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THE CHRISTIAN.

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

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OUR Annual Meeting will be with the church at Tiverton, Digby Co., N. S., commencing the first Friday (6th) in September.

DURING the Carnival week the weather was just perfect and the number of visitors ran up into the thousands.

Bro. A. McLean, on Tuesday evening, 30th ult., passed through St. John en route to the States. We were anxious to see him, but unavoidable circumstances prevented us from so doing.

We were surprised and sorry to hear of Bro. Ellmore's sudden return home. We were expecting and hoping to see him in St. John. Let us hope that next time when he comes this way, he will not be in such a hurry to return.

Bro. Braden's sermon on Lord's day morning at the annual gathering of the brethren on P. E. I. was grand. The subject was Faith. 1. What is faith. 2. How produced. 3. Results of faith. If space permitted we would give an outline of this, one of the finest sermons we ever heard on the subject.

There has been two additions by confession and obedience to the Coburg Street church during the last month. The annual excursion of the Sunday-school took place on the 16th ult. Over two hundred of the scholars and friends spent a very enjoyable day at Nauwigewauk.

WHEN applying for reduced rates on trains or boats the agents want some idea of the number of persons likely to travel on their lines, before they are willing to make special rates. Now if persons living in New Brunswick, Nova Scotia, or P. E. Island purpose attending our Annual at Tiverton, would write us at once this post office address, the number planning to go, and whether by boat or train, the result of our efforts to get reduced fares can be announced in the September number of THE CHRISTIAN.

WHILE on a visit to P. E. Island we had the good fortune to meet Bro. Clarke Braden, of Illinois, and to hear him deliver a few of his masterly lectures against Scepticism and Infidelity. Concerning his visit to Halifax, *The Westman*, of Thursday, July 11th, has this to say:

But there cannot be a doubt as to the eminent qualifications which Mr. Braden possesses for the work which he has undertaken. A man of greater ability for the discussion of questions at issue between Christianity and Unbelief has not for some years appeared on any platform of this city. In addition to a thorough mastery of the subject he possesses a fine endowment of forensic power, and consummate skill in holding an audience.

The special value of Professor Braden's contribution to this controversy is in the combination of an exhaustive treatment of profound questions with a popular presentation that the dullest can comprehend; and, at the same time, an extraordinary ease and dexterity in detecting fallacies, substituting the concrete for the abstract, and disposing of side issues without the loss of a thread in the main line of argument.

One of the most effective of the academy addresses was that delivered on Friday evening. The subject was "A Defence of the Law and Work of Moses." An impression of the rhetoric rather than the logic of Ingersoll's paper published in the *North American Review* had not yet been effaced from the tablet of memory, and the writer could but wonder how it was possible in a single lecture to do justice to so vast a subject. But Professor Braden was equal to the occasion. His discussion of fundamental principles was luminous and conclusive. He showed that the Mosaic law was tolerant, free, humane, benevolent, suited to the character and circumstances of the people for whom Moses legislated, and that in many respects it was the basis of British jurisprudence, and still a model for national legislation. Instances were cited and illustrations abundant. Plausible objections to the Mosaic code were shown to have originated in the ignorance of infidel writers. Moses was regarded as the greatest of great men that God had ever made; a scholar, a warrior, a liberator, a statesman, a patriot and sage all in one. To him we were indebted for the oldest history, the noblest and purest laws and poetry of matchless strain. Space fails to characterize the exhaustive treatment of Saturday night's important subject: "Does the Bible sanction chattel slavery, the degradation of women, polygamy? Bible wars and the customs of war? Is the Bible an indecent book?"

After delivering a few lectures in Charlottetown, P. E. I., he visited Summerside, and in the Market Hall, estimated to hold about twelve hundred persons, began a course of lectures. The *Summerside Journal*, of Thursday, July 18th, editorially says:

On Saturday evening last, Prof. Clarke Braden, formerly President of the Southern Illinois College, and author of the "Problem of Problems" and "Ingersoll unmasked," began a course of lectures in Market Hall here, on "Christianity vs. Infidelity or Secularism." The hall was packed at each lecture, and after the first one the platform was occupied by a number of ladies, several clergymen, and members of the Christian church, to which Mr. Braden belongs. Mr. A. Campbell, C. C., presided throughout the course. Mr. Braden is possessed of a very effective and convincing style, argumentative and keenly sarcastic, and he deals telling blows, straight "from the shoulder," against the evil he is combating. He is a rapid speaker, and makes frequent use of those incisive wittisms and practical illustrations in which American platform speakers excel, and which are more effective in a mixed audience than elaborate logical deductions. He treats his subject in a common sense, every day manner that carries the audience with him, and from the first to the last of his five lectures the interest of his hearers never flagged. While he has not, as a correspondent of one of the Charlottetown papers asserts, "literally wiped out the infidels" of the town, he has done much to prevent any further spread of this moral leprosy, and his visit cannot fail to be productive of much good to the community. During the past few days, the town has been in an uproar of controversy and excitement, but the result of it is happily such that

people will settle back into the proper channels, all the more strongly confirmed in their beliefs for this passing breeze, and rationalism, agnosticism, materialism, secularism, or any other of the many forms of infidelity, will find it difficult to gain any greater foothold here, if indeed they do not entirely collapse.

Correspondence.

FROM BRO. MURRAY.

I am home again after an absence of three months. Two months I spent on Prince Edward Island. Our meeting at Montague was too short a time to accomplish the good that was desired. Our hearts were made glad, however, in seeing six obey the gospel, whom we have every reason to believe will be an honor to the Church of Christ. We were here sufficiently long to form a high estimate of this church. Bro. Emery is the preacher here and he has a large church, a large field of labor, and a large place in the hearts of the people. He has been in this field four years, just long enough to lay the foundation for grand success. I would be perfectly safe in risking my reputation as a good guesser in saying that could he continue in this field of labor, he would see a very rich harvest of souls. If Brother and Sister Emery were not so terribly averse to every thing like praise, I would venture to say some splendid things about their labors in this locality. I will say, however, that they made my stay at their home very pleasant and agreeable. The kindness I received from the brethren here at their homes, and their substantial aid and assistance, has filled my heart with the deepest gratitude. I will never forget them while memory retains her dominion in the soul.

