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# THE CHRISTIAN.

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

Vol. XIII.—No. 10.

SAINT JOHN, N. B., AUGUST, 1896.

Whole No. 154.

## The Christian.

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## THE ANNUAL MEETING

of the Disciples of Christ of New Brunswick and Nova Scotia will be held with the church at West Gore, Hants County, commencing on Thursday, September 3, and continue over Lord's day.

J. E. BARNES,  
Secretary.

Those who intend being at the Annual will do well to read carefully the information regarding routes, fares, etc., given on page .

As the accounts of THE CHRISTIAN must soon be made up and a report presented to the annual meeting at West Gore, we ask those who are behind with their subscription to pay during this month. If all would attend to this matter it would save us the trouble of making out bills and sending them. It is about as unpleasant to send bills as it is to receive them. Prompt payment will make the sending of them unnecessary.

In the *Christian Standard* we see that Ira C. Mitchell, who ten years ago preached in Charlottetown, but who is now located at Bellefonte, Pa., preached recently in Taylorsville. Ellis B. Barnes who has just graduated from the College of Arts, Kentucky University, has been called to Normal, Ill. F. C. Overbaugh leaves Brandon, Iowa, to take charge of the church in Greene. This is his first work since coming out of the hospital.

The increase of missionary interest on P. E. I. is very gratifying. Of the churches that reported at the Association, all but one had taken up collections for the work among the heathen, and that one attended to the matter just at the close of the meeting. Some of the churches are giving quite large sums considering their membership, but not large when we consider the needs of the fields where the harvest is ripe but ungathered.

The Maritime Convention of C. E. is to be held in the First Methodist Church, Charlottetown, P. E. I., on Sept. 1st to 3rd. W. E. Turner is chairman of the Entertainment Committee, G. F. Beer of the locating, and Matthew Stevenson of the reception.

Major Dawson is to deliver an address of welcome on behalf of the city; D. Sutherland of Zion Church, on behalf of the churches, and Duncan Marshall on behalf of the local Union. The Disciples will of course have their rally in the Christian meeting house, Great George Street.

Are P. E. I., N. S. and N. B. going to unite in carrying on home mission work? That question should be decided soon, and if it is decided affirmatively, the writer thinks it shall be decided right. The churches of the three provinces could easily keep an evangelist in the field if they would try, and a good man who greatly desires to see new churches established and old ones strengthened, and whose earnestness and ability are as great as his desires and his goodness, would in a year's time do a work that would encourage the churches to undertake more in the future.

E. T. Edmonds the pastor of the church in Boston thinks that, as very many of the members of the church with which he labors come from the Maritime provinces, it will be wise for him to come down this way. He wants to spend the month of August among our churches that he may become acquainted with our people. We trust his visit will be very pleasant and profitable. Hugh McLellan, the successful minister of the Shelbyville, Ky., church, is now in Nova Scotia. He is in the east for salt breezes and fresh air, and he came to the right place for both. He is going to visit P. E. I.

In about one month the annual meeting in West Gore is to take place. For the past few years it seems that these gatherings have been increasing in interest and have also been taking a practical turn; and this we think a cause for rejoicing. The meetings should be enjoyable and create enthusiasm, but they should also be for the consideration of the plans best adapted to secure the rapid and permanent extension of our work in the provinces. And that wise plans may be made the wisest heads should be present. But the wisest plans must be put into execution or they are no good. It is better not to pass resolutions if they are not remembered and regarded.

The *Standard* tells us that the church in Clarion, Iowa, under the ministry of H. T. Morrison, flourishes. Since he went there, a little more than a year ago, the membership has more than doubled. An old debt has been paid and the house remodeled, all of which amounted to more than \$1200. They have now the best house in town. Five additions Sunday night. We also see that H. T. Morrison (Jr., we suppose) has been preaching at Webster City and visiting his parents at Clarion. Another of our Island preachers who is doing a splendid work is A. Linkletter who seems to be a general evangelist for Virginia. About twice a month he sends the *Christian Standard* an interesting letter telling of his work.

In giving an account of the Commencement exercises at Bethany College, George Darsie says in *The Christian Guide*: "A class of twenty-six received diplomas, and besides these three post-graduates obtained the A. M. degree. I have not space for names nor for detailed comment on the eight orations given on Commencement day. They seemed to me more than average productions, and the class seemed more than an average class. The highest honor went to Ernest Everett Crawford of Prince Edward Island, whose average standing was 95." We congratulate Bro. Crawford on his great success, and hope he will be equally successful in his life work. We heard that he is going to labor with the church in Covington, Ky.

The Disciples of Christ are forcing themselves upon the attention of the religious world, and the Christian Endeavor movement has given them an opportunity they could have obtained in no other way so easily. Even if we are not in full sympathy with that Society, we have to admit that it has advertised us very widely and not to our discredit either. At the great International Convention held in Washington, D. C., in July, the Disciples took the third place as far as the number of societies is concerned, only the Presbyterians and Congregationalists being ahead of them. Many people who know little about the Disciples will be led to ask, Who are they and what do they believe? and will go forth to find out the answer.

Some people seem to think that the less their religion costs them the more fortunate they are; but if they do not learn better before they leave this world they will soon find out their mistake when they reach the next. There is no place for covetous people in heaven and there is only one other place for them to go and gold has no value there. Why will not people be convinced of the folly of spending lavishly on themselves when the cause of Christ is suffering for help? It is wise to lay up treasures in heaven and it is foolish to lay them up on earth. Whose shall these things be when the one who sacrificed heaven to gain them is called away from them? God would probably say "Thou fool" to the man who boasts that his religion costs him only \$1.00 per year.

It is gratifying to see how many young men our churches are sending out to preach the word. These provinces are a fruitful soil. We doubt whether, taking all circumstances into consideration, any other field has been so productive; and the quality ranks high. In the last few years more than ever before our young men have turned their eyes to the ministry as the vocation where there are the greatest opportunities for work as well as the greatest needs, and this is well. We understand that this year will see others of our boys starting for college to study for the ministry. It would be well for still others who have the necessary talents (and simply need training) to consider if the Lord does not want them to preach the word.

## News of the Churches.

ST. JOHN, N. B.  
COURB Street.

Lord's day services: Preaching 11 a.m.; Lord's Supper 12 m.; Sunday school 2 30 p.m.; Preaching 7 p.m. Week night services: Young People's Meeting, Tuesday evening at 8; Prayer and Social Meeting, Thursday evening at 8.

Bro. Stewart has been away this month spending his vacation in P. E. Island. During his absence Bro. H. Wallace has preached and gave sermons that cheered, instructed and enthused us. Bro. Wallace was always a favorite here, but this time he seemed better than ever. May the Lord bless him and lengthen out his days, so that he may turn many more to righteousness, and build up the Disciples of Christ in their holy faith. We trust our provincial work will have the benefit of his ripe scholarship and wise counsel and effective preaching.

Again we are called on to mourn the loss of another old and faithful member, Bro. Jas. Ashley, who passed unto his reward on the 25th. He has been a great sufferer; for a long time he has been unable to meet with the church, but his interest in the cause never abated. We do not sorrow as those without hope for he died the death of the righteous.

Sister Fred. Emery, of Boston, is visiting her relatives here.

Sister Hattie Banks has returned from Boston. We hope she will continue with us, for she is one of our most useful members.

On Friday, the 24th, our Sunday-schools held their annual picnic at Watters' Landing. It was a charming day. There was a large and happy number present, and the receipts were the largest we have ever taken. It was a success in every way.

