

THE CHRISTIAN.

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

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BRO. HARDING'S statements concerning the reports of 1879 and 1888 are somewhat misleading, and if space permitted we intended to show wherein the real facts are not presented. Hope to do so in our next.

OUR readers will be surprised and pained to hear that Bro. Isaac Errett of the *Christian Standard* has departed this life. He was indeed a talented man. As a controversialist he had but few equals. He was an able journalist, clear-headed, large-hearted and an indefatigable worker for the Master. The *Christian Leader* has clipped from the *Commercial Gazette* of Cincinnati a sketch of his life, which will be found on page three of this issue.

MONDAY and Tuesday of the week preceding Christmas gave promise of anything but fine weather for the Christmas holidays, and our merchants had every reason to feel anxious as to their Christmas trade. But Wednesday came and with it fine weather. There was just enough snow on the ground to make sleighing grand. The people thronged the streets and filled the stores, and the hearts of the merchants were made glad. As friend would meet friend with "A Merry Christmas to you," there would be added, "Isn't the weather just about perfect!"

BRO. WM. MURRAY, under date of Dec. 12th, writes:

My mission work at Princeton, Me., is, for the time being, brought to a close, and I am now on my way to East Machias, where I expect to remain for a few weeks. My three months labor in Princeton, with the help of the brethren and our Heavenly Father's blessing, resulted in seventeen baptisms and five restored to the fellowship of the church, and the brethren much encouraged to carry on the good work. That the Lord may continue to bless and to preserve them to the end is my earnest prayer.

Bro. and Sister Ford are now visiting the brethren at Tiverton and Westport, N. S., their old fields of labor. The anticipated joy of meeting these brethren furnish one of the reasons, perhaps, for receiving no communication from our brother for the columns of this number of THE CHRISTIAN. From many quarters we hear that Bro. and Sister Ford are doing a grand work in Cornwallis, and that the brethren esteem them very highly for their works' sake. The rest—if such we can call it—they are

now enjoying is well earned, and we earnestly desire that the result will be, as expressed by Paul to the Romans, that brethren may be established; that is, that they may be comforted together by the mutual faith which they will see in each other.

BE NOT LIKE UNTO THEM.—How many there are who have promised to leave something to the Lord when they die. They refuse to give while living lest they might need it for themselves; but when dead, should anything be left, they would just as leave the Lord should have it as any one else. While on earth they do but little for any one but self. If they pray, its "O, Lord, bless ME and MINE, and let the rest of the world take care of itself." They enjoy everything that is going on. They look proudly and speak (with a kind of a don't-I-deserve-credit tone) of the improvements in their village, of the magnificent church building, and the success of Christ's cause, etc., etc., and at the same time give nothing (well, it is so near it that, to be truthful, you could scarcely call it by any other name) for the furtherance of any of these things. Yes, if they ever give, they are post mortem gifts. And it is more than questionable whether such *reputed donors* will receive from the Lord the "Well done, good and faithful servant, enter then into the joy of the Lord."

This reminds us of something we read but a short time ago, which is in keeping with the foregoing and should be to us a word of warning and awaken within us a determination to be *not like unto them*.

There was a certain man who for years professed to be a Christian, but who, as life drew to a close, went to the clergyman, under whose ministrations he had been accustomed to sit, and asked advice concerning the disposition that should be made of his property by his will. "Suppose," said the gentleman, "I were to leave funds for an assistant, and for a new kirk and for a glebe, do you think I would gain admittance to heaven by so doing?" The Scotch preacher was very conscientious, indeed, but he wanted to make sure of the chance at hand, just the same, and replied as follows: "My friend, I have no authority to state that such a disposition of your property by will would secure your entrance to heaven, for I am not in charge of the gate over there, but I would say this, that if you are doing, or have done nothing else, your plan would be as good as any experiment that could be tried."

In looking through a little book presented by the Y. M. C. A. of our city, we find the following table, which presents so forcibly the fact, that by taking care of the cents the dollars will take care of themselves, that we give it here in full:

RESULTS OF SAVING.

The following shows how easy it is to accumulate a fortune, provided proper steps be taken. The table shows what would be the result at the end of fifty years by saving a certain amount each day and putting it at interest at the rate of six per cent.:

Daily Savings.	Result.	Daily Savings.	Result.
One cent.....	\$ 950	Sixty cents.....	\$ 57,024
Ten cents.....	6,504	Seventy cents.....	66,528
Twenty cents.....	19,006	Eighty cents.....	76,032
Thirty cents.....	28,512	Ninety cents.....	85,537
Forty cents.....	38,015	One dollar.....	95,041
Fifty cents.....	47,520	Five dollars.....	475,203

Nearly every person wastes enough in twenty or thirty years which, if saved and carefully invested, would make a family quite independent. But the principle of small savings has been lost sight of in the general desire to become wealthy.

THE experience of Dr. Broaddus (Baptist), as presented in an exchange, is not without point, and is therefore worthy of a careful reading by us all. Should we in no way need such a lesson as herein set forth, it might be helpful to straighten out some one else:

After removing from Virginia to Kentucky, Dr. Broaddus received an invitation to preach one Sunday at a certain pastorless church some eighteen miles from his home. He accepted the invitation. Immediately after the sermon, the church held a conference and called Mr. Broaddus to be their pastor. He accepted on the spot. A brother then moved "that we now take a subscription for the pastor's salary, that we may decide what salary we can offer." Another brother, somewhat of the hard-shell, arose, and vigorously opposed the motion, saying, "We ought not to treat our pastor as a hireling. Let every one give according as he purposes in his heart; that is the Scripture rule, and I am opposed to making any bargain about the amount of salary to be paid." The speaker was a man of some influence, so Mr. Broaddus was appealed to and asked "if this would do." He replied: "Arrange it to suit yourselves;" and so it was decided not to take subscriptions. Presently another brother arose, and said that it was now desirable to settle the question "what Sundays Mr. Broaddus would preach for them?" They had been accustomed to the first and third Sundays, but if the second and fourth would suit Mr. Broaddus better, the change had better be made. Mr. Broaddus replied: "Well, brethren, I had not decided upon any particular Sundays. If I get up on Sunday morning feeling fresh and lively, I would come down and preach; but, if I feel rather dull, I would stay at home. In short, I would come whenever I PURPOSED in MY HEART to come." "But," said a brother, "how should we know when to come to meeting?" "Just as I would know when to expect my salary," said Broaddus, with imperturbable gravity. "In short, the preaching would be, like the pay, a little uncertain." This somewhat altered the state of more than one mind, and the result was that a regular subscription was at once made and the matter was settled upon that basis.

N. B. AND N. S. MISSION BOARD.

RECEIPTS.

Y. P. Mission Band, St. John, N. B.:.....\$ 1 95
G. W. Archibald, R. I..... 50
G. D. Fullerton, Pictou, N. S..... 10 00
Happy Toilers, Milton, "..... 2 00
J. Princo, Bridgewater, "..... 2 00

EDUCATIONAL.

A Friend, St. John, N. B.....\$ 3 00
Henry Hill, French Village, N. B..... 2 00
C. H. Leonard, St. John, N. B..... 5 00

Total.....\$26 45

T. H. CAPP,
Treasurer.

I LONG FOR REST.

W. K. BURR.

I long for rest while journeying here,
On earth's rough, darksome ways;
I long for rest, with friends so dear,
Beyond life's toilsome day.