Our visit at Lot 48 was too brief to see any immediate good from our labors there. But I saw enough to convince me that we have as good and true brethren here as we have ever found; a fact which must give success to any good man who may settle in this field of labor. We sincerely hope they may find some suitable preacher who will come to stay among them. I am doubly grateful for the substantial favors received from these brethren. We have some warm-hearted and true-hearted brethren in Charlottetown who are very anxious to see the cause of Christ well established in that city. We hope they may succeed in getting a good preacher to labor there. Their only possible hope in building up the cause in that city is in keeping a preacher long enough to establish the confidence of the people in the mission and plea of the Church of Christ. Too many, unfortunately, have the idea that our work is destructive rather than constructive, that we aim to pull down rather than build up. What is greatly needed to disabuse the mind of this false idea is a faithful contention for the truth and not so much battling against error. Truth when seen in an individual life and in church life will destroy error as effectually as light will dispel darkness. Our anxiety should be to establish truth, to present to the world a united, live, working church; knowing that by the church is made known the "manifold wisdom of God."

The church in Charlottetown and Lot 48 church are able and willing to support a preacher all the time. The fact that no church can possibly succeed

without a preacher is one of the things that is settled among us forever. The great and important question that is agitating us now is "How can we supply this demand? Where can we get good and true men to accomplish this important work?" Speak right out and tell us how we may settle this question as to when and how we are to get men to take the fields so ready for the harvest.

My visit to the Island was one of the pleasantest visits of my life. I have long believed that our Island brethren were good and whole-hearted and noble-hearted, and now I know it. I regret that I was not able to do more in helping them in their work of faith and labor of love. H. MURRAY.

NOTES OF TRAVEL.

Friday, June 21st, found me travelling by rail on my way to Southville, Digby County. On my arrival I found a number of brethren and friends from different parts of the county. Bros. Cooke of Westport, and Devoe of Tiverton, being among the number. On Saturday afternoon Bro. Cooke preached a discourse. In the evening Bro. Devoe preached, taking for a theme "A Godsend." A slight fall of rain made us fearful of the morrow; but oh! how glad we were when the sun rose beautiful and clear on Sunday morning. This was a red-letter day in the history of Southville. At nine o'clock we had a fine social meeting conducted by Bro. Geo. Weaver. At half-past ten the building was packed to its utmost capacity. The service was conducted by the writer; reference was made to the organization of the church thirty-six years ago by Bro. Crawford of P. E. Island. It then consisted of eleven members, six of whom were living and present at the meeting. Reference was also made to Bro. Greenlaw, Bro. Steele, Bro. J. A. Gates, all of whom were instrumental in bringing the church to its present standing. There are now about sixty members, and with their increased facility for doing good they should grow and flourish. In the afternoon the house was again packed long before the hour arrived,—a great many could not gain admittance. At three o'clock the writer again preached, taking for his theme, "Who are the Christians—What do they believe?" At the close of this meeting we gathered around the Lord's table, Bro. Thomas Ossinger of Tiverton, and Bro. Benj. Wagoner, of Riverdale, presiding. In the evening we had another good congregation although a great many had gone home. Bro. Devoe gave us a discourse on "The Seven Golden Candlesticks."

Monday morning was devoted to a business meeting, when it was decided to make an effort to do something more than has been done for the advancement of the cause of Christ in Digby County. A committee of three were appointed to correspond with the various churches with that end in view. A social meeting in the afternoon, a discourse from Bro. Cooke in the evening, and the Quarterly was over. Everybody enjoyed it and went home pleased with their visit. I remained over another Lord's day. One was added to the number by baptism; others might have been constrained by the love of Christ, if I had been able to have had continued the meetings.

The last Lord's day I spent at Southville I preached at Weymouth Bridge in the afternoon in the exhibition building. Quite a large audience gathered and an apparent interest manifested. I had sent an appointment to South Range, but was unable to fill it, so Bro. Weaver kindly consented to go and fill it for me.

The first Sunday in July found me at Shubenacadie, and another new meeting-house to be opened for the worship of God. A large audience greeted us in the morning; in the afternoon we had a grand social meeting with the Lord's Supper at the close. In the evening we had another well attended meeting. The church here has been in existence for

about fifty years. Bro. Crawford has done some evangelistic work here. Bro. John B. Wallace has also labored successfully, and others might be mentioned. After a long hard struggle they have succeeded in getting a nice little house of worship to meet in, free of debt. Now before I leave this subject of opening meeting-houses, I want to make mention of one brother, who, although not present, was honorably mentioned on both occasions. Bro. Howard Murray was in both cases the progenitor of the plan for building. I remained over another Lord's day with the brethren here, and one was added to the church.

We had the pleasure of listening to Bro. A. Ellmore, of Indiana, three times. He dropped down on us unexpectedly, and gave us three plain gospel sermons. We were sorry he would not stay longer for he was not well.

At my present writing I am at West Gore. A great many brethren are dissatisfied with a certain article that appeared in the columns of the *Christian Leader* of a late date about our Annual Meeting. I hope outside brethren will not take it to heart. Bro. Donald McDougall met with a sad misfortune this week, his house and everything it contained being burned up. Himself and wife and family of seven children left without clothes to wear or a bed to lie down on. His house was a new one hardly completed. His loss is very heavy, as there was no insurance. Oh! the uncertainty of life and its surroundings. Let us make sure of the only sure thing—eternal life. W. H. HARDING.

Dear Christian,—I was considerably surprised on taking up the July *CHRISTIAN* to find in its columns a part of a private letter written to Bro. Capp. But as that portion of the letter referred to a public calamity in which the public was supposed to be interested, I freely forgive the editor for the liberty taken. Perhaps some further items concerning the great floods which have swept our state will be interesting to your readers. But first let me correct an error in my last communication. Either a slip of my pen or a blunder of the printer's imp made me say that the water was thirty-five feet above high-water mark. Now that is fearful to think of to those who know where high-water mark is in our river. Had this been true there would be nothing left of our town to-day, and possibly I would not have written the letter from which the extract was made. The statement should have been "above low water mark," which makes quite a difference.

Well, we have been slowly shaking off the mud and drying out since the second of June, until now we can begin to see where we are and calculate what is left us. I am glad to say that things are not as bad as was at first supposed. On that awful Saturday, June 1st, while we stood helpless in the face of the fast rising angry waters and saw them lift on their heaving current millions of dollars worth of property and bear it out of sight; as we saw the homes of the people invaded and practically ruined, if not totally destroyed, and the business places turned into floating bedlams of besoaked and ruined goods, we thought that almost everything was gone, and that the future of our beautiful city was gloomy indeed. And then as the waters subsided and we saw the wreck and ruin left in their pathway, streets filled with debris mountains high, homes with their countless conveniences and ornaments plastered inside and out with the slimy mud of the torrent, stocks of goods worth tens of thousands of dollars rendered almost or entirely useless, mills and factories damaged almost beyond repair, and vacant lots where once stood happy and comfortable homes, our spirits sank still lower. But in the light of succeeding events we saw that much was left us and that the future may be only the brighter in contrast with this gloomy background.