## MAIN STREET.

Lord's day services: Sunday school 9.30 a.m.; Preaching 11 a.m.; Lord's Supper 12 m.; Preaching 7 p.m. Week night services: Bible class on Wednesday at 7 p.m.; Prayer meeting, Wednesday at 8 p.m.

Bro. Stevenson went to P. E. Island and remained over two Lord's days, the 19th and 20th. Bro. J. S. Smith, who is attending Hiram College, Ohio, preached for us. Bro. Smith did well; we think he will be one of our leading preachers, for he showed that he had been a careful student. He has a fine voice and puts his whole soul into his work. We wish him a long and successful career.

We are sorry to say that Bro. Stevenson's health has not improved as he thought it would, and it may be necessary for him to move where he will be restored to health again.

## SILVER FALLS, N. B.

On the evening of June 24th, (Wednesday) Bros. Wm. Murray, Jas. S. Flagor, H. Buchanan and W. A. Barnes were present at our Y. P. S. C. E. meeting. At the conclusion of the meeting Bro. Wm. Murray made some very earnest remarks on the endeavor pledge. Bro. Murray returned the next day and remained over two Lord's days, and also preached on several evenings through the week. We were all encouraged and profited by the preaching of the word, and his visiting from house to house shall not soon be forgotten. We hope to have him visit us again.

He also preached at Garnett, about nine miles from this place, where one of our faithful brethren lives, and through whose efforts a hall has been built where meetings are held regularly and also a Sunday-school.

Bro. Hiram Wallace also preached for us on Wednesday evening, July 22nd. We are always glad to see our preaching brethren. We have occasional visits on Lord's days from Bros. O. B. Stockford and Howard Buchanan, of the Coburg Street Christian Church.

Although we have no preacher, yet we have our Sunday-school on Lord's day afternoon at 2 o'clock. At 8 o'clock we meet to break bread. In the evening at 7, we have our prayer and social meeting, and on Wednesday evening the Y. P. S. C. E. meeting.

H. SHELLINGTON.

HALIFAX, N. S.  
Lord's day services: Preaching at 11 a.m.; Lord's Supper 12 m.; Sunday school 2 30 p.m.; Preaching at 7 p.m.; fifteen-minute social meeting at the close of evening meeting. Week night services: Prayer meeting on Wednesday evening at 8; Y. P. S. C. E. on Friday evenings at 8.

One made the good confession on Lord's day, July 19th, and was baptized the following Wednesday evening at the close of the prayer meeting.

Bro. Blenus filled his regular appointment at Elmsdale Station on first Monday in July.

The annual S. S. picnic was a pleasant occasion for the children as well as for all that attended.

The Halifax church expects to be well represented at the Annual in West Gore.

We had several counties represented at our service yesterday morning—Kings, Hants and Queens Counties of Nova Scotia, and a visiting brother from Shelbyville, Kentucky. A lady took the right hand of Christian fellowship, having come to us from the Free Will Baptists.

The fifteen minute after service, held immediately after the Lord's day evening service, is growing in favor and increasing in interest. The greater part of the congregation remain.

We laid to rest last week the mortal remains of our aged brother, Francis McKay. Among the beautiful flowers of Camp Hill Cemetery our brother sleeps awaiting the morning of the resurrection. He was in his eighty-ninth year, and his death was like the falling asleep of a tired child. It can truly be said of him that he was a good man.

One more given the right hand of fellowship this morning, July 26th. A. B. W.

## WESTPORT AND TIVERTON, N. S.

The summer season is here in all its glory. The weather is warm but the heat is not oppressive. The climate is delightful for summer tourists from the cities. Already a number are seen in our midst.

The work of the church is moving steadily forward. The interest in the meetings is good. The congregations are increasing in size. Mission collections are being taken frequently to make up our delinquency.

The Sunday-school at Westport, under the leadership of Thos. Hicks, is doing well, also the one at Tiverton with Kendrick Outhouse as superintendent, is doing nicely. The pastor teaches a Bible class at each place when present.

Next Sunday morning the mission band will have charge of the morning service at Westport.

At Tiverton a successful effort was made by the sisters and others to pay the indebtedness on the church property, so now their property is free from debt. We hope the brethren and sisters there will take courage and push on to greater conquests.

The converts who were brought out under the earnest efforts of Bro. Ford last winter, are doing good work in the converts' class which meets every week.

J. W. BOLTON.

## KEMPT, N. S.

The work at this place is showing signs of improvement. Our Sunday-school is increasing steadily in attendance and good work is being done by teachers and officers in teaching the word. Our prayer meetings on Lord's day afternoons are seasons of much spiritual refreshment. We have good and true people here who are interested in the spiritual welfare of the church. Of that number we feel the loss deeply of our two young sisters, daughters of Deacon Hunt, who have removed to Massachusetts.

The whole community sympathizes with our Bro. Ludwick Truman and wife in the loss of their son Alliston, a young man beloved by all who knew him.

Bro. W. H. Harding has been with us four Lord's days and in that time he not only endeared himself to the church but all he came in contact with; he certainly is a workman that need not be ashamed. By his earnest plea some of the most influential men and women in the Northern District of Queens became interested. He has certainly done a grand work. One of our dear old sisters that poor health had kept from the Lord's table twenty-four years rejoiced with us in seeing others that had long been away from their Father's table coming back. We are all praying that Bro.

Harding may in the near future see his way clear to spend two or three months with us.

I. C. CUSHING.

## RIVER JOHN, N. S.

I am now visiting here, trying to strengthen the things that remain.

One lady came ten miles to the meeting, made the good confession and I baptized her.

I purpose returning to Silver Falls until the Annual.

W. M. MURRAY.

## CROSS ROADS, LOT 48, P. E. I.

The Association held with the church in this place closed on Monday morning as may be seen by the report of the meeting given in another column. On the same evening Bro. H. E. Cooke preached to a good audience, in which were some of the brethren from other churches who had remained. He continued the meetings till Thursday evening when he felt that his duties in Summerside demanded his attention. It seemed a great pity that he had to go, as a good interest had been awakened. On Wednesday three made the good confession, and on the following evening five others did likewise. Had he been able to remain the success might have continued. The writer preached on Friday, Sunday and Monday, but only one more made the wise choice to follow the Redeemer. It is to be hoped that many more will choose the good path soon. It must be a great satisfaction to Bro. Emery who has preached here for some years, to see the good seed bearing fruit.

H. W. S.

## CHARLOTTETOWN, P. E. I.

Bro. Manifold began his labors with the church here about the 25th of June. He is an earnest, faithful preacher and has already won the hearts of the people and made a favorable impression on out-siders. We trust that he may win many souls for Christ. The brethren are ready and willing to assist him in whatever way they can.

Our Annual Convention, at Cross Roads, Lot 48, which was a good one, has come and gone. We enjoyed meeting old friends as they passed through the city on their way to and from the meeting. As some of the brethren could not go to the Cross Roads, they requested that one of the preachers who were in attendance at the meeting preach for us in the evening, so that we could have a share of the good things provided. Bro. John Smith, of Hiram College, (one who has often met with us in the past, and whom we were glad to meet again) kindly consented to preach for us. His subject was: "The Power of Jesus." A splendid subject and well handled. We had the pleasure of making the acquaintance of Bro. R. Stevens, of Port Williams, and enjoyed his brief stay among us very much.

