since I came to Montague. We have been here since the first of February. The attendance at the regular services has been excellent, when the weather was at all favorable. Yesterday (April 7th) the house was filled. We had two confessions in the morning—a young man and a young woman who will be baptized next Lord's day evening. The church has put in a baptistry with all the modern appliances. We can now hold meetings any time of the year and especially during the winter, when people have more time to attend such services. I think many of our churches have lost opportunities to do good and extend the kingdom by not being thoroughly equipped for the work.

R. W. STEVENSON.



# WORRY

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Below we give a few of the many letters we receive every week from grateful people who have taken V.-O. Remember, Vitæ Ore is now an established remedy, and is without doubt a "boon to the afflicted." Do not wait until you see that your next door neighbor does not die from its use, but read our offer before and know for yourself what is in store for the afflicted.

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H. E. COOKE, Westport, N. S.

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H. E. COOKE, Westport, N. S.

Bro. WALLACE,—  
January 18, 1895.

Inclosed find two dollars, please send me two more packages of Vitæ Ore. That one package you sent me did me more good than anything I ever took. I can now eat a meal without distress, which I have not been able to do before for twenty years. Mrs. Craig says she feels better already, and has only been taking it a few days.  
JOHN COOK,  
St. George, Back Bay N. B.

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