First. We had left to us the sympathy and benevolence of the outside world. Never perhaps in the history of public calamities was the response to the cry of distress so prompt, so generous and so persistent, as that which greeted the appeal from the afflicted localities during the late floods. From almost every city and hamlet in our own state, from almost every state in the union, and from foreign lands, the supply of food, clothing, money and other necessaries came streaming in. Millionaires gave out of their abundance, and washer-women gave out of their penury, that those who had lost their all might not suffer. Such abundant and substantial sympathy touched the hearts of our people and inspired them with new hope and determination. A people to whom the hands of a world were held out in sympathy and help in a time of distress could not afford to despair; and the rebound from gloomy depression to cheerful, earnest effort to retrieve their fortunes was a most gratifying and inspiring thing to see.

Second. We had a vast reserve of business pluck and enterprise among our merchants and manufacturers. This has been shown in the dexterity with which immense stocks of damaged goods were replaced by fresh lines in almost all our stores as well as by the fact that our lumbermen have arranged with the Pennsylvania Railroad Co. to haul back 100,000,000 feet of the logs which escaped from the boom, and which are scattered along one hundred miles of the river below, that they may be manufactured in the mills of this place. This "grit" of the business men has inspired all classes with confidence in the business future of the city and has contributed very largely to our rapid recovery from the effects of the flood.

The old proverb that there is no great loss without some gain has received a fresh illustration in our recent experiences.

The waters filled collars and depressions on the surface with rubbish, spread a deposit of slimy mud over everything they touched, and left the city in an exceedingly bad, sanitary condition. It became the duty of the Board of Health to rigidly compel the thorough cleaning up of every part of the city; and the faithful use of the disinfectants so liberally supplied from outside sources. The result is that the collars, outhouses, back yards and alleys, many of them, are cleaner and sweeter now than they have been for years, and the public health and safety have thereby been promoted.

The great calamity that fell on rich and poor alike, broke up, at least, for the time being, the selfishness of society; and wealthy men and cultured ladies lost themselves in the desire and effort to minister to the unfortunate, and many a hand was involuntarily stretched out in mercy that had never before ministered but to selfish interests.

There was a revelation of character which is a rich legacy to society. What was in a man was then brought out as never before. In some, an abnormal selfishness and avarice were developed by the occasion, which men had never suspected in them. They were ready to take advantage of the extremity in which their fellows had been plunged to advance their own interests. In others, the better nature blossomed out as the century plant does, with the reserved force of a lifetime, to the surprise and delight of those who thought they knew them thoroughly. On the whole we know our fellowmen better than we did, and this is a rich recompense for much suffering.

In all this unusual experience the Christian can recognize the hand of God overruling all things for good. He leads His children through thorny paths as well as in pleasant places, and causes them to pass through the deep waters at His will. But in all this they have the cheer of His promise—"I will never leave thee nor forsake thee." "Blessed is the man who putteth his trust in Him."

M. B. RYAN.

WILL IT PAY.

We have much to report this month, and will have to condense. Great stir has been made in this city since Bro. Clark Braden came here. The foundation of infidelity has been shaken and the Christians have been strengthened, and the Disciples of Christ are encouraged to go on in the work of the Master. Bro. Braden gave us nine lectures, and preached in three Presbyterian churches and one Baptist. He has been endorsed by the Evangelical Alliance, and was countenanced by the Church of England, Presbyterian, Baptist and Methodist clergymen, by their taking a place on the platform in the Academy of Music. Good audiences attended every meeting. Sunday evening packed the house, hundreds went away. Bro. Braden will visit all places where secularism has taken root, and try and stamp it out in the east as he has done in the west. We look for good results, and it would be a paying investment to have him stay in these provinces at least one year, giving lectures and preaching for the Disciples of Christ.

Brother, Halifax is to the front again, and has placed before the people the Bible and Bible only as our rule of faith and practice, so now we are known as orthodox and considered by the denominations as such. Let us use all our energy in keeping before the people our position. Bro. B. B. Tyler has sent to all the clergymen of this city a pamphlet setting forth our belief and position and numbers, which is calculated to do much good. All who desire these pamphlets should write him. It is intitled "An Open Letter."

We are about buying a lot on Brunswick Street, but will not be able to close matters just yet; in our next letter we hope to give you full particulars. We want all to forward us as much cash as they can to help buy the lot, as lots are not bought in the centre of a city for a song. We expect to pay at least two thousand dollars for a good one. It will be no use for us to go outside the business part of the city to buy a lot; it would be dear at any price. This is the reason we have been so long deciding on a lot for the "church house." One thing we want the brethren to understand is this: That as soon as we are ready to lay the corner stone Bro. B. B. Tyler has for us two hundred and fifty dollars; another brother is ready to give us two hundred more. These amounts, with funds in bank, will give us nine hundred and fifty dollars. Now who next is ready to give us amounts from five to one hundred dollars? Let them send in their names to me, so that I may know just how much we will be able to raise for a house in Halifax. You are all aware that it would be a foolish thing for one or two brethren to undertake to build a house without first sitting down and counting the cost. I know you all think that Halifax should have a house, and many are asking when are they going to start, and more have the idea that the house is building. I think I have given you a full knowledge of how we stand, and ask all who are interested in the Master's cause to lend a helping hand. Time is fast hastening away and we are anxious to have a place of our own to worship in instead of paying one hundred dollars per year for a hall. Now, brethren, be quick and don't let the grass grow under your feet; the Lord's work requires haste, let us be up and doing. Souls are perishing around us, and it is your business and mine to give a helping hand to rescue them from death. Will you please give us a helping hand in this our time of need, or will you withhold? This is my last appeal for help, except I receive encouragement from you. I have not been four years in the Church of Christ until Nov. 16th, and I have not ceased to work in the cause. I am aware that I have made many mistakes, and have not done all that I might have done, yet I have done what I could to forward on the work in these provinces, and I am still planning for next year, and hope to be spared long to give a helping hand wherever I can find something to do.