Tuesday evening, the 14th inst., our Y. P. S. C. E. held a union meeting which was well attended. The topic was: "Enthusiasm in the Christian Service." It was an inspiring subject. Short but telling speeches were delivered by a number present. We were rejoiced to hear Bro. H. W. Stewart's familiar voice among us again, also to hear Bro. Stevens. Bro. Stevens had consented to preach for us the following evening, but as the church at Cross Roads had decided to continue their meetings through the week, it was thought best that we give way to them, so that those of us who could attend the meetings there, do so. We trust that we may be favored with a discourse from Bro. Stevens at some future time.

Our Mission Band is not meeting at present, as some of the members are away and others are going. Those who have remained have formed a "Flower Committee" to carry flowers to the sick. They, assisted by their leader, decorated the church very prettily with flowers the night of our union meeting. On the following day they took the flowers to the hospital.

M. L. S.

## SUMMERSIDE, P. E. I.

Since my last notes I have united the churches at Tignish and Tryon. Found all the brethren well and anticipating the best crops that they have had for years. Mrs. Cooke accompanied me to Tryon and enjoyed her visit very much.

The last week in June I had the pleasure of attending the closing exercises of the school. It was a complete success. Over 500 children par-

ticipated in the exercises, under the proficient leadership of Principal Henry Campbell; a man of sterling ability and Christian deportment.

I have also had the pleasure of attending, for the first time, the Annual Meeting in this province. We had a grand meeting. Bro. Donald Crawford was with us and preached the opening sermon. Though he is ageing quite fast, yet his voice and style of delivering is as firm and powerful as ever. We had pleasure in meeting Bros. Wm. Murray, R. E. Stevenson, H. W. Stewart, F. Norton, J. S. Smith, O. B. Emery, and also Bro. Manifold. We had a glorious time. I was requested by the brethren to stay and preach for a few nights. I did so, and from Monday until Thursday eight precious souls confessed faith in Christ. I was obliged to return home, but left the work in the hands of Bro. H. W. Stewart. I hope to hear of greater results.

H. E. COOKE.

### Correspondence.

#### WEST GORE LETTER.

One made the good confession and was baptized at West Gore since I last wrote. Do not fail to read the notice on the eighth page, about coming to the annual meeting.

Our County meeting in Newport was badly spoiled by a heavy rain storm. The brethren at Newport had made grand preparations for it and were disappointed by the rain; many friends who lived at a distance were planning to attend the meetings, and I want to say that some of them had courage enough to drive from West Gore in all the rain. I am sure you will say they were not "fine weather Christians" anyway. Our first meeting on Saturday evening was a good one. Bro. R. E. Stevens preached an excellent sermon on "How to be great in the Kingdom of God." We were all highly pleased with the discourse and feel that in Bro. Stevens we have an able addition to our ministerial force in N. S. Sunday morning came and with it the rain. Bro. Hiram Wallace was to have preached according to plan, but only a few gathered and we waited until the afternoon. Though it still rained a number of us thought we would go. Bro. Blenius was to have preached but as the church in Halifax would not allow him to come he was not there. We had a good meeting although some wet, but we are not afraid of "much water." In the evening Bro. Stevens preached in the school-house at Union Corner, and still it rained. Still, we believe the rain did good, but we would have been better satisfied if it had come some other day. A number of the sisters had very nicely decorated the desk and platform of the meeting house with flowers, and I have often wondered why more of our young people do not get interested in making our places of worship more cosy and home-like. Our religion should not cause us to worship in houses that we would not live in for the week. Sunday should be a day of gladness and cheerfulness. We should long for the day of worship—the house of prayer.

The churches at Rawdon and Nine Mile River are supplying themselves with handsome new communion sets.

We have a great many visitors home at present from the United States. How glad some are to get back to the provinces and breathe the pure fresh air. What grand churches we would have if all our people, young and old, were to remain in the provinces. This is the haying season and the scent of new mown hay is inhaled at every breath. The summer will soon be ended and so our time is passing away and old age will come with its silvery locks and feebl

step. But eternity is also coming; no feeble steps nor anticipation of old age, nothing but one long long day filled with the happiness of heaven.

W. H. HARDING.

#### FROM NEW ZEALAND.

Amongst the social questions receiving the greatest attention in this country, none exceeds in interest that of "Drink." The advocates of prohibition are very active and have made their influence felt in the recent legislation on this subject. According to our present law a vote has to be taken in every electoral district of the colony on the same day, as the members of parliament are elected, to decide the question whether the number of licenses in the district *may* be increased or *must* be reduced, or whether the sale of alcoholic liquor must not be prohibited either in the district or throughout the colony. The question of increase or decrease in the number of licenses is decided by a bare majority of vote either way; but the prohibition vote must be carried by three-fifths majority of the persons voting. On these questions, as well as in electing members of parliament, women vote on an equality with men. I think some of the warmest advocates of prohibition are amongst the female voters, and there are many, both male and female, who declare that prohibition throughout the colony is within measurable distance. I fancy these persons take a rather optimistic view of the situation. The drinkers of intoxicating liquors in New Zealand spend over two million pounds sterling annually in drink, equal to £2-17-2 per head of the population. The number of licensed houses in some localities averages one for every hundred of the population, and I believe the average for the whole colony is one hotel for every two hundred inhabitants. Yet notwithstanding this seemingly large expenditure in drink and the numerous drinking places, this country is not only becoming more sober than formerly, but it is also one of the most sober countries in the world. New Zealand, as I have mentioned, spends £2-17-2 per head per annum; while the colony of Queensland spends £4-17-6 Great Britain and Ireland £3-12-3, and New South Wales £3-5-8. When we consider how many persons there are, men, women and children, who do not drink any, we can form some idea of how much people some must consume to bring up the average to so much per head.

A slight advance in the union of churches has been recently made in N. Z. by the uniting of the Wesleyans, Bible Christians and Free-Methodists. Special services have been recently held to celebrate this event. It is recognized on all hands as a beneficial move, but regret is expressed that the body known as Primitive Methodists is not also united. The Primitives are a more numerous sect than either the Bible Christians or Free-Methodists in N. Z., and it is a pity that a body holding practically the same doctrines as the main body, known as Wesleyans, should, for what appears to be insufficient grounds, hold aloof. It is too much to expect that the various denominations will soon be united, when the sub-divisions of a single denomination cannot come together into one common fold. I believe there is less harmony between either of them and the other denominations. Strange, is it not? yet unfortunately true.

Since I wrote you the churches of Christ throughout New Zealand have held their various conferences. These are usually held at Easter time in these colonies. It is the

finest season of the year and a time in which holidays are kept. The annual reports are not very satisfactory. Much work is being done which in some instances show good results, but taken as a whole the progress must be considered slow. Let us hope that it is sure and that in due season we may reap.

A. McLean in his tour of the world got as far as Australia and was present at the conference of the churches held in Melbourne at Easter. He was received with great enthusiasm by the Australian brethren, who were much pleased with his visit. I had a letter from him in which he expresses regret that he could not visit New Zealand. This has been a great disappointment to me as well as many others here and throughout the N. Z. churches. I am, etc., yours faithfully,

L. J. BAGNALL.

Turua, N. Z., June 12, 1896.

#### HALIFAX BUILDING FUND.

Previously acknowledged, ....	\$1,781 97
Sister Rose Ann Bond, Rawdon, N. S.,	1 50
Bro. Wm. Murray, Pictou, ....	1 00
Total, ....	\$1,784 47
HENRY CARSON, Halifax, N. S., July 22, 1896.	Treasurer.