How tired I am; and still I cling;
Hand over hand I climb,
For rest I know the Lord will bring
Beyond the shores of time.

My head oft aches, my feet are worn,
I long for peaceful rest,
In that bright world, where care's unknown,
At home among the blest.

'Tis hard to toil through heat and rain,
But still God knows what's best;
And then my work oft seems in vain,
So that I long for rest.

I shrink to bear my burdens here,
With anxious cares oppressed;
And when I see the falling tear,
I long for quiet rest.

How oft I grow and never reap
The precious, golden grain;
Sometimes I cannot help but weep,
My heart is pierced with pain.

Again I plow, harrow and plant,
Without a fruitful yield,
And vainly ask the Lord to grant
A blessing on the field.

No wonder that I dread to till
A barren, dreary waste,—
My very limbs with anguish thrill,
And sigh for a dreamless rest.

O yes, indeed, with pain I groan,
My life so oft is riven;
My bosom heaves a bitter moan,
I long for rest in heaven.

'Twas ever thus in early years
When on my mother's breast;
My heart o'en then was drenched with tears,
So that I longed for rest.

'Twas then I learned some little prayers
And lisped my first request;
But soon there followed many cares,
Which made me sigh for rest.

And through long years 'tis just the same,
Fierce storms my way infest;
Fain would I lay my weary frame
Down to eternal rest.

But, then, how soon, how very soon,
My longings will be o'er;
My sun has reached its highest noon,
Soon I shall long no more.

Till then I'll labor, hope and wait,
My eyes turned towards the west;
And when I pass the Golden Gate,
In heaven I'll be at rest.

"WHY GO TO COLLEGE?"

President Gates, of Rutgers' College, has a good article on this subject in a recent issue of the *New York Independent*, which presents important considerations worthy of being pondered by all parents who have sons growing up in their homes. A great many parents underestimate the value of a thorough education and lay up for their children, or spend for them in some way, money that would have been much better expended in training their faculties and filling their minds with useful knowledge. The value of a good education remains, when riches take to themselves wings and fly away. We can only give in a condensed form a few points from this article. Dr. Gates calls attention to the fact that a college education is no longer regarded simply as the portal to the learned professions; but that experience and the teaching of the Bible show, in order that a trained intelligence and a quickened conscience may rightly direct the work of life, the

education of the mental powers is essential. All men who attain distinction in life, by virtue of what they accomplish, are really "self-made men." This is true of the college-bred man as well as of him who has succeeded without college advantages. But there is one respect in which the college-trained man has an advantage over the "self-made," practical man. The former has learned to deal with ideas. His education does not consist merely in the attainment of a certain amount of knowledge. He has learned to master subjects; and he knows the power and value of being able to think and compare ideas, as those who are without the advantage of systematic intellectual culture cannot do. Men of college training are more likely to be open to the influence of new ideas and to know their value. Such men are also more likely to be fair and reasonable in their intercourse with other men. It is always a pleasure to meet men who can form a candid estimate of the force of what you have to offer upon any theme. There is a wholly different class of men. "To deal with this other class," says Dr. Gates, "is weariness to the flesh and a discouragement to the soul. These are the men who are powerless to break the foolish bonds of unworthy custom. They do not help to raise society above the level of the unthinking. They dread a new idea. A new idea is a positive pain to them simply because they never had it before. When such a new idea comes at them as if it meant to influence their daily living, it is a terror to be fled from, or if they cannot escape its grasp, then they close with it, as with an enemy to be throttled if possible, that all things may be as they were before. This is the type of man of whom Crabbe writes.

"His habits are his only test of truth;
It must be right, I've done it since my youth."

Of course, no one will claim that all college-bred men are liberal minded, and that all who are not university men are narrow and illiberal. This is not so. But mental power and other things being equal, the tendency of intellectual culture is to broaden the mind and enable it to take unprejudiced views of the great questions of life. At any rate, from the men who have had a university training must come the college presidents and professors of the future, who shall largely mould the intellectual life of the country. Every parent who can afford to do so should give his boy a fair chance of attaining to some of these positions of influence and usefulness. Even if a young man who has had the advantage of a university course never enters professional life, it is a great advantage, though he may be a farmer, merchant or manufacturer, that he can lighten and brighten his work by pursuing studies that enlarge and refine his mental powers, and fit him for positions of influence in the community. A man will discharge the practical duties of ordinary business avocations better by being intelligent than if he was ignorant. Dr. Gates concludes his communication with these words: "If a quick, spiritual apprehension of noble ideas, a generous loyalty to truth, and strong sympathy with the needs of mankind are desirable qualities in citizens in every walk of life, then it certainly pays well, in every sense of the term, to train at those colleges where these qualities result from the training, the young man who looks forward to business life, no less than his brother who plans for himself a career in one of the learned professions."—*Christian Guardian*.

THE OFFENDING MEMBER.

Did you ever know a man who always had an objection to make? Doubtless you do, for he exists in every community, and you are peculiarly fortunate if you haven't a specimen of the genus in your church. You say to him at the close of the morning service that Mr. X. gave us an excellent

sermon. Yes, but he thinks it would have sounded so much better if he hadn't confined himself so closely to his notes. You remark to him on the way home from prayer-meeting that you think the great need of the church is for more consecrated workers. Perhaps so; still, he believes that several other things are more necessary; more prayer, more enthusiasm, for instance. At a business meeting you propose to devote a portion of the Sabbath-school funds to the purchase of books for the library; and he makes a fifteen minutes' speech to show that it would do vastly more good if it was sent to the African missionaries. He thinks that Deacon Blank doesn't give the Bible class the true meaning of the lesson; he is sure that the steeple is fully ten feet too high; he believes that the pulpit cloth is a shade too red and the carpet altogether too green; and he knows that the choir could sing fifty per cent. better if they did not open their mouths so wide.

Yes, you say, we know him; and he has killed more prayer-meetings, stirred up more business meetings, and created more ill-feeling generally than we can ever recover from. Well, what are you going to do with him? That is the question which arises in every church. He is an earnest worker; he is always in his place at church and prayer-meeting; he gives generously; he seems to be in every way a good Christian—except that he will never agree with any one on any subject. He always has some idea just a little better. It is the dead fly in the ointment, and it does create such an unsavory odor that it is not strange you want to be rid of it. But you can not put him out of the church; and that would not be the best way, even if you could. What, then, is the wise course to pursue?

Suppose you first go to him and tell him, kindly but candidly, what he is doing. He will open his eyes in amazement, and tell you that he does not know what you mean—that he has no idea of opposing anybody. You go away discouraged; but never mind. He will think of what you have said, and a light may dawn upon him—very faintly, no doubt, but yet perceptibly. The chances are that at least once out of the next twenty times that he has objections to offer, he will restrain himself. You have gained a point.

You must handle him carefully. If you wanted to move a can of nitro-glycerine, you would provide something soft for it to rest upon; and our troublesome brother must be treated in the same manner. A soft answer is the best kind of padding that can be found in the average Christian community. Do not "talk back." Gunpowder will burn with a harmless and quite cheerful fizzing when it is not confined. But when you put obstructions around it, there is a great deal of noise, and generally something is broken. Do not oppose him. Let him fizz—and when the effort is over, everything will be as calm and tranquil as a summer day.

If possible, make him declare his views on a subject before you give yours, and probably he will give a common-sense and practical opinion. He will be disappointed, of course, when you agree with him, and if there is any loop-hole of escape, he will find it; but if you have made him commit himself definitely, it will be hard for him to retreat.