Last week I took a run to Pictou with Bro. Ellmore and Bro. Braden, leaving Bro. E. to preach to the Pictonians, I went to P. E. I. with Bro. Braden, thence to the Annual Meeting at Summerside, where we all enjoyed ourselves from Saturday till Monday. Then I returned back to Pictou hoping to find Bro. Ellmore there, but to my surprise he had taken flight for home, staying on his way with the brethren at Shubonacadie. Arriving home on Tuesday evening I found him here all ready to start for Boston. From there he will wend his way to Ohio. The reason of Bro. Ellmore leaving so soon was on account of the Masonic body shutting down on Bro. Fullerton, charging him more for the hall than they agreed to. However, Bro. Ellmore did not go away without being perfectly satisfied that good work could have been done if there had been a house of worship of our own there. Bro. Fullerton has been to great expense, and no good results from Bro. Ellmore's visit is discouraging; but everything works together for good to them the love the Lord, and the time will come, and we hope soon to have a house in Pictou. All who know the earnestness and perseverance that is in Bro. Fullerton should give him some assistance in lessening the expense that he has gone to in trying to start the pure gospel in Pictou. Many trials and failures have happened in other places, but after much sacrifice and long years of pluck and push great things have been done. Brethren, all we need in these provinces to carry on the work is a few more David Fullertons. David slew the great giant Goliath, and if Bro. F. is spared a few more years he will kill some of the hard hearted Pictonians with the sword of the spirit. Brethren, the time has come that we should educate our young men at home. There is an educational fund started, and all should give to that fund, and that liberally. We as a people are dead to the work of the Master's cause; why is this so. I think I can solve the problem, and it is this: we have too many drones in the churches, and the sooner they are divested of their share of the honey the better. Those drones are continually raising strife among brethren; they fill the papers with cutting remarks that is uncalled for. And I am perfectly astonished at what I read in one of our papers this month. I am sure great harm will result from such loose language. O, how short-sighted we all are at times, and do often wish we could call back the things we have said, but too late when once they have been laid under the printing press. As I am aware that there is much news for this month's paper I will close by impressing on the minds of the brethren our need of help to build a house here. You can send your donations to my address, 127 Maitland St., and all monies will be given credit for in this paper.

W. J. MESSERVEY,

Halifax, July 17, 1889. 127 Maitland St.

W. K. BURR'S REPLY TO W. B. THOMAS.

In the last number of THE CHRISTIAN I find some things relative to my notes in regard to Chocolate Cove, from the pen of Rev. W. B. Thomas. I was not a little surprised when I read them, and wondered how a person of a sane mind, one that had not been grossly abused and perverted, could make them.

Now I wish it to be distinctly understood that when I make a statement it is true, otherwise I would not make it. I would certainly be ashamed of myself to misrepresent any person. I entertain the most kindly feeling for Bro. Thomas, and would divide, were he in need, the last loaf of bread I have with him. Nevertheless, I realize that it is my duty when I hear Christ and the Apostles misrepresented to defend them, and "contend earnestly for the faith once delivered to the saints."

Bro. Thomas says: "As Bro. Burr and I have been on the best of terms since he came to the Island, I regret that he found it necessary in this way to publicly misrepresent me." Now I only found it necessary to tell the truth, and Bro. Thomas, having denied the statements he made, compels me now to summon to my assistance those who were present in Leonardville, and who heard what I referred to in THE CHRISTIAN, which he now flatly contradicts.

TO ALL WHOM IT MAY CONCERN: This is to certify that we, the undersigned, having been present in Leonardville on the afternoon that the Rev. W. B. Thomas preached his sermon on Baptism, and having patiently heard his sermon throughout, do now certify that the statements made by Elder W. K. Burr in the May number of THE CHRISTIAN were just as Mr. Thomas made them, and as far as they go, correctly reported, and it is no use for Mr. Thomas to contradict them.

Wm. R. Fountain, Mrs. C. H. Conley, Sr.,
Mrs. Ann Garrison, Mrs. F. Wilson,
Beecher Mosley, Wm. L. Carr,
James Conley, William Doughty, Jr.

Now I could very easily get the names of a much larger number, but the foregoing are quite sufficient to show to the readers of THE CHRISTIAN who is inclined to misrepresent. When Bro. Thomas preached his sermon I occupied the pulpit with him, offered up the opening prayer and listened very attentively to his address. I took notes of a few remarks that he made in order to use them afterward, and consequently know well whereof I affirmed. But the reader will please bear in mind that instead of denying my statements concerning his sermon, he denounces them. Well he might in truth denounce his whole discourse as being full of misrepresentations—misrepresenting Christ, the Prophets and the Apostles.

Now it was Mr. Thomas's province to bring forward the strongest arguments in favor of "sprinkling and pouring" for Christian Baptism, but under the circumstances he had no right to ridicule immersion. Here he violated Christian courtesy and propriety, and consequently must suffer the consequences. However, in his letter to THE CHRISTIAN he says: "As I was not hard up for argument, that was the only thing said that could be regarded as bordering on ridicule." Don't be too sure, Bro. Thomas, I have good ears to hear and a good pencil to note down. And here is a fair sample of the ridicule indulged in, showing you were "hard up for argument," you said that "immersion was not baptism." And furthermore, "if immersion was not baptism, then I never was baptized—O, yes, I forgot, I was knocked overboard once and got a good dipping." No ridicule here? O, Bro. Thomas, "if ignorance is bliss, 'twere folly to be wise." But here is another sample, referring to the baptism of the Eunuch, Mr. Thomas says: "How was he baptized? By immersion? No, he was politely, modestly and decently baptized by sprinkling water upon him." I will quote just one more and then I am done. Mr. Thomas, alluding to the three thousand baptized on the day of Pentecost, asks "Were they immersed? No, they could not have been. There was no convenient place to attend to it, unless they had used the city tanks, and this could not have been, because the Jews were remarkable for cleanliness, and to have immersed them in the city tanks would not have been decent, neither would they have suffered the water to be thus polluted." I might add much more to show the nonsense indulged in, but this will suffice. I am ready at all times to stand up for the truth and will endeavor to defend it. But with many it is not so much what does the Bible say, as what is your opinion?

It would certainly have been wisdom on the part of Bro. Thomas to have remained silent, as I did not in my notes even mention his name in referring to the said discourse. But when a stone is thrown in the bush the birds will fly. However, this I know, when I misrepresent Bro. Thomas or anyone else, I will certainly lose my senses. A sermon when delivered is public property, and if Bro. Thomas did not want his remarks repeated, he should not have become excited, but kept cool, and been able with Paul to speak the truth in soberness.

But I tell you,

This wriggle in and wriggle out
Because a body still in doubt,
Whether the snake that made the track
Was going South or coming back.

W. K. BURR.

The Christian.

ST. JOHN, N. B. AUGUST, 1889

EDITORIAL.