#### Births.

WALLACE.—At Halifax, 125 North Street, July 7th, to the wife of Geo. E. Wallace, a daughter.

#### Died.

CHRISTIE.—Another faithful Christian has finished his work and entered into the rest that remains for the children of God. Bro. James J. Christie, of St. John, N. B., was stricken with paralysis on Saturday morning, June 27th, and without regaining consciousness passed away on the following Sunday afternoon. He was in his 82nd year. Many years ago he confessed his faith in the Lord Jesus, and in all the succeeding years he ever sought to live worthy of the Gospel of Christ. He loved the Church, and was ever ready to do all he could to spread the Redeemer's kingdom. His time and his money were freely given. His place in the house of God was never vacant when he could be present; and in his later years he attended at times when he was scarcely able to do so. Few could be more faithful and devoted than he. His kindness to the needy was well known, and many lose in him a benefactor. He will be greatly missed by the Church and many other friends, but by none more than by her who for fifty-six years has shared his joys and sorrows. But she knows whom she has believed and realizes that all is well. The meeting time will come by and by, and then all tears will be wiped away. May the sorrowing family and relatives in this hour of trial experience more and more the joys of the Christian faith, and be sustained by the consolations and the hopes of the gospel. —H. W. S.

MCGREGOR.—John McGregor, Esq., died at his home near Southport, P. E. I., Lot 13, July 7, 1896, aged 83 years, leaving in sadness and loneliness, his dearly beloved wife who stood by him in sunshine and shadow during their long life, and who with their two daughters, Mrs. Smith and Mrs. McRae, attended him with unremitting care during the weeks in which his physical strength gradually waned, and the lamp of the earth-life burned lower and lower, until the shadows closed around him, and freed from mortal care he entered into rest.

As a citizen and a member of society, Bro. McGregor was always careful in what he said and did. Being slow to give offence and quick to do a kindness, he had many friends, and, perhaps, not an enemy in the world. This was partly shown in the very large funeral procession which followed his remains to their last resting-place in the old burial ground at Cross-Roads, Lot 48.

The shadow of the old building in which he loved to meet with the members of the Church of Christ, of which, for many years, he was an honored member and a careful and painstaking elder, will sometimes rest upon his grave, and the passer-by may think and speak of him as dead; but let us rather think of him as having entered into the higher life, and awaiting the coming of those whom he loved so well.

Love is of God, and is eternal. It will join together again in a purer atmosphere those who were here united by its holy influence.

"There is no death! what seems so is transition.  
This life of mortal breath  
Is but the suburb to the life e'yan,  
Whose portal we call death."

Charlottetown, P. E. I.

O. B. E.

SILLARS.—At his home at River John, May 1st, 1896, after a short illness, Brother James Sillars, in his 86th year. He was a faithful member of the Church of Christ for over sixty years.

H. S.

**The Christian.**

ST. JOHN, N. B., . . . JULY, 1896

**EDITORIAL.****ORDINATION.**

In this issue of the CHRISTIAN, two questions are submitted for the careful consideration of its readers. The first is—How did the apostles and primitive Christians ordain officers in the church? The second is—How should such officers be now ordained? We do not now enquire how many kind of officers were ordained in the primitive church, nor how many should be now ordained or set apart for the work, but what was the *method* in setting apart or ordaining church officers, and what should be the method now?

It is well for us that the pattern shown in the New Testament on this matter is so plain that every church seeking to follow the word of God can see it, and humbly and in the love and fear of God follow the example with the assurance of his approbation.

We have but two examples of ordination on record, and these two are very plain, as a rule for all coming time.

The first is in the sixth chapter of Acts. The twelve called the multitude of the disciples together and told them to look out from among them seven suitable men whom they might appoint to serve tables or attend to the temporal affairs of the church, so that the apostles could give all their time to prayer and to the ministry of the word. This was so wise that it pleased the whole multitude, and they chose the men and set them before the apostles; and when they had prayed they laid hands on them.

The apostles did not look out the men. They told the church to do it. The church did so, and set the men of their choice before the apostles who prayed and then laid their hands on them.

The other case of separating or ordaining men to office, is recorded in the thirteenth of Acts. Although there are many points of dissimilarity in the two cases, yet when we reach the point of ordaining we find them exactly the same. In the first case, the Lord is declaring what his method is; and in the second confirming it; and these being the only cases on record it settles in the minds of intelligent believers the two questions with which we started this article.

We will consider some of the points in which the two cases differ. In the first, the Lord has need of men to serve tables, and the church were told to seek them out. In the second case, the Lord had need of men to go forth preaching the gospel to the lost, and had himself selected the men. They were in a special manner His servants, while the first were especially servants of the church, and by the church selected. Still they both were to be ordained to their special work. The first were to be ordained by persons superior to themselves in the church; while the second were to be ordained by those inferior in rank to themselves. Saul was the only apostle at Antioch, but brethren below him were to ordain him and Barnabas, and still the same form was observed in both cases—prayer and the laying on of hands. The prophets and teachers in the church at Antioch who were fasting and ministering to the Lord, were told by the Holy Spirit to separate to him Barnabas and Saul for his

special work, and before that meeting adjourned they were ordained and then sent away, and so exactly were the divine directions followed, that it is added, "So they being sent forth by the Holy Ghost departed unto Seleucia," etc.

But it is proper here to consider the objection many good brethren have to the laying on of hands by the church in our day. They say the apostles laid hands on Christians to impart a miraculous gift of the Holy Spirit which none but the apostles had power to do, and that others in our day lay on hands for the same purpose, thus deceiving and being deceived. Now this is all true, but it is not all the truth. The apostles did many things that no others could do, and an attempt by others to do these things is only mockery and deception. The apostles also did many things that Christians in our day are solemnly bound to do, and it is imperative on us to observe the distinction so that we may know and pursue the path of duty.

In the case before us, the apostles laid their hands on the seven men, *not* to impart a miraculous gift, but to set forth the Lord's form of ordaining men to office. The same is true of the laying on of the hands of the teachers at Antioch. No miraculous gift was imparted in either case. It was simply a divinely appointed token of office. It was not confined to the apostles. It had nothing miraculous about it. Nothing passing from a superior to an inferior. The case at Antioch clears away all these mistakes.

Some of those who oppose the laying on of hands suggest no form at all, but leave the whole in confusion, others seeing this inconsistency suggest that the show of hands would be a proper form in ordaining to office. Now we would ask such, what would be gained in repudiating the form which the Lord has given us and adopting the "show of hands," a form without any authority in the New Testament? Some who have witnessed the ordination object to it and say, "for a man to pray and all the time he is praying hold his hands on the head of the candidate, and also have a number of others holding on their hands, is not doing things decently and in order. Be it so; we ask, is this the pattern shown to us in the Book? We think not.

If the prayer and the laying on of hands had been simultaneous, it would so read in the narrative, but it does not say they prayed laying on their hands, or they laid on their hands praying, but 1st, "And when they had prayed they laid their hands on them." 2nd, "And when they had fasted and prayed and laid their hands on them they sent them away." Acts vi. 6; xiii. 3. Thus it is evident that it was after, and not during the prayer that their hands were laid on, making the form decent and orderly. When everything is ready and earnest prayer has been offered for God's blessing to rest on their work and on the persons chosen, for one or more to quietly put their hands on their heads as the Lord has directed, is quite orderly. Its very simplicity and silence are beautifully impressive.