Have charity for him. Remember that this "antic disposition" is due to one of two causes. Probably he was born so. His father and grandfather were so before him, and it is as much a part of him as the high cheek-bones and Roman nose that came into the world with him at the same time. If this is so, it is a fault which it is hard for him to overcome. Perhaps it is still harder for him to realize that it is a fault. If you ever find him letting an opportunity to disagree with you pass by without embracing it, honor him for

it—for you don't know what a struggle he is passing through.

Above all, pray for him. His Maker knows him better than you do—better even than he knows himself. The dear Lord understands just what he needs—you don't. He knows the difficulties that surround him—you don't. Pray for him, then, and pray in the spirit of the Master, not condemning, but asking that his eyes may be opened.—*The Christian Union.*

HOW MAY MISSION WORK BE PROSECUTED?

I.—MISSION WORK DEFINED.

1. Two elements in it. (1) Going and (2) sending. Both provided for in the Scriptures. See Matt. xxviii. 19, and Rom. x. 14; an example, Acts xiii. 1-3.

[Note.—One who goes without being sent is not a missionary.]

2. Connection of the two; i. e., of the sending and the going. (1) The going is voluntary, and (2) the sending is providing the means of going and deciding to whom it shall be given.

II.—WHO MAY BE THE SENDER.

1. No precept on this point; therefore, no limitation.

2. The Church at Jerusalem sent Barnabas (see Acts xi. 22); therefore, a church may send.

3. Certain prophets and teachers sent Barnabas and Saul (see Acts xiii. 1-3); therefore, a number of brethren who are not a church may send.

4. There being no limitation, any one person or number of persons may send, and so any church or number of churches may send.

5. When the senders are a number of men or churches this is co-operation.

III.—METHODS OF CO-OPERATION.

A. Individual co-operation.

1. If any one man may send, he may ask others to help him—e. g., co-operation through an editor.

2. If a number of brethren not a church may send, they may ask others to help them; this is a missionary society. If said brethren and their helpers are too far apart to act in a body, they may act through agents; these may be committees or secretaries. Such are our general societies.

B. Church co-operation.

1. If any one church may send, it may ask others to help it.

2. If the churches thus co-operating are too remote to act by meeting, they can act through agents. The churches had such agents co-operating for the benefit of the poor (see 1. Cor. xvi. 1-3; 11. Cor. viii. 19-23; Acts xx. 4-5; xxiv. 17. Much more might they for sending out the gospel.

IV.—WHEN SHOULD ANY METHOD BE REJECTED?

- 1. When found to be inefficient.
- 2. When found practically injurious.
- 3. When perverted to improper uses.

DO ANY OF THESE METHODS ROB THE CHURCH OF CREDIT?

1. A church has credit or discredit from the conduct of its members.

2. Co-operation in something sinful reflects discredit; in good, credit. The credit of missions is always given to the church of which the goers and senders are members.

[The following extract from a letter will explain how we became possessed of the foregoing "Notes." We thank Bro. Baker for enabling us to lay them before our readers. We think it will be difficult to show wherein Prof. McGarvey is wrong on the matter of co-operation for spreading the gospel. The careful reading of these "Notes" will dispel any lingering prejudice against our co-operative work.—Editors.]

BIBLE COLLEGE, LEXINGTON, Ky., Nov. 24, '88.

I enclose some "Notes" given by Bro. J. W. McGarvey, at a meeting of the Students' Missionary Society, on the evening of the 15th instant. Brother M. told us we might use them as we pleased. They were given at the request of students who doubted the propriety of "Societies apart from the church," and also of others who wished to hear him on the subject. Use them as you think best. Success to the Evangelist."

Your Christian brother,

PERCIVAL BAKER.

From the Ontario Evangelist.

DEATH OF ISAAC ERRETT.

We clip the following brief sketch of the life and labors of this distinguished journalist, from the *Commercial Gazette* of the 20th inst., erasing a few mistakes made by the reporter:

Rev. Isaac Errett, President of the Standard Publishing Company, and editor-in-chief of the *Christian Standard*, died yesterday morning at one o'clock, at his residence, Terrace Park, near this city. Mr. Errett had been in ill-health for some months, but his sickness was not regarded as immediately serious, consequently, his sudden death will create a sad surprise, in addition to the sincere regret of a large proportion of the community, where he was honored and revered.

Mr. Errett was born in New York, Jan. 2, 1820, and began to work at the printing trade when only seven years of age. He afterwards went to school, which he attended until his fourteenth year, when he again worked at printing until his twentieth year, when he began to preach his first essays in that direction being at Pittsburg, Pa. He became a staunch friend and coadjutor of Alexander Campbell, and since the death of that prominent divine has occupied a position next in importance among the members of the denomination.

In April, 1866, the *Christian Standard* was founded in Cleveland, and Mr. Errett was placed in charge. Here he remained for two years, when he was elected President of Alliance College, and the paper went with him to that place, he still remaining manager and editor-in-chief.

In 1869, a proposition of Mr. R. W. Carroll was accepted, and the paper, which had now become the leading organ of a large and flourishing church, was removed to Cincinnati, where it still remains, the leading journal of the denomination.

Mr. Errett's confidential intimacy with Alexander Campbell still continued, and with that distinguished leader he was largely instrumental in building up Bethany College. For some years he was also correspondent of the General Missionary Society, of which, for one year, he also served as president. At the founding of the Foreign Missionary Society, in 1875, he was elected president, which position he retained until the time of his death.

In 1840, Mr. Errett married Miss Harriet Reeder, daughter of James Reeder, an early and prominent rolling-mill proprietor of Pittsburg. Nine children were born of the union—seven boys and two girls—of whom the following survive: James R., of Michigan; Russell and Frank, of Cincinnati; J. Addison, of Oregon; and Miss Jonnie and Miss Fannie of Cincinnati.

Mr. Errett was devoted to his work, and so conscientious in its performance, that he overtaxed himself, to the extent that, some years ago his health began to fail, and he was sent abroad, where he remained for five months, during which time he travelled in Europe, and extended his journey to Egypt and Palestine. He returned, apparently greatly improved in health, and again devoted himself to literary and ministerial work, with the zeal that characterized every undertaking of an earnest, useful and honorable life.

It was the unceasing ardor and unflinching consecration, doubtless, that caused a return of his disability, and for some months he had not been physically able to attend the manifold duties of which he had so long been the central spring of action. He passed away peacefully, surrounded by his devoted family. As a preacher, Mr. Errett was well known and appreciated for his pure and vigorous writings, and his funeral sermon on the

death of President Garfield is among the best remembered specimens of pulpit oratory in the country.

Mr. Errett, with General Garfield, Dr. J. B. Robinson and his wife Betsy, and J. H. Jones, of Mt. Vernon, O., formed a club, which, in an odd inspiration, was named the Quintuple Club, and one prominent feature in the agreement was, that as they died the survivors should bury those who passed away.

The first to fall was the youngest, President Garfield, and accordingly Mr. Errett delivered the funeral oration at Cleveland, while Dr. Robinson presided, and J. H. Jones made the closing oration at the grave. Mr. Errett was the next youngest, and is the second to fall. Dr. Robinson and his wife are both infirm in health, and no one of the surviving members of the club has yet been heard from, though all have been notified. It is likely some of them will be present to assist in the obsequies. Dr. Robinson lives at West Mentor, O., the home of Garfield. Mr. Jones lives still at Mt. Union. Since the formation of the club there have been others associated with it, and it is believed Mrs. Garfield is now a member. The funeral will take place on Saturday morning at 10.30 from the Central Christian Church.