He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. —Acts ix. 15.

The history of Saul's conversion is full of the richest instruction. He was an honest man, and only such can be saved. God's truth will neither grow nor take root in a dishonest heart. But God requires more than honesty. Many imagine that if a man does in religion what he really thinks is right it is right to him, and that God will accept him; while another who honestly does the opposite is also acceptable to God. There can be no greater mistake.

In the parable of the sower, Jesus shows the good and fruitful ground to be the "good and honest heart" where the word of God is received and kept, so that God's seed and an honest heart are both essential to salvation. Saul verily thought he ought to do many things contrary to the name of Jesus, and shut up many of the saints in prison for calling on this name, and when they were put to death he gave his voice against them. He was one of those whom Jesus said would think they did God's service when they killed His people. All this time he had a good conscience before God. The Jews who expected a Messiah had no idea He would be the Son of God to be honored and worshipped as the Father, and Saul regarded those who determinedly worshipped Jesus as idolaters. He had on his side the religious rulers, and thought that the God of his fathers required him to crush out idolatry wherever found, and so he compelled them to blaspheme the name of Jesus or suffer death. There was at least a plausibility in his mad persecution. Saul's case teaches us

THE BLINDING AND BINDING POWER OF PREJUDICE

even over honest minds, and while it warns us against its deceitful chains, it also points out the danger of judging or imputing dishonesty to those we consider to be in error. God only knows the thoughts and intents of the heart, and what allowance to make on the ground of ignorance, and He alone will judge in righteousness. Sin is sin by whomsoever committed. A death-blow is the same to us whether it come from the hand of a mistaken friend or an intentional assassin. But the guilt of the parties is not the same. Saul always abhorred intensely his crimes, but adored that wonderful grace through which he obtained mercy, because he did it ignorantly in unbelief. Jesus implored pardon for His murderers, for they knew not what they did. Saul was

NOT AN ORDINARY CHRISTIAN

when converted, and although the Lord convinced and saved him by the same truth which saved others, He used different means in bringing that truth to his mind. Saul's was not the common faith but the faith of God's elect (compare Titus i. 1, with i. 4). He was born out of due time and out of the common course. No apostle nor evangelist preached Christ to him, but Jesus himself appeared and spoke to him. He saw the Just One and heard the voice of His mouth, for he was to be His witness unto all men of all he had seen and heard. (Acts xxii. 14, 15.) When he told Gentiles and kings and the children of Israel that the crucified Jesus was now alive he could say, "I saw Him. I heard His voice, and He sent me to offer salvation on His own terms to all." He proved to the people the truth of all this by signs and wonders and gifts of the Holy Spirit, according to the will of God (Heb. ii. 4). He was not dependant on other apostles, but was equal to the every chief.

The light brighter than the noonday sun was seen by Saul and also by them that were with him. The voice, too, was heard by all, and the same effect was produced on all (except that Saul lost his sight). They all fell to the ground. Hearing a voice miraculously or seeing such a light does not change a man's heart. Nothing is said of Saul's men having any saving change. Wherein did Saul's case differ from the rest? All saw the light and heard the voice and fell to the ground. Saul was converted, the rest were not. Saul understood what was spoken, the rest did not understand. It is hearing and understanding the truth that makes a man a believer, and he is justified by faith.

Had Saul witnessed such a sight and heard such a voice as once came from the burning mount he would not dare reply, but would have greater reason than Moses "to exceedingly fear and quake." (Heb. xii. 21); but a voice coming from the Crucified One had such majestic sweetness as not only to convince him of his terrible guilt but to inspire the hope of a full pardon. He called him several times by his familiar name, and asked why he persecuted Him? Saul felt utterly unable to answer, but asked Who art Thou, Lord? The loving answer came back, "I am Jesus whom thou persecutest," as if He answered—I am the Son of God, the divine Saviour, who came not to condemn the world, but save the guilty; it is hard for thee to kick against the pricks—cruel to your Saviour who died for you, ruinous to yourself to kick against the spikes. It is wonderful that so few words had power to completely change Saul's view of Jesus, his view of his own life, his heart's purpose for the future, and inspire him with a confident expectation of a full forgiveness of his past sins; all of which is signified in the question

WHAT WILT THOU HAVE ME TO DO, LORD?

which is not the question of a criminal expecting punishment but an expression of a sense of divine goodness and of firm resolution to spend the future in His service, whom, till then, he had been persecuting. He had just told Saul that He was Jesus or the divine Saviour, and Saul believed it with all his heart and now he wished to know how he could have the assurance of pardon and enter with all his heart into His service. Jesus had already made the law of pardon and sent it by His apostles into all the world. (Mark xvi. 15-16). And that law He would not alter even in the extraordinary conversion of one chosen to be an apostle. "He abideth faithful, he cannot deny Himself." Saul had heard the Gospel from the Lord Himself, believed with all his heart on Jesus and truly repented of his sins, and still there was something for him to do. The Lord did not tell him what he was to do but sent him into the city where he would be told.

There was no apostle there to tell Saul the law of Jesus Christ. The Lord did not send for an apostle to come to Damascus nor send Saul to an apostle but he chose an apostle for the occasion and sent him to Saul with apostolic powers and credentials. Ananias told Saul among other things what he was to do. Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord. (Acts xxii. 16). Nothing further is recorded of Ananias. He was an apostle of Christ for that time and work. He laid his hands on Saul and he received his sight and also received the Holy Spirit. This was the work of an apostle. Saul believed the same gospel that others believed, he repented as others repented, he was baptized as others were baptized, and the man who came to bind and carry away from Damascus all that called on the name of Jesus, called on that same name before he entered the city, and after he entered it was baptized, calling on that very name.

But Saul's whole state and life was changed from a bitter persecutor of Jesus to be His great apostle to the Gentile world without even the

knowledge of one of the twelve apostles. This fact left on all his labors and all his preaching and writings the stamp of divinity and met with crushing power the malicious cavils of the enemies of the cross. He could certify of the gospel. I neither received of man neither was I taught it but by the revelation of Jesus Christ. (Gal. i. 12). He daily proved by the miracles he wrought that he had seen the risen Lord and was sent by Him with the treasure of eternal life to a dying world. What he preached to the unconverted was the word of God, the Gospel of their salvation, and what he wrote to the saved are the instructions and commandments of the Lord.