If it be asked what fasting has to do with ordination, the answer is, it may or may not be observed in such a meeting, just as in any other meeting. Certainly if persons prefer to attend a prayer meeting fasting, they are at liberty to do so, and the same is true in a meeting for ordaining officers. In our first example, in Acts vi. nothing is said of fasting. In Acts xvii. the brethren were in a prayer meeting fasting, before any message came from the Holy Spirit, and the same meeting was continued until the ordination was finished. Thus we learn that fasting was an accidental matter and not like prayer.

**P. E. I. ASSOCIATION.**

Since THE CHRISTIAN last greeted its readers the P. E. Island Annual has taken place.

The weather was very fine, and kind friends were always on hand to supply the wants of visiting brethren and sisters.

There was a good representation from the different churches scattered over our fair Island, as well as some from abroad.

The preachers present were:—Bros. D. Crawford, O. B. Emery, G. Manifold, H. E. Cooke, H. W. Stewart, Wm. Murray, R. E. Stevens, F. L. Norton, and J. S. Smith.

On Saturday evening the usual social meeting was held, conducted by Bro. R. E. Stevens. Bro. Emery gave the address of welcome, and Bro. Crawford responded. The evening was pleasantly and profitably spent, and all went to their homes, taking with them those that were from long distances.

The Lord's day services began at 11 A. M. Bro. Manifold opened the meeting by announcing the hymn, "All Hail the Power of Jesus' Name." After the opening exercises, Bro. Crawford preached from Luke xix. 12-24. The discourse was eloquent and forcible, and although Bro. Crawford is several years past the three score and ten line, yet he spoke with the vigour of a man in the prime of life.

The Lord's Supper was then dispensed to the waiting congregation, Bro. Wm. Murray presiding. How true is the language, "They that wait upon the Lord shall renew their strength."

At 6. P. M. Bro. Cooke conducted a social meeting, and at 7 P. M. the evening service began, opened by Bro. R. E. Stevens, scripture reading, 1 Peter, first chapter, after which Bro. H. W. Stewart preached an excellent sermon, the basis of which may be found in John xii. 32. From these words Bro. Stewart very clearly showed how Christ "draws all men unto Him."

This closed the services of the day, and all retired to their homes, realizing that it is good to wait on the Lord.

On Monday at 9.30 A. M., the brethren met, and an hour was spent in singing, prayer and short addresses.

At 10.30 the business of the year was brought on. Elder D. Crawford was elected Moderator, and the writer re-appointed Secretary. Reports from the churches showed an increase in membership, and a greater interest in both Home and Foreign Missions.

The subject of union between the three provinces for home mission work was also discussed, and a committee was appointed to lay the matter before the churches. It was then agreed that this committee meet in Charlottetown, August 13th, to complete the arrangement (if possible) so far as the Island churches are concerned, in order that the result might be submitted to the N. B. and N. S. Annual which meets September 3rd.

Communications were read from Sisters Flaglor and Payson, pressing the claim of the C. W. B. M. on the P. E. Island brethren and sisters. Bro. Robert Stewart read a paper on Deacons and Deaconesses, which elicited some comment.

The Association was then brought to a close to meet in New Glasgow next July.

G. A. JEFFREY.

Summerside, P. E. I., July 23, 1896.

## Original Contributions.

THE ATTRACTION OF CALVARY.  
VI.

T. H. BLEWUS.

(Concluded.)

The cross of Calvary attracts because, as nothing else does or can, it reveals God. It conceals, while it unveils his glory. We see God only by the rays which converge in Calvary.

I go out at noonday, and lifting my eyes to heaven, dare, for five brief minutes to gaze upon the unclouded sun; and I am smitten with blindness for my temerity; but by and by there is seen in the western sky a hand-like cloud shooting straight from horizon to zenith and spreading its black wings northward and southward like an avenging spirit, wrapping the earth in a mantle of wrath. And now from the eastern sky there comes another, black as the banner of night, rushing like a war-horse to the charge. They meet in mid-air, with the roar of thunder, and the gleam and flash of forked lightning that sets the heavens ablaze. borne on the tempest's breath are rain and hail, that come like a deluge on land and sea; and anon, when the storm is hushed, when the sun glowing like a ball of fire, hangs suspended over the western hills, while the hoarse thunder is dying away in the distance, and the cloud, like the banner of a retreating army, is slowly ascending the distant mountain, there, on its departing folds the sun has imaged himself in the glory of the rainbow. I gaze upon it with eye undimmed. I drink in its wondrous beauty. I am entranced with its splendor. The noon-day glories are diluted and accommodated to my organ of vision. Thus is it with God. No man hath seen him at any time. We could not behold him and live. And so God has shrouded his glories in the person of his incarnate Son. He set him down amid the toils and trials and tears of humanity, and bid us see the Godhead shining through. See in the words he spoke, in the miracles he wrought, and in the life he lived, the thought and purpose and glory of God. And then on the cross of Calvary he gathered up all of beauty and of glory that the human eye could bear, or the human heart could endure, and through its pain and death and darkness he has proclaimed that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." This is the glory of the cross, and the power of the attraction of Calvary: it reveals God, and revealing him saves man. Here is a sun that never sets, a tie that never breaks, a power that never wanes. For more than eighteen centuries it has been scattering the mists of prejudice, lifting the veil of ignorance, crushing the power of hate, and wresting adherents from the ranks of its enemies. The man! How it elevates the entire man. How it enlightens the mind, convinces the judgment, purifies the affections, sanctifies the will, concentrates the energies of soul and body, for time and for eternity to God.

"The world"—How blessed the promise: prince or beggar, sage or savage. Out from the cross to-day is going a power that is grappling with all hearts. It claims all souls as legitimate empire. They are his by right of purchase. He moves upon them now for conquest. Already its victories are marvelous. It is lifting Christians out of their denominational littleness and narrowness and strife into the largeness and broadness of Christian sympathy. It has lifted nations out of barbarism, savagery and slavery into the culture and liberty of Christian civilization. It is lifting them out of fraud and oppression and wrong into the rights and privileges of the highest manhood. Calvary is revealing the beauty of holiness, the sublimity of truth, the divinity of love, the grandeur of man, and the glory of God. It is attracting the gaze of the world. It is binding to itself the hearts of the nations; until by and by, the last sinner lifted from his sins and allied to his God, the universe shall swing about the cross of Calvary as its centre for ever and ever.

## BEGINNING TO SPEAK.

ACTS II. 4.

NEIL MCLEOD.

How much has been done by speech! God spake and it was done. By faith we understand that the worlds were framed by the word of God. God said, Let there be light and there was light. And in these last days God has spoken to us by his Son. By his spoken word God created the world, and by his own word he regenerated it. It pleased God by the foolishness of preaching to save them that believe. Thus it behooved the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Perhaps the most wonderful endowment bestowed upon man by the Creator, is the power of speech. Certainly no other power of man has been so widely and variously used in all business affairs. Speech is the medium of intelligent communication between God and men, and between all nations of men. It is not therefore strange, that when God would show us the way of salvation, his messengers began to speak as they were moved by the Holy Spirit. And when Peter was sent for by Cornelius, it was that he should tell him words whereby he and his household should be saved. And so in the beginning He who is the Word, became flesh and dwelt among us that we should behold his glory, know his will and see the Righteous One and hear a voice from his mouth. John i. 14. Acts xxii. 14.