The character and life-work of this talented brother are so well known by the majority of our readers, that we deem it unnecessary to parade his acknowledged abilities and Christian virtues before the world.

The funeral services, which we attended, were extremely simple. There was not the least evidence of pompous display. Robert Graham, of Kentucky University, delivered a very eloquent eulogium on the memory of the deceased journalist, supplemented by a glowing tribute of praise from C. L. Loos, of Kentucky University. The exercises were conducted by J. Z. Tyler; reading of the Scriptures by T. J. Munnell; opening prayer by B. J. Radford, one of the editors of the *Standard*; the closing prayer by J. H. Garrison, editor of the *Christian Evangelist*. Among the preachers present we noticed the following: George Darsie, C. B. Edgar, J. K. P. South, W. S. Keene, Enos Campbell, H. McDiarmid, office editor of the *Standard*; J. H. Beazley, J. H. Hardin, also an attaché of the *Standard*; A. McLean, and J. W. McGarvey, of Kentucky University. The exercises were conducted in the Central Christian Church. Truly, a great man has fallen in Israel. How are the mighty fallen, and their weapons of warfare laid low!

Married.

MCCORMICK-OSSINGER.—At Tiverton, Digby Co., N. S., on the 23rd inst., by Rev. H. A. DeVoo, John F. McCormick and Phoebe Ossinger, all of Tiverton. H. A. D.

Died.

WALLACE.—At Healdsburg, Cal., Dec. 14, 1888, Sadie M. Wallace, eldest daughter of Josiah Wallace of West Goro, Nova Scotia, aged 24 years. Sadie came to California over a year ago, with the hope that the salubrious climate of this State would restore her to health, which had been for some time impaired. For six months indications were very encouraging, but with the opening of the dry, hot season her symptoms became again unfavorable, and, although the best medical skill available was obtained, she sank gradually, until, on the date mentioned, she fell asleep, trusting in Him who is the resurrection and the life. The deceased possessed more than ordinary powers of mind, and she loved to be gaining knowledge and imparting what she learned to others. In teaching, which was her chosen calling, she excelled, and both parents and children in districts where she taught will cherish her memory. When quite young she obeyed the gospel, and her trust in her Saviour was a very great comfort to her in her sickness, when so far from those she loved so much. Nearly her last words to the writer were, "Give my love to all the dear ones at home." Today, after appropriate services, conducted by Bro. W. H. Martin of Santa Rosa, we laid her remains to rest in Oak Mound Cemetery. Lonely and sad are our hearts tonight in our quiet home in this western land, for one whom we loved has gone from us to return no more. May the Good Shepherd comfort the hearts of the parents and sisters who will be stricken by this sad event. HIRAM WALLACE. Healdsburg, Cal., Dec. 16, '88.

The Christian.

JOHN, N. B., . . . JANUARY, 1889.

EDITORIAL.

Being permitted in the good providence of God to address the readers of *THE CHRISTIAN* in the beginning of A. D. 1889, we most cordially wish one and all A HAPPY NEW YEAR.

We hope by the same supporting Hand to continue our labors as in the past, only with increasing earnestness to serve our generation according to the will of God, seeing we are a year nearer the judgment and have a year less in which to labor for eternity than in the dawn of 1888.

We feel thankful to our patrons for their continued sympathy and support. Nearly all who subscribed for *THE CHRISTIAN* five years ago continue their support. We wish that they all, as well as those who contribute to its columns, may know that we appreciate their kindness. We presume that many of its readers understand and approve of the motives that started the paper and that still uphold it, for the aim of any undertaking or work, is an important matter of consideration. Men may err in judgment and fail in intention with impunity, but a wrong desire or ill purpose has no excuse. A corrupt tree cannot yield good fruit, and a low or selfish intention will corrupt the whole stream of action. Both Judas and Saul grievously sinned against the Son of God, the one in persecuting Him in the person of His disciples, the other in betraying Him to His enemies. Saul's aim was to please God, and he obtained mercy because he sinned ignorantly; Judas' aim was to make money by deception; he had no cloak for his sin and obtained no mercy. Whatever may be the success or failure of our paper, we strive to maintain a conscience void of offence toward God and toward men in its circulation.

Claiming only to be disciples of Christ and anxious that the truth as it is in Jesus may have free course, it is most encouraging to know that the principles we advocate are becoming better known and continually gaining favor with the people. This is not because of our faithfulness, but because of the abounding mercy of God.

To say nothing of the many thousands that are annually joining the Disciples, but to compare the present with the past, we can see how astonishingly the leaven spread by them is permeating religious society in general. To ignore a change so manifest and important would be unjust to the Captain of our salvation.

When Thomas and Alexander Campbell and their associates saw and felt so keenly the difference between Christianity and sectarianism, that after much prayer and reading of the Scripture and conversation together, they resolved in the strength of the Lord to attempt a restoration of the ancient order of things. They invited a full and free examination of their faith and practice, and gave every evidence of a determination to prove all things and hold fast that which is good. But the general voices were against them, and about every peculiarity they had was condemned as dangerous error.

In order to promote Biblical knowledge, Alexander Campbell published a translation of the New Testament made by Pedo-Baptists, eminent for their learning and piety, with notes and emendations. For so doing he was charged with making a new Bible to suit his own erroneous teaching. The Book was represented as offensive to God and ruinous to men. One minister told that, after praying over it for two days, he committed it to the flames. It was considered high treason against heaven to make any translation of the Scriptures but that made by the translators of King James.

What has since happened? Besides many translations of the New Testament made now and then by men of learning, men from eleven different denominations have agreed to make a revision of the Old and New Testaments, and after much time and labor, and the expenditure of many thousands of dollars, the revision of the Bible Union is before the public; and last but not least, the Westminster version of the whole Bible is now in the hands of the public, read and admired by all nations speaking the English language. So much for the alleged crime of the Disciples making and reading a new Bible. What a change in this respect!

Again, the Disciples are in the constant habit of meeting on the Lord's day, where a sufficient number can meet, to worship God according to His Word. If they have with them a minister of the gospel, they esteem it a favor; if they have not, they attend to their worship, led by their chosen officers. This practice has been denounced in unmeasured terms, and but for the law of toleration would have been forcibly stopped by those claiming to be the favorites of heaven. How is it now? In almost every place popular religious meetings are led by laymen wholly irrespective of the presence or absence of clergymen.

The Disciples meet on every Lord's day to break bread in memory of their Lord's death, and after primitive example. This practice was also condemned as sinful; not that it was wrong to take the Lord's supper, or to do it on the Lord's day, but that it was wrong to do it every Lord's day, although no man could ever show that one Lord's day should be kept differently from another, or which were the Lord's days on which it should not be done. Yet it was opposed with arguments as unrelenting as they were unreasonable. How is it now? Very little is heard condemning weekly communions, and not a few of our opponents tell their people that the Disciples are right in this practice. Churches around are communicating oftener than they did, especially in times of revival.

The Disciples have always pled for the union of God's people, showing that there is nothing in the Scriptures to necessitate or justify sectarianism, and that divisions are treated as the works of the flesh, and severely condemned in the Bible. This, too, has been publicly opposed. It was argued that divisions were right, and as all could not interpret the Scriptures alike, sects were a gracious provision of God to accommodate all; and, besides, they were beneficial, as it increased their zeal and accomplished more good. Against the aphorism "Union is strength," they put "Opposition is the life of trade."