But his question: "What wilt thou have me to do, Lord?" He asked the Lord. Before this he asked the chief priests and Pharisees, but now he asks the Lord. It is our privilege to do the same, because "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son." (Hob. i. 1-2). Saul asked the Lord for himself and the Lord answered him. He had not read the commission of Jesus and did not know the will of Jesus. When men now ask the Lord His answer is in that last commission, and they may feel certain that He wants those who turn to Him to do what He therein said to them. When men believe Jesus and do what He there commanded them they are happy. After people enter into Christ or put on Christ they need to ask what He will have them to do, and He graciously tells them all along the heavenly road what He will have them to do, and sets the example. If we ask how we are to treat our neighbor, He tells and has set the example. How are we to do to men in general. He says just as you would have them to do to you. What shall we do to them that hate us? "Do good to them that hate you, and pray for them that despitefully use you and persecute you." He tells us how to pray in secret and in public. He shows us what day to meet by meeting with His Disciples on His rising day.

Original Contributions.

EXPERIENCE AND OTHER THINGS.

No. II.

When I finished my article on Experience, I expected I should be able to furnish one regularly for each month until I should finish what I have to say on the state of the cause of Christ under the great restoration movement of the nineteenth century, forty-five and fifty years ago and now, but the infirmities of age and indisposition compelled me to lay everything by until a more healthy tone should set in. Even now I find it hard to get down to the work as I should like to. My life's labors will soon be over, both temporal and spiritual, and I feel the burden and responsibility I am under, in view of the judgment day, keenly. I always had a great fear of saying or doing something that would not be in accordance with the word of God, which might lead the mind of some one in a wrong direction, and finally carry such an one down to eternal ruin. The times in which we live are very ominous, and I am quite sure it is really harder to live a devout Christian life than in the age of persecutions. There are so many charming, fancy things gotten up to decoy the unwary from the true worship of the living God, that very many are influenced to accept them to their own ruin. God will not cater to the notions and whims of the people, but will do it according to His law. The books will be opened and every one will be judged according to what is written therein, whether it be good or bad.

When I took that long step out of the slough of sectarian nonsense I began to see the value of the

word of God. I cannot describe my feelings of delight and joy when I read the clear expositions of scripture as I found them in the *Millennial Harbinger*. Every word had a clear meaning, all stripped of sectarian spiritualising and metaphysical theories so well calculated to deceive the honest, unwary hearers. I wanted to tell everybody about the beauty, charms, power and goodness of God's word. I esteem the *Christian Baptist* and *Millennial Harbinger* as the choicest books of the world, save the Bible. The germs of the whole, however, lie in the *Christian Baptist*. We have some valuable publications now, but none of them can touch the *Christian Baptist* and *Millennial Harbinger*.

In those works, the ground of difference between the ancient Gospel and order of things and the whole body of sectarians, was made so clear that now all we can do is to follow after, and happy is the man who does not stray away after the speculations, doctrines and contrivances of man.

But, history repeats itself, and we see men now doing as they did about the second or third centuries of the Christian era, when the kingdom of the clergy was growing up and perfected by Constantine, the emperor. The germs of the kingdom of clergy are at work now, and appearances are that they will be as intolerant as they were in former times.

Some of the first lessons I learned were how a sinner could become a Disciple of Christ, or Christian, and how his sins are forgiven. All this agonizing for years to know, or rather *feel* their sins forgiven was not set aside in the light of the Gospel. To illustrate this, dear reader, allow me to introduce an incident that occurred in Ohio. Two middle-aged women, who were neighbors, one a well informed Disciple of Christ, the other an honest, sincere seeker for salvation after the Methodist order. They were talking on various matters, among them religion. This poor seeker, with flowing tears, began relating her sorrows and fears of dying unforgiven. She said she had been at the stool of penitence for twenty years and could never get through so she could know she had got religion. The poor dear old lady sobbed aloud with streaming eyes. That well-informed godly Disciple was well prepared, and glad of an opportunity of preaching the Gospel of Christ in contrast with the Gospel of Methodism. She said, "You believe that Jesus Christ is the Son of God and the Saviour of the world, don't you?" "O, yes, with all my heart, and have done so for a long time. "You have repented of your sins, too, I suppose?" "O, yes, for over twenty years." "Well, then," said the preacher, "all you have to do is to be immersed into Christ for the remission of your sins and you will be forgiven." And then she read the word of the Lord to her. She (the seeker) sat confounded for a while and then said, "Is that all? is that all I have to do? The answer was, "That is all the Lord requires of you or any other one." The next day she was buried with the Lord in baptism, and rejoiced that she knew her sins were forgiven, for her Lord said so. Then she had the feelings she had been so long seeking for. The two neighbors were now sisters in Christ.

After my learning first principles, as they are called, the next theme was the church, the bride the Lamb's wife. Here I see myself in a large field of thought, too large, I fear, to attempt an elucidation of all its principles and duties. The church of Christ is the perfection of God's wisdom and goodness in preparing a happy home, like as a well ordered family for His people to assemble to worship. It fills every place where the servants of the Lord are authorized to work for the salvation of man.

At the time of the reformation under Luther, Calvin, and their compeers, running down taking in Wesley and others, there was a perfect mania for

creed making. It is curious to look into church history and see how many sects arose, and the most insignificant must have a creed. It is said that now there are about six hundred and thirty sects in the religious world and all have a creed, but they are not so doctrinal as formerly. Forty-five and fifty years ago it was almost an unpardonable sin to call in question their creed. I used to hear Methodists talking about churching some refractory members. This, that and the other thing was or was not according to discipline. I said, "What does the Bible say about such matters?" "O, we don't know, we are not governed by the Bible, it is our discipline we are guided by."

How very different now. The creed question is seldom introduced. The common membership or laity of any of the sects scarcely know they have a creed. It is confined to the priesthood. As far as I know the laity are not required to subscribe to a creed, and hence, you will find all sorts of belief or doctrines held by members of the same church.

Following up the creed question it is easy to see that the society mania has taken the place of the creed. The church of Christ stands on the pillar of God's truths as it is in His word. To this we are commanded not to add to or take from. No helps, no auxiliaries, no tacking on societies. These societies have a show of goodness, like will worship, but the effect is wonderfully deleterious to the true light of God's word. The church of Christ embraces everything God desires His people to do. It is a protection, help, temperance, missionary, aid society. Time and patience would fail me in going through the society catalogue. Every one of these human get-ups have a portion of the church to sweeten and make it palatable to the recipient. Doctors know how to do this. They make nauseating pills with a coating of sugar so they can be taken easily, leaving a sweet taste in the mouth, but they are filled with bitterness.