"And so the Word had flesh, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought;"

"Which he may need that binds the sheaf,  
Or builds the house or digs the grave,  
And those wild eyes that watch the wave  
In roarings round the coral reef."

They began to speak, and men out of every nation said, We do hear them speaking in our tongues the wonderful works of God.

1. This great salvation is a divine message. To you is the word of this salvation sent. It is a royal proclamation from the throne in glory, issued by the newly crowned king, to whom has been given all authority in heaven and on earth.

2. This message is brought by the newly arrived Spirit, that came to guide his apostles into all truth, to teach them all things, and bring to their remembrance all that Christ himself had said to them. He shall not speak of himself, but what things soever he shall hear, these shall he speak, and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine and shall declare it to you. The medium of the Spirit's communication, first to the apostles and through them to all men, is human speech.

3. This message was spoken to the people by the apostles, newly inspired by the Spirit. As the Word became flesh and dwelt among us, so his witnesses are men in the flesh and not angels nor spirits. We are to hear the word of truth, the gospel of our salvation, from the lips of men who were eyewitnesses of His majesty. We are not to look for visions and voices and dreams, but to hear the gospel of Christ and believe the testimony that God hath given concerning his Son Jesus Christ, and obey from the heart the form of teaching delivered to us.

4. This message contained the newly offered terms of salvation. It was a proclamation in the name of the King, of the conditions of pardon to all his enemies. It stated in clearest and simplest human words what we must do to be saved, and promised to the obedient the full forgiveness of sins and the gift of the Holy Spirit.

5. These terms are to be declared universal. They are for all nations and for every creature. They are therefore not limited or special. They are the same to the Jews and Gentiles. The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. There is left, therefore, no place or need for special terms to any individuals or classes or conditions of men. God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted of him. The Gospel of Christ is the power of God unto salvation to every one that believes, to the Jew first and also to the Gentiles. For therein is the righteousness of God revealed.

6. This message is final. It is God's last word to the world until the judgment. It is now near two thousand years since the last messenger came from heaven to speak to men on earth. Never before in the history of the divine revelations had so long time elapsed without a word from God to his people. The reason is clear. There is no more to be said. Christ is the end of the law for righteousness to every one that believes. He is the alpha and the omega, the first and the last. It is finished. God has done all that God can do for the world in Christ. God has said all that God can say to the world by Christ. There can be no new salvation and no new revelation. There is no other name under heaven given among men whereby we must be saved. He is the way, and the truth, and the life. No man cometh unto the Father but by Him. Therefore we ought to give the more earnest heed to the things that we have heard, lest haply we drift away from them. For if the word spoken through angels (messengers) proved steadfast, and every transgression and disobedience received a just recompence of

reward; how shall we escape if we neglect so great salvation; which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both with signs and wonders, and by manifold powers and gifts of the Holy Spirit according to his own will.

Evansville, Indiana.

#### ABOUNDING MORE AND MORE.

PAUL I. 9.

PETER.

Often in comparing our actual positions with that which is attributed to us by the inspired writers, we find many points in which we are greatly lacking; and the comparison often puts us to shame. But upon reflection, we find the real does not always come up to the ideal; it seems to be the lot of humanity, in actual doing, to fall short of the high conception of the mind. Whether this is caused by the inability of the flesh to attain the high ideal of the mind, or by an unwillingness, on our part, to exert ourselves and excel, we will leave for the personal examination and decision of the reader.

In Christian work and living, it is quite manifest that very few, indeed if any, actually, or even approximately, reach the high standard of excellence to which Christ and the apostles have invited us. None who have a right conception of the relationship they hold to the Supreme Ruler of the Universe and to the Redeemer of man,—God as the Father, Christ as the Elder Brother, and we all as members of the one family—can but say that the high standard of Christian living and doing, the noble work He has marked out for us, is only in harmony with our exalted position, and that the glorious heights of excellence and nobility to which we are called, by the Divine One, should be attained by us. But in the ordinary affairs of life, there are means by which the end may be reached. Is it so in the spiritual life? Are we to become “lights in the world” by a gradual growth in the divine life, by following the lead of Christ and moulding ourselves in conformity to His will, or by some process unknown to humanity? Are we to be the “salt of the earth” by our blessed and benign influence, the result of “patient continuance” in all our undertakings for the Master; or by our indolence, vain professions and empty theories as to what the work of a Christian really is? Are we to be known as the “city set on an hill,” because men have heard we made pretensions to open our gates to receive the wayfarers; or because we have received the weary within our walls, gave them such aid as would help them on their way, and sent out blessings to the country round about?

The answer is given by Paul in the following words, “I pray God that your love may abound yet more and more.” Or in other words: in order for God’s people to attain to that height of excellency where they shall receive His praise *they must be a loving people.* This grace must be in the heart of each one; from it must all our acts proceed, by it all

our motives be inspired. Love brought Christ to the world to suffer for humanity; while on earth, it guided His every footstep; it led His hand to softly touch the bier upon which lay the only son of a fond mother, who was being carried away to the city of the dead. The words that fell from his lips were pregnant with its rich melodies; He moved among His enemies with a heart swollen with affection for them. His Church is established on the principle of love; it was the message His ambassadors were to bear to the world. Having heard of Him and His mission to the world, it is the first power that brings us to humble obedience to His will; it should, after we have been adopted into the family of God, as the apostle says, “abound more and more,” until in our lives is seen a duplicate of the life of Christ.

But instead of this, how often it is the experience of many Christians, that the disinterested and burning love they had for Christ when they first believed, which made obedience so delightful and the attendance on the service of His house a pleasure, has been supplanted by a cold indifference; obedience has become a burden, His service, once so sweet, and from which we gained such strength to meet life’s temptations, has become an unpleasant task. Soon again the desire of the flesh gains possession of our minds; instead of joy in service we find pleasure in neglecting our duty to God. But again awakened to our condition, we ask “what has caused the change?” The answer is at once manifest, instead of cherishing in our hearts love for God, for the brethren and for the world, and causing it “to abound yet more and more,” we have so smothered it that even the last spark had died away.

But, probably, the love most Christlike is that which leads the Christian to love humanity at large, to love each individual, whether he be a friend or a foe; love him as did Christ, with that ardent love that will cause us to seek his salvation. This is a test of a genuine Christian, a test by which we often fail, yet it is only as Jesus has commanded, “Love ye your enemies,” in so doing, we are only following our Great Leader; only observing the true principles of Christianity and rising to the highest attainable point of genuine nobility. We are only governing our humble lives on earth, by the same principle by which Christ governs His in Heaven.

As we think of this duty our minds at once revert to the tender love that exists between parent and child, and we ask “is this the affection we must cherish toward the world and our enemies?” and we say, “if it is, it is beyond our power to receive and cherish such feelings.” This is an affection peculiar to itself, it is different from all others in its very nature. It is not this love that Christ asks us to bestow upon our enemies. But it is by no means impossible, but on the other hand it is quite open to us, to extract from our hearts every unkind and ungenerous thought that may have found a lodgement there, to exclude all desire that fortune’s withering hand might be laid upon them; and going further, we may cherish a kindly feeling toward all, manifest a readiness to serve those who need our aid, and even form a habit of praying for all, that they may be brought to the knowledge of the truth. Surely this is the supreme thing in human morality. Is it not a manifestation of love (though of a different nature) as pure and holy as the tenderest love shown in the family circle. In thus doing are we transcending the hopes of our Saviour? No, we have just reached the point where He would have every

disciple of His. No teacher ever taught holier principles, no learner ever aspired to nobler ends. May the day speedily come when the mind of Christ shall thus be formed in his followers, when they shall be animated by His spirit, when they shall rule their humble lives by the same great principle by which He rules His kingdom, crowning every other grace of their character by the glorious excellency of an unquenchable victorious love.