How is it now? With the exception of a few unthinking persons who advocate division, the cry from every quarter is for Christian union, condemning the old idea of division as "ready to vanish away." Even the heathen will not tolerate the absurdity, and while they are calling for the gospel they refuse sectarianism and require Christians to be united. This cry comes from all parts of the religious world. Different bodies are uniting, and there is no question so much agitating the Christian community today as "How can Christians unite?"

These and many other signs of the times, which space forbids to mention, furnish unmistakable evidence of God's blessing on the labors of His people, which should increase their confidence in Him and stimulate their zeal in His cause. He accomplishes in his own ways His purposes, whether by instruments strong or weak, and whether or not these instruments are known or acknowledged. When we see the things for which we labored and prayed coming gradually to pass, surely we have reason to thank God and take courage. When we witness the great change that has already occurred as to the desire for and efforts to attain to Christian

union, it is our duty to carefully and prayerfully consider our future course in regard to it. It has been our plea as a people, and we think we hold common ground—the only ground on which it can rest. In Ephes. iv. 4, 5 and 6, Paul shows that one baptism is one of the pillars of the unity of the spirit, and this must be held in order to secure such unity. Many sprinkle a little water on the face and say that they have obeyed the command of Jesus. Now, if it is shown that this is what Jesus in the commission in Matt. xxviii. 19, commanded the apostles to do into the name of the God-head, and that it is what the apostles did do in obedience to Christ, then by all means we are bound to do it and nothing else when we attempt to baptize. There is one baptism, and baptism is a positive institution or law, and must be performed according to law. To do anything else than what is commanded in positive law is not obedience, but the reverse. Therefore, if it is proved that sprinkling water on the face is what Jesus commanded in baptism, we are bound to hold it fast and abandon everything else. Nothing can be more absurd than the thought that in the positive command to baptize Jesus meant *use water in whatever way you or the candidate may see fit*. No unity can rest on such a foundation. Is there any prospect that the religious world will agree that Jesus meant such sprinkling by the command to baptize? The meaning of the word forbids it. Every allusion to baptism in the Scriptures denies it. The leaders of the various denominations, both Catholic and Protestant, affirm that Jesus meant immersion, and that the apostles practiced it. The millions of the Greek church who worship in the very language in which Jesus gave the command, could never be induced to stultify themselves by sprinkling while they used the word that meant the very opposite. We ask, is there any prospect that the religious world will ever agree that Jesus meant to sprinkle by the word baptize? To seriously ask the question, is to answer it with all the candid and intelligent.

We sincerely hope these matters will be kindly and faithfully examined. It is noticeable that people can talk of these things at present in the best of Christian feeling, which is another gratifying sign of the times, for all of which we have abundant reason to praise our Heavenly Father, and hope and pray for more of His holy spirit to enable us to do His will and to be united in advancing His blessed cause.

If the Lord will, we have more to say in a future number.

MISSION WORK.

"What Scriptural authority have we for mission work?" Suppose we should admit that there was no authority—viz., no "express precept or approved precedent" for such work—would that prove it was not right? We think not. Such an admission would impeach our common sense. There are many things that are right and good and necessary for which we have no Scriptural directions, but, as expedients, are left to our best judgment, such as building meeting-houses and using singing books (*genus omne*). But we are convinced that the weight of authority is on the side of mission work. What we mean to say is, that whatever authority we have for supporting the cause of Christ, it is all in favor of helping those who are beyond the limits of our own home. We all believe that we have authority for the weekly contribution or collection. But what does the Bible teach us concerning the use of monies thus collected? Our desire to be apostolic should induce us to be as sound in the proper use of the moneys collected as in the way it is collected. Surely the former is as important as the latter.

Let us now read carefully I. Cor. xvi. 1-3. Here we find the weekly collection to be taken on the first day of the week. The same order or command was given to the churches of Galatia. Be very careful to notice that these collections were not for themselves, but for the Jerusalem brethren. Now read II. Cor. viii. 1-6. Here the apostle takes occasion to inform the Corinthians that the churches in Macedonia had contributed to the saints in Jerusalem. Although they were poor, yet "their poverty abounded unto their liberality." Here is the church at Corinth, the churches of Galatia and the churches of Macedonia all contributing to others who were beyond their own local interest. There seems to be in this Scripture greater importance placed upon the distribution of the money than upon how it was collected. In these cases, so far examined, nothing is said about collecting funds for themselves.

We will now turn to II. Cor. xi. 8. We learn from this that Paul had been preaching the gospel in Corinth. He was then as an evangelist, and was under wages. Please don't be too hard on Paul. It may be possible he could take wages and yet not make "merchandise of the gospel." But my pen is leading me away from the point in this lesson, viz., How the apostle was paid while preaching in Corinth? We will read from the New Testament: "I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want I was not a burden to any man, for the brethren, when they came from Macedonia, supplied the measure of my want." It seems by this the churches in Macedonia supported the apostle while preaching the gospel in Corinth. This is wise as well as just that the Corinthians should help others, seeing they were helped by others.

We will call your attention now to Phil. IV. 15-16. You will observe that Paul received help from these brethren in Philippi, not only when he was in Thessalonica, but also after he had departed from Macedonia. In all these passages there is not a word as to their collecting and appropriating monies for the support of their home church. Their recorded work was that of mission. The church in Corinth assisted the saints in Jerusalem; the churches supported Paul in Corinth; the church in Thessalonica sounded out the word in Macedonia and Achaia, and Philippi in turn helped the church in Thessalonica.

This surely is authority enough to convince any that the work we are now doing in these provinces is not only necessary but strictly apostolic. We have said it is all right that we should devote our money or a certain amount of it to the cause in our own locality. This is not only expedient, but good common sense. But when we devote all our contributions to our home interest and neglect the wants of other churches and other localities, we are anti-scriptural and anti-apostolic. To be apostolic and evangelical, we must be evangelistic. Let us be as scriptural in appropriating our money as we are in collecting it. E. MURRAY.

THE BLESSEDNESS OF GIVING.

We have no reason to doubt the declaration of Holy Writ that "it is more blessed to give than to receive." It is more blessed to be able to give than to be in need and be obliged to receive. It is more blessed for the Christian lands to give the gospel to the heathen than it is to be heathens and need the gospel. It is more blessed to have the disposition to give than it is to receive what is bestowed. Now, if we really believe this record, why are we so much afraid to act upon it? How is it that special agents have to be employed and special arguments used to secure money to carry on the evangelization of the world? Why do not those

who are able bestow their God-given money for the support of the cause of God without let or hindrance?

There are many reasons why it is blessed to give to God and His cause—

1. It kills out the covetousness of the human heart. This is no small blessing. A miserly man was about to give a smoked ham to a minister. Old Self said, "You can not afford to give him one so large." He replied, "Let me alone, or I will give him all the hams in the smoke-house."

2. It is blessed to give because "there is that scattereth and yet increaseth," while "there is that withholdeth more than is meet and it tendeth to poverty." "He that soweth bountifully shall reap also bountifully." The blessing of God on what is left is better than though we kept the whole. God is not unrighteous to forget our work and labor of love." God has connected earthly prosperity with Christian liberality in every age of the world.