Take up some papers published by the brotherhood now, and what do you see? I see a great portion is filled with "societies" and "conventions" work. Forty-five and fifty years ago no such things could have a place in the publications or in church work. These were confined to sectarian work. What a contrast? Then the whole brotherhood was a unit. The great theme of the preachers was to preach the unsearchable riches of Christ, convert sinners, and destroy sectarianism, by showing them the way of the Lord more perfectly, bringing them out of the mysticism in which they were held into the glorious light of the everlasting gospel of our salvation. O, how it pains me to look back half a century and contrast the state of things then and now. Paul truthfully said, "After my departure grievous wolves will enter in, not sparing the flock." They have been creeping in ever since. Happy is he, who sees the wolf (destroyer) coming, clothed like a sheep, and sounds the note of warning in time. Here I must close for the present.

JOSEPH ASH.

WHY SEEK YE THE LIVING AMONG THE DEAD.

LUKE XXIV. 5.

It is evidently true in this present age of the world, the true light of the gospel of Jesus Christ is greatly hindered, and its progress retarded rather than increased by the various means and methods used to incite religious sentiment and promote apparent self-interests. The Bible, with its true line of thought and its only and all-sufficient basis of Christian union, seems to have been deluged in the sea of the world's prejudice; and instead of submission and conformity to the Word of God, "philosophical" dogmas have been introduced, and the true and living way mystified; and men have gone seeking the living among the dead. Every

peculiar body of professing people are building according to a devised plan of their own, but still hold Jesus the Christ the object of their faith and the foundation of their profession. I disdain the mean cowardly act of ridiculing any professing body; but whether or no they are building upon "Christ the Rock," or whether they are building in His name upon the sand, is left to be decided when tested by the "Standard of Truth." But that there is a great error somewhere is evident, or there would be a more consolidated union upon the fundamental principles of the Christian system. I often spend a deal of time thinking of the day when all the vast hosts that have built and are building, adhering to their own peculiar tenets of faith, who would not, and cannot, and will not, see the grand and perfect oneness, the main object of our Lord's prayer, when He prayed that they all might be one that the world might believe. But instead of following the sentiment of that prayer, men have sought out many inventions, causing divisions and parting the body of Christ asunder. How will they stand when the last trump of God shall sound, and in order to enter the pearly gates of that "City" wherein dwelleth righteousness they will have to intermingle with those whom they despised while here below? It will be hard indeed for some to abandon the forms and ceremonies they cherished so dearly in life. But, thanks be to our God, there is to be a testing time before an entrance can be effected into that righteous place. No man will be allowed to cross the threshold of heaven carrying anything of self or of self-device. We must stand in Christ complete or we will be classed among the foolish. We may cheat the government of this world, but we cannot cheat the government of heaven. We may shun to pay our duty here in life, but when we arrive at the portals of glory we will find the words "In Bond" stamped upon us. Then in order to be found secure at last we should not seek the living among the dead. Why do men attempt to measure the way to heaven by any other standard than the Word of God? Why should men attempt to advance any other means when the heavenward traveller's guide is at hand? Why should fallible man attempt to issue our tickets for the realms of endless day? When we set out for heaven we should be sure and board the right train, be sure our ticket is genuine, and also be sure we have our guide-book at hand, and pay strict attention to its directions. Let us not be found worshipping the true God (in order to have the true light of the Sun of Righteousness shining into our hearts) among the dark mounds and tombstones of sectarian divisions. I believe as firmly as I believe the Bible to be true, the people who will enjoy heaven will be those who were united in mind and sentiment here below. Why seek the living among the dead? Those women who went to the sepulchre had but little faith in Christ's resurrection or they would not have gone for the purpose of embalming the body. There are thousands of people to-day who have just such superficial faith; not being rooted and grounded in Christ and the principles of the Christian system, they are found seeking the living among the dead. Their faith is so faint they hardly know there is faith required, and still they seem to care for nobody else but themselves. I do not doubt but when they get to heaven (if they ever do) they will want to debar everybody but those who belonged to their creed. They have been seeking the living among the dead, and they have resorted so much among the gloomy retreats they have become as gloomy as the grave and as selfish as death. May God grant to shake the sectarian valley of dry bones and breathe upon them the Spirit of Christ, and that the time may come when all who love Christ and do His will will form one perfect church (not sects) based upon Christ, the mountain stone of Daniel, and His word the rule

of faith and practice. Why seek the living among the dead? But still they go delving in the valley of dry bones. If a man's religion makes him selfish it is the wrong kind of religion. Selfish religion has not the Spirit of Christ in it. A Christian man is not a selfish man, and a selfish man cannot be a Christian. Christ was not selfish. He did not die for any sect or party. He did not die to make party strife; but He came and died that He might gather unto Himself a peculiar people, zealous of good works, that He might present them to God without spot or wrinkle, and they were all to be of one mind and one faith. We should be sectarian as far as the Bible is sectarian. And if people call you sectarian-spirited because you do not believe in their creed, let them enjoy themselves, but do not go seeking the living among the dead. Christ died for those who will love Him and keep His commandments, and for no others. The kingdom of heaven is accessible to those who will do the will of God in Christ—"whosoever hearth these sayings of mine and doeth them,"—"whoso looketh into the perfect law of liberty and continueth therein." If we bind ourselves in a cast-iron garb of sectarian prejudice, and go seeking the living among the dead, we cannot expect to please God. Those who are not willing to comply with the Bible plan of salvation will not be comfortable in the same heaven with Peter, James, John, Andrew, Philip, Paul, and all those who have gone on before. If we would have life, and that eternal, let us seek Him who was dead and is alive again forevermore. Come to the pure light that we may see our way clearly; and that light that will guide us through this life is the Word of God. When a man is full of the Word of God he is full of light and is never in darkness. "Thy Word is a lamp unto my feet and a light unto my path." When a man's heart and mind is stored with the knowledge of God's Word he is capable of wielding the sword of the spirit, which is the Word. Let us not seek the living among the dead, but let the dead bury the dead and let us follow Christ. H. E. COOKE.

News of the Churches.

NEW BRUNSWICK.

DEER ISLAND ECHOES.