#### CHRISTIAN PERSONALITY.

H. MURRAY.

The desire for truth is only good when there is as strong a desire for humanity. Some one has said, “The great aim has been to teach men something, now the aim is to make them something.” Here is the true idea of culture, not simply to learn something we did not know, but to be something we were not before. It is necessary to believe the truth, but what possible good will it be to believe more than we practice. Truth is of value only when it produces noble character, large hearts and purity of personality. The tree is known by its fruit, and not the fruit by the tree. The amount of truth or the soundness of our doctrine does not prove the man, but noble Christian character, a high standard of spirituality and Christian personality is a proof of Christianity. It is from the life of the professed Christian the world gets its idea of Christianity. People, to-day, spend very little time in listening to what we say about Christianity, it is embodied Christianity they study, Christianity not written in a book, but in our lives. The world cares little for what is theoretical or theological, but it always welcomes the practical and servicable. Theory has outlived its day, when it loses its utility. Religion that exhausts itself in its “theological soundness,” has reached its zenith. The only theology that commends itself to the world is that which is seen in the lives of believers. The theology that will produce that noble manhood, is the only theology that is in demand to-day. The great question is not so much, “what is truth,” as “what is man.” The interest seems to center more on the person than the principle. Man is the truth concerning God and speaks louder and plainer for God in his life than any truth can possibly do. The law and the truth is seen in man in the visible concrete realities. This fact is forcibly illustrated, just now, in our province, in the unfortunate man who is sentenced to be hung. We are, in his case, more impressed with the enormity of sin, with the justice and penalty of law, than we could possibly be by reading law books.

The doctrine of Christ is made powerful to us by His life. Have we not been drifting away from this truth? Have we not been placing our hearts more on the principle than the person, more on the creed than on the deed? Lecky, though not considered evangelical, confessed that “it was reserved for Christianity to present that ideal character which inspired all men with the love of virtue, while it furnished the highest pattern of that virtue; that Christ’s brief mission of three years had done more to elevate the tone of morality than all the disquisitions of moralists and philosophers that had ever preceded Him.”

We should be very careful that we do not make the ordinances a substitute for Christ. To make the truth vital it should blend with the Christ-life. We have no quarrel with "systematic theology." It is certainly important. But when it becomes a speculative belief, it is of no value. The doctrine of Christ has in it the practical element. To make the doctrine or truth of Christ vital, it must find its fitness and completeness in the person of Christ. If the truth of God brings to the soul a life that "blossoms into the Christ-life," it is then the connection is made between the soul and God, and then it has the power of God without. It is then that God's truth and God's law and God's energy have come to the soul and gives a powerful influence for good. Herein we see the grandest possibilities of our nature. Christ becomes not only a pattern of what we may be, but a pledge of what we must be.

More knowledge of the truth is not our first great need. The Rev. Joseph Parker once said, "We were not so much in need of more prayers as we were in need of more prayerfulness." Can we not as truthfully say, that we are not so much in need of more knowledge of the truth as we are in need of the Spirit of truth? Our Saviour has said, that "If any man willeth to do his will, he shall know of the teaching," etc. (John vii. 17, R. V.) Here is the fact plainly revealed, that unless we have the Spirit of truth, the complete submission and consecration of our will to the will of the Lord, we cannot know His teaching. When the Apostle Paul saw the Saviour, and became convinced that He was the Christ the Son of God, his whole heart and soul were surrendered to His will. His heart was then in the anxious condition to know and to do whatever the Lord commanded. He meant every word when he said, "What wilt thou have me to do?" He was ready to do the Lord's will, and was therefore in the right condition of heart to know it.

Here is our pressing need to-day—a consecrated will, a determination to do whatever the Lord wants us to do. When we come up to this standard of practical personal life, then, and not till then, will we increase in the knowledge of God's will. When we are very anxious to find the way to Zion, then we will successfully inquire the way there. When we are committed heart and soul, hand, tongue, and pocket, to the service of the Lord, then the "Word of the Lord will be more desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb." But to know God's will without a consecrated life, would be to add to our misery in the great audit of the world: "For he who knoweth his Master's will and doeth it not, shall be beaten with many stripes."

May the time hasten when there shall be an increase of spirituality, devotion and consecration to the hungering for righteousness that we may be filled.

#### "BE NOT DECEIVED."

H. MURRAY.

To appear what we are not at heart clothes us in a false garb, and makes the outward unreal and the inward assumed. The heart may be deceitful and yet the deceit may not take shape in actions. The inward condition may be better or worse than appears outwardly. Either case is a deception. It is wrong to appear either better or worse than we really are, it is a forfeit of our truthfulness for the time being, and mortgages it for time to come.

We can deceive ourselves as easily as we can others. We must neither deceive nor "be deceived." The final result in either case will be ruin. We may think we are right and yet be deceived. Thinking we are does not make us right. Thinking we are poor is no sign of poverty. We know a lady who thinks she is so poor that she cannot pay anything for the support of the gospel, who paid four dollars for a silver ladle that she has never used and probably never will. She was deceived. Her poverty was in her mind. The brother who said he was too poor to help the mission work, yet who was giving dollars annually for what he chewed but did not swallow, was strangely and painfully deceived. The Christian (?) who is not working for the salvation of souls, who has no special interest in the church more than an "ark" for his own salvation, is under a deception that is simply a pious fraud. The one who clings to "doctrinal soundness and produces spiritual unsoundness," is deceived. Those who speak well of God but ill of their neighbors are deceived.

The church that thinks it is walking in the way of the Lord and fulfilling the mission of the church without employing a preacher, when possible, to hold forth the word of life, is unpardonably deceived. The idea that the worship of the church is the work of the church is a fearful deception. To meet on the Lord's day and attend to the ordinances of the Lord's house, and to sing, pray and talk is no more the work of the church than the sitting of a servant at a well-spread table is the work of his master. However faithful we may be in the worship of the Lord, it is of no value or profit unless it is supplemented by the work of the church in building up the cause of Christ in the salvation of souls and the enlarging her borders. Let us be very careful that we are not deceived and thereby lose our reward.

#### Home Mission Notes.

Our total receipts last month should have read \$707.96.

Brother R. E. Stevens has decided to labor in Pictou. Let us give him the aid that is necessary to make the work a success. Our prayers, our influence and our money is what is wanted now to establish primitive Christianity in that field. We have no more worthy people than the stedfast little band in Pictou. May the word of the Lord have free course and be glorified there.

Brother Devoe has made three visits, and preached each time, at Gulliver's Cove. He reports good meetings and intends going again in August.

Bro. Blenus reports two more additions at Halifax, making sixteen added in the eleven months he has labored there. The attendance and interest this summer is good and more additions are expected.

We engaged Brother Wm. Murray to visit the Silver Falls church for two weeks. He also preached at Garnett, a point about twelve miles farther out. Two were received at Silver Falls, who had been previously baptized. The brethren were delighted with Brother William, and are anxious for him to return. They contributed freely to his support; we offered him some more for his labor but he refused to take it. So here is another good meeting held which has not cost us a cent. Who will be the next preacher to do likewise? Our receipts are splendid this month, but we must frankly say we are much disappointed in the amounts raised by some of our churches. We trust next year they will do better and thus become partakers of

the blessedness of spreading the gospel. We urge a careful reading of Brother Ryan's article in last month's CHRISTIAN, on our needs. Brethren, give heed to its excellent suggestions.