3. It is blessed to give because it secures spiritual prosperity. "The liberal soul shall be made fat." His soul shall flourish like the cedars of Lebanon. "He that watereth shall be watered also himself."

4. It is blessed to give because what we bestow upon earth shall be rewarded in heaven. We have the hundred-fold here and eternal life hereafter. It is laying up a good foundation against the time to come, that we may lay hold upon eternal life. Our earthly treasures bestowed for God will become incorruptible in heaven, "to the praise of the glory of his grace."

5. It is blessed to give liberally because we thereby become allied to God and His cause, and have an abundant access to His grace on earth, as well as to His glory in heaven. "God will make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work." No wonder so many cry out, "Oh, my leanness, my leanness!" They are spiritual starvelings sitting on the porch of plenty, too mean to give their temporal good, and, therefore, too mean to secure spiritual good. They pray, but there is no response. The windows of heaven are closed, just like their coffers. Give nothing, get nothing. Give a little, get a little. Give liberally, and receive liberally. Such men know but little of the bounty of a God, and if they could steal into heaven they would have so small a harvest that they would have to reap it in a little corner by themselves. Alas! I fear they who have been so content as just to enter heaven will find themselves just outside, and Satan will come and gather them up to be burned.

6. It is blessed to give while you live, so that the lawyers will not get it after you are dead. Take warning, ye men and women of God, and scatter before you go home, or the fruit of your labors may be perverted.

Gospel in all lands.

W. J. MESSERVEY.

LEXINGTON, KENTUCKY.

It may interest the readers of THE CHRISTIAN to know something of the work done by the students in the College of the Bible. At the opening of the present session, the students, realizing the great amount of good that might be done among the poor of this city, determined that a special effort should be made during the winter months to reach those who would not attend places of public worship.

Lexington, while it may be called a city of churches, abounds in wickedness. Various kinds of employments are engaged in on Sundays, and many storekeepers display their wares for sale as openly on the Lord's day as at any other time. Murders are not uncommon, while petty crimes are an every-day occurrence. Seeing the immensity of work to be done and the good that might follow

as the result of a special effort, arrangements were at once made to carry out our good determinations. Accordingly, suitable places in different parts of the city were procured and our object made known to the people in the vicinities. This was more than three months ago. Since then prayer meetings have been held every Tuesday night, at which time the students address those who attend, and thus far the results have been encouraging.

In connection with the social meetings Sunday-schools have been organized, in which the children are gathered and instructed from the Word of Life. The number enrolled in one school is 120, and the other schools are not far behind in numbers. By a systematic organization the families to which these children belong are visited, and thus parents as well as children are reached, who otherwise would not interest themselves in those things which pertain to life and godliness.

Our Main street and Broadway churches are alive to the needs of this city, and already a lot has been purchased on which to build a mission church in the spring.

A missionary society has also been formed called the Students' Missionary Society of Kentucky University. Its object is to awaken among us a lively interest in mission work, and to cultivate the missionary spirit. The members meet once a month, at which time essays are read and addresses delivered on the subject of missions. Occasionally Professors Graham, Grubbs, Loos and McGarvey address the meeting. Bro. McGarvey's lecture, delivered a few weeks since, as to "How mission work may best be conducted," was not only clear and forcible, but showed that the present means employed was not incompatible with the teachings of God's Word.

On Thanksgiving afternoon, Bro. McLean of Cincinnati delivered an address to the students, and in the evening gave a public lecture, his subject being, "An account of the General Missionary Convention held last year in London," with which most of our readers are already familiar. It is always a pleasure to hear this warm-hearted man talk on the subject to which his life has been devoted; and to say that the lecture was highly enjoyed, would but faintly express the feelings of the large audience, which he held for over an hour.

The members of the society pledge themselves to contribute a certain amount to the support of the work every year, and payments are made in quarterly or yearly instalments. It is the object of this society to increase their numbers and mean to such an extent that ere long they shall be able to support one of their own members in foreign lands. Other colleges in the United States are doing this, and we believe that the Bible College can do the same. As yet the College of the Bible has little to boast of in the way of sending out missionaries, Bro. Snodgrass, who last year was sent out by the Foreign Board, being the only one; but we predict that, under the present influences, which are so conducive to a cultivation of missionary activity and self-sacrifice, many shall go forth from here carrying the glad tidings of salvation to the dark places of the earth.

Thus, while busily engaged in the pursuit of knowledge, we can find time to do the Lord's work, cultivating hearts as well as intellects, and in doing good to those around us we benefit ourselves.

We hear a great deal said of missions, both for and against the present mode of operation; but let us remember that we all have a part to do in evangelizing the world, and whether we approve of the means now employed or not, for the sake of those who have left all for Christ, let us make them feel that the hearts of the brotherhood are behind them, just as the wave that laps upon the seashore feels the swing of the great ocean behind it.

E. B. BARNES.

THE NEW YEAR.

We have passed another milestone in life's journey. Are we better than when we crossed the threshold of 1888? Is our present the future we desired it to be a year ago? We know the present is the future of the years that have passed, and it is the present that makes our future. If not satisfied with our present future, will we be satisfied with the eternal future that is yet to come? These are solemn, important questions, and when we consider the fact that on this life hangs our eternal destiny, it causes us to be very thankful to our Father in heaven that we are spared to enter this new year and are still between the eternities.

Many who entered the old year with us are gone. Their chances and opportunities for improvement and advancement in Divine life ended with the old year. If to us the new year is but the old year repeated, our lease of life is none less than a calamity, as the great end of life is to improve our lives and to live for that life which has no end. When we cease to grow better we cease to live.

We often lament the loss of property and mourn the loss of friends, but how much deeper our regrets should be over lost opportunities. The mistakes of the past are mistakes forever. While God may forgive us our sins, He doesn't remove the scars on our nature caused by sin. The only way to hide the scars is by growth. The only possible way, therefore, to modify the evil effects of the past is by rightly improving the present. It is this proper conception of life that should make us doubly thankful for this "new year." We should be very careful in this year not to repeat the mistakes of the past. Some one has said, "To stumble twice against the same stone is a proverbial disgrace." It will be well for us to look over the mistakes of the past, as it will help us to redeem the present. If we have been careless we should awake out of sleep—we should no longer be dreaming, but doing; we should make up for lost time, giving our best thoughts and care to the things that will not perish but will endure unto eternal life. Our prayer should be, "Lord, so teach us to number our days that we may apply our hearts unto wisdom." In view of our great life work we need to number and know our days, so that we may rightly improve every moment. If we have a job of work to do, but no special time specified in which to do it, we will not work so hard as we would if the job had to be completed in a certain number of days. This work of building character is a big job we have on hand, and requires all our time. It is not enough to number our days, but to so number them that we may apply our hearts unto wisdom. The good results are in the application. We must know what is right and apply it to our hearts.