Memorial services were held June 2nd in the churches at Leonardville and Lord's Cove, in memory of Elder W. F. Hughes, who had labored about twenty years on this Island. I used for my text the words of the Psalmist, "Precious in the sight of the Lord is the death of His saints." I thought, when we stood by his grave and saw him gently and quietly lowered, when I offered up a prayer and no relative near, save the partner of his lifelong toil, who now reposed in the grave beside him, how many sorrowing ones he had comforted, and now his voice was hushed forever. Dear aged brother. The churches here are lastingly indebted to the arduous labors of Elder Hughes. It was my privilege a number of times to meet him and he often recounted his labors, his trials and his afflictions. Once he laid his hand upon my knee, and the tears streaming down his cheeks, went on to tell me of his trials and then exclaimed, "Bro. Burr, I have often been persecuted for standing up for the truth, but I'll get my reward by and by. My dear brother be true, stand up for the truth and God will be with you." Then he paid a tender and touching tribute to Bro. James Richardson, who had stood by his side and who had assisted him for so many years, pronouncing him "noble, kind and true." Then he wiped the tears from his furrowed cheeks and asked me to pray with him. Afterwards he took from his library four volumes for me, and gave me a part-

ing benediction. The next time we met, he was enclosed in the casket. I trust next time 'twill be in Heaven

'Tis thus that our friends all do perish,
And then moulder in death and decay,
While all that we tenderly cherish
Are continually passing away.

A large number of preachers have visited this Island during the last few months, in all seventeen. This locality appears to be a favorite resort for preachers. Bro. Currie, from Campobello, was with us a few days ago, he enjoyed his visit very much. Our churches here are now wanting another preacher. When I came I only intended to remain a few weeks, but becoming strongly attached to the people, and becoming so much interested in church work here, it seemed that I could scarcely get away. I like the people here very much. Some of the noblest people that I have ever met, I have found on this Island. Notwithstanding, I must leave. A feeling of home-sickness has come over me, and the dense sea fogs do not agree with me. On this account I like the Winter here better than the Summer, but whoever takes my place will find a fine field here for Christian work and a grand opportunity for doing good.

Of late I have visited Indian Island, one of the most beautiful of all the islands of the Bay of Fundy. I do not wonder that Elder A. Linkletter should have become fascinated with this island. In fact, his name is held in loving remembrance all over these islands. I have met a large number that have been brought into the fold of Christ through his instrumentality. I saw recently a long article from his pen, in the *Eastport Sentinel*, in which he speaks in tender strains of Bro. and Sister Wm. Chaffey. While preaching a few evenings here, I can never forget the kind hospitality and the gifts, tributes of affectionate regard, from these dear people. To know them is to love them. God bless them forever. At the close of the services at the house of worship, the choir sang "God be with you till we meet again" and "Meet me there."

One of the largest audiences we have yet had on Deer Island, convened in Leonardville on Tuesday evening, June 18th. The church was filled to overflowing. Our theme was "Baptism." The people had become interested on this subject and they had come from all parts of this island and the adjacent islands. Quite a large number stood up, and the whole congregation listened attentively to an address which lasted two hours and ten minutes. I believe a great deal of good was accomplished, and the people were willing to reward me for my labor and courage to stand up boldly for the truth. It has also tended to increase the number of subscribers and readers for THE CHRISTIAN. The address will doubtless be published.

Our farewell services were held with the church in Chocolate Cove, Wednesday evening, June 19th, Elder Currie, from Campobello, was present, he with others took part. The social meetings in this church are always good. I have enjoyed myself so very much here and rejoice that my labors have been blessed of the Lord, it pained me when I thought of parting. The friends here have strewn my path with kindly acts, and made my way so pleasant. Tender emotions crowd the avenues of my heart, too tender for utterance. The choir selected the touchingly beautiful words, and sweetly sang, "God be with you till we meet again."

One of the largest congregations we have yet had at Lord's Cove greeted us on Sunday evening, June 15th, "Gossip" was our theme and it had been well circulated. Never have I been so much cheered in preaching a sermon, and never for one dis-

course have I received so much pay. I showed that the main cause of gossip was jealousy and many thought by running others down they were building themselves up. I emphasized the necessity of being true—true to ourselves, true to those with whom we associate and true to the God of Heaven.

Monday afternoon, June 23rd, a number of friends accompanied me over to Parker's Island, where we had services at the home of Bro. Elijah Greenlaw. This was the second time we have met here in order to attend to the ordinance of Christian baptism, and the thirty-first time since we came to these islands, eight months ago. Our congregation was very good, considering that our meeting was on a small island. There were six boat loads from Deer Island and among them Capt. and Mrs. Alonzo Adams, from New York. I gave a short address, after which Bro. and Sister Joseph Stewart and Bro. and Sister William Butler and Bro. Hill Allen took part in the social meeting. Then we repaired to the water and had the privilege of burying one more with the Lord in baptism. We had a time of rejoicing. Never can I forget the scene. May God grant that we may all meet in Heaven.

Stewarttown, June 23rd.

W. K. BURR.

NOVA SCOTIA.

OUR JUNE QUARTERLY AT SOUTHVILLE.

Being requested by Bro. Gates, the pastor of the church at Southville, including Woodville and Riverdale, to write some items of the meeting, I will try and give the readers of THE CHRISTIAN who were not with us as clear an outline as possible of that interesting, agreeable and profitable meeting. Interesting because new scenes and people were to be met with; agreeable from the beauty of some of the scenes and from the universal kindness extended to us on every hand; and profitable because we found in the churches mentioned many strong men and women in the Lord, well calculated to strengthen us for every good word and work, and to press onward and upward in the faith once delivered to the saints, towards the mark of the prize of our high calling of God in Christ Jesus.

The steamer "Alameda" landed the delegates from Westport and Tiverton, some fourteen in number, at Weymouth at 2.30 p. m., on Friday, June 21st. Here we met with some little delay; teams not being in readiness to convey the party through at once, but by 6 p. m., Bro. J. A. Gates drove up to the "American House" with a three seated express wagon, drawn by an able span of horses, and the remaining ones of our number who had not previously gone on by other teams soon found ourselves on the way to Southville, drawn over a road through a picturesque country surrounded by the cool shades of evening, having escaped the burning heat of the earlier hours of the day.

Our party of ten arrived at Bro. Gates' comfortable home about 8.30, and were met and cared for by Sister Gates in a manner so kind and courteous that only those who have met Sister Gates and enjoyed her hospitality can fully understand. After partaking of a much needed supper after our somewhat tedious journey and spending an hour in pleasant conversation, Bro. Cooke took the Bible and read the tenth chapter of Romans, the writer offered prayer, Bro. Gates led in a beautiful hymn when we retired for the night.

On Saturday we drove to the new meeting-house, some three and a half miles, and found a neat, comfortable and spacious house of worship, 26x30 feet, nicely finished outside and in. There are thirty-two pews below and six in the gallery, extending clear across the house, capable in all of seating over two hundred persons. The house is finished with an arched ceiling and is a great credit to the brethren of Southville and vicinity.

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