Our Annual is at hand, and every one should attend who has the interest of the cause in these provinces at heart. Business of importance will be transacted. The advice and counsel of our best members is needed, so that we may plan wisely for our future work.

We think there should be a change in our Mission Board. We think there should be a re-adjustment in the amounts voted at the annual, and many good brethren think it is not wise to bind the Board to give a definite sum to any church, but leave them free to distribute to each church or mission in proportion as the funds will allow.

We think some plan should be worked out so as to give our weaker churches the benefit of our best preachers. The stronger churches should be willing to do this; and it can be brought about by an exchange of pulpits, that, we think, would help both the churches and preachers.

We will also hear from our P. E. Island churches, in regard to uniting with us in the support of an evangelist.

Let us give this Annual our best attention, our most earnest prayers and our wisest counsel.

#### RECEIPTS.

Previously acknowledged, ....	\$707 96
Halifax, per T. H. Blenus .....	50 00
Kempt, per Miss S. W. Freeman, .....	4 00
South Range, H A Devoe, .....	6 00
Elder Wm Murray, .....	1 00
St John, Mission Band, .....	4 85
do "M" .....	2 00
do A Brother, for Portland, .....	10 00
Newport, per B S Vaughn, .....	5 00
Lord's Cove, D F Lambert .....	5 00
do      do .....	18 75
Westport, per E C Bowers, .....	7 17
do Sunday-school, E C Bowers, ..	1 10
Milton, per Miss Freeman, .....	3 00
Tiverton, per J W Bolton, .....	6 00
Leonardville, per Wm Kay, .....	1 00
Southville, per H A DeVoe, .....	2 00
Brooklyn, N S , Mrs Dr Minard, .....	50

\$884 88

J. S. FLAGOR,  
Secretary.

#### Foreign Missions.

#### PROGRAMME.

C. W. B. M. MEETING.

1. Devotional exercise.
2. President's address.
3. Paper, ..... Mrs. M. B. Ryan.
4. Address ..... R. W. Stevenson.
5. Solo .....
6. Paper .....
7. Address ..... Howard Murray.
8. Solo ..... Susie B Ford.
9. Address and Appeal for Collection.

DEAR SISTERS,—I trust that you are all making preparations for our coming annual, and that very many of you will be present to assist in every way possible in making the meeting a success.

I would like to again remind you of the reports from your societies. Please state number of members, names of officers and amount collected during the year; also anything of interest in connection with your work, especially any plans that you have found helpful in enlisting others and in keeping alive the interest. Will you not

each make a special effort to attend this meeting at West Gore?

The programme committee have endeavored to arrange the best programme possible for our missionary meetings and I am sure that you will all find that it was good to have been there. Please make your offerings as liberal as possible and send to the treasurer so that she may have a good report for the year.

MRS. J. S. FLAGOR  
Secretary.

Will the sisters and all those interested in our work, kindly take notice!!

All moneys to be entered in this year's report, will need to be sent to my address, as below, before the last week in August, as the books will be closed then, so as to make out the year's report.

We are greatly in hopes that our Aid Societies and Mission Bands will realize that this will be their last offering for this year, and they will make the offering one worthy of our great work. We hope to hear from every society during the next month.

SUSIE B. FORD, Treasurer.  
Port Williams,  
Kings Co., N. S.

#### RECEIPTS.

Previously acknowledged, ....	\$209 83
Lord's Cove, Woman's Aid, ....	5 00
Windsor, Mrs. Shand, ....	1 00
Cornwallis, Woman's Aid, ....	2 00
St. John, Coburg St. S. S., ....	2 88
" Woman's Aid, ....	1 55
Total, ....	\$221 70

#### Children's Work.

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

NOTICE TO BAND LEADERS! Will the Mission Band leaders kindly send their annual reports to me before the second week in August, so that my report may be complete in time for our Annual Meeting?

Mrs. D. A. MORRISON,  
Sup't Children's Work.

#### CHILDREN'S WORK.

Previously acknowledged, ....	\$60 10
Summerside, Sun Beam Mission Band, ...	1 60
Total, ....	\$70 70

#### NOTICE!

#### ANNUAL MEETING

You are coming to our Annual Meeting. We want you to come. The brethren of West Gore are preparing to entertain you and give a hearty cordial welcome to visitors. Any one having ever been here knows what that means. But there are a few things for you to remember.

1st. That West Gore is twenty miles from a railway station, but we are providing teams to carry you to the meeting and back to the station for the sum of \$1.00 per person each way. The round trip will cost you two dollars. Brethren from P. E. Island, Pictou Co., Halifax, or anywhere east will come to Elmsdale station. Those coming from these places will send me a card and I will let them know all about it. They will need to be at this station Wednesday, Sept. 2nd. Those coming from St. John or any part of New Brunswick, Digby Co., or any part of the west will come to Newport station on Thursday afternoon and get up to the meeting the same evening.

Then please remember, 2nd. That unless you send some word that you intend to come that there is a possibility you may have some trouble to get from the station, to say nothing of extra expense. Come, but let us know that you are coming.

W. H. HARDING.  
West Gore, Hants Co., N. S.

When buying your ticket for the Annual you should also receive from the agent a Standard Certificate; this, when properly filled in by the secretary of the meeting, will entitle you to a reduced rate on return, or a free ticket if ten or more delegates travel by the same road.

All who go by I. C. Railway will buy tickets to Elmsdale station, and all going by D. A. Railway will buy tickets to Newport station.

Remember to advise Bro. Harding of West Gore, which way you intend going and also what train you will take, so that arrangements may be made to convey all to place of meeting promptly.

Buy a single first-class ticket and be sure and get certificate with it.

Any further information may be had from chairman of Rates' Committee.

D. A. MORRISON.

Box 37, St. John, N. B.

#### PROGRAMME.

THURSDAY, 7 00 P. M.—Service of Welcome led by W. H. Harding.

7 30 P. M.—Preaching, H. A. Devoe

9.00 A. M.—Social Meeting.

9.30 A. M.—Business Session.

1.30 P. M.—A study of the Epistle to the Galatians—Conducted by M. B. Ryan.

2.30 P. M.—Women's Missionary Meeting. Collection for Foreign Missions.

7.00 P. M.—Social Meeting.

7.30 P. M.—Preaching, R. E. Stevens

9.00 A. M.—Social Meeting.

9.30 A. M.—Business Session.

9.30 A. M.—Woman's Business Meeting.

11.00 A. M.—A study of the Epistle to the Galatians, continued.

2.30 P. M.—Social Meeting.

3.00 P. M.—A study of the Epistle to the Galatians, continued.

7.00 P. M.—Home Missionary Rally. Collection for Home Missions.

LORD'S DAY, 9.00 A. M.—Social Meeting.

10.00 A. M.—Preaching H. W. Stewart

11.00 A. M.—Lord's Supper.

2.00 P. M.—Papers and Discussion of same.

8.30 P. M.—A Study of the Epistle to the Galatians, continued.

7.00 P. M.—Preaching, R. W. Stevenson

8.00 P. M.—Farewell Meeting.

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ISRAEL C. CUSHING, Kempt, N. S.

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More names will be added as they are appointed

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