This should be the question in the beginning of 1889: "How shall I rightly improve the time?" If this year is to be a better one than last year, we will need to be very careful, and attend to the use of all our time. We should look after the Now. The present moment is the one to improve. We are too apt to put off what we can do now to some future time. "We should take care of the seconds, and the hours will take care of themselves." We should have some regular order, some particular time for every interest, and be sure and follow the order. This would prevent the two extremes of some days overwork and other days no work. We should take special care not to let our temporal secular wants engage all our time. Give to the mind its due portion of time. Read much, study more, think most. He who neglects the cultivation of his mind for any other consideration makes a mistake that time nor eternity can never mitigate. We should give time for the study of God's word. The precious influences of His word cannot be felt upon our nature unless it dwells in us richly. We

must "hide His word in our hearts" in order to overcome evil. Don't neglect this all-important duty. Commence this year, if you never have before, and set apart a portion of the 365 days for the purpose of impressing the word of God upon your heart. "There is nothing greater in the world than man and nothing greater in man than the soul." We may add to this that nothing will make the soul great like the word of God when proper attention is given to it. Let this saying of Christ, "Search the Scriptures," be our motto for 1889. Suppose we read four chapters a day; this may take us an half-hour, if we read slowly and carefully. We will read the New Testament through five times at this rate during the year. Who can estimate the purifying and elevating influence this will have on our natures? How can it be possible for us to live beautiful without constantly increasing in the knowledge of God? How many will try this? How few will be our opportunities for fitting our souls for heaven! How the years hurry! As we grow older our birthdays come oftener. "The night is far spent; the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light." Let us make this new year the best and happiest year of our life.

H. MURRAY.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Three additions since last month—two by confession and obedience, and one by letter.

A children's service was held last Lord's day evening. The exercises consisted of singing by the children, reading of scripture and an appropriate address by Bro. Capp.

Last Lord's day morning Bro. Capp gave us a review of the work done by the church during the year, in which he stated the amount of money raised from all sources was \$1800; additions to church 16, and one death occurred in our ranks during the year. Twelve preachers had visited us from other churches. The discourse was timely and encouraging. We look forward for a better work during the coming year.

LORD'S COVE.

Our work is progressing favorably here on this rock-bound isle of the sea. I believe it is considered that this church has never been in a more prosperous condition than what it is at the present time. Financially, numerically and spiritually our brethren are moving onward. The year 1888 passes away leaving this congregation in the midst of peace, happiness and prosperity.

Since our last report three have been baptized here who are heads of families, and at our last meeting another (a promising young man) came forward, confessed the Saviour, and is yet to follow in the beautiful ordinance of Christian baptism. One more has also been induced to start anew in the path which leads to heaven, and help to swell the numbers of this congregation. The outlook for 1889 is very encouraging, and we are all very hopeful that the efforts put forth here to advance the Redeemer's kingdom will be crowned with abundant success. I am about to begin the new year's work under the most favorable auspices, having, I believe, the Christian sympathy and hearty support of every individual member. From the oldest to the youngest, each one have cheered me onward and bade me God speed.

'Tis sweet to toil in such a field,
And scatter seeds of truth;
The harvest, then, a fruitful yield,
While age renews its youth.

I love to see the church alive
And dwell in peace and love,
And every individual strive
To gain a home above.

BEAN'S ISLAND.

This island is largely owned by Bro. Benjamin Simpson. It was my privilege to hold services once here and administer the ordinance of baptism to one who had resolved to become a Christian. On the morning of Nov. 19th, Bro. Henry Stuart, with his sailing vessel, conveyed a number of us over from Deer Island. We all enjoyed the trip very much, and intend at no distant day to hold services again here and see if we cannot induce others also to start in the path of life which leads to those heavenly mansions beyond the dark sea. Since our meeting the husband of the one baptized has resolved to follow his wife, and start for that better land. May God grant that finally this family may be welcomed home amid the anthem of angels and the music of the heavenly choir. Then

To dwell in that bright future world,
Where time's rough angry waves ne'er roll;
There they can rest their weary head
In the bright home-land of the soul.

LEONARDVILLE.

The church here is moving on very favorably. Our congregations are large and the general outlook is good; in fact, the brethren are living in peace, and we are also about to begin our year's work here, having every reason to expect a year of prosperity and happiness. We have a noble band of brethren in this vicinity, this being, in fact, one of our best congregations. Two have here of late confessed the Saviour. They were in the bloom of youth, and we trust they will develop into a beautiful manhood. They were baptized at the Northwest Harbor and received into the fellowship of this congregation. We are expecting others to follow and help to lead the embattled hosts on to victory—

Where in that bright home in heaven
We may dwell forever more.

LE TETE, CHARLOTTE CO.

I have been holding services at the church here during a part of each week for the last month. Our work, however, under the circumstances, has been too laborious. During two weeks we met together twenty-six times—this included baptismal and funeral services. About a half-dozen have been induced to return to the church here and continue in the Christian warfare. The prospects are gradually brightening, and a number are on the eve of coming to the Saviour. Bro. J. A. Gates, with his indefatigable wife, did a good work here, and it is to be regretted that this church should have been so long neglected and left without a shepherd. Bro. P. D. Nowlan is now pastor of this congregation, but, owing to sickness and other engagements, he has been unable to meet with us only semi-occasionally. Bro. Nowlan's preaching is highly spoken of, and he needs the sympathy and prayers of the brotherhood in his work of faith and labor of love. May God richly bless him forever. I have enjoyed myself very much with the people here in Le Tete. I have visited nearly every family throughout the length and breadth, from Mascarine to Green's Point. Here, at the last named place, is located the fog horn signal. I have had the pleasure frequently of visiting Bro. and Sister George Hallem and Bro. and Sister Sydney Dines, who reside here and have charge of the signal. Sister Dines is a daughter of Bro. J. A. Gates, and is active and energetic, and an honor to her laborious parents. I am still continuing our meetings here in the midst of storms, but have to return each Saturday to continue our work on the island. Different ones have kindly offered to take me back and forth in sailing vessels, and have made everything as pleasant as they possibly could;

in fact, every act of kindness has been extended that Christian courtesy could suggest.

We are now nearing the close of the year. Soon 1888 will be numbered with the years beyond the flood. As I take a retrospective view of the past I rejoice that good health has been mine to enjoy all the year round. Not a cent have I paid in doctor's bills for either myself or family for the last ten years. Furthermore, I rejoice that throughout the year, with the exception of fifteen weeks, I have added from one to six to the church each week, having in all sixty-one additions. I have also averaged four visits a day, and have endeavored to comfort the sick and the dying and dispense sunshine wherever I have gone. Nor is this all. I have written over 1,500 pages of manuscript, and am now engaged in preparing several volumes for the press. During all these labors I have learned a great many lessons of considerable importance, which, doubtless, some day will be given to the public. However, I shall always endeavor, amid life's varied scenes, to

Press on in the line of duty,
Calmly march and boldly stand,
For my home's in fadeless beauty
Just across the golden strand.

W. K. BURN.

December 17th, '88.

NOVA SCOTIA.

KEMPT.

I left here on the morning of the 3d of Dec., on my way to Westport. After driving from Kempt to Annapolis, stopping long enough at the Chilton House to dine, I took the steamer *Bertha* for Digby, arriving there at 4.30 p. m. I took the coach for Sandy Cove, arriving at the last mentioned place at 6.15 p. m. Here I was received by Bro. Harvard Eldridge and family. I spent a very enjoyable evening, being cared for kindly in a real genuine hospitable manner. I also had the pleasure of meeting Sister G. M. Leary, wife of Capt. Leary and daughter of Bro. and Sister Eldridge.

Next morning, taking the coach at 7 a. m., arrived at Tiverton at 10 a. m. Here I met Bro. E. C. Bowers of Westport, and had the pleasure of grasping the hand of Bro. Milton Outhouse, who received me with kindness and conducted me to his home. After dinner I went out to take a view of the place, Bro. H. A. DeVoe requesting me to remain over and preach for them. I did so, and at 7 p. m quite a large audience greeted me. We had a grand meeting. I was delighted with the brethren, and also the building; such a nice snug house to worship in has never been my chance to visit. Its appearance speaks volumes for the brethren; it is indeed a big item to the credit of the brethren there.

I spent a pleasant time with Bro. DeVoe. He is well liked by the brethren: they speak very highly of him and he of them. We have a firm, ardent and right-thinking Christian soldier in Bro. DeVoe—strong in the faith once delivered to the saints. I am glad he is settled down in Tiverton. God bless him and his labors, is my sincere prayer. I also had the pleasure of meeting Bro. and Sister John Smith, and at whose home I received a hearty welcome. In fact, the kindness from all was such I shall never forget.

After remaining over one night, I was asked by Bro. DeVoe and others to remain another night. I did so, and a larger house greeted us. I spoke on the subject found in I. Cor., xv. 29. I formed the acquaintance of many of the brethren, and was to the home of Bro. and Sister Amos Outhouse, where I was used very kindly indeed.

On Thursday morning at 12 o'clock I arrived at Westport. I was met by Bro. E. C. Bowers and taken to his home. After dinner, in company with our brother, we visited Bro. E. A. Payson's, into whose home I was taken and soon found myself

amid many warm friends. I was indeed glad to find myself in the home of Sister E. A. Payson, whose acquaintance I had made while attending a quarterly at Port Williams. Bro. and Sister Payson have a beautiful home; peace and joy seems to reign triumphant. This home indeed shows evidently the power of Christian living. Bro. and Sister Payson are strong in the faith. Their hearts are made glad and their home brighter to see their only daughter, Carrie, so devoted to the true principles of the religion of Christ our Saviour, whose devoted Christian character and genial spirit makes their home indeed a home. On Saturday evening (day of my arrival) I attended the prayer meeting, and we had an enjoyable time.

Bro. D. McLean and his daughter Laura were here. I have indeed found a noble and devoted Christian brother in Bro. D. McLean. He has indeed a heart of oak filled with love for Christ and the church. He knows how to love his brother because he loves his Master. May God bless our land, and build up and extend the influence of His truth by lighting up the way by such noble-hearted men as our Bro. McLean.

Lord's day morning, at 10.30, I spoke in the Bethel for the first time. We had a large congregation. At 2.30 was the Sunday-school, where I was glad to see so many interested in this noble work. The school is under the watchful care of brethren devoted to the work, such as Bros. E. A. Payson, E. C. Bowers, Geo. Bowers, Thos. Hicks and Sisters Carrie Payson, Edith Peters and Superintendent Bro. John Peters. In the evening at 7 p. m. we had a full house, and greatly enjoyed our gathering together, after which the Lord's supper was attended, presided over by Elder E. A. Payson.

I purpose remaining here for a few weeks. It is rather a difficult time of year to hold meetings, but I intend doing all the work possible while here, after which I return to my first field of labor. I am glad to report that Bro. H. Murray has recovered from his illness and is able to attend to his pastoral work.

As Christmas is now at hand, and before we greet our always welcome friend, THE CHRISTIAN, it will be numbered with the past. I wish the brethren in Christ a joyous season, and God grant the coming year may be one of greater effort and more abundant success. H. E. COOKE.

Westport, Dec. 14, '88.

TIVERTON.

We are now settled for a year at least at Tiverton. Our meetings are well attended and the audiences attentive, and we are praying God for, and trusting Him to give, the increase.

The brethren and friends, to the number of thirty-five, took us by surprise last Wednesday evening and made us a generous donation, consisting of provisions and useful household articles of over \$30 in value. Our prayer is that He, from whom cometh every good and perfect gift, will enable us to prove more worthy of His benefits and that He will abundantly bless those through whom this gift has come to us. H. A. DEVOE.

December 21st, '88.

HALIFAX LETTER.

My last letter was written in Shubenacadie, and at the time of writing I was engaged in a meeting. Altogether, I spent twelve days there, preached fifteen discourses, and as an immediate result there were eight additions by confession and obedience, one restored, and one other made the good confession, but through unavoidable circumstances was not able to be baptized. Part of the time we had the use of the Presbyterian church, for which we thanked them for their kindness and then continued our meetings in a school-house. The brethren

are looking forward with pleasure to the time when their own meeting-house will be finished. From here I went to the Nine-mile River, where there are about half a dozen Disciples. I remained here one week, and as a present result four were added to the one body, three took membership with the church at Rawdon. I am in hopes to see a church here some day.

From Nine-mile River I went to Upper Rawdon, with the intention of having a meeting for a few days, and on Lord's day we had two grand meetings, and planned to have some meetings through the week, but the rain descended and the wind blew, and our plans fell to the ground. The meeting had to be given up for the present, but in the near future we hope to meet with better success. In all these places a good interest was manifested, and the brethren seem earnest and desirous of seeing the work go on.

As I travel around from church to church I am more and more impressed with the great need of evangelistic work, and I pray that the Lord will open the eyes of His people so that they may see the necessity of further effort in this direction. Weak churches cannot build meeting-houses and pay preachers without aid, and unless meeting-houses can be built and preachers sustained the work cannot go on. Some one may say this is a "missionary letter"—call it what you like. I will give some facts that will prove that there is need for us to awake up out of sleep. In rummaging over the books in my library this morning I came across a little pamphlet entitled, "Minutes of the Annual Meeting of the Disciples of Christ in Nova Scotia and New Brunswick, held in Coburg street Church at St. John, N. B., Sept 20th, 1879." I looked over this pamphlet with interest, and here-with give some facts and figures that may interest the general reader. In 1879 twenty churches reported to the Annual Meeting, showing a total membership of 1,370. In 1888 eighteen churches reported, with a total membership not exceeding 1,600. Nearly ten years, and yet the net increase cannot be estimated as much over two hundred. Of course this does not refer to the number who have been added to the different churches in that time. But to the permanent growth. We will pick out six of the largest churches reporting in 1879, and compare with their report as given in 1888:

	1879.	1888.
Kempt.....	110	68
Milton.....	160	163
Cornwallis.....	104	94
West Gore.....	133	135
St. John.....	110	200
Lord's Cove.....	110	147

While the church at St. John is largest in point of numbers at present, yet the church at Leonardville shows the largest increase during this period. In 1879 it reported a membership of 60; in 1888 it had increased to 155, showing an increase during this period of 95. The church at St. John comes next, showing an increase of 90. The church sustaining the greatest loss is that at Kempt, showing a decrease of 42. These figures are significant. We must turn the tide. And, now, who is going to do this? No one man can; but we all can. This is the time of year when we are in the halit of making good resolutions—turning over new leaves. Then let us make the resolution to do more for the sake of Christ this year than ever before, and I will venture to say that if we all do that, that there will be the largest report in the way of increase at our next Annual Meeting that we have ever had. I am determined, God helping me, to begin the work over again with renewed vigor, and the success that has attended my humble efforts during the past few weeks has only made me more anxious for the future, and I hope to have the hearty co-operation of the brethren throughout the provinces, and that each one may feel an interest in this great movement. Let those who cannot go out into the world to preach help those that can, and then let those that do preach be earnest, faithful and true, with the Bible in their hands, the love of God and man in their hearts, and we will then all meet around the throne of God in heaven, where sorrow is never known, and love and harmony shall reign forever. W. H. HARDING.

Halifax, Dec. 20, '88.

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